Language: English

Book: Matthew

Matthew

Chapter 1

1 The book of the genealogy of Jesus Christ, son of David, son of Abraham.

2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

3 Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

5 Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse.

6 Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

7 Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

8 Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram an ancestor of Uzziah.

9 Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

10 Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah.

11 Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

12 After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

13 Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor.

14 Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ.

17 All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

18 The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. **19** But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly. **20** As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. **21** She will bear a son, and you will call his name Jesus, for he will save his people from their sins." **22** Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, **23** "Behold, the virgin will become pregnant and will bear a son, and they will call his name Immanuel"—which being translated is, "God with us." **24** Joseph got up from his sleep and did as the

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angel of the Lord commanded him, and he took her as his wife. **25** But he did not know her until she gave birth to a son. Then he called his name Jesus.

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east
arrived in Jerusalem saying, **2** "Where is he who was born King of the Jews? We saw his star in the east
and have come to worship him." **3** When Herod the king heard this, he was troubled, and all Jerusalem
with him. **4** Herod brought together all the chief priests and scribes of the people, and he asked them,
"Where is the Christ to be born?" **5** They said to him, "In Bethlehem of Judea, for this is what was written
by the prophet,

6 'But you, Bethlehem, in the land of Judah,
are not the least among the rulers of Judah,
for from you will come one who rules,
who will shepherd my people Israel.'"

7 Then Herod secretly called the learned men to ask them exactly what time the star had appeared. **8** He
sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him,
bring me a report so that I also may come and worship him." **9** After they had heard the king, they went
on their way, and the star that they had seen in the east went before them until it came and stood still
over where the young child was. **10** When they saw the star, they rejoiced with very great joy. **11** They
went into the house and saw the young child with Mary his mother. They fell down and worshiped him.
They opened their treasures and offered him gifts of gold, frankincense, and myrrh. **12** God warned them
in a dream not to return to Herod, so they departed to their own country by another way.

13 After they had departed, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take
the young child and his mother, and flee to Egypt. Remain there until I tell you, for Herod will seek the
young child to destroy him." **14** That night Joseph rose and took the young child and his mother and
departed into Egypt. **15** He remained there until the death of Herod. This fulfilled what had been spoken
by the Lord through the prophet, saying, "Out of Egypt I have called my Son."

16 Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and
killed all the male children that were in Bethlehem and in all that region who were two years old and
under, according to the time that he had determined exactly from the learned men. **17** Then was fulfilled
what had been spoken through Jeremiah the prophet, saying,

18 "A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping for her children,
and she refused to be comforted,
because they were no more."

19 When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, **20**
"Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life
are dead." **21** Joseph rose, took the child and his mother, and came into the land of Israel. **22** But when he
heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there.
After God warned him in a dream, he left for the region of Galilee **23** and went and lived in a city called
Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 In those days John the Baptist came preaching in the wilderness of Judea saying, **2** "Repent, for the
kingdom of heaven is near." **3** For this is he who was spoken of by Isaiah the prophet, saying,

> "The voice of one calling out in the wilderness,
> 'Make ready the way of the Lord,
> make his paths straight.'"

4 Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and
wild honey. **5** Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. **6**
They were baptized by him in the Jordan River, confessing their sins. **7** But when he saw many of the
Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who
warned you to flee from the wrath that is coming? **8** Bear fruit worthy of repentance. **9** Do not think of
saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up
children for Abraham even out of these stones. **10** Already the ax has been placed against the root of the
trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. **11** I
baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy
even to carry his sandals. He will baptize you with the Holy Spirit and with fire. **12** His winnowing fork is
in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he
will burn up the chaff with fire that can never be put out."

13 Then Jesus came from Galilee to the Jordan River to be baptized by John. **14** But John kept trying to
stop him, saying, "I need to be baptized by you, and do you come to me?" **15** Jesus responded and said to
him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him. **16** After he
was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him.
He saw the Spirit of God coming down like a dove and resting upon him. **17** Behold, a voice came out of
the heavens saying, "This is my beloved Son. I am very pleased with him."

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generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. **2** When he had fasted
forty days and forty nights, he was hungry. **3** The tempter came and said to him, "If you are the Son of
God, command these stones to become bread."

4 But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word
that comes out of the mouth of God.'"

5 Then the devil took him into the holy city and set him on the highest point of the temple building, **6** and
said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels to take care of you,'

and

'They will carry you in their hands,
so that you will not hit your foot against a stone.'"

7 Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

8 Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with
all their glory. **9** He said to him, "All these things I will give you, if you fall down and worship me."

10 Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your
God, and you will serve only him.'"

11 Then the devil left him, and behold, angels came and served him.

12 Now when Jesus heard that John had been handed over, he withdrew into Galilee. **13** He left Nazareth
and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and
Naphtali. **14** This happened to fulfill what was said by Isaiah the prophet,

15 "The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles!
16 The people who sat in darkness
have seen a great light,
and to those who sat in the region and shadow of death,
upon them has a light arisen."

17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near." **18** As he
was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his
brother, casting a net into the sea, for they were fishermen. **19** Jesus said to them, "Come, follow me, and I
will make you fishers of men." **20** Immediately they left the nets and followed him. **21** As Jesus was going
on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the
boat with Zebedee their father mending their nets. He called them, **22** and they immediately left the boat
and their father and followed him.

23 Jesus went about in all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom
and healing every kind of disease and sickness among the people. **24** The news about him went out into all
of Syria, and the people brought to him all those who suffered from various diseases and pains, those who
were possessed by demons, the epileptics, and the paralytics. Jesus healed them. **25** Large crowds
followed him from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan.

generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 When Jesus saw the crowds, he went up on the mountain. When he had sat down, his disciples came to him. **2** He opened his mouth and taught them, saying,

3 "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
4 Blessed are those who mourn,
for they will be comforted.
5 Blessed are the meek,
for they will inherit the earth.
6 Blessed are those who hunger and thirst for righteousness,
for they will be filled.
7 Blessed are the merciful,
for they will obtain mercy.
8 Blessed are the pure in heart,
for they will see God.
9 Blessed are the peacemakers,
for they will be called sons of God.
10 Blessed are those who have been persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you and persecute you and say all kinds of evil things against you falsely for my sake. **12** Rejoice and be glad, for great is your reward in heaven. For in this way people persecuted the prophets who lived before you.

13 "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. **14** You are the light of the world. A city set on a hill cannot be hidden. **15** Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. **16** Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

17 "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. **18** For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished. **19** Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. **20** For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

21 "You have heard that it was said to them in ancient times, 'Do not murder,' and, 'Whoever murders will be subject to judgment.' **22** But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell. **23** Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, **24** leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift. **25** Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. **26** Truly I say to you, you will never come out from there until you have paid the last penny you owe.

27 "You have heard that it was said, 'Do not commit adultery.' **28** But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart. **29** If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. **30** If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell. **31** It was also said, 'Whoever sends his wife

generated on Sat Jan 20 14:08:09 2024

away, let him give her a certificate of divorce.' **32** But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

33 "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.' **34** But I say to you, swear not at all, neither by heaven, for it is the throne of God; **35** nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King. **36** Neither swear by your head, for you cannot make one hair white or black. **37** But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' **39** But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also. **40** If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak. **41** Whoever compels you to go one mile, go with him two. **42** Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

43 "You have heard that it was said, 'You must love your neighbor and hate your enemy.' **44** But I say to you, love your enemies and pray for those who persecute you, [1]**45** so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. **46** For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? **47** If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? **48** Therefore you must be perfect, as your heavenly Father is perfect.

Footnotes

5:44 [1]The best ancient copies do not have

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Chapter 6

1 "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. **2** So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full. **3** But when you give alms, do not let your left hand know what your right hand is doing **4** so that your alms may be given in secret. Then your Father who sees in secret will reward you.

5 "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward. **6** But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. **7** When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words. **8** Therefore, do not be like them, for your Father knows what things you need before you ask him.

9 Therefore pray like this:

'Our Father in heaven,
may your name be honored as holy.
10 May your kingdom come.
May your will be done
on earth as it is in heaven.
11 Give us today our daily bread.
12 Forgive us our debts,
as we also have forgiven our debtors.
13 Do not bring us into temptation,
but deliver us from the evil one.' [1]

14 For if you forgive people their trespasses, your heavenly Father will also forgive you. **15** But if you do not forgive their trespasses, neither will your Father forgive your trespasses.

16 "When you fast, do not have a sad face as the hypocrites do, for they disfigure their faces so that they may appear to people to be fasting. Truly I say to you, they have received their reward in full. **17** But you, when you fast, anoint your head and wash your face **18** so that you may not appear to people to be fasting, but only to your Father who is in secret; and your Father who sees in secret will reward you.

19 "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. **20** Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. **21** For where your treasure is, there will your heart be also. **22** The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. **23** But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! **24** No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. **25** Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? **26** Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are? **27** Which one of you by being anxious can add one cubit to his lifespan? **28** Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. **29** Yet I say to you, even Solomon in all his glory was not clothed like one of these. **30** If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? **31** Therefore do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?' **32** For the Gentiles search for these things, and your heavenly Father knows that you need them. **33** But seek first his kingdom and his righteousness, and all these things will be given to you. **34** Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

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Footnotes

6:13 [1]The best ancient copies do not have

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Chapter 7

1 "Do not judge, and you will not be judged. **2** For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you. **3** Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? **4** How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? **5** You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. **6** Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

7 "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. **8** For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. **9** Or which one of you, if his son asks for a loaf of bread, will give him a stone? **10** Or if he asks for a fish, will give him a snake? **11** Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? **12** Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

13 "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. **14** But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

15 "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. **16** By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? **17** In the same way, every good tree produces good fruit, but the bad tree produces bad fruit. **18** A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. **19** Every tree that does not produce good fruit is chopped down and thrown into the fire. **20** So then, you will recognize them by their fruits. **21** Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. **22** Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' **23** Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

24 "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. **25** The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock. **26** But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. **27** The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

28 It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, **29** for he taught them as one who had authority, and not as their scribes.

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generated on Sat Jan 20 14:08:09 2024

Chapter 8

1 When Jesus had come down from the hill, large crowds followed him. **2** Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

3 Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. **4** Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

5 When he was coming into Capernaum, a centurion came to him, begging him **6** and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

7 Then Jesus said to him, "I will come and heal him."

8 The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. **9** For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

10 When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel. **11** I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. **12** But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." **13** Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

14 When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. **15** Jesus touched her hand, and the fever left her. Then she got up and started serving him. **16** When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. **17** This was to fulfill what was spoken through Isaiah the prophet, saying,

> "He took our illnesses
> and bore our diseases."

18 Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. **19** Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

20 Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

21 Another of the disciples said to him, "Lord, allow me first to go and bury my father."

22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

23 When Jesus had entered a boat, his disciples followed him into it. **24** Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. **25** The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

26 Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

27 The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

28 When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that way. **29** Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

generated on Sat Jan 20 14:08:09 2024

30 Now a herd of many pigs was there feeding, not too far away from them. **31** The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

32 Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water. **33** Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. **34** Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

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generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 Jesus entered a boat, crossed over, and came into his own city. **2** Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

3 Behold, some of the scribes said among themselves, "This man is blaspheming." **4** Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? **5** For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? **6** But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house." **7** Then the man got up and went away to his house. **8** When the crowds saw this, they were afraid and glorified God, who had given such authority to people. **9** As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

10 As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. **11** When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

12 When Jesus heard this, he said, "People who are strong in body do not need a physician, only those who are sick. **13** You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

14 Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

15 Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. **16** No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made. **17** Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

18 While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." **19** Then Jesus got up and followed him, and so did his disciples.

20 Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. **21** For she had said to herself, "If only I touch his clothes, I will be made well."

22 But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour. **23** When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. **24** He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery. **25** When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. **26** The news about this spread into all that region.

27 As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

28 When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

29 Then Jesus touched their eyes and said, "Let it be done to you according to your faith," **30** and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." **31** But the two men went out and spread the news about this throughout that region.

generated on Sat Jan 20 14:08:09 2024

32 As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus.
33 When the demon had been driven out, the mute man spoke. The crowds were astonished and said,
"This has never been seen before in Israel!"

34 But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

35 Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching
the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. **36** When he saw the
crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep
without a shepherd. **37** He said to his disciples, "The harvest is plentiful, but the laborers are few. **38**
Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

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generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness. **2** Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; **3** Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; **4** Simon the Zealot, and Judas Iscariot, who would betray him.

5 These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. **6** Go instead to the lost sheep of the house of Israel; **7** and as you go, preach and say, 'The kingdom of heaven is near.' **8** Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. **9** Do not carry any gold, silver, or copper in your belts. **10** Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food. **11** Whatever city or village you enter, find who is worthy in it, and stay there until you leave. **12** As you enter into the house, greet it. **13** If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. **14** As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. **15** Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

16 "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. **17** Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. **18** Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. **19** When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. **20** For it is not you who will speak, but the Spirit of your Father who will speak in you. **21** Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. **22** You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. **23** When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

24 "A disciple is not greater than his teacher, nor a servant above his master. **25** It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household! **26** Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. **27** What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops. **28** Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. **29** Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. **30** But even the hairs of your head are all numbered. **31** Do not fear. You are more valuable than many sparrows. **32** Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. **33** But he who denies me before men, I will also deny before my Father who is in heaven.

34 "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. **35** For I came to set

a man against his father,
    and a daughter against her mother,
and a daughter-in-law against her mother-in-law.

36 A man's enemies will be those of his own household. **37** He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. **38** He who does not pick up his cross and follow after me is not worthy of me. **39** He who finds his life will lose it. But he who loses his life for my sake will find it.

generated on Sat Jan 20 14:08:09 2024

40 "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. **41** He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. **42** Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

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generated on Sat Jan 20 14:08:09 2024

Chapter 11

1 It came about that when Jesus had finished instructing his twelve disciples, he departed from there to
teach and preach in their cities. **2** Now when John heard in the prison about the deeds of the Christ, he
sent a message by his disciples **3** and said to him, "Are you the one who is coming, or should we look for
another?"

4 Jesus answered and said to them, "Go and report to John what you see and hear. **5** The blind are
receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are
being raised back to life, and the gospel is being preached to the poor. **6** Blessed is anyone who does not
stumble because of me."

7 As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in
the desert to see—a reed being shaken by the wind? **8** But what did you go out to see—a man dressed in
soft clothing? Really, those who wear soft clothing live in kings' houses. **9** But what did you go out to see
—a prophet? Yes, I say to you, and much more than a prophet. **10** This is he of whom it was written,

'See, I am sending my messenger before your face,
who will prepare your way before you.'

11 Truly I say to you that among those born of women, there has not arisen anyone greater than John the
Baptist. Yet the least important person in the kingdom of heaven is greater than he is. **12** From the days of
John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force.
13 For all the prophets and the law have been prophesying until John; **14** and if you are willing to accept
it, he is Elijah who was to come. **15** He who has ears to hear, let him hear. **16** To what should I compare
this generation? It is like children sitting in the marketplaces calling out to the others, **17** saying:

'We played a flute for you,
and you did not dance.
We mourned,
and you did not weep.'

18 For John came not eating bread or drinking wine, and they say, 'He has a demon.' **19** The Son of Man
came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax
collectors and sinners!' But wisdom is justified by her deeds."

20 Then Jesus began to denounce the cities in which most of his miracles were done, because they had not
repented. **21** "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and
Sidon which were done in you, they would have repented long ago in sackcloth and ashes. **22** But, I tell
you it will be more tolerable for Tyre and Sidon at the day of judgment than for you. **23** You, Capernaum,
do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there
had been done the miracles that were done in you, it would still have remained until today. **24** But I say to
you that it will be easier for the land of Sodom in the day of judgment than for you."

25 At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these
things from the wise and understanding, and revealed them to little children. **26** Yes, Father, for this was
pleasing in your sight. **27** All things have been entrusted to me from my Father; and no one knows the Son
except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to
reveal him. **28** Come to me, all you who labor and are heavy burdened, and I will give you rest. **29** Take my
yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. **30**
For my yoke is easy and my burden is light."

generated on Sat Jan 20 14:08:09 2024

Chapter 12

1 At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. **2** But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

3 But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? **4** He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests. **5** Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? **6** But I say to you that one greater than the temple is here. **7** If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. **8** For the Son of Man is Lord of the Sabbath."

9 Then Jesus left from there and went into their synagogue. **10** Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

11 Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? **12** How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath." **13** Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. **14** But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

15 Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. **16** He commanded them not to make him known to others, **17** that it might be fulfilled, what had been said through Isaiah the prophet, saying,

18 "See, my servant whom I have chosen;
my beloved one, in whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.
19 He will not strive nor cry aloud;
neither will anyone hear his voice in the streets.
20 He will not break any bruised reed;
he will not quench any smoking flax,
until he leads justice to victory,
21 and in his name the Gentiles will have hope."

22 Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. **23** All the crowds were amazed and said, "Can this man be the Son of David?"

24 But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

25 But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. **26** If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? **27** And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. **28** But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. **29** How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. **30** The one who is not with me is against me, and the one who does not gather with me scatters. **31** Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. **32** Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him,

neither in this world, nor in that which is to come. **33** Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. **34** You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. **35** The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. **36** I say to you that in the day of judgment people will give an account for every idle word they will have said. **37** For by your words you will be justified, and by your words you will be condemned."

38 Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

39 But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. **40** For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth. **41** The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here. **42** The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. **43** When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. **44** Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. **45** Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

46 While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. **47** Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

48 But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" **49** Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers! **50** For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 On that day Jesus went out of the house and sat beside the sea. **2** A very large crowd gathered around
him, so he got into a boat and sat in it while the whole crowd stood on the beach. **3** Then Jesus said many
things to them in parables. He said, "Behold, a farmer went out to sow seed. **4** As he sowed, some seeds
fell beside the road, and the birds came and devoured them. **5** Other seeds fell on rocky ground, where
they did not have much soil. Immediately they sprang up because the soil had no depth. **6** But when the
sun had risen, they were scorched because they had no root, and they withered away. **7** Other seeds fell
among the thorn plants. The thorn plants grew up and choked them. **8** Other seeds fell on good soil and
produced a crop, some one hundred times as much, some sixty, and some thirty. **9** He who has ears, let
him hear."

10 The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

11 Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the
kingdom of heaven, but to them it is not given. **12** For whoever has will be given more, and he will have an
abundance. But whoever does not have, even what he has will be taken away from him. **13** This is why I
talk to them in parables:

Though they are seeing,
    they do not see;
and though they are hearing,
    they do not hear, or understand.

14 To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;
    seeing, you will see, but you will never know.
15 For the heart of this people has become dull,
    and with their ears they hardly hear,
    and they have shut their eyes.
Otherwise they might see with their eyes,
    and hear with their ears,
    and understand with their heart and turn again,
and I would heal them."' **16** But blessed are your eyes, for they see; and your ears, for they hear. **17**
Truly I say to you that many prophets and righteous men desired to see the things that you see and did
not see them. They desired to hear the things that you hear and did not hear them. **18** Listen then to the
parable of the farmer who sowed his seed. **19** When anyone hears the word of the kingdom but does not
understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed
that was sown beside the road. **20** What was sown on rocky ground is the person who hears the word and
immediately receives it with joy, **21** yet he has no root in himself and he endures for a while. When
tribulation or persecution arises because of the word, he quickly falls away. **22** What was sown among the
thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of
riches choke the word, and he becomes unfruitful. **23** The seed that was sown on the good soil, this is the
person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a
hundred, in another sixty, and in another thirty times as much as was planted."

24 Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed
good seed in his field. **25** But while people slept, his enemy came and also sowed weeds among the wheat
and then went away. **26** When the blades sprouted and then produced their crop, then the weeds
appeared also. **27** The servants of the landowner came and said to him, 'Sir, did you not sow good seed in
your field? How does it now have weeds?'

28 "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

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29 "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them. **30** Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."'"

31 Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. **32** This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches." **33** Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

34 All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. **35** This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.
I will say things that were hidden from the foundation of the world."

36 Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

37 Jesus answered and said, "He who sows the good seed is the Son of Man. **38** The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, **39** and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. **40** Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. **41** The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. **42** They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. **43** Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

44 "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. **45** Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. **46** When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

47 "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. **48** When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away. **49** It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. **50** They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

51 "Have you understood all these things?"

The disciples said to him, "Yes."

52 Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." **53** Then it came about that when Jesus had finished these parables, he departed from that place.

54 Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? **55** Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? **56** Are not all his sisters with us? Where did he get all these things?" **57** They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family." **58** He did not do many miracles there because of their unbelief.

generated on Sat Jan 20 14:08:09 2024

Chapter 14

1 About that time, Herod the tetrarch heard the news about Jesus. **2** He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

3 For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. **4** For John had said to him, "It is not lawful for you to have her as your wife." **5** Herod would have killed him, but he feared the people, because they regarded him as a prophet.

6 But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. **7** In response, he promised with an oath to give her whatever she should ask. **8** After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." **9** The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done. **10** He sent and beheaded John in the prison. **11** Then his head was brought on a platter and given to the girl and she took it to her mother. **12** Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

13 Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. **14** Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick. **15** When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

16 But Jesus said to them, "They have no need to go away. You give them something to eat."

17 They said to him, "We have here only five loaves of bread and two fish."

18 Jesus said, "Bring them to me." **19** Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. **20** They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. **21** Those who ate were about five thousand men, besides women and children.

22 Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. **23** After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. **24** But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them. **25** In the fourth watch of the night Jesus approached them, walking on the sea. **26** When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

27 But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

28 Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

29 Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus. **30** But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

31 Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

32 Then when Jesus and Peter went into the boat, the wind ceased blowing. **33** Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

34 When they had crossed over, they came to land at Gennesaret. **35** When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. **36** They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 Then some Pharisees and scribes came to Jesus from Jerusalem. They said, **2** "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

3 He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions? **4** For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' **5** But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," **6** that person does not need to honor his father.' In this way you have made void the word of God [1] for the sake of your traditions. **7** You hypocrites! Well did Isaiah prophesy about you when he said,

8 'This people honors me with their lips,
but their heart is far from me.
9 They worship me in vain
because they teach as their doctrines the commandments of people.'"

10 Then he called the crowd to himself and said to them, "Listen and understand— **11** Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

12 Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

13 Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. **14** Let them alone, they are blind guides. If a blind person guides another blind person, both will fall into a pit."

15 Peter responded and said to Jesus, "Explain this parable to us."

16 Jesus said, "Are you also still without understanding? **17** Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine? **18** But the things that come out of the mouth come from the heart. They are the things that defile a person. **19** For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. **20** These are the things that defile a person. But to eat with unwashed hands does not defile a person."

21 Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. **22** Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

23 But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

24 But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

25 But she came and bowed down before him, saying, "Lord, help me."

26 He answered and said, "It is not proper to take the children's bread and throw it to the little dogs."

27 She said, "Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters' tables."

28 Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

29 Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. **30** Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. **31** So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

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32 Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

33 The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

34 Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish." **35** Then Jesus commanded the crowd to sit down on the ground. **36** He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. **37** The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. **38** Those who ate were four thousand men, besides women and children. **39** Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

Footnotes

15:6 [1]The best ancient copies have

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Chapter 16

1 The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. **2** But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' **3** When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. **4** An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.

5 When the disciples reached the other side, they had forgotten to take bread. **6** Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."

7 The disciples reasoned among themselves and said, "It is because we took no bread."

8 Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread? **9** Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? **10** Or the seven loaves for the four thousand, and how many baskets you took up? **11** How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." **12** Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"

14 They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

15 He said to them, "But who do you say that I am?"

16 Answering, Simon Peter said, "You are the Christ, the Son of the living God."

17 Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. **18** I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it. **19** I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." **20** Then Jesus commanded the disciples not to tell anyone that he was the Christ.

21 From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.

22 Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"

23 But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people." **24** Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. **25** For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. **26** For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life? **27** For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. **28** Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."

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Chapter 17

1 Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. **2** He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light. **3** Behold, there appeared to them Moses and Elijah talking with him. **4** Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

6 When the disciples heard it, they fell facedown and were very afraid. **7** Then Jesus came and touched them and said, "Get up and do not be afraid." **8** Then they looked up but saw no one except Jesus only.

9 As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

10 His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

11 Jesus answered and said, "Elijah will indeed come and restore all things. **12** But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." **13** Then the disciples understood that he was speaking to them about John the Baptist.

14 When they had come to the crowd, a man came to him, knelt before him, and said, **15** "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. **16** I brought him to your disciples, but they could not cure him."

17 Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." **18** Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

20 Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." **21**[1]

22 While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, **23** and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

24 When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

25 He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

26 "From others," Peter answered.

"Then the sons are free," Jesus said. **27** But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

Footnotes

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17:21 [1]The best ancient copies do not have v. 21,

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Chapter 18

1 At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

2 Jesus called to himself a little child, set him among them, **3** and said, "Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven. **4** Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. **5** Whoever welcomes a little child like this in my name receives me. **6** But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

7 "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! **8** If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet. **9** If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes. **10** See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. **11**[1]**12** What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? **13** If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. **14** In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

15 "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. **16** But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed. **17** And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector. **18** I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. **19** Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. **20** For where two or three are gathered together in my name, there I am in their midst."

21 Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

22 Jesus said to him, "I do not tell you seven times, but until seventy times seven. **23** Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. **24** As he began the settling, one servant was brought to him who owed him ten thousand talents. **25** But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made. **26** So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' **27** So the master of that servant, since he was moved with compassion, released him and forgave him the debt. **28** But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

29 "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.' **30** But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. **31** When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

32 "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. **33** Should you not have had mercy on your fellow servant, even as I had mercy on you?' **34** His master was angry and handed him over to the torturers until he would pay all that was owed. **35** So also my heavenly Father will do to you if you do not forgive your brother from your heart."

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Footnotes

18:11 [1]The best ancient Greek copies do not have the sentence that some translations include,

generated on Sat Jan 20 14:08:09 2024

Chapter 19

1 It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. **2** Great crowds followed him, and he healed them there.

3 Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

4 Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female? **5** He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' **6** So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

7 They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

8 He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. **9** I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." [1]

10 The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

11 But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. **12** For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

13 Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. **14** But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." **15** He placed his hands on the children, and then he went away from there.

16 Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

17 Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

18 The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness, **19** honor your father and your mother, and love your neighbor as yourself."

20 The young man said to him, "All these things I have obeyed. What do I still need?"

21 Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." **22** But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

23 Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. **24** Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

25 When the disciples heard it, they were very astonished and said, "Who then can be saved?"

26 Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

27 Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

generated on Sat Jan 20 14:08:09 2024

28 Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel. **29** Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. **30** But many who are first will be last, and the last will be first.

Footnotes

19:9 [1]The best ancient copies do not have

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Chapter 20

1 "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. **2** After he had agreed with the laborers for one denarius a day, he sent them into his vineyard. **3** He went out again about the third hour and saw other laborers standing idle in the marketplace. **4** To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work. **5** Again he went out about the sixth hour and again the ninth hour, and did the same. **6** Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

7 "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.' **8** When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

9 "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. **10** When the first laborers came, they thought that they would receive more, but they also received one denarius each. **11** When they received their wages, they complained about the landowner. **12** They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

13 "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? **14** Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you. **15** Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' **16** So the last will be first, and the first last." [1]

17 As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, **18** "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death **19** and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

20 Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

21 Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

22 But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

23 He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." **24** When the other ten disciples heard this, they were very angry with the two brothers. **25** But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. **26** But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, **27** and whoever wishes to be first among you must be your servant, **28** just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

29 As they went out from Jericho, a great crowd followed him. **30** There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us." **31** The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

32 Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

generated on Sat Jan 20 14:08:09 2024

33 They said to him, "Lord, that our eyes may be opened." **34** Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

Footnotes

20:16 [1]The best ancient copies do not have

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Chapter 21

1 As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, **2** saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. **3** If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

4 Now all this happened to fulfill what was spoken through the prophet, saying,

5 "Tell the daughter of Zion,
'See, your King is coming to you,
Humble and riding on a donkey—
on a colt, the foal of a donkey.'"

6 Then the disciples went and did just as Jesus had instructed them. **7** They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. **8** Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road. **9** Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest!"

10 When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

11 The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

12 Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. **13** He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

14 Then the blind and the lame came to him in the temple, and he healed them. **15** But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

16 They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants
you have prepared praise'?"

17 Then Jesus left them and went out of the city to Bethany and spent the night there.

18 Now in the morning as he returned to the city, he was hungry. **19** Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

20 When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

21 Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. **22** Whatever you ask for in prayer, believing, you will receive."

23 When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

generated on Sat Jan 20 14:08:09 2024

24 Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things. **25** The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' **26** But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." **27** Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. **28** But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

29 "The son answered and said, 'I will not,' but afterward he changed his mind and went.

30 "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go. **31** Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. **32** For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

33 "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. **34** When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit. **35** But the vine growers took his servants, beat one, killed another, and stoned still another. **36** Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. **37** After that, the owner sent his own son to them, saying, 'They will respect my son.'

38 "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' **39** So they took him, threw him out of the vineyard and killed him. **40** Now when the owner of the vineyard comes, what will he do to those vine growers?"

41 They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

42 Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected
has been made the cornerstone.
This was from the Lord,
and it is marvelous in our eyes'?

43 Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. **44** Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed." **45** When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. **46** Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

generated on Sat Jan 20 14:08:09 2024

Chapter 22

1 Jesus spoke to them again in parables, saying, **2** "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. **3** He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come. **4** Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."' **5** But they paid no attention and went away, one to his farm, another to his business. **6** The others seized the king's servants, treated them shamefully, and killed them. **7** The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city. **8** Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. **9** Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' **10** The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests. **11** But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. **12** The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. **13** Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' **14** For many people are called, but few are chosen."

15 Then the Pharisees went and planned how they might entrap Jesus in his own talk. **16** Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. **17** So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

18 But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? **19** Show me the coin for the tax." Then they brought a denarius to him. **20** Jesus said to them, "Whose image and name are these?"

21 They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." **22** When they heard it, they marveled. Then they left him and went away.

23 On that day some Sadducees, who say there is no resurrection, came to him. They asked him, **24** saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.' **25** There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. **26** Then the second brother did the same thing, then the third, all the way to the seventh brother. **27** After them all, the woman died. **28** Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

29 But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. **30** For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven. **31** But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, **32** 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." **33** When the crowds heard this, they were astonished at his teaching.

34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. **35** One of them, an expert in the law, asked him a question, testing him— **36** "Teacher, which is the greatest commandment in the law?"

37 Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' **38** This is the great and first commandment. **39** And a second commandment is like it—'Love your neighbor as yourself.' **40** On these two commandments depend the whole law and the prophets."

41 Now while the Pharisees were still gathered together, Jesus asked them a question. **42** He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

generated on Sat Jan 20 14:08:09 2024

43 Jesus said to them, "How then does David in the Spirit call him Lord, saying,

44 'The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies your footstool"'?

45 If David then calls the Christ 'Lord,' how is he David's son?" **46** No one was able to answer him a word, and no man dared ask him any more questions from that day on.

generated on Sat Jan 20 14:08:09 2024

Chapter 23

1 Then Jesus spoke to the crowds and to his disciples. **2** He said, "The scribes and the Pharisees sit in Moses' seat. **3** Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them. **4** Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. **5** They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments. **6** They love the places of honor at feasts and the chief seats in the synagogues, **7** and special greetings in the marketplaces, and to be called 'Rabbi' by people. **8** But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. **9** And call no man on earth your father, for you have only one Father, and he is in heaven. **10** Neither must you be called 'teacher,' for you have only one teacher, the Christ. **11** But he who is greatest among you will be your servant. **12** Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13 But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. **14**[1]**15** Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

16 "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' **17** You blind fools! Which is greater, the gold or the temple that makes the gold holy? **18** And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' **19** You blind people! Which is greater, the gift or the altar that makes the gift holy? **20** Therefore, he who swears by the altar swears by it and by everything on it. **21** The one who swears by the temple swears by it and by the one who lives in it. **22** And the one who swears by heaven swears by the throne of God and by him who sits on it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. **24** You blind guides, you who strain out a gnat but swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. **26** You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. **28** In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. **30** You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' **31** Therefore you testify against yourselves that you are sons of those who murdered the prophets. **32** You also fill up the measure of your fathers. **33** You serpents, you offspring of vipers, how will you escape the judgment of hell? **34** Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. **35** The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. **36** Truly I say to you, all these things will come upon this generation.

37 "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! **38** See, your house is left to you desolate. **39** For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

generated on Sat Jan 20 14:08:09 2024

Footnotes

23:14 [1]The best ancient copies do not have verse 14 (some copies add the verse after verse 12).

generated on Sat Jan 20 14:08:09 2024

Chapter 24

1 Jesus went out from the temple and was going on his way. His disciples came to him to point out to him
the buildings of the temple. **2** But he answered and said to them, "Do you not see all these things? Truly I
say to you, not one stone will be left on another that will not be torn down."

3 As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these
things happen? What will be the sign of your coming and of the end of the age?"

4 Jesus answered and said to them, "Be careful that no one leads you astray. **5** For many will come in my
name. They will say, 'I am the Christ,' and will lead many astray. **6** You will hear of wars and rumors of
wars. See that you are not troubled, for these things must happen; but the end is not yet. **7** For nation will
rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various
places. **8** But all these things are only the beginning of birth pains. **9** Then they will deliver you up to
tribulation and kill you. You will be hated by all the nations for my name's sake. **10** Then many will
stumble, and betray one another and hate one another. **11** Many false prophets will rise up and lead many
astray. **12** Because lawlessness will increase, the love of many will grow cold. **13** But the one who endures
to the end will be saved. **14** This good news of the kingdom will be preached in the whole world as a
testimony to all the nations. Then the end will come.

15 "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet,
standing in the holy place" (let the reader understand), **16** "let those who are in Judea flee to the
mountains, **17** let him who is on the housetop not go down to take anything out of his house, **18** and let
him who is in the field not return to take his cloak. **19** But woe to those who are pregnant and to those
who are nursing infants in those days! **20** Pray that your flight will not occur in the winter or on a
Sabbath. **21** For there will be great tribulation, such as has not been from the beginning of the world until
now, no, nor ever will be again. **22** Unless those days had been shortened, no flesh would be saved. But for
the sake of the elect those days will be shortened. **23** Then if anyone says to you, 'Look, here is the
Christ!' or, 'There is the Christ!' do not believe it. **24** For false Christs and false prophets will arise and
show great signs and wonders, so as to lead astray, if possible, even the elect. **25** See, I have told you
ahead of time. **26** Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the
wilderness. Or, 'See, he is in the inner rooms,' do not believe it. **27** For as the lightning shines out from the
east and flashes all the way to the west, so will be the coming of the Son of Man. **28** Wherever a dead
animal is, there the vultures will gather.

29 "But immediately after the tribulation of those days

the sun will be darkened,
the moon will not give its light,
the stars will fall from the sky,
and the powers of the heavens will be shaken. **30** Then the sign of the Son of Man will appear in
the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of
the sky with power and great glory. **31** He will send his angels with a great sound of a trumpet, and they
will gather together his elect from the four winds, from one end of the sky to the other.

32 "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you
know that summer is near. **33** So also, when you see all these things, you should know that he is near, at
the very gates. **34** Truly I say to you, this generation will not pass away until all of these things will have
happened. **35** Heaven and the earth will pass away, but my words will never pass away. **36** But concerning
that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. **37** As
the days of Noah were, so will be the coming of the Son of Man. **38** For as in those days before the flood
they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark,
39 and they knew nothing until the flood came and took them all away—so will be the coming of the Son
of Man. **40** Then two men will be in a field—one will be taken, and one will be left. **41** Two women will be
grinding with a mill—one will be taken, and one will be left. **42** Therefore be on your guard, for you do not
know on what day your Lord will come. **43** But know this, that if the master of the house had known in

what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. **44** Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

45 "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? **46** Blessed is that servant whom his master will find doing that when he comes. **47** Truly I say to you that the master will set him over all his possessions. **48** But if an evil servant says in his heart, 'My master has been delayed,' **49** and begins to beat his fellow servants, and eats and drinks with drunkards, **50** then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. **51** His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

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generated on Sat Jan 20 14:08:09 2024

Chapter 25

1 "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. **2** Five of them were foolish and five were wise. **3** For when the foolish virgins took their lamps, they did not take any oil with them. **4** But the wise virgins took containers of oil along with their lamps. **5** Now while the bridegroom was delayed, they all got sleepy and slept. **6** But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

7 Then all those virgins rose up and trimmed their lamps. **8** The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

9 "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.' **10** While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

11 "Afterward the other virgins also came and said, 'Master, master, open for us.'

12 "But he answered and said, 'Truly I say to you, I do not know you.' **13** Watch therefore, for you do not know the day or the hour.

14 "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. **15** To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. **16** The one who received the five talents went at once and worked with them and gained another five talents. **17** In the same way, the one who had received two talents gained another two. **18** But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money. **19** Now after a long time the master of those servants came back and settled accounts with them. **20** The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

21 "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

22 "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

23 "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

24 "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. **25** I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

26 "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. **27** Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest. **28** Therefore take away the talent from him and give it to the servant who has ten talents. **29** For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. **30** Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

31 "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. **32** Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. **33** He will place the sheep on his right hand, but the goats on his left. **34** Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. **35** For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; **36** I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

generated on Sat Jan 20 14:08:09 2024

37 "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink? **38** When did we see you a stranger and take you in? Or naked and clothe you? **39** When did we see you sick or in prison and come to you?'

40 "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.' **41** Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, **42** because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; **43** I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

44 "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'

45 "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' **46** These will go away into eternal punishment, but the righteous into eternal life."

generated on Sat Jan 20 14:08:09 2024

Chapter 26

1 It came about that when Jesus had finished all these words, he said to his disciples, **2** "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

3 Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. **4** They plotted together to arrest Jesus stealthily and kill him. **5** For they were saying, "Not during the festival, so that a riot does not arise among the people."

6 Now while Jesus was in Bethany in the house of Simon the leper, **7** as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. **8** But when his disciples saw it, they became angry and said, "What is the reason for this waste? **9** This could have been sold for a large amount and given to the poor."

10 But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. **11** You always have the poor with you, but you will not always have me. **12** For when she poured this ointment on my body, she did it for my burial. **13** Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

14 Then one of the twelve, who was named Judas Iscariot, went to the chief priests **15** and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. **16** From that moment he sought an opportunity to turn him over to them.

17 Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

18 He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'" **19** The disciples did as Jesus directed them, and they prepared the Passover meal.

20 When evening came, he sat down to eat with the twelve disciples. **21** As they were eating, he said, "Truly I say to you that one of you will betray me."

22 They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

23 He answered, "The one who dips his hand with me in the dish is the one who will betray me. **24** The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

25 Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

26 As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body." **27** He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. **28** For this is my blood of the covenant that is poured out for many for the forgiveness of sins. **29** But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

30 When they had sung a hymn, they went out to the Mount of Olives. **31** Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd
and the sheep of the flock will be scattered.'

32 But after I am raised up, I will go ahead of you into Galilee."

33 But Peter said to him, "Even if all fall away because of you, I will never fall away."

generated on Sat Jan 20 14:08:09 2024

34 Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

35 Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

36 Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." **37** He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. **38** Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me." **39** He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." **40** He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? **41** Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." **42** He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." **43** He came again and found them sleeping, for their eyes were heavy. **44** So leaving them again, he went away and prayed a third time, saying the same words. **45** Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. **46** Arise, let us go. Look, the one who is betraying me is near."

47 While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. **48** Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him." **49** Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

50 Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him. **51** Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. **52** Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. **53** Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? **54** But how then would the scriptures be fulfilled, that this must happen?" **55** At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. **56** But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

57 Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. **58** But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome. **59** Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. **60** They did not find any, even though many false witnesses came forward. But later two came forward **61** and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

62 The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" **63** But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

64 Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. **66** What do you think?"

They answered and said, "He is deserving of death." **67** Then they spit in his face and beat him with their fists, while some slapped him **68** and said, "Prophesy to us, you Christ. Who is it that struck you?"

69 Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

70 But he denied it in front of them all, saying, "I do not know what you are talking about."

generated on Sat Jan 20 14:08:09 2024

71 When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

72 He again denied it with an oath, "I do not know the man!"

73 After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

74 Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

75 Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

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generated on Sat Jan 20 14:08:09 2024

Chapter 27

1 Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. **2** They bound him, led him away, and delivered him to Pilate the governor.

3 Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, **4** and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself." **5** Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself. **6** The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." **7** They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. **8** For this reason that field has been called, "The Field of Blood" to this day. **9** Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, **10** and they gave it for the potter's field, as the Lord had directed me."

11 Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"

Jesus answered him, "You say so."

12 But when he was accused by the chief priests and elders, he answered nothing. **13** Then Pilate said to him, "Do you not hear how many things they accuse you of?" **14** But he did not answer even one word, so that the governor was greatly amazed. **15** Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. **16** At that time they had a notorious prisoner named Jesus Barabbas. [1]**17** So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" **18** He knew that they had handed Jesus over to him because of envy.

19 While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

20 Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. **21** The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

22 Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

23 Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

24 So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

25 All the people said, "May his blood be on us and our children." **26** Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

27 Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. **28** They stripped him and put a scarlet robe on him. **29** They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" **30** They spat on him, and they took the staff and struck him on the head again and again. **31** When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

32 As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. **33** They came to a place called Golgotha, which means "The Place of a

generated on Sat Jan 20 14:08:09 2024

Skull." **34** They gave him wine to drink mixed with gall. But when he tasted it, he would not drink. **35** When they had crucified him, they divided up his garments by casting lots, **36** and they sat and kept guard over him. **37** Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews." **38** Two robbers were crucified with him, one on the right of him and one on the left. **39** Those who passed by insulted him, shaking their heads **40** and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

41 In the same way the chief priests were mocking him, along with the scribes and elders, and said, **42** "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him. **43** He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" **44** In the same way the robbers who were crucified with him also insulted him.

45 Now from the sixth hour darkness came over the whole land until the ninth hour. **46** About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

47 When some of those who were standing there heard it, they said, "He is calling for Elijah."

48 Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. **49** The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." **50** Then Jesus cried out again with a loud voice and gave up his spirit.

51 Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. **52** The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. **53** They came out of the tombs after his resurrection, entered the holy city, and appeared to many. **54** Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." **55** Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. **56** Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. **58** He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. **59** Joseph took the body, wrapped it in a clean linen cloth, **60** and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. **61** Mary Magdalene and the other Mary were there, sitting opposite the tomb.

62 The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. **63** They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' **64** Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

65 Pilate said to them, "Take a guard. Go and make it as secure as you know how." **66** So they went and made the tomb secure, sealing the stone and placing the guard.

Footnotes

27:16 [1]Many ancient copies do not have

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generated on Sat Jan 20 14:08:09 2024

Chapter 28

1 Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. **2** Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it. **3** His appearance was like lightning, and his clothing as white as snow. **4** The guards shook with fear and became like dead men. **5** The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. **6** He is not here, but is risen, just as he said. Come see the place where the Lord was lying. **7** Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

8 The women quickly left the tomb with fear and great joy, and ran to tell his disciples. **9** Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. **10** Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

11 Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. **12** When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers **13** and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.' **14** If this report reaches the governor, we will persuade him and take any worries away from you." **15** So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

16 But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. **17** When they saw him, they worshiped him, but some doubted. **18** Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. **19** Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. **20** Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

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generated on Sat Jan 20 14:08:09 2024

Book: Mark

Mark

Chapter 1

1 This is the beginning of the gospel of Jesus Christ, the Son of God.

2 As it is written in Isaiah the prophet,

> "Look, I am sending my messenger before your face,
> the one who will prepare your way.
> **3** The voice of one crying out in the wilderness,
> 'Make ready the way of the Lord;
> make his paths straight.'"

4 John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. **5** The whole country of Judea and all the people of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins. **6** John wore a coat of camel's hair and a leather belt around his waist, and he ate locusts and wild honey.

7 He was preaching, saying, "One will come after me who is more powerful than I; the strap of his sandals I am not worthy to stoop down and untie. **8** I baptized you with water, but he will baptize you with the Holy Spirit."

9 It happened in those days that Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan River. **10** As Jesus came up out of the water, he saw the heavens split open and the Spirit coming down on him like a dove. **11** A voice came out of the heavens, "You are my beloved Son. I am very pleased with you."

12 Then the Spirit compelled him to go out into the wilderness. **13** He was in the wilderness forty days being tempted by Satan. He was with the wild animals, and the angels served him.

14 Now after John was arrested, Jesus came into Galilee proclaiming the gospel of God. **15** He said, "The time is fulfilled, and the kingdom of God is near. Repent and believe the gospel."

16 When he was walking beside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen. **17** Jesus said to them, "Come, follow me, and I will make you fishers of men." **18** Then immediately they left the nets and followed him. **19** As Jesus was walking on a little farther, he saw James son of Zebedee and John his brother; they were in the boat mending the nets. **20** He called them, and they left their father Zebedee in the boat with the hired servants, and they followed him.

21 Then they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. **22** They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes. **23** Just then a man in their synagogue who had an unclean spirit cried out, **24** saying, "What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!"

25 Jesus rebuked the demon and said, "Be quiet and come out of him!" **26** The unclean spirit threw him down and went out from him while crying out with a loud voice. **27** All the people were amazed, so they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him!" **28** The news about him went out everywhere into the whole region of Galilee.

29 After coming out of the synagogue, they came into the house of Simon and Andrew, along with James and John. **30** Now Simon's mother-in-law was lying sick with a fever, and they told Jesus about her. **31** So he came, took her by the hand, and raised her up; the fever left her, and she started serving them.

generated on Sat Jan 20 14:08:09 2024

32 That evening after the sun had set, they brought to him all who were sick or possessed by demons. **33** The whole city gathered together at the door. **34** He healed many who were sick with various diseases and cast out many demons, but he did not allow the demons to speak because they knew him.

35 He got up very early, while it was still dark; he left and went out into a solitary place and there he prayed. **36** Simon and those who were with him searched for him. **37** They found him and they said to him, "Everyone is looking for you."

38 He said, "Let us go elsewhere, out into the surrounding towns, so that I may preach there also. That is why I came out here." **39** He went throughout all of Galilee, preaching in their synagogues and casting out demons.

40 A leper came to him. He was begging him; he knelt down and said to him, "If you are willing, you can make me clean."

41 Moved with compassion, Jesus reached out his hand and touched him, saying to him, "I am willing. Be clean." **42** Immediately the leprosy left him, and he was made clean. **43** Jesus strictly warned him and sent him away. **44** He said to him, "Be sure to say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them." **45** But he went out and began to declare it freely and spread the word, so much so that Jesus could no longer enter a town openly but he stayed out in remote places. Yet people were still coming to him from everywhere.

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 When Jesus came back to Capernaum after a few days, it was heard that he was at home. **2** So many gathered there that there was no more space, not even at the door, and he spoke the word to them. **3** Then some men came to him who were bringing a paralyzed man; four people were carrying him. **4** When they could not get near him because of the crowd, they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on. **5** Seeing their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

6 Now some of the scribes were sitting there, and they reasoned in their hearts, **7** "How can this man speak this way? He blasphemes! Who can forgive sins but God alone?"

8 Immediately Jesus knew in his spirit what they were thinking within themselves. He said to them, "Why are you thinking this in your hearts? **9** Which is easier, to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take up your mat and walk'? **10** But in order that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, **11** "I say to you, get up, take up your mat, and go to your house."

12 He got up and immediately took up the mat, and went out of the house in front of everyone, so that they were all amazed and they gave glory to God, and they said, "We never saw anything like this."

13 He went out again by the lake, and all the crowd came to him, and he taught them. **14** As he passed by, he saw Levi son of Alphaeus sitting at the tax collector's tent and he said to him, "Follow me." He got up and followed him.

15 Jesus was having a meal in Levi's house and many tax collectors and sinners were dining with him and his disciples, for there were many and they followed him. **16** When the scribes, who were Pharisees, saw that Jesus was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

17 When Jesus heard this he said to them, "People who are strong in body do not need a physician; only people who are sick need one. I did not come to call righteous people, but sinners."

18 Now John's disciples and the Pharisees were fasting. Some people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

19 Jesus said to them, "Can the wedding attendants fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. **20** But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. **21** No one sews a piece of new cloth on an old garment. Otherwise the patch tears away from it, the new from the old, and there is a worse tear. **22** No one puts new wine into old wineskins. Otherwise the wine will burst the skins and both the wine and the wineskins are lost. Instead, new wine is put into fresh wineskins."

23 On the Sabbath day Jesus went through some grainfields, and his disciples began picking heads of grain as they made their way. **24** The Pharisees said to him, "Look, why are they doing something that is not lawful on the Sabbath day?"

25 He said to them, "Have you never read what David did when he was in need and hungry—he and the men who were with him— **26** how he went into the house of God when Abiathar was high priest, and ate the bread of the presence, which is unlawful for anyone to eat except the priests, and he even gave some to those who were with him?" **27** Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. **28** Therefore, the Son of Man is Lord, even of the Sabbath."

generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 Again Jesus walked into the synagogue, and there was a man with a withered hand. **2** Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him. **3** Jesus said to the man with the withered hand, "Get up and stand here in the middle of everyone." **4** Then he said to the people, "Is it lawful to do good on the Sabbath day or to do harm; to save a life or to kill?" But they were silent. **5** He looked around at them with anger, and he was grieved by their hardness of heart, and he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. **6** The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

7 Then Jesus, with his disciples, went to the sea, and a great crowd of people followed from Galilee and from Judea **8** and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. When they heard about the things he was doing, a great crowd came to him. **9** He told his disciples to have a small boat ready for him because of the crowd, so that they would not press against him. **10** For he healed many, so that everyone who had afflictions eagerly approached him in order to touch him. **11** Whenever the unclean spirits saw him, they fell down before him and cried out, and they said, "You are the Son of God." **12** He strictly ordered them not to make him known.

13 He went up on the mountain, and he called for those he wanted, and they came to him. **14** He appointed the twelve (whom he named apostles) so that they might be with him and he might send them to proclaim the message, **15** and to have authority to cast out demons. **16** He appointed the twelve: Simon, to whom he gave the name Peter; **17** James son of Zebedee, and John the brother of James, to whom he gave the name Boanerges, that is, sons of thunder; **18** and Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, **19** and Judas Iscariot, who would betray him.

20 Then he went home, and the crowd came together again, so that they could not even eat bread. **21** When his family heard about it, they went out to seize him, for they said, "He is out of his mind."

22 The scribes who came down from Jerusalem said, "He is possessed by Beelzebul" and "By the ruler of the demons he drives out demons."

23 Jesus called them to himself and said to them in parables, "How can Satan cast out Satan? **24** If a kingdom is divided against itself, that kingdom cannot stand. **25** If a house is divided against itself, that house will not be able to stand. **26** If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. **27** But no one can enter into the house of a strong man and steal his belongings without tying up the strong man first, and then he will plunder his house. **28** Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter, **29** but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."

30 Jesus said this because they were saying, "He has an unclean spirit."

31 Then his mother and his brothers came and stood outside. They sent for him, summoning him. **32** A crowd was sitting around him and they said to him, "Your mother and your brothers and your sisters are outside, and they are looking for you."

33 He answered them, "Who are my mother and my brothers?" **34** He looked around at those who were sitting in a circle around him and said, "See, here are my mother and my brothers! **35** For whoever does the will of God, that person is my brother, and sister, and mother."

generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 Again he began to teach beside the sea, and a large crowd gathered around him. He stepped into a boat that was on the sea, and he sat down in it. The whole crowd was on the shore beside the sea. **2** He taught them many things in parables, and in his teaching, this is what he said to them. **3** "Listen! A farmer went out to sow his seed. **4** As he sowed, some seed fell beside the road, and the birds came and devoured it. **5** Other seed fell on the rocky ground, where it did not have much soil. Immediately it sprang up, because it did not have deep soil. **6** But when the sun rose, the plants were scorched, and because they had no root, they dried up. **7** Other seed fell among the thorn plants. The thorn plants grew up and choked it, and it did not produce a crop. **8** Other seed fell into good soil and it produced a crop growing up and increasing and yielding thirty, sixty, and even a hundred times." **9** Then he said, "Whoever has ears to hear, let him hear!"

10 When Jesus was alone, those around him with the twelve asked him about the parables. **11** He said to them, "To you is given the mystery of the kingdom of God. But to those outside everything is in parables,

12 so that when they look,
yes they look,
but do not see,
and so that when they hear,
yes they hear,
but do not understand,
or else they would turn
and God would forgive them."

13 He said to them, "Do you not understand this parable? How then will you understand all the parables?" **14** The sower sows the word. **15** These are the ones beside the road, where the word is sown. When they hear, Satan immediately comes and takes away the word that is sown in them. **16** And these are the seed sown on the rocky ground; who, when they hear the word immediately receive it with joy. **17** But they do not have root in themselves, but they endure for a while. Afterward when tribulation or persecution arises on account of the word, they immediately fall away. **18** Still others are the ones sown among the thorns. They are those who hear the word, **19** but the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word, and it is unproductive. **20** Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit, thirty, sixty, or even a hundred times as much.

21 Jesus said to them, "Do you bring a lamp inside the house to put it under a basket or under the bed? You bring it in and you put it on a lampstand. **22** For nothing is hidden that will not be known, and nothing is secret that will not come out into the open. **23** If anyone has ears to hear, let him hear!" **24** He said to them, "Pay attention to what you hear, for the measure you use will be measured to you, and more will be added to you. **25** Because whoever has, to him will be given more, and whoever does not have, even what he has will be taken."

26 He also said, "The kingdom of God is like a man who sows his seed on the ground. **27** He sleeps at night and gets up by day, and the seed sprouts and grows, though he does not know how. **28** The earth bears grain by itself: First the blade, then the ear, then the mature grain in the ear. **29** When the crop is ripe, he immediately sends in the sickle because the harvest has come."

30 Again he said, "To what can we compare the kingdom of God, or what parable can we use to explain it? **31** It is like a mustard seed, which, when it is sown, is the smallest of all the seeds on earth. **32** Yet, when it is sown, it grows and becomes greater than all the garden plants, and it forms large branches, so that the birds of heaven can make their nests in its shade."

33 With many parables like this he spoke the word to them, as much as they were able to understand, **34** and he did not speak to them without a parable. But when he was alone, he explained everything to his own disciples.

35 On that day, when evening had come, he said to them, "Let us go over to the other side." **36** So they left the crowd, taking Jesus with them, just as he was, in the boat. There were other boats going along with

generated on Sat Jan 20 14:08:09 2024

him. **37** Just then a violent windstorm arose, and the waves were breaking into the boat so that the boat was almost full of water. **38** But Jesus himself was in the stern, asleep on a cushion. They woke him up, saying, "Teacher, do you not care that we are about to die?"

39 He got up, rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a great calm. **40** Then he said to them, "Why are you afraid? Do you still not have faith?"

41 They were filled with great fear and said to one another, "Who then is this, because even the wind and the sea obey him?"

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generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 They came to the other side of the sea, to the region of the Gerasenes. **2** When Jesus was getting out of
the boat, a man with an unclean spirit came up to him out of the tombs. **3** The man lived in the tombs. No
one could restrain him anymore, not even with a chain. **4** He had been bound many times with shackles
and with chains. He tore the chains apart and his shackles were shattered. No one had the strength to
subdue him. **5** Every night and day in the tombs and in the mountains, he cried out and cut himself with
sharp stones. **6** When he saw Jesus from a distance, he ran to him and bowed down before him. **7** He cried
out with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you by God
himself, do not torment me." **8** For he had been saying to him, "Come out of the man, you unclean spirit."

9 He asked him, "What is your name?"

He answered him, "My name is Legion, for we are many." **10** He begged him again and again not to send
them out of the region. **11** Now a great herd of pigs was there feeding on the hill, **12** and they begged him,
saying, "Send us into the pigs; let us enter into them." **13** So he allowed them; the unclean spirits came
out and entered into the pigs, and the herd rushed down the steep hill into the sea, and about two
thousand pigs drowned in the sea. **14** Then those who were feeding the pigs ran away and reported what
had happened in the city and in the countryside, and so people went out to see what had happened. **15**
Then they came to Jesus and they saw the demon-possessed man, the one who had been possessed by
Legion, sitting there, clothed and in his right mind; and they were afraid. **16** Those who had seen what
happened to the demon-possessed man told them about it in detail, and they also told them about the
pigs. **17** Then they started to beg him to leave their region.

18 When he was getting into the boat, the demon-possessed man begged him that he might be with him.
19 But Jesus did not permit him, but said to him, "Go to your house and to your people and tell them what
the Lord has done for you, and how he has shown you mercy." **20** So he went away and began to proclaim
in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

21 Now when Jesus had crossed over again to the other side in the boat, a great crowd gathered around
him, as he was beside the sea. **22** Then one of the leaders of the synagogue named Jairus came, and when
he saw him, fell at his feet. **23** He begged again and again, saying, "My little daughter is near death. I beg
you, come and lay your hands on her that she may be made well and live." **24** So he went with him, and a
great crowd followed him and pressed close around him.

25 Now a woman was there who had a flow of blood for twelve years. **26** She had suffered much from
many doctors and had spent everything that she had, but instead of getting better she grew worse. **27**
When she had heard the reports about Jesus, she came up behind him in the crowd and touched his cloak.
28 For she said, "If I touch just his clothes, I will be healed." **29** When she touched him, the bleeding
stopped, and she felt in her body that she was healed from her affliction.

30 Jesus immediately realized in himself that power had gone out from him. He turned around in the
crowd and said, "Who touched my clothes?"

31 His disciples said to him, "You see this crowd pressed around you, and you say, 'Who touched me?'"

32 But Jesus looked around to see who had done it. **33** The woman, knowing what had happened to her,
feared and trembled. She came and fell down before him and told him the whole truth. **34** He said to her,
"Daughter, your faith has made you well. Go in peace and be healed from your affliction."

35 While he was speaking, some people came from the leader of the synagogue, saying, "Your daughter is
dead. Why trouble the teacher any longer?"

36 But when Jesus overheard the message that was spoken, he said to the leader of the synagogue, "Do
not be afraid. Just believe." **37** He did not permit anyone to accompany him except Peter, James, and John,
the brother of James. **38** They came to the house of the leader of the synagogue and he saw there people
making a lot of noise; they were weeping and wailing loudly. **39** When he entered the house, he said to
them, "Why are you upset and why do you weep? The child is not dead but sleeps." **40** They began to mock

him. But he put them all outside and took the father of the child and the mother and those who were with him, and he went in where the child was. **41** He took the hand of the child and said to her, "Talitha, koum!" which is translated, "Little girl, I say to you, get up." **42** Immediately the child got up and walked (for she was twelve years of age). They were immediately astonished with overwhelming amazement. **43** He strictly ordered them that no one should know about this. Then he told them to give her something to eat.

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generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 He went out from there and came to his hometown, and his disciples followed him. **2** When the Sabbath
came, he taught in the synagogue. Many people heard him and they were amazed. They said, "Where did
he get these teachings?" "What is this wisdom that has been given to him?" "What are these miracles that
he does with his hands?" **3** "Is this not the carpenter, the son of Mary and the brother of James and Joses
and Judas and Simon? Are his sisters not here with us?" They were offended by Jesus. [1]

4 Then Jesus said to them, "A prophet is not without honor, except in his hometown and among his own
relatives and in his own household." **5** He could not do any mighty work, except to lay his hands on a few
sick people and heal them. **6** He was amazed at their unbelief. Then he went around the villages teaching.

7 Then he called the twelve and began to send them out two by two, and he gave them authority over the
unclean spirits, **8** and instructed them to take nothing for their journey, except a staff—no bread, no bag,
and no money in their belts— **9** but to wear sandals, and not to wear two tunics. **10** He said to them,
"Whenever you enter a house, remain until you go away from there. **11** If any town will not receive you or
listen to you, when you leave that place, shake the dust off your feet as a testimony to them." **12** They
went out and proclaimed that people should repent. **13** They cast out many demons, and anointed many
sick people with oil and healed them.

14 King Herod heard this, for Jesus' name had become well known. Some were saying, "John the Baptist
has been raised from the dead, and that is why these miraculous powers are at work in him." **15** Some
others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets in ancient times."

16 But when Herod heard this he said, "John, whom I beheaded, has been raised."

17 For Herod sent to have John arrested and he had him bound in prison on account of Herodias (his
brother Philip's wife), because he had married her. **18** For John told Herod, "It is not lawful for you to have
your brother's wife." **19** But Herodias held on to anger against him and wanted to kill him, but she could
not, **20** for Herod feared John; he knew that he was a righteous and holy man, and he kept him safe.
Listening to him made him greatly perplexed, yet he heard him gladly.

21 Then an opportunity came when Herod had his birthday and he made a dinner for his officials and for
the commanders and leaders of Galilee. **22** The daughter of Herodias herself came in and danced for
them, and she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you
want and I will give it to you." **23** He swore to her saying, "Whatever you ask of me, I will give you, up to
half of my kingdom."

24 She went out and said to her mother, "What should I ask him for?"

She said, "The head of John the Baptist."

25 She immediately hurried back to the king, and she asked, saying, "I want you to give me, right now, the
head of John the Baptist on a wooden platter." **26** Though this deeply grieved the king, he could not refuse
her request because of the oath he had made and because of his dinner guests. **27** So the king sent a
soldier from his guard and commanded him to bring him John's head. The guard went and beheaded him
in the prison. **28** He brought his head on a platter and gave it to the girl, and the girl gave it to her
mother. **29** When his disciples heard of this, they came and took his body and placed it in a tomb.

30 The apostles came together with Jesus and told him all that they had done and taught. **31** Then he said
to them, "Come away by yourselves into a deserted place and rest a while." For many were coming and
going, and they did not even have time to eat. **32** So they went away in the boat to a deserted place by
themselves. **33** But they saw them leaving and many recognized them, and they ran there together on foot
from all the towns, and they arrived there before them. **34** When they came ashore, he saw a great crowd
and he had compassion on them because they were like sheep without a shepherd. So he began to teach
them many things.

generated on Sat Jan 20 14:08:09 2024

35 When the hour was late, his disciples came to him and said, "This is a deserted place and the hour is already late. **36** Send them away so that they may go into the nearby countryside and villages to buy something to eat for themselves."

37 But he answered and said to them, "You give them something to eat."

They said to him, "Can we go and buy two hundred denarii worth of bread and give it to them to eat?"

38 He said to them, "How many loaves do you have? Go and see."

When they found out, they said, "Five loaves and two fish." **39** He commanded all the people to sit down in groups upon the green grass. **40** They sat down in groups of hundreds and fifties. **41** He took the five loaves and the two fish, and looking up to heaven he blessed and broke the loaves and gave them to the disciples to set before the people. He also divided the two fish among them all. **42** They all ate until they were satisfied. **43** They took up broken pieces of bread, twelve baskets full, and also pieces of the fish. **44** There were five thousand men who ate the loaves.

45 Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he sent the crowd away. **46** After taking leave of them, he went up the mountain to pray. **47** Evening came, and the boat was now in the middle of the sea, and he was alone on land. **48** He saw that they were straining against the oars, for the wind was against them. About the fourth watch of the night he came to them, walking on the sea, and he wanted to pass by them. **49** But when they saw him walking on the sea, they thought he was a ghost and cried out, **50** because they saw him and were troubled. Immediately he spoke to them and said to them, "Be courageous! It is I! Do not be afraid!" **51** He got into the boat with them, and the wind ceased blowing. They were completely amazed. **52** For they had not understood what the loaves meant. Instead, their hearts were hardened.

53 When they had crossed over, they came to land at Gennesaret and anchored the boat. **54** When they came out of the boat, the people recognized him immediately, **55** and they ran throughout the whole region and began to bring the sick on their mats to wherever they heard he was. **56** Wherever he entered into villages, or cities, or into the country, they would put the sick in the marketplaces. They begged him to let them touch the edge of his garment, and as many as touched him were healed.

Footnotes

6:3 [1]The man called Joses here is called

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generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 The Pharisees and some of the scribes who had come from Jerusalem gathered around him. **2** They saw that some of his disciples ate bread with hands that were unclean, that is, unwashed. **3** (For the Pharisees and all the Jews do not eat unless they wash their hands carefully, because they hold to the tradition of the elders. **4** When the Pharisees come from the marketplace, they do not eat unless they bathe themselves, and they hold to many other things they have received, such as the washing of cups, pots, copper vessels, and the couches upon which they eat.) **5** The Pharisees and the scribes asked Jesus, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?"

6 But he said to them, "Isaiah prophesied well about you hypocrites. As it is written,

'This people honors me with their lips,
but their heart is far from me.
7 In vain they worship me,
teaching the commands of men as their doctrines.'

8 You abandon the commandment of God and hold on to the tradition of men." **9** He also said to them, "How well you reject the commandment of God so you may keep your tradition! **10** For Moses said, 'Honor your father and your mother,' and, 'He who speaks evil of his father or mother will surely be put to death.' **11** But you say, 'If a man says to his father or mother, "Whatever help you would have received from me is Corban"' (that is to say, 'a Gift'), **12** then you no longer permit him to do anything for his father or his mother. **13** You are making the word of God void by your tradition which you have handed down. And many similar things you do." **14** He called the crowd again and said to them, "Listen to me, all of you, and understand. **15** There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." **16**[1]**17** Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. **18** Jesus said, "Are you also still without understanding? Do you not know that whatever enters into a person from outside cannot defile him, **19** because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine?" With this statement Jesus declared all foods clean. **20** He said, "It is that which comes out of the person that defiles him. **21** For from within a person, out of the heart, proceed evil thoughts, sexual immorality, theft, murder, **22** adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, folly. **23** All these evils come from within, and they are what defile a person."

24 He got up from there and went away to the region of Tyre and Sidon. There he went into a house, and he wanted no one to know where he was, yet he could not be hidden. **25** But immediately [2] a woman whose little daughter had an unclean spirit heard about him and came and fell down at his feet. **26** Now the woman was a Greek, a Syrophoenician by descent. She begged him to cast out the demon from her daughter. **27** He said to her, "Let the children first be fed. For it is not proper to take the children's bread and throw it to the dogs."

28 But she answered and said to him, "Yes, Lord, even the dogs under the table eat the children's crumbs."

29 He said to her, "Because of what you have said, you are free to go. The demon has gone out of your daughter." **30** She went back to her house and found the child lying on the bed, and the demon was gone.

31 Then he went out again from the region of Tyre, and went through Sidon to the Sea of Galilee up into the region of the Decapolis. **32** They brought to him someone who was deaf and had difficulty speaking, and they begged him to lay his hand on him. **33** Then taking him aside away from the crowd privately, he put his fingers into his ears, and then he spit and touched his tongue. **34** Then he looked up to heaven, sighed, and said to him, "Ephphatha," that is to say, "Open!" **35** At once his ears were opened, the bond of his tongue was released, and he began to speak plainly.

36 Jesus ordered them to tell no one. But the more he ordered them, the more abundantly they proclaimed it. **37** They were extremely astonished, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

generated on Sat Jan 20 14:08:09 2024

Footnotes

7:16 [1]The best ancient copies do not have verse 16.
7:25 [2]Some ancient copies do not have the words,

generated on Sat Jan 20 14:08:09 2024

Chapter 8

1 In those days, there was again a great crowd, and they had nothing to eat. Jesus called his disciples and
said to them, **2** "I have compassion on the crowd because they continue to be with me already for three
days and have nothing to eat. **3** If I send them away to their home without eating, they may faint on the
way. Some of them have come a long way."

4 His disciples answered him, "Where can we get enough loaves of bread in such a deserted place to
satisfy these people?"

5 He asked them, "How many loaves do you have?"

They said, "Seven." **6** He commanded the crowd to sit down on the ground. He took the seven loaves, gave
thanks, and broke them. He gave them to his disciples to set before them, and they set them before the
crowd. **7** They also had a few small fish, and after he gave thanks for them, he commanded the disciples
to serve these as well. **8** They ate and were satisfied, and they picked up the remaining broken pieces,
seven large baskets. **9** There were about four thousand people. Then he sent them away. **10** Immediately
he got into the boat with his disciples, and they went into the region of Dalmanutha.

11 Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven,
to test him. **12** He sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I
say to you, no sign will be given to this generation." **13** Then he left them, got into a boat again, and went
away to the other side.

14 Now the disciples had forgotten to take bread with them. They had no more than one loaf of bread in
the boat. **15** He instructed them, saying, "Keep watch and be on guard against the yeast of the Pharisees
and the yeast of Herod."

16 The disciples were arguing with one another about having no bread.

17 When he understood this, he asked them, "Why are you arguing about having no bread? Do you still
not see or understand? Do you have hardened hearts? **18** You have eyes, do you not see? You have ears, do
you not hear? Do you not remember? **19** When I broke the five loaves among the five thousand, how many
baskets full of broken pieces of bread did you take up?"

They said to him, "Twelve."

20 "When I broke the seven loaves among the four thousand, how many basketfuls of broken pieces of
bread did you take up?"

They said to him, "Seven."

21 He said, "Do you not yet understand?"

22 They came to Bethsaida. The people there brought to him a blind man and begged Jesus to touch him.
23 Jesus took hold of the blind man by the hand and led him out of the village. When he had spit on his
eyes and laid his hands on him, he asked him, "Do you see anything?"

24 He looked up, and said, "I see men who look like walking trees."

25 Then he again laid his hands upon his eyes, and the man opened his eyes, his sight was restored, and
he saw all things clearly. **26** Jesus sent him away to his home and said, "Do not enter the village."

27 Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his
disciples, "Who do the people say that I am?"

28 They answered him and said, "John the Baptist. Others say, 'Elijah,' and others, 'One of the prophets.'"

29 He asked them, "But who do you say that I am?"

Peter said to him, "You are the Christ." **30** Jesus warned them not to tell anyone about him.

31 He began to teach them that the Son of Man must suffer many things, and would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up. **32** He spoke that message openly. Then Peter took him aside and began to rebuke him. **33** But Jesus turned and looked at his disciples and then he rebuked Peter and said, "Get behind me, Satan! You are not setting your mind on the things of God, but on the things of people." **34** Then he called the crowd and his disciples together, and he said to them, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. **35** For whoever wants to save his life will lose it, and whoever loses his life for my sake and for the gospel will save it. **36** What does it profit a person to gain the whole world and then forfeit his life? **37** What can a person give in exchange for his life? **38** Whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels."

generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 He said to them, "Truly I say to you, there are some of you who are standing here who will not taste death before they see the kingdom of God come with power."

2 Six days later, Jesus took Peter and James and John with him up a high mountain, alone by themselves. Then he was transfigured before them. **3** His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them. **4** Then Elijah with Moses appeared to them, and they were talking with Jesus. **5** Peter answered and said to Jesus, "Rabbi, it is good for us to be here, and so let us make three shelters, one for you, one for Moses, and one for Elijah." **6** (For he did not know what to say, for they were terrified.)

7 A cloud came and overshadowed them. Then a voice came out of the cloud, "This is my beloved Son. Listen to him." **8** Suddenly, when they looked around, they no longer saw anyone with them, but only Jesus.

9 As they were coming down the mountain, he commanded them to tell no one what they had seen until the Son of Man had risen from the dead. **10** So they kept the matter to themselves, but they discussed among themselves what "rising from the dead" could mean. **11** They asked him, "Why do the scribes say that Elijah must come first?"

12 He said to them, "Elijah does come first to restore all things. Why then is it written that the Son of Man must suffer many things and be despised? **13** But I say to you that Elijah has come, and they did whatever they wanted to him, just as it is written about him."

14 When they came to the disciples, they saw a great crowd around them, and scribes were arguing with them. **15** As soon as they saw Jesus, the whole crowd was amazed and as they ran up to him they greeted him. **16** He asked his disciples, "What are you arguing with them about?"

17 Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. **18** It seizes him and it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out of him, but they could not."

19 He answered them, "Unbelieving generation, how long will I have to stay with you? How long will I bear with you? Bring him to me." **20** They brought the boy to him. When the spirit saw Jesus, it immediately threw him into a convulsion. The boy fell on the ground and foamed at the mouth. **21** Jesus asked his father, "For how much time has he been like this?"

The father said, "Since childhood. **22** It has often thrown him into the fire or into the waters and tried to destroy him. If you are able to do anything, have pity on us and help us."

23 Jesus said to him, "'If you are able'? All things are possible for the one who believes."

24 Immediately the father of the child cried out and said, "I believe! Help my unbelief!"

25 When Jesus saw the crowd running to them, he rebuked the unclean spirit and said, "You mute and deaf spirit, I command you, come out of him, and never enter into him again."

26 It cried out and convulsed the boy greatly and then came out. The boy looked like one who was dead, so that many said, "He is dead." **27** But Jesus took him by the hand and lifted him up, and the boy stood up.

28 When Jesus came into the house, his disciples asked him privately, "Why could we not cast it out?"

29 He said to them, "This kind cannot be cast out except by prayer."

30 They went out from there and passed through Galilee. He did not want anyone to know where they were, **31** for he was teaching his disciples. He said to them, "The Son of Man will be given over into the

generated on Sat Jan 20 14:08:09 2024

hands of men, and they will put him to death. When he has been put to death, after three days he will rise again." **32** But they did not understand this statement, and they were afraid to ask him.

33 Then they came to Capernaum. After he entered the house he asked them, "What were you discussing on the way?" **34** But they were silent. For they had been arguing with one with another on the way about who was the greatest. **35** Sitting down, he called the twelve together and he said to them, "If anyone wants to be first, he must be last of all and servant of all." **36** He took a little child and placed him in their midst. He took him in his arms and said to them, **37** "Whoever receives such a child in my name receives me; whoever receives me does not receive me but the one who sent me."

38 John said to him, "Teacher, we saw someone driving out demons in your name and we stopped him, because he does not follow us."

39 But Jesus said, "Do not stop him, for there is no one who will do a mighty work in my name and can soon afterwards say anything bad about me. **40** Whoever is not against us is for us. **41** Whoever gives you a cup of water to drink in my name because you belong to Christ, truly I say to you, he will not lose his reward. **42** Whoever causes one of these little ones who believes in me to stumble, it would be better for him to have a large millstone tied around his neck and be thrown into the sea. **43** If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed than to have two hands and to go into hell, into the unquenchable fire. **44**[1]**45** If your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have your two feet and be thrown into hell. **46**[2]**47** If your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and to be thrown into hell, **48** where their worm does not die, and the fire is not put out. **49** For everyone will be salted with fire. **50** Salt is good, but if the salt has lost its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another."

Footnotes

9:44 [1]The best ancient copies do not have this phrase, and verse 44 is not included in the ULB,
9:46 [2]The best ancient copies do not have this phrase, and verse 46 is not included in the ULB,

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generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds came to him again. He was teaching them again, as he was accustomed to do. **2** Then Pharisees came to him to test him and asked, "Is it lawful for a husband to divorce his wife?"

3 He answered, "What did Moses command you?"

4 They said, "Moses allowed a man to write a certificate of divorce and then to send her away."

5 "It was because of your hard hearts that he wrote you this law," Jesus said to them. **6** "But from the beginning of creation, 'God made them male and female.'

7 'For this reason
a man will leave his father and mother
and be united to his wife,
8 and the two will become one flesh.'

So they are no longer two, but one flesh. **9** Therefore what God has joined together, let no man tear apart."

10 When they were in the house, the disciples asked him again about this. **11** He said to them, "Whoever divorces his wife and marries another woman commits adultery against her. **12** If she divorces her husband and marries another man, she commits adultery."

13 Then they brought their little children to him so that he might touch them, but the disciples rebuked them. **14** But when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them. **15** Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." **16** Then he took the children into his arms and blessed them as he placed his hands on them.

17 When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I do to inherit eternal life?"

18 Jesus said, "Why do you call me good? No one is good except God alone. **19** You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.'"

20 The man said, "Teacher, all these things I have obeyed from the time I was a youth."

21 Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me." **22** But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

23 Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" **24** The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter into the kingdom of God! **25** It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

26 They were greatly astonished and said to each other, "Then who can be saved?"

27 Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with God."

28 Peter began to speak to him, "Look, we have left everything and have followed you."

29 Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel **30** who will not receive a hundred times as much now in this age: houses and brothers and sisters and mothers and children and lands, with

generated on Sat Jan 20 14:08:09 2024

persecutions, and in the world to come, eternal life. **31** But many who are first will be last, and the last first."

32 They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. **33** "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. **34** They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

35 James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

36 He said to them, "What do you want me to do for you?"

37 They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

38 But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

39 They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized. **40** But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared." **41** When the other ten disciples heard about this, they began to be very angry with James and John. **42** Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them. **43** But it is not this way among you. Whoever wishes to become great among you must be your servant, **44** and whoever wishes to be first among you must be the slave of all. **45** For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

46 They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. **47** When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

48 Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

49 Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." **50** He threw aside his coat, sprang up, and came to Jesus.

51 Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

52 Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

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generated on Sat Jan 20 14:08:09 2024

Chapter 11

1 Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and
Jesus sent out two of his disciples **2** and said to them, "Go into the village opposite us. As soon as you
enter it, you will find a colt that has never been ridden. Untie it and bring it to me. **3** If anyone says to
you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back
here.'"

4 They went away and found a colt tied at a door outside in the street, and they untied it. **5** Some people
were standing there and said to them, "What are you doing, untying that colt?" **6** They spoke to them as
Jesus told them, and the people let them go their way. **7** They brought the colt to Jesus and threw their
cloaks on it, and he sat on it. **8** Many people spread their garments on the road, and others spread
branches they had cut from the fields. **9** Those who went before him and those who followed shouted,

"Hosanna! Blessed is the one
who comes in the name of the Lord.
10 Blessed is the coming kingdom of our father David!
Hosanna in the highest!"

11 Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the
time being late, he went out to Bethany with the twelve. **12** The next day while they were going out from
Bethany, he was hungry. **13** Seeing from far away a fig tree that had leaves, he went to see if he could find
any fruit on it, and when he came to it, he found nothing but leaves, for it was not the season for figs. **14**
He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

15 They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in
the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. **16**
He did not allow anyone to carry anything through the temple that could be sold. **17** He taught them and
said, "Is it not written,

'My house will be called
a house of prayer for all the nations'?

But you have made it a den of robbers."

18 The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For
they feared him because the entire crowd was amazed at his teaching. **19** When evening came, they left
the city.

20 As they walked by in the morning, they saw the fig tree withered away to its roots. **21** Peter
remembered and said, "Rabbi, look! The fig tree you cursed has withered away."

22 Jesus answered them, "Have faith in God. **23** Truly I say to you that if anyone says to this mountain,
'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said
will happen, that is what God will do. **24** Therefore I say to you: Everything you pray and ask for, believe
that you received it, and it will be yours. **25** When you stand and pray, you must forgive whatever you have
against anyone, so that your Father who is in heaven will also forgive you your trespasses." **26**[1]

27 They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and
the elders came to him. **28** They said to him, "By what authority do you do these things, and who gave you
the authority to do them?"

29 Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these
things. **30** The baptism of John, was it from heaven or from men? Answer me." **31** They discussed between
themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe
him?' **32** But if we say, 'From men,' ... ." They were afraid of the people, for everyone was convinced that
John was a prophet. **33** Then they answered Jesus and said, "We do not know."

Then Jesus said to them, "Neither will I tell you by what authority I do these things."

generated on Sat Jan 20 14:08:09 2024

Footnotes

11:26 [1]The best ancient copies of Mark do not have this sentence:

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Chapter 12

1 Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it,
and dug a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then
he went away on a journey. **2** At the right time, he sent a servant to the vine growers to receive from them
some of the fruit of the vineyard. **3** But they took him, beat him, and sent him away empty-handed. **4**
Again he sent to them another servant, and they wounded him in the head and treated him shamefully. **5**
He sent yet another, and this one they killed. They treated many others in the same way, beating some
and killing others. **6** He had still one more person to send, a beloved son. He was the last one he sent to
them. He said, 'They will respect my son.'

7 "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance
will be ours.' **8** They seized him, killed him, and threw him out of the vineyard. **9** Therefore, what will the
owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.
10 Have you not read this scripture?

'The stone which the builders rejected
has been made the cornerstone.
11 This was from the Lord,
and it is marvelous in our eyes.'"

12 After this the Jewish leaders sought a way to arrest Jesus because they understood that he spoke the
parable against them. But they were afraid of the crowd. So they left him and went away.

13 Then they sent some of the Pharisees and the Herodians to him to trap him with words. **14** When they
came, they said to him, "Teacher, what people think is not a concern to you because you do not show
partiality to anyone. You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we
pay or not?"

15 But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can
look at it." **16** They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

17 Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They
marveled at him.

18 Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, **19** "Teacher,
Moses wrote for us, 'If a man's brother dies and leaves a wife behind him, but had no child, the man
should take the brother's wife, and raise up children for his brother.' **20** There were seven brothers; the
first took a wife and then died, having no children. **21** Then the second took her and died, leaving no child,
and the third in the same way. **22** The seven left no children. Last of all, the woman also died. **23** In the
resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife."

24 Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the
power of God? **25** For when they rise from the dead, they neither marry nor are given in marriage, but
they are like angels in heaven. **26** But concerning the dead that are raised, have you not read in the book
of Moses, in the account about the bush, how God spoke to him and said, 'I am the God of Abraham and
the God of Isaac and the God of Jacob'? **27** He is not the God of the dead, but of the living. You are quite
mistaken."

28 One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked
him, "What commandment is the most important of all?"

29 Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. **30** You must
love the Lord your God with all your heart, with all your soul, with all your mind, and with all your
strength.' **31** The second commandment is this, 'You must love your neighbor as yourself.' There is no
other greater commandment than these."

generated on Sat Jan 20 14:08:09 2024

32 The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides
him. **33** To love him with all the heart and with all the understanding and with all the strength, and to love
one's neighbor as oneself is even more than all burnt offerings and sacrifices."

34 When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of
God." After that, no one dared to ask Jesus any more questions.

35 While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the
son of David? **36** David himself, in the Holy Spirit, said,

'The Lord said to my Lord,
"Sit at my right hand
until I put your enemies under your feet."'

37 David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened
to him.

38 In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the
marketplaces, **39** and have the most important seats in the synagogues and the places of honor at feasts.
40 They also devour widows' houses, and they pray long prayers for people to see. These men will receive
greater condemnation."

41 Then Jesus sat down across from an offering box in the temple area; he was watching people as they
dropped their money into the box. Many rich people put in large amounts of money. **42** Then a poor widow
came and put in two mites, worth about a penny. **43** He called his disciples and said to them, "Truly I say
to you, this poor widow has put in more than all of them who contributed to the offering box. **44** For all of
them gave out of their abundance. But this widow, out of her poverty, put in all of the money which she
had to live on."

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

2 Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

3 As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, **4** "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

5 Jesus began to say to them, "Be careful that no one leads you astray. **6** Many will come in my name and say, 'I am he,' and they will lead many astray. **7** When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. **8** For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

9 "Be on your guard. They will give you over to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. **10** But the gospel must first be proclaimed to all the nations. **11** When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. **12** Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. **13** You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

14 "When you see the abomination of desolation standing where it should not be standing," (let the reader understand) "let those who are in Judea flee to the mountains, **15** let him who is on the housetop not go down into the house or take anything out of it, **16** and let him who is in the field not return to take his cloak. **17** But woe to those who are pregnant and to those who are nursing infants in those days! **18** Pray that it might not occur in the winter. **19** For those will be days of great tribulation, such as has not been from the beginning of creation, which God created, until now, no, nor ever will be again. **20** Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days. **21** Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. **22** For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. **23** Be on guard! I have told you all these things ahead of time.

24 "But after the tribulation of those days,

> 'the sun will be darkened,
> the moon will not give its light,
> **25** the stars will fall from the sky,
> and the powers that are in the heavens
> will be shaken.'

26 Then they will see the Son of Man coming in the clouds with great power and glory. **27** Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

28 Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. **29** So also, when you see these things happening, recognize that he is near, close to the gates. **30** Truly I say to you, this generation will not pass away until all of these things occur. **31** Heaven and earth will pass away, but my words will never pass away. **32** But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

33 "Be alert! Watch, because you do not know what time it is. [1]**34** It is like a man who goes on a journey —he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the doorkeeper to stay alert. **35** Therefore stay alert because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the

generated on Sat Jan 20 14:08:09 2024

morning. **36** If he comes suddenly, do not let him find you sleeping. **37** What I say to you I say to everyone: Watch!"

Footnotes

13:33 [1]Some ancient copies of the Greek text read:

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generated on Sat Jan 20 14:08:09 2024

Chapter 14

1 It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking ways to stealthily arrest Jesus and then kill him. **2** For they were saying, "Not during the festival, so that a riot does not arise among the people."

3 While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very expensive perfume, which was pure nard. She broke the jar and poured the nard on his head. **4** But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume? **5** This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

6 But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. **7** You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. **8** She has done what she could. She has anointed my body for burial. **9** Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

10 Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. **11** When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to give him over to them.

12 On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?"

13 He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. **14** Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?"' **15** He will show you a large furnished upper room that is ready. Make the preparations for us there." **16** The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

17 When it was evening, he came with the twelve. **18** As they were lying down at the table and eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

19 They were all very sorrowful, and one by one they said to him, "Surely not I?"

20 Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. **21** For the Son of Man will go as it is written about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

22 As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, "Take this. This is my body." **23** He took a cup, gave thanks, and gave it to them, and they all drank from it. **24** He said to them, "This is my blood of the covenant, the blood that is poured out for many. **25** Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God."

26 When they had sung a hymn, they went out to the Mount of Olives. **27** Jesus said to them, "All of you will fall away, for it is written,

> 'I will strike the shepherd
> and the sheep will be scattered.'

28 But after I am raised up, I will go ahead of you into Galilee."

29 Peter said to him, "Even if all fall away, I will not."

30 Jesus said to him, "Truly I say to you, today—yes, this very night—before the rooster crows twice you will deny me three times."

generated on Sat Jan 20 14:08:09 2024

31 But Peter said emphatically, "If I must die with you, I will not deny you." They all made the same promise.

32 They came to the place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." **33** He took Peter, James, and John with him and began to be distressed and deeply troubled. **34** He said to them, "My soul is deeply grieved, even to the point of death. Remain here and watch." **35** Going a little farther, Jesus fell to the ground and prayed that if it were possible the hour might pass from him. **36** He said, "Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours." **37** He came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch for one hour? **38** Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." **39** Again he went away and prayed, and he used the same words. **40** When he came back again, he found them sleeping, for their eyes were heavy. They did not know what to say to him. **41** He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come. Look! The Son of Man is being betrayed into the hands of sinners. **42** Get up; let us go. Look, the one who is betraying me is near."

43 While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and clubs, from the chief priests, the scribes, and the elders. **44** Now his betrayer had given them a sign, saying, "The one I kiss is the man. Seize him and lead him away under guard." **45** When Judas arrived, immediately he came up to Jesus and said, "Rabbi," and he kissed him. **46** Then they laid hands on him and seized him. **47** But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear.

48 Jesus said to them, "Do you come out as against a robber, with swords and clubs, to arrest me? **49** When I was daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures might be fulfilled." **50** All those with Jesus left him and ran away.

51 A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men seized him, **52** he left the linen garment and ran away naked.

53 They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes. **54** Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the officers, warming himself near the fire. **55** Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him to death. But they did not find any. **56** For many brought false testimony against him, but even their testimony did not agree. **57** Some stood up and brought false testimony against him; they said, **58** "We heard him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" **59** Yet even their testimony did not agree.

60 The high priest stood up among them and asked Jesus, "Have you no answer? What is it these men testify against you?" **61** But he was silent and answered nothing. Again the high priest questioned him and said, "Are you the Christ, the Son of the Blessed One?"

62 Jesus said, "I am;

and you will see the Son of Man
when he sits at the right hand of power
and comes with the clouds of heaven."

63 The high priest tore his garments and said, "Do we still need witnesses? **64** You have heard the blasphemy. What is your decision?" They all condemned him as one who deserved death.

65 Some began to spit on him and to cover his face and strike him with their fists and say to him, "Prophesy!" The officers took him and beat him.

66 While Peter was below in the courtyard, one of the servant girls of the high priest came to him. **67** She saw Peter warming himself, and she looked closely at him and said, "You were also with the Nazarene, Jesus."

generated on Sat Jan 20 14:08:09 2024

68 But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the gateway. And the rooster crowed. [1]

69 But the servant girl saw him and began to say again to those who stood there, "This man is one of them!"

70 But he denied it again. After a little while those who stood there were saying to Peter, "Surely you are one of them, for you also are a Galilean."

71 But he began to put himself under curses and to swear, "I do not know this man you are talking about."

72 The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: "Before the rooster crows twice, you will deny me three times," and he broke down and wept.

Footnotes

14:68 [1]Some ancient copies do not have,

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generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 Early in the morning, the chief priests, with the elders and scribes and the entire Jewish council consulted together. Then they bound Jesus and led him away. They handed him over to Pilate. **2** Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so." **3** The chief priests were accusing him of many things.

4 Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" **5** But Jesus no longer answered Pilate, and that amazed him.

6 Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested. **7** There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. **8** The crowd came to Pilate and began to ask him to do for them as he had done in the past. **9** Pilate answered them and said, "Do you want me to release to you the King of the Jews?" **10** For he knew that it was because of envy that the chief priests had handed Jesus over to him. **11** But the chief priests stirred up the crowd to cry out that Barabbas should be released instead. **12** Pilate answered them again and said, "What then should I do with the King of the Jews?"

13 They shouted again, "Crucify him!"

14 Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him." **15** Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

16 The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. **17** They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. **18** They began to salute him and say, "Hail, King of the Jews!" **19** They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. **20** When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. **21** A certain man, Simon of Cyrene, was coming in from the country (he was the father of Alexander and Rufus), and they forced him to carry his cross.

22 The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). **23** They offered him wine mixed with myrrh, but he did not drink it. **24** They crucified him and divided up his garments by casting lots to determine what piece each soldier would take. **25** It was the third hour when they crucified him. **26** On a sign they wrote the charge against him, "The king of the Jews." **27** With him they crucified two robbers, one on the right of him and one on his left. **28**[1]**29** Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, **30** save yourself and come down from the cross!"

31 In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. **32** Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also insulted him.

33 At the sixth hour, darkness came over the whole land until the ninth hour. **34** At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you abandoned me?" **35** Some of those standing by heard his words and said, "Look, he is calling for Elijah."

36 Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, "Let us see if Elijah comes to take him down." **37** Then Jesus cried out with a loud voice and died.

38 The curtain of the temple was split in two from the top to the bottom. **39** When the centurion who stood and faced Jesus saw that he had died in this way, he said, "Truly this man was the Son of God." **40** There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), [2] and Salome. **41** When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

generated on Sat Jan 20 14:08:09 2024

42 When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, **43** Joseph of Arimathea came there. He was a respected member of the council who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. **44** Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead. **45** When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. **46** Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. **47** Mary Magdalene and Mary the mother of Joses saw the place where Jesus was buried.

Footnotes

15:28 [1]The best ancient copies do not have Mark 15:28,
15:40 [2]The man called

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generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 When the Sabbath day was over, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint Jesus' body. **2** Very early on the first day of the week, they went to the tomb when the sun had come up. **3** They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" **4** When they looked up, they saw that the stone had been rolled away, for it was very large. **5** They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

6 He said to them, "Do not be alarmed. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here. Look at the place where they had laid him. **7** But go, tell his disciples and Peter, 'He is going ahead of you to Galilee. There you will see him, just as he told you.'"

8 They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid. **9**[1] [Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. **10** She went and told those who were with him, while they were mourning and weeping. **11** They heard that he was alive and that he had been seen by her, but they did not believe.

12 After these things he appeared in a different form to two of them as they were walking out into the country. **13** They went back and told the rest, but they did not believe them.

14 Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead. **15** He said to them, "Go into all the world, and preach the gospel to the entire creation. **16** He who believes and is baptized will be saved, and he who does not believe will be condemned. **17** These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. **18** They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well."

19 After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. **20** The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.] [2]

Footnotes

16:9 [1]The best ancient copies do not have Mark 16:9-20.
16:20 [2]See the note on Mark 16:9.

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generated on Sat Jan 20 14:08:09 2024

Book: Luke

Luke

Chapter 1

1 Many have taken on the work of putting together an account of the things that have been accomplished among us, **2** just as they were passed down to us by those who from the first were eyewitnesses and servants of the word. **3** So it seemed good to me also, because I have accurately investigated everything from the beginning, to write an orderly account for you, most excellent Theophilus, **4** so that you might know the certainty of the things you have been taught.

5 In the days of Herod king of Judea there was a certain priest named Zechariah from the division of Abijah; his wife Elizabeth was also a descendant of Aaron. **6** They were both righteous before God, walking blamelessly in all the commandments and statutes of the Lord. **7** But they had no child because Elizabeth was barren, and they were both advanced in their days.

8 Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his division. **9** According to the customary way of choosing which priest would serve, he had been chosen by lot to enter into the temple of the Lord to burn incense. **10** The whole crowd of people was praying outside at the hour when the incense was burned. **11** Now an angel of the Lord appeared to him and stood at the right side of the incense altar. **12** When Zechariah saw him, he was troubled, and fear fell on him. **13** But the angel said to him, "Do not be afraid, Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John. **14** You will have joy and gladness, and many will rejoice at his birth. **15** For he will be great in the sight of the Lord. He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb. **16** Many of the descendants of Israel will be turned to the Lord their God. **17** He will go before the face of the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the righteous—to make ready for the Lord a people prepared for him."

18 Zechariah said to the angel, "How can I know this? For I am an old man and my wife is advanced in her days." **19** The angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, to bring you this good news. **20** Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time." **21** Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple. **22** But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent. **23** It came about that when the days of his service were over, he went to his house.

24 After these days, his wife Elizabeth conceived and for five months she kept herself hidden. She said, **25** "This is what the Lord has done for me when he looked at me with favor in order to take away my shame before people."

26 In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, **27** to a virgin engaged to a man whose name was Joseph, who was a descendant of David, and the virgin's name was Mary. **28** He came to her and said, "Greetings, you who are highly favored! The Lord is with you." **29** But she was very confused by his words and she wondered what kind of greeting this could be. **30** The angel said to her, "Do not be afraid, Mary, for you have found favor with God. **31** See, you will conceive in your womb and bear a son. You will call his name 'Jesus.' **32** He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. **33** He will reign over the house of Jacob forever, and there will be no end to his kingdom."

34 Mary said to the angel, "How will this happen, since I have not known any man?"

35 The angel answered and said to her, "The Holy Spirit will overshadow you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. **36** See, your relative

Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren. **37** For nothing will be impossible for God."

38 Mary said, "See, I am the female servant of the Lord. Let it be for me according to your message." Then the angel left her.

39 Then Mary arose in those days and quickly went into the hill country, to a city in Judea. **40** She went into the house of Zechariah and greeted Elizabeth. **41** Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit. **42** She cried out with a loud shout and said, "Blessed are you among women, and blessed is the fruit of your womb. **43** Why has it happened to me that the mother of my Lord should come to me? **44** For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy. **45** Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

46 Mary said,

"My soul praises the Lord,
47 and my spirit has rejoiced in God my Savior.
48 For he has looked
at the low condition of his female servant.
For see, from now on all generations will call me blessed.
49 For the Mighty One has done great things for me,
and his name is holy.
50 His mercy lasts from generation to generation
for those who fear him.
51 He has displayed strength with his arm;
he has scattered those who were proud
about the thoughts of their hearts.
52 He has thrown down princes from their thrones
and he has raised up those of low condition.
53 He has filled the hungry with good things,
but the rich he has sent away empty-handed.
54 He has given help to Israel his servant,
so as to remember to show mercy
55 (as he said to our fathers)
to Abraham and his descendants forever."

56 Mary stayed with Elizabeth about three months and then returned to her house.

57 Now the time had come for Elizabeth to deliver her baby and she gave birth to a son. **58** Her neighbors and her relatives heard that the Lord had shown his great mercy to her, and they rejoiced with her.

59 Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father. **60** But his mother answered and said, "No. He will be called John." **61** They said to her, "There is no one among your relatives who is called by this name." **62** They made signs to his father as to how he wanted him to be named. **63** His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this. **64** Immediately his mouth was opened and his tongue was freed. He spoke and praised God. **65** Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea. **66** All who heard them stored them in their hearts, saying, "What then will this child become?" For the hand of the Lord was with him.

67 His father Zechariah was filled with the Holy Spirit and prophesied, saying,

68 "Praised be the Lord, the God of Israel,
for he has come to help
and he has accomplished redemption for his people.
69 He has raised up a horn of salvation for us
in the house of his servant David
70 (as he spoke by the mouth of his holy prophets from long ago),

generated on Sat Jan 20 14:08:09 2024

71 salvation from our enemies
and from the hand of all who hate us.
72 He will do this to show mercy to our fathers
and to remember his holy covenant,
73 the oath that he swore
to Abraham our father.
74 He swore to grant to us that we,
having been delivered out of the hand of our enemies,
would serve him without fear
75 in holiness and righteousness
before him all our days.
76 Yes, and you, child,
will be called a prophet of the Most High,
for you will go before the face of the Lord
to prepare his paths,
to prepare people for his coming,
77 to give knowledge of salvation to his people
by the forgiveness of their sins.
78 This will happen because
of the tender mercy of our God,
because of which the sunrise
from on high will come to help us,
79 to shine on those who sit in darkness
and in the shadow of death.
He will do this to guide our feet
into the path of peace."

80 Now the child grew and became strong in spirit, and he was in the wilderness until the day of his public appearance to Israel.

generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 Now in those days, it came about that Caesar Augustus sent out a decree ordering that a census be
taken of all the people living in the world. **2** This was the first census made while Quirinius was governor
of Syria. **3** So everyone went to his own city to be registered for the census. **4** Joseph also went up from
Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he
was of the house and family line of David. **5** He went there to register along with Mary, who was engaged
to him and was pregnant. **6** Now it came about that while they were there, the time came for her to
deliver her baby. **7** She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth
and laid him in a manger, because there was no room for them in the inn.

8 There were shepherds in that region who were staying in the fields, guarding their flock at night. **9** An
angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled
with great fear. **10** Then the angel said to them, "Do not be afraid, because I bring you good news that will
bring great joy to all the people. **11** Today a Savior was born for you in the city of David! He is Christ the
Lord! **12** This is the sign that will be given to you: You will find a baby wrapped in strips of cloth and lying
in a manger." **13** Suddenly there was together with the angel a great multitude from heaven, praising God
and saying,

14 "Glory to God in the highest,

and may there be peace on earth
among people with whom he is pleased." [1]

15 It came about that when the angels had gone away from them into heaven, the shepherds said to each
other, "Let us now go to Bethlehem and see this thing that has happened, which the Lord has made
known to us." **16** They hurried there and found Mary, Joseph, and the baby, who was lying in a manger. **17**
After they had seen him, they made known what had been said to them about this child. **18** All who heard
it were amazed at what was spoken to them by the shepherds. **19** But Mary kept thinking about all the
things she had heard, treasuring them in her heart. **20** The shepherds returned, glorifying and praising
God for everything that they had heard and seen, just as it had been spoken to them.

21 When it was the end of the eighth day, when he was circumcised, he was named Jesus, the name he
had been given by the angel before he was conceived in the womb.

22 When the required number of days for their purification had passed, according to the law of Moses,
they brought him up to the temple in Jerusalem to present him to the Lord. **23** As it is written in the law of
the Lord, "Every male who opens the womb will be set apart to the Lord." **24** So they offered a sacrifice
according to what was said in the law of the Lord, "a pair of doves or two young pigeons." **25** Behold,
there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout. He was
waiting for the consolation of Israel, and the Holy Spirit was upon him. **26** It had been revealed to him by
the Holy Spirit that he would not see death before he had seen the Lord's Christ. **27** Led by the Spirit,
Simeon came into the temple. When the parents brought in the infant Jesus, to do for him according to
the custom of the law, **28** he took him into his arms and praised God, and he said,

29 "Now let your servant depart in peace, Lord,

according to your word.
30 For my eyes have seen your salvation,
31 which you have prepared in the presence of all peoples:
32 A light for revelation to the Gentiles
and glory to your people Israel."

33 His father and mother [2] were amazed at what was said about him. **34** Simeon blessed them and said
to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel

generated on Sat Jan 20 14:08:09 2024

and for a sign that is rejected— **35** and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed." **36** A prophetess named Anna was there. She was the daughter of Phanuel from the tribe of Asher. She was advanced in her days. She had lived with her husband for seven years after her virginity, **37** and was a widow for eighty-four years. She never left the temple but was serving with fastings and prayers, night and day. **38** At that very hour she came near to them and began giving thanks to God, and she spoke about the child to everyone who had been waiting for the redemption of Jerusalem. **39** When they had finished everything they were required to do according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

40 The child grew and became strong; he was full of wisdom, and the grace of God was upon him.

41 His parents went every year to Jerusalem for the Festival of the Passover. **42** When he was twelve years old, they again went up at the customary time for the festival. **43** After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it. **44** They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started to search carefully for him among their relatives and friends. **45** When they did not find him, they returned to Jerusalem and started to search carefully for him there. **46** It came about that after three days they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions. **47** All who heard him were amazed at his understanding and his answers. **48** When they saw him, they were astonished. His mother said to him, "Son, why have you treated us this way? Look, your father and I have been anxiously searching for you." **49** He said to them, "Why were you searching for me? Did you not know that I had to be about my Father's business? [3]**50** But they did not understand what he meant by those words. **51** Then he went back home with them to Nazareth and was obedient to them. His mother treasured all these things in her heart.

52 But Jesus continued to grow in wisdom and stature, and increased in favor with God and people.

Footnotes

2:14 [1]Some ancient Greek copies have different spellings that suggest two possible meanings of the last phrase of verse 14, the second being preferred. The suggestions are:

2:33 [2]Some copies of the ancient Greek text add to the text the name of his father,

2:49 [3]Some scholars translate "about my Father's business" as

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 In the fifteenth year of the reign of Tiberius Caesar—while Pontius Pilate was governor of Judea, Herod
was tetrarch of Galilee, his brother Philip was tetrarch of the region of Iturea and Trachonitis, and
Lysanias was tetrarch of Abilene, **2** during the high priesthood of Annas and Caiaphas—the word of God
came to John son of Zechariah in the wilderness. **3** He went into all the region around the Jordan,
preaching a baptism of repentance for the forgiveness of sins. **4** As it is written in the book of the words of
Isaiah the prophet,

"A voice of one crying out in the wilderness,
'Make ready the way of the Lord,
make his paths straight.
5 Every valley will be filled,
and every mountain and hill will be made low,
and the crooked roads will be made straight,
and the uneven places will be built into roads,
6 and all flesh will see the salvation of God.'"

7 So John said to the crowds who were coming out to be baptized by him, "You offspring of vipers! Who
warned you to run away from the wrath that is coming? **8** Therefore, produce fruits that are worthy of
repentance, and do not begin to say within yourselves, 'We have Abraham for our father,' for I tell you
that God is able to raise up children for Abraham from these stones. **9** Even now the ax is set against the
root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the
fire."

10 Then the crowds kept asking him, saying, "What then are we to do?"

11 He answered and said to them, "If someone has two tunics, he should share it with a person who has
none, and the one having food should do the same."

12 Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

13 He said to them, "Do not collect more money than you have been ordered to collect."

14 Some soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Do not take money from anyone by force, and do not accuse anyone falsely. Be content
with your wages."

15 Now as the people were eagerly expecting the Christ to come, everyone was wondering in their hearts
concerning John, whether he might be the Christ. **16** John answered by saying to them all, "As for me, I
baptize you with water, but someone is coming who is more powerful than I, and I am not worthy even to
untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire. **17** His winnowing
fork is in his hand to thoroughly clear off his threshing floor and to gather the wheat into his storehouse.
But he will burn up the chaff with fire that can never be put out."

18 With many other exhortations also, John was announcing the good news to the people. **19** When Herod
the tetrarch had been reproved for marrying his brother's wife Herodias, and for all the other evil things
that Herod had done, **20** he added this to them all, that he locked John up in prison.

21 Now it came about, when all the people were baptized, Jesus also was baptized, and while he was
praying, the heavens opened, **22** and the Holy Spirit in bodily form came down on him like a dove, and a
voice came from heaven, "You are my beloved Son. I am pleased with you."

23 When Jesus began his ministry, he was about thirty years of age. He was the son (as it was assumed) of
Joseph, the son of Heli, **24** the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son
of Joseph.

25 Joseph was the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of
Naggai, **26** the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda.

generated on Sat Jan 20 14:08:09 2024

27 Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, **28** the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

29 the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi. **30** Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, **32** the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

33 Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, **34** the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah. **36** Shelah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, **38** the son of Enos, the son of Seth, the son of Adam, the son of God.

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generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 Then Jesus, being full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the
wilderness, 2 where for forty days he was tempted by the devil. He ate nothing during those days, and at
the end of that time he was hungry. 3 The devil said to him, "If you are the Son of God, command this
stone to become bread."

4 Jesus answered him, "It is written, 'Man does not live on bread alone.'"

5 Then the devil led Jesus up and showed him all the kingdoms of the world in an instant of time. 6 The
devil said to him, "I will give to you all this authority and all their glory, for they have been given to me,
and I can give it to anyone I want. 7 So then, if you will bow down and worship me, it will be yours."

8 But Jesus answered and said to him, "It is written, 'You will worship the Lord your God, and you will
serve only him.'"

9 Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and
said to him, "If you are the Son of God, throw yourself down from here. 10 For it is written,

'He will give orders to his angels regarding you,
to protect you,'
11 and, 'They will lift you up in their hands,
so that you will not strike your foot against a stone.'"

12 Answering him, Jesus said, "It is said, 'Do not put the Lord your God to the test.'"

13 When the devil had finished tempting Jesus, he went away and left him until another time.

14 Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the
entire surrounding region. 15 Then he began to teach in their synagogues and he was praised by all.

16 He came into Nazareth, where he had been raised, and, as was his custom, he entered the synagogue
on the Sabbath day and he stood up to read aloud. 17 The scroll of the prophet Isaiah was handed to him.
He opened the scroll and found the place where it was written,

18 "The Spirit of the Lord is upon me,
because he anointed me
to announce good news to the poor.
He has sent me to proclaim freedom to the captives
and recovery of sight to the blind,
to set free those who are oppressed,
19 to proclaim the year of the Lord's favor."

20 Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the
synagogue were fixed on him. 21 He began to speak to them, "Today this scripture has been fulfilled in
your hearing."

22 Everyone there spoke well of him and they were amazed at the gracious words which were coming out
of his mouth, and they asked, "Is this not the son of Joseph?"

23 He said to them, "Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard that
you did in Capernaum, do the same in your hometown.'" 24 But he said, "Truly I say to you, no prophet is
received in his own hometown. 25 But in truth I tell you that there were many widows in Israel during the
time of Elijah, when the sky was shut up for three years and six months and a great famine came upon all
the land. 26 But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there.
27 There were many lepers in Israel during the time of Elisha the prophet, but none of them were
cleansed except Naaman the Syrian." 28 All the people in the synagogue were filled with rage when they
heard these things. 29 They got up, forced him out of the town, and led him to the cliff of the hill on which

their town was built, so they might throw him off the cliff. **30** But he passed through the middle of them and he went to another place.

31 Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath. **32** They were astonished at his teaching, because he spoke with authority. **33** Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, **34** "Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

35 Jesus rebuked the demon, saying, "Do not speak! Come out of him!" When the demon had thrown the man down in the middle of them, he came out of him, and did not harm him in any way.

36 All the people were very amazed, and they kept talking about it with one another. They said, "What kind of words are these? He commands the unclean spirits with authority and power and they come out." **37** So news about him began to spread into every part of the surrounding region.

38 Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering with a high fever, and they pleaded with him on her behalf. **39** So he stood over her and rebuked the fever, and it left her. Immediately she got up and started serving them.

40 When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He laid his hands on every one of them and healed them. **41** Demons also came out from many of them, crying out and saying, "You are the Son of God!" Jesus rebuked the demons and would not let them speak, because they knew that he was the Christ.

42 When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the place where he was. They tried to keep him from going away from them. **43** But he said to them, "I must also preach the gospel about the kingdom of God to many other cities, because this is the reason I was sent here."

44 Then he continued to preach in the synagogues throughout Judea.

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generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 Now it happened while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret. **2** He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets. **3** Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat. **4** When he had finished speaking, he said to Simon, "Take the boat out into the deeper water and let down your nets for a catch."

5 Simon answered and said, "Master, we have labored all night and caught nothing, but at your word, I will let down the nets." **6** When they had done this, they gathered a very large number of fish, and their nets were breaking. **7** So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink. **8** But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." **9** For he and all who were with him were amazed at the catch of fish which they had taken. **10** And so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid, because from now on you will catch men." **11** When they had brought their boats to land, they left everything and followed him.

12 It came about that while he was in one of the cities, a man full of leprosy was there. When he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can make me clean."

13 Then Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately the leprosy left him.

14 He instructed him to tell no one but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." **15** But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses. **16** But he often withdrew into the deserted places and prayed.

17 It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from every village of Galilee and Judea and from Jerusalem. The power of the Lord was with him to heal. **18** Now some men came carrying on a mat a man who was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus. **19** They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus. **20** Seeing their faith, Jesus said, "Man, your sins are forgiven you."

21 The scribes and the Pharisees began to question this, saying, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"

22 But Jesus, knowing what they were thinking, answered and said to them, "Why are you questioning this in your hearts? **23** Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'? **24** But that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralyzed man—"I tell you, get up, pick up your mat and go to your house." **25** Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God.

26 Everyone was amazed and they glorified God. They were filled with fear, saying, "We have seen extraordinary things today."

27 After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me." **28** So Levi got up and followed him, leaving everything behind.

29 Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them. **30** But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

generated on Sat Jan 20 14:08:09 2024

31 Jesus answered them, "People who are well do not need a physician; only those who are sick. **32** I did not come to call the righteous, but sinners to repentance."

33 They said to him, "The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink."

34 Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? **35** But the days will come when the bridegroom will be taken away from them, then in those days they will fast." **36** Then Jesus also spoke a parable to them. "No one tears a piece of cloth from a new garment and uses it to mend an old garment. If he does that, he will tear the new garment, and the piece of cloth from the new garment will not fit with the cloth of the old garment. **37** No one puts new wine into old wineskins. If he does that, the new wine will burst the skins, and the wine will be spilled, and the wineskins will be destroyed. **38** But new wine must be put into fresh wineskins. **39** No one after drinking old wine wants the new, for he says, 'The old is better.'"

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generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 Now it happened on a Sabbath that Jesus was going through the grainfields, and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. **2** But some of the Pharisees said, "Why are you doing something that is not lawful to do on the Sabbath day?"

3 Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who were with him? **4** He went into the house of God and took the bread of the presence and ate some of it, and also gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it." **5** Then he said to them, "The Son of Man is Lord of the Sabbath."

6 It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there whose right hand was withered. **7** The scribes and the Pharisees were watching him closely to see whether he would heal someone on the Sabbath, so that they might find a reason to accuse him. **8** But he knew what they were thinking and he said to the man whose hand was withered, "Get up and stand here in the middle of everyone." So the man got up and stood there. **9** Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?" **10** Then he looked around at them all and said to the man, "Stretch out your hand." He did so, and his hand was restored. **11** But they were filled with senseless rage, and they talked to each other about what they might do to Jesus.

12 It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God. **13** When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles. **14** The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John, Philip, Bartholomew, **15** Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, **16** Judas son of James, and Judas Iscariot, who became a traitor. **17** Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon. **18** They had come to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also healed. **19** Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and he healed them all.

20 Then he looked at his disciples and said,

"Blessed are you who are poor,
for yours is the kingdom of God.
21 Blessed are you who hunger now,
for you will be filled.
Blessed are you who weep now,
for you will laugh.
22 Blessed are you when people hate you,
and when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.

23 Rejoice in that day and leap for joy, because you will surely have a great reward in heaven, for their ancestors treated the prophets in the same way.

24 But woe to you who are rich,
for you have already received your comfort.
25 Woe to you who are full now,
for you will be hungry later.
Woe to you who laugh now,
for you will mourn and weep later.
26 Woe to you when all men speak well of you,
for that is how their ancestors treated the false prophets.

27 "But I say to you who are listening, love your enemies and do good to those who hate you. **28** Bless those who curse you and pray for those who mistreat you. **29** To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either. **30** Give to

generated on Sat Jan 20 14:08:09 2024

everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you. **31** As you want people to do to you, you should do the same to them. **32** If you only love people who love you, what reward is there for you? For even sinners love those who love them. **33** If you do good only to people who do good to you, what reward is there for you? For even sinners do the same. **34** If you only lend to people from whom you hope to be repaid, what reward is there for you? Even sinners lend to sinners, to receive back the same amount. **35** But love your enemies and do good to them. Lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he himself is kind toward unthankful and evil people. **36** Be merciful, just as your Father is merciful. **37** Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive others, and you will be forgiven. **38** Give, and it will be given to you. A good amount—pressed down, shaken together and spilling over—will pour into your lap. For with the measure you use, it will be measured back to you."

39 Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not? **40** A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher. **41** Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? **42** How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. **43** For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit. **44** For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush. **45** The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. For out of the abundance of the heart his mouth speaks.

46 "Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say? **47** Every person who comes to me and hears my words and obeys them, I will tell you what he is like. **48** He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house but could not shake it, because it had been well built. **49** But the person who hears my words and does not obey them, he is like a man who built a house on top of the ground without a foundation. When the torrent of water flowed against that house, it immediately collapsed, and the ruin of that house was complete."

generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

2 Now a centurion had a slave who was highly regarded by him, and he was sick and about to die. **3** When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. **4** When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him, **5** because he loves our nation, and he is the one who built the synagogue for us."

6 So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof. **7** For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed. **8** For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

9 When Jesus heard this, he was amazed at him, and turning to the crowd following him said, "I say to you, not even in Israel have I found such faith." **10** When those who had been sent returned to the house, they found the servant was healthy.

11 Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him. **12** As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her. **13** When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry." **14** Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise." **15** The dead man sat up and began to speak, and Jesus gave him to his mother.

16 Then fear overcame all of them, and they kept praising God, saying, "A great prophet has been raised among us" and "God has looked upon his people." **17** This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

18 John's disciples told him about all these things. Then John called two of his disciples **19** and sent them to the Lord to say, "Are you the one who is to come, or should we look for another?"

20 When they had come near to Jesus, the men said, "John the Baptist has sent us to you to say, 'Are you the one who is coming, or should we look for another?'"

21 In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight. **22** Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, people who have died are being raised back to life, and the poor are being told good news. **23** The person who does not stop believing in me because of my actions is blessed."

24 After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind? **25** But what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothing and who live in luxury are in kings' palaces. **26** But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. **27** This is he of whom it is written,

> 'See, I am sending my messenger before your face,
> who will prepare your way before you.'

28 I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is." **29** (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John. **30** But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been

generated on Sat Jan 20 14:08:09 2024

baptized by John.) **31** "To what, then, can I compare the people of this generation? What are they like? **32** They are like children playing in the marketplace, who sit and call to one another and say,

'We played a flute for you,
and you did not dance.
We sang a funeral song,
and you did not cry.' **33** For John the Baptist came eating no bread and drinking no wine, and you say, 'He has a demon.' **34** The Son of Man came eating and drinking, and you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' **35** But wisdom is justified by all her children."

36 Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat. **37** Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil. **38** As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with her hair and kissed them and anointed them with perfumed oil. **39** When the Pharisee who had invited Jesus saw this, he thought to himself, saying, "If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner."

40 Jesus responded and said to him, "Simon, I have something to say to you."

He said, "Say it, Teacher!"

41 Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty. **42** When they could not pay him, he forgave them both. Therefore, which of them will love him more?"

43 Simon answered him and said, "I suppose the one whom he forgave the most."

Jesus said to him, "You have judged correctly." **44** Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. **45** You did not give me a kiss, but from the time I came in she did not stop kissing my feet. **46** You did not anoint my head with oil, but she has anointed my feet with perfumed oil. **47** For this reason I say to you, her sins, which were many, have been forgiven—for she loved much. But the one who is forgiven little, loves little." **48** Then he said to her, "Your sins are forgiven."

49 Those reclining together began to say among themselves, "Who is this that even forgives sins?"

50 Then Jesus said to the woman, "Your faith has saved you. Go in peace."

generated on Sat Jan 20 14:08:09 2024

Chapter 8

1 It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, **2** as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; **3** Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

4 While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable: **5** "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it. **6** Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture. **7** Some fell among thorns, and the thorns grew up together with the seed and choked it. **8** But some fell on good soil and produced a crop that was a hundred times greater." After Jesus had said these things, he called out, "Whoever has ears to hear, let him hear."

9 His disciples asked him what this parable meant. **10** He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that

> 'seeing they may not see,
> and hearing they may not understand.' **11** Now this is the meaning of the parable: The seed is the word of God. **12** The ones along the road are those who have heard, but then the devil comes and takes away the word from their hearts so they may not believe and be saved. **13** The ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away. **14** The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. **15** But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, hold it securely and bear fruit with patient endurance.

16 "No one lights a lamp and covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand so that everyone who enters may see the light. **17** For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light. **18** So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him."

19 Then his mother and brothers came to him, but they could not get near him because of the crowd. **20** He was told, "Your mother and your brothers are standing outside, wanting to see you." **21** But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

22 Now one day he got into a boat with his disciples, and he said to them, "Let us go over to the other side of the lake." They set sail. **23** But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger. **24** Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!"

He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm. **25** Then he said to them, "Where is your faith?"

But they were afraid and amazed, and they asked one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

26 They sailed to the region of the Gerasenes, which is across the lake from Galilee. **27** When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs. **28** When he saw Jesus, he cried out and fell down before him and he said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." **29** For Jesus had commanded the unclean spirit to come out of the man. For many times it had seized him, and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

30 Then Jesus asked him, "What is your name?"

generated on Sat Jan 20 14:08:09 2024

He said, "Legion," for many demons had entered into him. **31** They kept begging him not to command them to go away into the abyss. **32** Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission. **33** So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned. **34** When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside. **35** So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. **36** Then those who had seen it told them how the man who had been possessed by demons had been healed. **37** Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat and returned.

38 The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, **39** "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

40 Now when Jesus returned, the crowd welcomed him, for they were all expecting him. **41** Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house **42** because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

43 Now a woman was there who had been bleeding for twelve years [1] and could not be healed by anyone. **44** She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped. **45** Jesus said, "Who was it who touched me?"

When all denied it, Peter said, "Master, the crowds of people are all around you and they are pressing in against you."

46 But Jesus said, "Someone did touch me, for I know that power has gone out from me." **47** When the woman saw that she could not escape notice, she came trembling and fell down before him. In the presence of all the people she declared why she had touched him and how she had been immediately healed. **48** Then he said to her, "Daughter, your faith has made you well. Go in peace."

49 While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer."

50 But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed." **51** When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother. **52** Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep." **53** But they began to mock him, knowing that she was dead. **54** But he took her by the hand and called out, saying, "Child, get up!" **55** Her spirit returned, and she rose up immediately. He ordered them to get her something to eat. **56** Her parents were astonished, but he ordered them to tell no one what had happened.

Footnotes

8:43 [1] Scholars are divided whether the phrase

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generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 He called the twelve together and gave them power and authority to drive out all demons and to cure diseases. **2** He sent them out to preach the kingdom of God and to heal the sick. **3** He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic. **4** Whatever house you enter, stay there until you leave. **5** Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them." **6** Then they departed and went through the villages, proclaiming the gospel and healing everywhere.

7 Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead, **8** and others said that Elijah had appeared, and still others that one of the prophets of long ago had risen. **9** Herod said, "I beheaded John. Who is this about whom I hear such things?" And so he tried to see him.

10 When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida. **11** But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing. **12** Now the day was about to come to an end, and the twelve came to him and said, "Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place."

13 But he said to them, "You give them something to eat."

They said, "We have no more than five loaves of bread and two fish—unless we go and buy food for all these people."

14 (There were about five thousand men.) He said to his disciples, "Have them sit down in groups of about fifty each." **15** So they did this, and made the people sit down. **16** Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. **17** They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

18 It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, "Who do the crowds say that I am?"

19 They answered, "John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen."

20 Then he said to them, "But who do you say that I am?"

Peter answered, "The Christ of God."

21 But he warned and instructed them to tell this to no one, **22** saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised." **23** Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me. **24** Whoever would save his life will lose it, but whoever loses his life for my sake will save it. **25** What profit is there for a person to gain the whole world and yet lose or forfeit himself? **26** Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory and the glory of the Father and of the holy angels. **27** But truly I say to you, there are some standing here who will not taste death before they see the kingdom of God."

28 Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray. **29** As he was praying, the form of his face was changed, and his clothes became brilliant white. **30** Behold, two men were talking with him, Moses and Elijah, **31** who appeared in glory, talking with him about his departure, which he was about to bring to completion in Jerusalem. **32** Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him. **33** As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.) **34** As he was saying this, a cloud came and

overshadowed them, and they were afraid as they entered into the cloud. **35** A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him." **36** When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

37 Now on the next day, when they came down from the mountain, a large crowd met him. **38** Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child. **39** You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly. **40** I begged your disciples to force it out, but they could not."

41 Jesus answered and said, "You unbelieving and perverse generation, how long must I be with you and put up with you? Bring your son here." **42** While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. **43** Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples, **44** "Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men." **45** But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

46 Then an argument started among them about which of them would be the greatest. **47** But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side **48** and said to them, "Whoever welcomes this child in my name, welcomes me; and whoever welcomes me, welcomes the one who sent me. For whoever is least among you all is the one who is great."

49 John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us." **50** "Do not stop him," Jesus said, "because whoever is not against you is for you."

51 When the days drew near for him to be taken up, he set his face to go to Jerusalem. **52** He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him. **53** But the people there did not welcome him because he had set his face to go to Jerusalem. **54** When the disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?" **55** But he turned and rebuked them, **56** and they went on to another village.

57 As they were going along the road, someone said to him, "I will follow you wherever you go."

58 Jesus said to him, "Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head." **59** Then he said to another, "Follow me."

But he said, "Lord, first let me go and bury my father."

60 But he said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God."

61 Then someone else said, "I will follow you, Lord, but first let me say goodbye to those in my home."

62 Jesus replied to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 Now after these things, the Lord appointed seventy [1] others, and sent them out two by two ahead of him to every town and place where he himself was about to go. **2** He said to them, "The harvest is plentiful, but the laborers are few. Therefore ask the Lord of the harvest to send out laborers into his harvest. **3** Go on your way. See, I send you out as lambs in the midst of wolves. **4** Do not carry a money bag, or a traveler's bag, or sandals, and greet no one on the road. **5** Whatever house you enter, first say, 'May peace be on this house!' **6** If a son of peace is there, your peace will rest upon him, but if not, it will return to you. **7** Remain in that same house, eating and drinking what they provide, for the laborer is worthy of his wages. Do not move around from house to house. **8** Whatever town you enter, and they receive you, eat what is set before you **9** and heal the sick that are there. Say to them, 'The kingdom of God has come close to you.' **10** Whenever you enter a town and they do not receive you, go out into its streets and say, **11** 'Even the dust from your town that clings to our feet we wipe off against you! But know this: The kingdom of God is near.' **12** I say to you that on that day it will be more tolerable for Sodom than for that town. **13** Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. **14** But it will be more tolerable for Tyre and Sidon at the judgment than for you. **15** You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. **16** The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the one who sent me."

17 The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."

18 Jesus said to them, "I was watching Satan fall from heaven as lightning. **19** See, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will in any way hurt you. **20** Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are engraved in heaven."

21 At that same hour he rejoiced greatly in the Holy Spirit and said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding and revealed them to those who are untaught, like little children. Yes, Father, for so it was well pleasing in your sight. **22** "All things have been entrusted to me from my Father, and no one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him." **23** Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see. **24** I say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the things that you hear, and they did not hear them."

25 Behold, an expert in the law stood up so that he might test him, saying, "Teacher, what must I do to inherit eternal life?"

26 Jesus said to him, "What is written in the law? How do you read it?"

27 He gave an answer and he said, "You will love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself."

28 Jesus said to him, "You have answered correctly. Do this, and you will live." **29** But he, desiring to justify himself, said to Jesus, "Who is my neighbor?"

30 Jesus answered him and said, "A certain man was going down from Jerusalem to Jericho. He fell among robbers, who stripped him of his belongings, and beat him, and left him half dead. **31** By chance a certain priest was going down that way, and when he saw him, he passed by on the other side. **32** In the same way, a Levite also, when he came to the place and saw him, passed by on the other side. **33** But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with compassion. **34** He approached him and bound up his wounds, pouring oil and wine on them. He set him on his own animal, and brought him to an inn, and took care of him. **35** The next day he took out two denarii, and gave them to the host, and said, 'Take care of him, and whatever extra you spend, when I return, I will repay you.' **36** Which of these three do you think was a neighbor to him who fell among the robbers?"

generated on Sat Jan 20 14:08:09 2024

37 He said, "The one who showed mercy to him."

Jesus said to him, "Go and do the same."

38 Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. **39** She had a sister named Mary, who sat at the Lord's feet and heard his word. **40** But Martha was overly busy with preparing to serve a meal. She came up to Jesus and said, "Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me."

41 But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things, **42** but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her."

Footnotes

10:1 [1]Many of the best ancient copies read

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generated on Sat Jan 20 14:08:09 2024

Chapter 11

1 It happened one day that Jesus was praying in a certain place. When he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

2 Jesus said to them, "When you pray say,

'Father, may your name be honored as holy.
May your kingdom come.
3 Give us our daily bread each day.
4 Forgive us our sins,
as we forgive everyone who is in debt to us.
Do not lead us into temptation.'"

5 Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread, **6** since a friend of mine just came in from the road, and I do not have anything to set before him'? **7** Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.' **8** I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need. **9** I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. **10** For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened. **11** Which father among you, if your son asks for a fish, will give him a snake instead of a fish? [1]**12** Or if he asks for an egg, will you give a scorpion to him? **13** Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?"

14 Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was amazed. **15** But some of the people said, "By Beelzebul, the ruler of demons, he is driving out demons." **16** Others tested him and sought from him a sign from heaven.

17 But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls. **18** If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul. **19** If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges. **20** But if I drive out demons by the finger of God, then the kingdom of God has come to you. **21** When a strong man who is fully armed guards his own palace, his possessions are safe, **22** but when a stronger man overcomes him, the stronger man takes away the armor in which the man trusted and plunders the man's possessions. **23** The one who is not with me is against me, and the one who does not gather with me scatters. **24** When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.' **25** Having returned, it finds the house had been swept clean and put in order. **26** Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

27 It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

28 But he said, "Rather, blessed are they who hear the word of God and keep it."

29 As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah. **30** For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation. **31** The Queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. **32** The men of Nineveh will stand up at the judgment with this generation of people and will condemn it, for they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

generated on Sat Jan 20 14:08:09 2024

33 No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light. **34** Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness. **35** Therefore, watch out that the light in you is not darkness. **36** If then your whole body is full of light, not having any member in darkness, then your whole body will be like when a lamp shines its brightness on you."

37 When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined. **38** The Pharisee was surprised that Jesus did not first wash before dinner. **39** But the Lord said to him, "Now then, you Pharisees clean the outside of cups and bowls, but the inside of you is filled with robbery and evil. **40** You senseless men! Did not the one who made the outside also make the inside? **41** Give what is inside as alms, and then all things will be clean for you.

42 "But woe to you Pharisees, because you tithe mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also. **43** Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces. **44** Woe to you, for you are like unmarked graves that people walk over without knowing it."

45 One of the experts in the law said to him, "Teacher, what you say insults us too." **46** Jesus said, "Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers. **47** Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. **48** So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs. **49** For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.' **50** As a result, this generation will be charged for all the blood of the prophets shed since the foundation of the world, **51** from Abel's blood to the blood of Zechariah, who was killed between the altar and the temple. Yes, I say to you, this generation will be held responsible. **52** Woe to you experts in the law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering."

53 After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, **54** lying in wait to catch him in something he might say.

Footnotes

11:11 [1]The best ancient copies have the shorter reading. Some ancient copies have a longer reading, which also is found in Matthew 7:9:

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generated on Sat Jan 20 14:08:09 2024

Chapter 12

1 In the meantime, when many thousands of the people were gathered together so much that they trampled on each other, he began to say to his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy. **2** But there is nothing concealed that will not be revealed, and nothing hidden that will not be known. **3** So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops. **4** I say to you, my friends, do not be afraid of those who kill the body, and after that they have no more that they can do. **5** But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him. **6** Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God. **7** But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows. **8** I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God, **9** but he who denies me before men will be denied before the angels of God. **10** Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven. **11** When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say, **12** for the Holy Spirit will teach you in that hour what you should say."

13 Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

14 Jesus said to him, "Man, who appointed me a judge or a mediator over you?" **15** He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions." **16** Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly, **17** and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?' **18** He said, 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all of my grain and other goods. **19** I will say to my soul, "Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry."' **20** But God said to him, 'Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?' **21** That is what someone is like who stores up treasure for himself and is not rich toward God."

22 Jesus said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; or about your body, what you will wear. **23** For life is more than food, and the body is more than clothes. **24** Think about the ravens, that they do not sow or reap. They have no storeroom or barn, but God feeds them. How much more valuable you are than the birds! **25** Which of you by being anxious can add a cubit to his lifespan? **26** If then you are not able to do such a very little thing, why do you worry about the rest? **27** Think about the lilies—how they grow. They do not labor, neither do they spin. Yet I say to you, even Solomon in all his glory was not clothed like one of these. **28** If God so clothes the grass in the field, which exists today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! **29** Do not seek what you will eat and what you will drink, and do not be anxious. **30** For all the nations of the world seek these things, and your Father knows that you need them. **31** But seek his kingdom, and these things will be added to you. **32** Do not fear, little flock, because your Father is very pleased to give you the kingdom. **33** Sell your possessions and give alms. Make for yourselves purses which will not wear out—treasure in the heavens that does not run out, where no thief comes near, and no moth destroys. **34** For where your treasure is, there your heart will be also.

35 "Keep your loins girded and your lamps lit, **36** and be like people waiting expectantly for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him. **37** Blessed are those servants whom the master will find watching when he comes. Truly I say to you, he will gird himself to serve and have them sit down at the table, and he will come and serve them. **38** If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants. **39** But understand this, that if the master of the house had known the hour the thief was coming, he would not have let his house be broken into. **40** You also must be ready, because the Son of Man is coming at an hour that you do not expect."

41 Peter said, "Lord, are you telling this parable only to us, or also to everyone?"

generated on Sat Jan 20 14:08:09 2024

42 The Lord said, "Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time? **43** Blessed is that servant whom his lord finds doing that when he comes. **44** Truly I say to you that he will set him over all his property. **45** But if that servant says in his heart, 'My lord delays his return,' and begins to beat the male servants and female servants and to eat and drink and to become drunk, **46** the lord of that servant will come in a day when he does not expect and in an hour that he does not know and will cut him in pieces and appoint a place for him with the unfaithful. **47** That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows. **48** But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and the one who has been entrusted with much, even more will be asked.

49 "I came to cast fire upon the earth, and how I wish that it were already kindled. **50** But I have a baptism to be baptized with, and how I am distressed until it is completed! **51** Do you think that I came to bring peace on the earth? No, I tell you, but rather division. **52** For from now on there will be five in one house divided—three people against two, and two people against three. **53** They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

54 Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. **55** When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens. **56** Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time? **57** Why do you not judge what is right for yourselves? **58** For when you go with your adversary before the magistrate, on the way make an effort to be reconciled with him so that he does not drag you to the judge, and so that the judge does not deliver you to the officer, and the officer does not throw you into prison. **59** I say to you, you will never come out from there until you have paid the very last bit of money."

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices. **2** Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? **3** No, I tell you. But if you do not repent, all of you will perish in the same way. **4** Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem? **5** No, I say. But if you do not repent, all of you will also perish."

6 Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none. **7** The man said to the gardener, 'Look, for three years I have come and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

8 "The gardener answered and said, 'Sir, leave it alone this year while I dig around it and put manure on it. **9** If it bears fruit next year, good; but if it does not, cut it down!'"

10 Now Jesus was teaching in one of the synagogues during the Sabbath. **11** Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely. **12** When Jesus saw her, he called to her and said, "Woman, you are freed from your weakness." **13** He placed his hands on her, and immediately she was made straight again and glorified God.

14 But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, "There are six days in which it is necessary to labor. Come and be healed then, not on the Sabbath day."

15 The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath? **16** So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?" **17** As he said these things, all those who opposed him were ashamed, but the whole crowd was rejoicing over all the glorious things he did.

18 Then Jesus said, "What is the kingdom of God like, and what can I compare it to? **19** It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

20 Again he said, "To what can I compare the kingdom of God? **21** It is like yeast that a woman took and mixed with three measures of flour until all the flour was leavened."

22 Then Jesus traveled through the towns and villages, teaching and making his way toward Jerusalem. **23** Someone said to him, "Lord, are only a few people to be saved?"

So he said to them, **24** "Struggle to enter through the narrow door, because, I say to you, many will try to enter, but will not be able to enter. **25** Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.'

"He will answer and say to you, 'I do not know you or where you are from.'

26 "Then you will say, 'We ate and drank in front of you and you taught in our streets.'

27 "But he will reply, 'I say to you, I do not know where you are from. Get away from me, all you workers of unrighteousness!' **28** There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out. **29** They will come from the east, west, north, and south, and be seated at a table in the kingdom of God. **30** Know this, those who are least important will be first, and those who are most important will be last."

31 In that same hour, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."

generated on Sat Jan 20 14:08:09 2024

32 Jesus said, "Go and tell that fox, 'Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.' **33** In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable for a prophet to be destroyed outside of Jerusalem. **34** Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this. **35** See, your house is abandoned. I say to you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord.'"

generated on Sat Jan 20 14:08:09 2024

Chapter 14

1 It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely. **2** Behold, there in front of him was a man who was suffering from edema. **3** Jesus asked the experts in the Jewish law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?" **4** But they kept silent. So Jesus took hold of him, healed him, and sent him away. **5** He said to them, "Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?" **6** They were not able to give an answer to these things.

7 When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, **8** "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. **9** When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place. **10** But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at the table with you. **11** For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

12 Jesus also said to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors, as they may also invite you in return, and you will be repaid. **13** But when you give a banquet, invite the poor, the crippled, the lame, and the blind, **14** and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just."

15 When one of them who sat at the table with Jesus heard these things, he said to him, "Blessed is he who will eat bread in the kingdom of God!"

16 But Jesus said to him, "A certain man prepared a large dinner and invited many. **17** At the dinner hour, he sent his servant to say to those who were invited, 'Come, because everything is now ready.'

18 "They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.'

19 "Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.'

20 "Then another man said, 'I have married a wife, and therefore I cannot come.'

21 "The servant came and told his master these things. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.'

22 "The servant said, 'Master, what you commanded has been done, and yet there is still room.'

23 "The master said to the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled. **24** For I say to you, none of those men who were invited will taste my dinner.'"

25 Now large crowds were going with him, and he turned and said to them, **26** "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple. **27** Whoever does not carry his own cross and come after me cannot be my disciple. **28** For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it? **29** Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him, **30** saying, 'This man began to build and was not able to finish.' **31** Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? **32** If not, while the other army is still far away, he sends a delegation and asks for conditions of peace. **33** So therefore, any one of you who does not give up all his possessions cannot be my disciple. **34** Salt is good, but if the salt has lost its taste, how can it be made salty again? **35** It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

generated on Sat Jan 20 14:08:09 2024

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Chapter 15

1 Now all the tax collectors and other sinners were coming to Jesus to listen to him. **2** Both the Pharisees and the scribes grumbled to each other, saying, "This man welcomes sinners, and even eats with them."

3 Jesus spoke this parable to them, saying, **4** "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? **5** Then when he has found it, he lays it across his shoulders and rejoices. **6** When he comes to the house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.' **7** I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

8 Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it? **9** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.' **10** Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

11 Then Jesus said, "A certain man had two sons, **12** and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them. **13** Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly. **14** Now when he had spent everything, a severe famine spread through that country, and he began to be in need. **15** He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. **16** He was longing to eat the carob pods that the pigs ate because no one gave him anything. **17** But when the young son came to himself, he said, 'How many of my father's hired servants have more than enough bread, and I am here, perishing from hunger! **18** I will get up and leave here and go to my father, and will say to him, "Father, I have sinned against heaven and against you. **19** I am no longer worthy to be called your son; make me as one of your hired servants."' **20** So the young son got up and left and came toward his father. While he was still far away, his father saw him and was moved with compassion, and he ran and embraced him and kissed him. **21** The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

22 "The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet. **23** Then bring the fattened calf and kill it. Let us feast and be merry! **24** For my son was dead, and now he is alive. He was lost, and now he is found.' Then they began to be merry.

25 "Now his older son was out in the field. As he came and approached the house, he heard music and dancing. **26** He called to one of the servants and asked what these things might be. **27** The servant said to him, 'Your brother has come home and your father has killed the fattened calf because he has received him in good health.'

28 "The older son was angry and would not go in, and his father came out and pleaded with him. **29** But the older son answered and said to his father, 'Look, these many years I slaved for you, and I never neglected a command of yours, and yet you never gave me a young goat that I might be merry with my friends, **30** but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

31 "The father said to him, 'Child, you are always with me, and all that is mine is yours. **32** But it was proper for us to be merry and rejoice, for this brother of yours was dead, and is now alive; he was lost, and has now been found.'"

generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him that this manager was wasting his possessions. **2** So the rich man called him and said to him, 'What is this that I hear about you? Give an account of your management, for you can no longer be manager.'

3 "The manager said to himself, 'What should I do, since my master is taking away my management job? I do not have strength to dig, and I am ashamed to beg. **4** I know what I will do, so that when I am removed from my management job, people will welcome me into their houses.'

5 "Then the manager called for each one of his master's debtors, and he asked the first one, 'How much do you owe to my master?' **6** He said, 'A hundred baths of olive oil.' He said to him, 'Take your bill, sit down quickly, and write fifty.'

7 "Then the manager said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'

8 "The master then commended the unrighteous manager because he had acted shrewdly. For the sons of this world are more shrewd in dealing with their own people than are the sons of light. **9** I say to you, make friends for yourselves by means of unrighteous wealth so that when it is gone, they may welcome you into the eternal dwellings.

10 "He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also unrighteous in much. **11** If you have not been faithful in using unrighteous wealth, who will trust you with true wealth? **12** If you have not been faithful in using other people's property, who will give you money of your own?

13 "No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

14 Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him. **15** He said to them, "You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is detestable in the sight of God. **16** The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is preached, and everyone tries to force their way into it. **17** But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

18 Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from her husband commits adultery.

19 "Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his great wealth. **20** A certain beggar named Lazarus was laid at his gate, covered with sores, **21** and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. **22** It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried, **23** and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and Lazarus at his side. **24** So he cried out and said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

25 "But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like manner evil things. But now he is comforted here, and you are in agony. **26** Besides all this, a great chasm has been put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there to us.'

27 "The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house— **28** for I have five brothers—in order that he may warn them, so that it may not be that they come into this place of torment.'

29 "But Abraham said, 'They have Moses and the prophets; let them listen to them.'

generated on Sat Jan 20 14:08:09 2024

30 "The rich man replied, 'No, Father Abraham, but if someone would go to them from the dead, they will repent.'

31 "But Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

generated on Sat Jan 20 14:08:09 2024

Chapter 17

1 Jesus said to his disciples, "It is certain there will be stumbling blocks, but woe to that person through whom they come! **2** It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble. **3** Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. **4** If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"

5 The apostles said to the Lord, "Increase our faith."

6 The Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you. **7** But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? **8** Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink'? **9** He does not thank the servant because he did the things that were commanded, does he? **10** Even so you also, when you have done everything that you are commanded, should say, 'We are unworthy servants. We have only done what we ought to do.'"

11 It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee. **12** As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him **13** and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

14 When he saw them, he said to them, "Go and show yourselves to the priests." As they went away they were cleansed. **15** When one of them saw that he was healed, he turned back, with a loud voice glorifying God. **16** He fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. **17** Then Jesus said, "Were not the ten cleansed? Where are the nine? **18** Were there no others who returned to give glory to God, except this foreigner?" **19** He said to him, "Arise, and go. Your faith has made you well."

20 Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God does not come with careful observing. **21** Neither will they say, 'Look, here it is!' or, 'There it is!' For look, the kingdom of God is within you."

22 He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it. **23** Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them, **24** for as the lightning shines brightly when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. **25** But first he must suffer many things and be rejected by this generation. **26** As it happened in the days of Noah, even so will it also happen in the days of the Son of Man. **27** They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ark—and the flood came and destroyed them all. **28** In the same way, even as it happened in the days of Lot—they were eating and drinking, buying and selling, planting and building. **29** But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all. **30** After the same manner it will be in the day that the Son of Man is revealed. **31** In that day let him who is on the housetop not go down to get his goods out of the house, and in the same way let him who is in the field not return. **32** Remember Lot's wife. **33** Whoever seeks to gain his life will lose it, but whoever loses his life will save it. **34** I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. **35** There will be two women grinding grain together. One will be taken, and the other will be left." **36**[1]

37 They asked him, "Where, Lord?"

He said to them, "Where there is a body, there will the vultures also be gathered together."

Footnotes

17:36 [1]Luke 17:36 the best ancient copies do not have verse 36,

generated on Sat Jan 20 14:08:09 2024

generated on Sat Jan 20 14:08:09 2024

Chapter 18

1 Then he spoke a parable to them about how they should always pray and not become discouraged, **2** saying, "In a certain city there was a judge who did not fear God and did not respect people. **3** Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.'

4 For a long time he was not willing to help her, but after a while he said to himself, 'Though I do not fear God or respect man, **5** yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming.'" **6** Then the Lord said, "Listen to what the unjust judge says. **7** Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them? **8** I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

9 Then he also spoke this parable to some who trusted in themselves that they were righteous and who despised other people, **10** "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector. **11** The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector. **12** I fast two times every week. I give tithes of all that I get.'

13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, 'God, have mercy on me, a sinner.' **14** I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."

15 The people were also bringing to him their infants so that he might touch them, but when the disciples saw it, they rebuked them. **16** But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones. **17** Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

18 A certain ruler asked him, saying, "Good teacher, what must I do to inherit eternal life?"

19 Jesus said to him, "Why do you call me good? No one is good, except God alone. **20** You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

21 The ruler said, "All these things I have obeyed from the time I was a youth."

22 When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me."

23 But when the ruler heard these things, he became extremely sad, for he was very rich. **24** Then Jesus, seeing him [1] said, "How difficult it is for those who are rich to enter the kingdom of God! **25** For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."

26 Those hearing it said, "Then who can be saved?"

27 Jesus answered, "The things which are impossible with people are possible with God."

28 Peter said, "Well, we have left everything that is our own and have followed you."

29 Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, **30** who will not receive much more in this time, and in the age to come, eternal life."

31 After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished. **32** For he will be given over to the Gentiles, and will be mocked, and shamefully treated, and spit upon. **33** After whipping him, they will kill him, and on the third day he will rise again." **34** They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

generated on Sat Jan 20 14:08:09 2024

35 It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging,
36 and hearing a crowd going by, he asked what was happening. **37** They told him that Jesus of Nazareth
was passing by. **38** So the blind man cried out, saying, "Jesus, Son of David, have mercy on me." **39** The
ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the
more, "Son of David, have mercy on me."

40 Jesus stood still and commanded that the man be brought to him. Then when the blind man was near,
Jesus asked him, **41** "What do you want me to do for you?"

He said, "Lord, I want to receive my sight."

42 Jesus said to him, "Receive your sight. Your faith has healed you." **43** Immediately he received his sight
and followed him, glorifying God. All the people, when they saw this, gave praise to God.

Footnotes

18:24 [1]Some ancient Greek copies have the phrase:

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generated on Sat Jan 20 14:08:09 2024

Chapter 19

1 Jesus entered and was passing through Jericho. **2** Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich. **3** He was trying to see who Jesus was, but could not see over the crowd, because he was small in height. **4** So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way. **5** When Jesus came to the place, he looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." **6** So he hurried and came down and welcomed him joyfully. **7** When everyone saw this, they all complained, saying, "He has gone in to visit a man who is a sinner." **8** Zacchaeus stood and said to the Lord, "Look, Lord, the half of my possessions I give to the poor, and if I have cheated anyone of anything, I will restore four times the amount."

9 Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. **10** For the Son of Man came to seek and to save the people who are lost."

11 As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately. **12** He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return. **13** He called ten of his servants and gave them ten minas and said to them, 'Conduct business until I come back.'

14 "But his citizens hated him and sent a delegation after him, saying, 'We will not have this man reign over us.' **15** It happened when he returned, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

16 "The first came before him, saying, 'Lord, your mina has made ten minas more.'

17 "The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'

18 "The second came, saying, 'Your mina, lord, has made five minas.'

19 "The nobleman said to him, 'You take charge over five cities.'

20 "Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth, **21** for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

22 "The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, taking up what I did not put in, and reaping what I did not sow. **23** Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?' **24** The nobleman said to them that stood by, 'Take away from him the mina, and give it to him that has the ten minas.'

25 "They said to him, 'Lord, he has ten minas.'

26 "'I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away. **27** But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me.'"

28 When he had said these things, he went on ahead, going up to Jerusalem.

29 It came about that when he came near to Bethphage and Bethany, to the mountain that is called Olives, he sent two of the disciples, **30** saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. **31** If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'" **32** Those who were sent went and found the colt just as Jesus had told them.

33 As they were untying the colt, the owners said to them, "Why are you untying the colt?"

generated on Sat Jan 20 14:08:09 2024

34 They said, "The Lord has need of it." **35** They brought it to Jesus, and they threw their cloaks upon the colt and set Jesus on it. **36** As he went, they spread their cloaks on the road.

37 As he was now approaching the place where the Mount of Olives descends, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying,

38 "Blessed is the king who comes in the name of the Lord!
Peace in heaven and glory in the highest!"

39 Some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."

40 Jesus answered and said, "I tell you, if these were silent, the stones would cry out."

41 When Jesus approached the city, he wept over it, **42** saying, "If only you had known in this day, even you, the things which bring you peace! But now they are hidden from your eyes. **43** For the days will come upon you when your enemies will build a barricade around you and surround you and press in on you from every side. **44** They will strike you down to the ground, and your children with you. They will not leave one stone upon another because you did not recognize the time of your visitation."

45 Jesus entered the temple and began to cast out those who were selling, **46** saying to them, "It is written, 'My house will be a house of prayer,' but you have made it a den of robbers."

47 So Jesus was teaching daily in the temple. The chief priests and the scribes were seeking to destroy him, as were the leaders of the people, **48** but they could not find a way to do it because all the people were listening to him intently.

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generated on Sat Jan 20 14:08:09 2024

Chapter 20

1 It came about one day as Jesus was teaching the people in the temple and preaching the gospel that the chief priests and the scribes came to him with the elders. **2** They spoke, saying to him, "Tell us by what authority you do these things, or who it is who gave you this authority."

3 He answered and said to them, "I will also ask you a question, and you tell me. **4** The baptism of John: Was it from heaven or from men?"

5 They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?' **6** But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." **7** So they answered that they did not know where it came from.

8 Jesus said to them, "Neither will I tell you by what authority I do these things."

9 He told the people this parable, "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time. **10** At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed. **11** He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed. **12** He also sent yet a third and they also wounded him, and threw him out. **13** So the lord of the vineyard said, 'What will I do? I will send my beloved son. Maybe they will respect him.'

14 "But when the vine growers saw him, they discussed among themselves, saying, 'This is the heir. Let us kill him, that the inheritance may be ours.' **15** They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them? **16** He will come and destroy these vine growers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

17 But Jesus looked at them, and said, "What is the meaning of that which is written:

'The stone that the builders rejected
has become the cornerstone'?

18 Every one who falls on that stone will be broken to pieces, and the one on whom it falls will be crushed."

19 So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people. **20** Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor. **21** They asked him, saying, "Teacher, we know that you say and teach rightly, and are not partial to anyone, but you teach the truth about the way of God. **22** Is it lawful for us to pay taxes to Caesar, or not?"

23 But Jesus understood their craftiness, and said to them, **24** "Show me a denarius. Whose image and name is on it?"

They said, "Caesar's."

25 He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." **26** They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.

27 When some of the Sadducees came to him, the ones who say that there is no resurrection, **28** they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and raise up children for his brother. **29** There were seven brothers and the first took a wife, and died childless, **30** and the second as well. **31** The third took her, and in the same way the seven also left no children and died. **32** Afterward the woman also died. **33** In the resurrection then, whose wife will she be? For the seven had her as their wife."

generated on Sat Jan 20 14:08:09 2024

34 Jesus said to them, "The sons of this age marry and are given in marriage. **35** But those who are
regarded as worthy in that age to receive the resurrection from the dead will neither marry nor be given
in marriage. **36** Neither can they die anymore, for they are equal to the angels and are sons of God, being
sons of the resurrection. **37** But that the dead are raised, even Moses showed, in the place concerning the
bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. **38** Now he
is not the God of the dead, but of the living, because all live to him."

39 Some of the scribes answered, "Teacher, you have answered well." **40** For they did not dare ask him any
more questions.

41 Jesus said to them, "How do they say that the Christ is David's son? **42** For David himself says in the
Book of Psalms,

The Lord said to my Lord,
'Sit at my right hand,
43 until I make your enemies
your footstool.'

44 David therefore calls the Christ 'Lord,' so how is he David's son?"

45 In the hearing of all the people he said to his disciples, **46** "Beware of the scribes, who desire to walk in
long robes and love special greetings in the marketplaces and chief seats in the synagogues and places of
honor at feasts. **47** They also devour widows' houses, and for a show they make long prayers. Men like
this will receive greater condemnation."

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generated on Sat Jan 20 14:08:09 2024

Chapter 21

1 Jesus looked up and saw the rich men who were putting their gifts into the treasury. **2** He saw a certain poor widow putting in two mites. **3** So he said, "Truly I say to you, this poor widow put in more than all of them. **4** All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

5 As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said, **6** "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down." **7** So they asked him, saying, "Teacher, when will these things happen? What will be the sign when these things are about to happen?" **8** Jesus answered, "Be careful that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Do not go after them. **9** When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately."

10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom. **11** There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven. **12** But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name. **13** It will lead to an opportunity for your testimony. **14** Therefore resolve in your hearts not to prepare your defense ahead of time, **15** for I will give you words and wisdom that all your adversaries will not be able to resist or contradict. **16** But you will be given over also by parents, brothers, relatives, and friends, and they will put some of you to death. **17** You will be hated by everyone because of my name. **18** But not a hair from your head will perish. **19** In your endurance you will gain your lives.

20 "When you see Jerusalem surrounded by armies, then recognize that its desolation is near. **21** Then let those in Judea flee to the mountains, let those who are in the city leave it, and those who are out in the country must not enter the city. **22** For these are days of vengeance, so that all the things that are written will be fulfilled. **23** Woe to those who are pregnant and to those who are nursing in those days! For there will be great distress upon the land, and wrath to this people. **24** They will fall by the edge of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

25 "There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves. **26** There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken. **27** Then they will see the Son of Man coming in a cloud with power and great glory. **28** But when these things begin to happen, stand up and lift up your heads, because your redemption is coming near."

29 Jesus told them a parable, "Look at the fig tree, and all the trees. **30** When they sprout buds, you see for yourselves and know that summer is already near. **31** So also, when you see these things happening, recognize that the kingdom of God is near. **32** Truly I say to you, this generation will not pass away until all these things take place. **33** Heaven and earth will pass away, but my words will never pass away.

34 "But pay attention to yourselves, so that your hearts are not burdened with excessive drinking and drunkenness and the worries of life, and that day does not close on you suddenly **35** like a trap. For it will come upon everyone living on the face of the whole earth. **36** But be alert at all times, praying that you may be strong enough to escape all these things that will take place, and to stand before the Son of Man."

37 So during the days he was teaching in the temple, and at night he went out and stayed on the mountain that is called Olives. **38** All of the people came early in the morning to hear him in the temple.

generated on Sat Jan 20 14:08:09 2024

Chapter 22

1 Now the Festival of Unleavened Bread was approaching, which is called the Passover. **2** The chief priests and the scribes were seeking how they could put Jesus to death, for they were afraid of the people.

3 Then Satan entered into Judas, the one called Iscariot, who was one of the twelve. **4** Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them. **5** They were glad and agreed to give him money. **6** He consented and looked for an opportunity to give him over to them away from the crowd.

7 Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed. **8** So Jesus sent Peter and John, saying, "Go and prepare for us the Passover meal, so that we may eat it."

9 They said to him, "Where do you want us to make preparations?"

10 He answered them, "Look, when you have entered the city, a man bearing a pitcher of water will meet you. Follow him into the house that he goes into. **11** Then say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I will eat the Passover with my disciples?"' **12** He will show you a large furnished upper room. Make the preparations there." **13** So they went, and found everything as he had said to them. Then they prepared the Passover meal.

14 When the hour came, he sat down with the apostles. **15** Then he said to them, "I have greatly desired to eat this Passover with you before I suffer. **16** For I say to you, I will not eat it again until it is fulfilled in the kingdom of God." **17** Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves. **18** For I say to you, I will not drink of the fruit of the vine again until the kingdom of God comes." **19** Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body, which is given for you. Do this in remembrance of me." **20** He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. **21** But pay attention. The hand of the one who betrays me is with me at the table. **22** For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!" **23** They began to discuss among themselves which one of them it might be who would do this.

24 Then there arose also a quarrel among them about which of them was considered to be greatest. **25** He said to them, "The kings of the Gentiles are lords over them, and the ones who have authority over them are called doers of good deeds. **26** But it must not be like this with you. Instead, let the greatest among you become like the youngest and the one who leads like the one who serves. **27** For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? Yet I am among you as one who serves. **28** But you are the ones who have continued with me in my trials. **29** I set you over a kingdom, even as my Father has set me over a kingdom, **30** that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

31 "Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat. **32** But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

33 Peter said to him, "Lord, I am ready to go with you both to prison and to death."

34 Jesus replied, "I tell you, Peter, the rooster will not crow this day, before you deny three times that you know me."

35 Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or sandals, did you lack anything?"

They answered, "Nothing."

36 Then he said to them, "But now, the one who has a purse, let him take it, and likewise a bag of provisions. The one who does not have a sword should sell his cloak and buy one. **37** For I say to you, what is written about me must be fulfilled, 'He was counted with the lawless ones.' For what is predicted about me is being fulfilled."

generated on Sat Jan 20 14:08:09 2024

38 Then they said, "Lord, look! Here are two swords."

He said to them, "It is enough."

39 Jesus went, as he often did, to the Mount of Olives, and the disciples followed him. **40** When they arrived, he said to them, "Pray that you do not enter into temptation." **41** He went away from them about a stone's throw, and he knelt down and prayed, **42** saying, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done." **43** Then an angel from heaven appeared to him, strengthening him. **44** Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground. **45** When he rose up from his prayer, he came to the disciples and found them sleeping because of their sorrow **46** and asked them, "Why are you sleeping? Rise and pray, that you may not enter into temptation."

47 While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him, **48** but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

49 When those who were around Jesus saw what was happening, they said, "Lord, should we strike with the sword?" **50** Then one of them struck the servant of the high priest, and cut off his right ear.

51 Jesus said, "That is enough!" He touched his ear, and healed him. **52** Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs? **53** When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

54 Seizing him, they led him away and brought him into the high priest's house. But Peter followed from a distance. **55** After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them. **56** A certain female servant saw him as he sat in the light of the fire and looked straight at him and said, "This man also was with him."

57 But Peter denied it, saying, "Woman, I do not know him."

58 After a little while someone else saw him, and said, "You are also one of them."

But Peter said, "Man, I am not."

59 After about an hour another man insisted and said, "Truly this man also was with him, for he is a Galilean."

60 But Peter said, "Man, I do not know what you are saying." Immediately, while he was speaking, a rooster crowed. **61** Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times." **62** Peter went outside and wept bitterly.

63 Then the men holding Jesus in custody mocked and beat him. **64** They put a cover over him and asked him, saying, "Prophesy! Who is the one who hit you?" **65** They spoke many other things against Jesus, blaspheming him.

66 As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the Council **67** and said, "If you are the Christ, tell us."

But he said to them, "If I tell you, you will not believe, **68** and if I ask you, you will not answer. **69** But from now on, the Son of Man will be seated at the right hand of the power of God."

70 They all said, "Then you are the Son of God?"

Jesus said to them, "You say that I am."

71 They said, "Why do we still need a witness? For we ourselves have heard from his own mouth."

Chapter 23

1 The whole company of them rose up and brought Jesus before Pilate. **2** They began to accuse him, saying, "We found this man misleading our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ, a king."

3 Pilate asked him, saying, "Are you the King of the Jews?"

Jesus answered him and said, "You say so."

4 Pilate said to the chief priests and the multitudes, "I find no guilt in this man."

5 But they were insisting, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." **6** So when Pilate heard this, he asked whether the man was a Galilean. **7** When he learned that he was under Herod's authority, he sent Jesus to Herod, who himself also was at Jerusalem in those days.

8 When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard about him and he hoped to see some sign done by him. **9** Herod questioned Jesus in many words, but Jesus answered him nothing. **10** The chief priests and the scribes stood, vigorously accusing him. **11** Herod with his soldiers showed Jesus contempt and they mocked him. Then they dressed him in splendid clothes and sent him back to Pilate. **12** For Herod and Pilate had become friends with each other that very day, for before this they had been enemies with each other.

13 Pilate then called together the chief priests and the rulers and the crowd of people **14** and said to them, "You brought to me this man like a man who is misleading the people, and see, I, having questioned him before you, find no guilt in this man concerning those things of which you accuse him. **15** No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him. **16** I will therefore punish him and release him." **17**[1]**18** But they cried out all together, saying, "Away with this man, and release to us Barabbas!" **19** Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder. **20** Pilate addressed them again, desiring to release Jesus. **21** But they shouted, saying, "Crucify him, crucify him." **22** He said to them a third time, "Why, what evil has this man done? I have found no guilt deserving death in him. Therefore after punishing him, I will release him." **23** But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate. **24** So Pilate decided to grant their demand. **25** He released the one they asked for who had been put in prison for rebellion and murder. But he delivered up Jesus to their will.

26 As they led him away, they seized one Simon of Cyrene, coming from the country, and they laid the cross on him to carry, following Jesus.

27 A great crowd of the people, and of women who grieved and mourned for him, were following him. **28** But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. **29** For see, the days are coming in which they will say, 'Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.'

30 Then they will begin to say to the mountains,
'Fall on us,' and to the hills, 'Cover us.' **31** For if they do these things while the tree is green, what will happen when it is dry?"

32 Other men, two criminals, were led away with him to be put to death.

33 When they came to the place that is called "The Skull," there they crucified him and the criminals—one on his right and one on his left. **34** Jesus said, "Father, forgive them, for they do not know what they are doing." Then they cast lots, dividing up his garments.

35 The people stood watching while the rulers also were mocking him, saying, "He saved others. Let him save himself, if he is the Christ of God, the chosen one."

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36 The soldiers also ridiculed him, approaching him, offering him vinegar, **37** and saying, "If you are the King of the Jews, save yourself." **38** There was also a sign over him, "This is the King of the Jews."

39 One of the criminals who was hanging there insulted him by saying, "Are you not the Christ? Save yourself and us."

40 But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? **41** We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong." **42** Then he said, "Jesus, remember me when you come into your kingdom."

43 Jesus said to him, "Truly I say to you, today you will be with me in paradise."

44 It was now about the sixth hour, and darkness came over the whole land until the ninth hour **45** as the sun turned dark. Then the curtain of the temple was split in two. **46** Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.

47 When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man." **48** When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts. **49** But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

50 Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man. **51** This man had not agreed with their plan and action. He was from Arimathea, a city of the Jews, and he was looking for the kingdom of God. **52** This man, approaching Pilate, asked for the body of Jesus. **53** He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid. **54** It was the Day of the Preparation, and the Sabbath was about to begin. **55** The women who had come with Jesus out of Galilee followed and saw the tomb and how his body was laid. **56** They returned and prepared spices and ointments.

Then on the Sabbath they rested according to the commandment.

Footnotes

23:17 [1]The best ancient copies do not have Luke 23:17,

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Chapter 24

1 Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. **2** They found the stone rolled away from the tomb. **3** They entered in, but did not find the body of the Lord Jesus. **4** It happened that, while they were confused about this, suddenly, two men stood by them in bright shining garments. **5** As the women were terrified and bowed down their faces to the earth, they said to the women, "Why do you seek the living among the dead? **6** He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee, **7** saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again." **8** The women remembered his words **9** and returned from the tomb and told all these things to the eleven and all the rest. **10** Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles. **11** But this message seemed like idle talk to the apostles, and they did not believe the women. **12** Yet Peter rose up and ran to the tomb, and, stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

13 Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. **14** They discussed with each other about all the things that had happened. **15** It happened that, while they discussed and questioned together, Jesus himself approached and went with them. **16** But their eyes were prevented from recognizing him. **17** Jesus said to them, "What are these matters you two are discussing as you walk?" They stood there looking sad.

18 One of them, named Cleopas, answered him, "Are you the only person in Jerusalem who does not know the things which have happened there these days?"

19 Jesus said to them, "What things?"

They answered him, "The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people, **20** and how the chief priests and our rulers delivered him up to be condemned to death and crucified him. **21** But we hoped that he was the one who was going to redeem Israel. Yes, and what is more, it is now the third day since all these things happened. **22** But also, some women of our company amazed us, having been at the tomb early in the morning. **23** When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive. **24** Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him."

25 Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! **26** Was it not necessary for the Christ to suffer these things, and to enter into his glory?" **27** Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

28 As they approached the village to which they were going, Jesus acted as though he were going further. **29** But they compelled him, saying, "Stay with us, for it is toward evening and the day is almost over." So Jesus went in to stay with them. **30** It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them. **31** Then their eyes were opened, and they knew him, and he vanished out of their sight. **32** They said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?" **33** They rose up that very hour and returned to Jerusalem. They found the eleven gathered together and those who were with them, **34** saying, "The Lord is risen indeed, and has appeared to Simon." **35** So they told the things that happened on the way, and how Jesus was recognized by them in the breaking of the bread.

36 As they spoke these things, Jesus himself stood in the midst of them, and said to them, "Peace be to you." **37** But they were terrified and filled with fear and thought that they were seeing a spirit. **38** Jesus said to them, "Why are you troubled? Why do questions arise in your heart? **39** See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see me having." **40** When he had said this, he showed them his hands and his feet. **41** They still could not believe it because of joy, and they were amazed. Jesus said to them, "Do you have anything to eat?" **42** They gave him a piece of a broiled fish, **43** and he took it and ate it before them.

generated on Sat Jan 20 14:08:09 2024

44 He said to them, "These are my words that I spoke to you when I was with you, that all that was written in the law of Moses and the Prophets and the Psalms must be fulfilled." **45** Then he opened their minds, that they might understand the scriptures. **46** He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day. **47** Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem. **48** You are witnesses of these things. **49** See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high."

50 Then Jesus led them out until they were near Bethany. He lifted up his hands and blessed them. **51** It happened that, while he was blessing them, he left them and was carried up into heaven. **52** So they worshiped him and returned to Jerusalem with great joy. **53** They were continually in the temple, blessing God.

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Book: John

John

Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** This one was in the beginning with God. **3** All things were made through him, and without him there was not one thing made that has been made. **4** In him was life, and the life was the light of men. **5** The light shines in the darkness, and the darkness did not overcome it.

6 There was a man who was sent from God, whose name was John. **7** He came as a witness to testify about the light, that all might believe through him. **8** John was not the light, but came that he might testify about the light.

9 The true light, which gives light to all men, was coming into the world. **10** He was in the world, and the world was made through him, and the world did not know him. **11** He came to his own, and his own did not receive him. **12** But to as many as received him, who believed in his name, he gave the right to become children of God. **13** These were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 The Word became flesh and lived among us. We have seen his glory, glory as of the one and only who came from the Father, full of grace and truth. **15** John testified about him and cried out, saying, "This was the one of whom I said, 'He who comes after me is greater than I am, for he was before me.'" **16** For from his fullness we have all received grace after grace. **17** For the law was given through Moses. Grace and truth came through Jesus Christ. **18** No one has ever seen God; the only God, who is at the Father's side, he has made God known.

19 This is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" **20** He confessed—he did not deny, but confessed—"I am not the Christ." **21** So they asked him, "What are you then? Are you Elijah?" He said, "I am not." They said, "Are you the prophet?" He answered, "No." **22** Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" **23** He said, "I am a voice, crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

24 Now some from the Pharisees were sent, **25** and they asked him and said to him, "Why do you baptize then if you are not the Christ nor Elijah nor the prophet?" **26** John answered them, saying, "I baptize with water. But among you stands someone you do not know. **27** He is the one who comes after me, the strap of whose sandal I am not worthy to untie." **28** These things were done in Bethany on the other side of the Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of the world! **30** This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.' **31** I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water." **32** John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. **33** I did not recognize him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come down and remain, he is the one who will baptize with the Holy Spirit.' **34** I have both seen and testified that this is the Son of God."

35 Again, the next day, as John was standing with two of his disciples, **36** they saw Jesus walking by, and John said, "Look, the Lamb of God!" **37** His two disciples heard him say this and they followed Jesus. **38** Then Jesus turned and saw them following him and said to them, "What are you looking for?" They replied, "Rabbi" (which is translated "Teacher"), "where are you staying?" **39** He said to them, "Come and see." Then they came and saw where he was staying; they stayed with him that day, for it was about the tenth hour.

generated on Sat Jan 20 14:08:09 2024

40 One of the two who heard John speak and then followed Jesus was Andrew, the brother of Simon Peter.
41 He first found his own brother Simon and said to him, "We have found the Messiah" (which is translated "Christ"). **42** He brought him to Jesus, and Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which is translated "Peter").

43 The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me."
44 Now Philip was from Bethsaida, the city of Andrew and Peter. **45** Philip found Nathaniel and said to him, "He of whom Moses wrote in the law, and the prophets, we have found him: Jesus son of Joseph, from Nazareth." **46** Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." **47** Jesus saw Nathaniel coming to him and said about him, "See, a true Israelite, in whom is no deceit!" **48** Nathaniel said to him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." **49** Nathaniel replied, "Rabbi, you are the Son of God! You are the King of Israel!" **50** Jesus replied and said to him, "Because I said to you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than this." **51** Then he said, "Truly, truly, I say to you, you will see the heavens opened, and the angels of God ascending and descending upon the Son of Man."

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Chapter 2

1 Three days later, there was a wedding in Cana of Galilee, and the mother of Jesus was there. **2** Jesus and his disciples were invited to the wedding. **3** When the wine ran out, the mother of Jesus said to him, "They have no wine." **4** Jesus said to her, "Woman, why do you come to me? My time has not yet come." **5** His mother said to the servants, "Whatever he says to you, do it."

6 Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three metretes. **7** Jesus said to them, "Fill the water pots with water." So they filled them up to the brim. **8** Then he told the servants, "Take some out now and take it to the head waiter." So they did.

9 The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom **10** and said to him, "Every man serves the good wine first and then the cheaper wine when they are drunk. But you have kept the good wine until now." **11** This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him. **12** After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

13 Now the Passover of the Jews was near, and Jesus went up to Jerusalem. **14** He found sellers of oxen and sheep and pigeons in the temple, and the money changers were sitting there. **15** So he made a whip of cords and drove all of them out from the temple, including both the sheep and the cattle. He scattered the coins of the money changers and turned their tables over. **16** To the pigeon sellers he said, "Take these things away from here. Stop making the house of my Father a marketplace." **17** His disciples remembered that it was written, "Zeal for your house will consume me."

18 Then the Jewish authorities responded and said to him, "What sign will you show us, since you are doing these things?" **19** Jesus replied, "Destroy this temple, and in three days I will raise it up." **20** Then the Jewish authorities said, "This temple was built in forty-six years, and you will raise it up in three days?" **21** However, he was speaking about the temple of his body. **22** After he was raised from the dead, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

23 Now when he was in Jerusalem at the Passover festival, many believed in his name when they saw the signs that he did. **24** But Jesus did not trust in them because he knew them all, **25** because he did not need anyone to testify to him about man, for he knew what was in man.

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Chapter 3

1 Now there was a Pharisee whose name was Nicodemus, a Jewish leader. **2** This man came to Jesus at night and said to him, "Rabbi, we know that you are a teacher that came from God, for no one can do these signs that you do unless God is with him." **3** Jesus replied to him, "Truly, truly, unless someone is born again, he cannot see the kingdom of God."

4 Nicodemus said to him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" **5** Jesus replied, "Truly, truly, unless someone is born of water and the Spirit, he cannot enter into the kingdom of God. **6** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **7** Do not be amazed that I said to you, 'You must be born again.' **8** The wind blows wherever it wishes; you hear its sound, but you do not know where it comes from or where it is going. So is everyone who is born of the Spirit."

9 Nicodemus replied and said to him, "How can these things be?" **10** Jesus answered and said to him, "Are you a teacher of Israel, and yet you do not understand these things? **11** Truly, truly, I say to you, we speak what we know, and we testify about what we have seen. Yet you do not accept our testimony. **12** If I told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? **13** No one has ascended into heaven except he who descended from heaven—the Son of Man. **14** Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, **15** so that all who believe in him may have eternal life.

16 "For God so loved the world, that he gave his only Son, that whoever believes in him will not perish but have eternal life. **17** For God did not send the Son into the world in order to condemn the world, but in order to save the world through him. **18** He who believes in him is not condemned, but he who does not believe is already condemned because he has not believed in the name of the only Son of God. **19** This is the reason for the judgment: The light has come into the world, and men loved the darkness rather than the light because their deeds were evil. **20** For everyone who does evil hates the light, and does not come to the light, so that his deeds will not be exposed. **21** However, he who practices the truth comes to the light so that it may be plainly seen that his deeds have been done in God."

22 After this, Jesus and his disciples went into the land of Judea. There he spent some time with them and baptized. **23** Now John was also baptizing in Aenon near to Salim because there was much water there. People were coming to him and were being baptized, **24** for John had not yet been thrown in prison.

25 Then there arose a dispute between some of John's disciples and a Jew about ceremonial washing. **26** They went to John and said to him, "Rabbi, the one who was with you on the other side of the Jordan River, about whom you have testified, look, he is baptizing, and they are all going to him."

27 John replied, "A man cannot receive anything unless it has been given to him from heaven. **28** You yourselves can testify that I said, 'I am not the Christ,' but instead, 'I have been sent before him.' **29** The bride belongs to the bridegroom. Now the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. This, then, is my joy made complete. **30** He must increase, but I must decrease.

31 "He who comes from above is above all. He who is from the earth is from the earth and speaks about the earth. He who comes from heaven is above all. **32** He testifies about what he has seen and heard, but no one accepts his testimony. **33** He who has received his testimony has confirmed that God is true. **34** For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure. **35** The Father loves the Son and has given all things into his hand. **36** He who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but the wrath of God stays on him."

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Chapter 4

1 Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples
than John **2** (although Jesus himself was not baptizing, but his disciples were), **3** he left Judea and went
back again to Galilee. **4** But it was necessary for him to go through Samaria. **5** So he came to a town of
Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph. **6** The well of Jacob
was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

7 A Samaritan woman came to draw water, and Jesus said to her, "Give me some water to drink." **8** For his
disciples had gone away into the town to buy food.

9 Then the Samaritan woman said to him, "How is it that you, being a Jew, are asking me, being a
Samaritan woman, for something to drink?" For Jews have no dealings with Samaritans.

10 Jesus answered and said to her, "If you had known the gift of God, and who it is that is saying to you,
'Give me a drink,' you would have asked him, and he would have given you living water."

11 The woman said to him, "Sir, you do not have a bucket and the well is deep. Where then do you have
the living water? **12** You are not greater, are you, than our father Jacob, who gave us the well and drank
from it himself, as did his sons and his livestock?"

13 Jesus replied and said to her, "Everyone who drinks from this water will be thirsty again, **14** but
whoever drinks from the water that I will give him will not ever be thirsty again. Instead, the water that I
will give him will become a fountain of water in him, springing up to eternal life."

15 The woman said to him, "Sir, give me this water so that I may not become thirsty and not have to come
here to draw water."

16 Jesus said to her, "Go, call your husband, and come back here."

17 The woman answered and said to him, "I do not have a husband."

Jesus replied, "You have said correctly, 'I have no husband,' **18** for you have had five husbands, and the
one you now have is not your husband. What you have said is true."

19 The woman said to him, "Sir, I see that you are a prophet. **20** Our fathers worshiped on this mountain,
but you say that Jerusalem is the place where people have to worship."

21 Jesus said to her, "Believe me, woman, that an hour is coming when you will worship the Father neither
on this mountain nor in Jerusalem. **22** You worship what you do not know. We worship what we know, for
salvation is from the Jews. **23** However, the hour is coming, and is now here, when true worshipers will
worship the Father in spirit and truth, for the Father is seeking such people to be his worshipers. **24** God
is Spirit, and the people who worship him must worship in spirit and truth."

25 The woman said to him, "I know that the Messiah is coming (the one called Christ). When he comes, he
will explain everything to us."

26 Jesus said to her, "I am he, the one speaking to you."

27 At that moment his disciples returned. Now they were wondering why he was speaking with a woman,
but no one said, "What are you looking for?" or "Why are you speaking with her?"

28 So the woman left her water pot, went back to the town, and said to the people, **29** "Come, see a man
who told me everything that I have ever done. This could not be the Christ, could it?" **30** They left the
town and came to him.

31 In the meantime, the disciples were urging him, saying, "Rabbi, eat." **32** But he said to them, "I have
food to eat that you do not know about." **33** So the disciples said to each other, "No one has brought him
anything to eat, have they?"

34 Jesus said to them, "My food is to do the will of him who sent me and to complete his work. **35** Do you not say, 'There are four more months and then the harvest comes'? I am saying to you, look up and see the fields, for they are already ripe for harvest! **36** He who is harvesting receives wages and gathers fruit for everlasting life, so that he who sows and he who reaps may rejoice together. **37** For in this the saying, 'One sows, and another reaps,' is true. **38** I sent you to reap what you have not worked for. Others have labored, and you have entered into their labor."

39 Many of the Samaritans in that city believed in him because of the report of the woman who was testifying, "He told me everything that I have done." **40** So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. **41** Many more believed because of his word. **42** They said to the woman, "We no longer believe because of what you said, for we ourselves have heard, and we know that this one is indeed the Savior of the world."

43 After those two days, he departed from there for Galilee. **44** For Jesus himself declared that a prophet has no honor in his own country. **45** When he came into Galilee, the Galileans welcomed him. They had seen all the things that he had done in Jerusalem at the festival, for they had also gone to the festival.

46 Now he came again to Cana in Galilee, where he had made the water wine. There was a certain royal official whose son in Capernaum was ill. **47** When he heard that Jesus had come from Judea to Galilee, he went to Jesus and asked him to come down and heal his son, who was about to die. **48** Jesus then said to him, "Unless you see signs and wonders, you will not believe." **49** The royal official said to him, "Sir, come down before my child dies." **50** Jesus said to him, "Go. Your son lives." The man believed the word that Jesus spoke to him, and he went away. **51** While he was going down, his servants met him, saying that his son was living. **52** So he asked them the hour when he began to improve. They replied to him, "Yesterday at the seventh hour the fever left him." **53** Then the father realized that it was at that hour that Jesus had said to him, "Your son lives." So he himself and his whole household believed. **54** This was the second sign that Jesus did when he came out of Judea to Galilee.

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Chapter 5

1 After this there was a Jewish festival, and Jesus went up to Jerusalem. **2** Now in Jerusalem by the sheep
gate there is a pool, which in the Aramaic language is called Bethesda, and it has five roofed porches. **3** A
large number of people who were sick, blind, lame, or paralyzed were lying there. [1]**4**[2]**5** A certain man
was there who had been sick for thirty-eight years. **6** When Jesus saw him lying there, and after he
realized that he had been there a long time, he said to him, "Do you want to be healthy?" **7** The sick man
replied, "Sir, I do not have anyone to put me into the pool when the water is stirred up. When I come,
another steps down before me." **8** Jesus said to him, "Get up, take up your bed, and walk." **9** Immediately
the man was healed, and he took up his bed and walked.

Now that day was a Sabbath. **10** So the Jews said to him who was healed, "It is the Sabbath and you are
not permitted to carry your mat." **11** He replied, "He who made me healthy said to me, 'Pick up your mat
and walk.'" **12** They asked him, "Who is the man that said to you, 'Pick it up and walk'?" **13** However, the
one who was healed did not know who it was because Jesus had gone away secretly, for there was a
crowd in the place.

14 Afterward, Jesus found him in the temple and said to him, "See, you have become healthy! Do not sin
anymore, so that something worse will not happen to you." **15** The man went away and reported to the
Jews that it was Jesus who had made him healthy.

16 Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath.
17 Jesus replied to them, "My Father is working even now, and I, too, am working." **18** Because of this, the
Jews sought even more to kill him because he not only broke the Sabbath, but also called God his own
Father, making himself equal to God.

19 Jesus answered them, "Truly, truly, the Son can do nothing of himself, except only what he sees the
Father doing, for whatever the Father is doing, the Son does in the same way. **20** For the Father loves the
Son and he shows him everything that he himself does, and he will show him greater works than these so
that you will be amazed. **21** For as the Father raises the dead and gives them life, so also the Son gives life
to anyone he wishes. **22** For the Father judges no one, but he has given all judgment to the Son **23** so that
everyone will honor the Son just as they honor the Father. The one who does not honor the Son does not
honor the Father who sent him. **24** Truly, truly, he who hears my word and believes him who sent me has
eternal life and will not be condemned, but he has passed from death to life.

25 "Truly, truly, I tell you the time is coming, and is now, when the dead will hear the voice of the Son of
God, and those who hear will live. **26** For just as the Father has life in himself, so he has also given to the
Son so that he has life in himself, **27** and the Father has given the Son authority to carry out judgment
because he is the Son of Man. **28** Do not be amazed at this, for there is a time coming in which everyone
who is in the tombs will hear his voice **29** and will come out: those who have done good to the
resurrection of life, and those who have done evil to the resurrection of judgment.

30 "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not
seeking my own will but the will of him who sent me. **31** If I should testify about myself, my testimony
would not be true. **32** There is another who testifies about me, and I know that the testimony that he gives
about me is true. **33** You have sent to John, and he has testified the truth. **34** But the testimony that I
receive is not from man. I say these things that you might be saved. **35** John was a lamp that was burning
and shining, and you were willing to rejoice in his light for a while. **36** Yet the testimony that I have is
greater than that of John, for the works that the Father has given me to accomplish, the very works that I
do, testify about me that the Father has sent me. **37** The Father who sent me has himself testified about
me. You have neither heard his voice nor seen his form at any time. **38** You do not have his word
remaining in you, for you are not believing in the one whom he has sent. **39** You search the scriptures
because you think that in them you have eternal life, and these same scriptures testify about me, **40** and
you are not willing to come to me so that you may have life. **41** I do not receive glory from men, **42** but I
know that you do not have the love of God in yourselves. **43** I have come in my Father's name, and you do
not receive me. If another should come in his own name, you would receive him. **44** How can you believe,
you who accept glory from one another but are not seeking the glory that comes from the only God? **45** Do

generated on Sat Jan 20 14:08:09 2024

not think that I myself will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. **46** If you believed Moses, you would believe me, because he wrote about me. **47** If you do not believe his writings, how are you going to believe my words?"

Footnotes

5:3 [1]The best ancient copies do not have the phrase,
5:4 [2]The best ancient copies do not have verse 4,

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generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 After these things, Jesus went away to the other side of the Sea of Galilee, also called the Sea of Tiberias. **2** A great crowd was following him because they saw the signs that he was doing on those who were sick. **3** Jesus went up the mountain and there he sat down with his disciples. **4** (Now the Passover, the Jewish festival, was near.) **5** When Jesus looked up and saw a great crowd coming to him, he said to Philip, "Where are we going to buy bread so that these may eat?" **6** (But Jesus said this to test Philip, for he himself knew what he was going to do.) **7** Philip answered him, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." **8** One of the disciples, Andrew, the brother of Simon Peter, said to Jesus, **9** "There is a boy here who has five loaves of barley bread and two fish, but what are these among so many?" **10** Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. **11** Then Jesus took the loaves and after giving thanks, he gave it to those who were sitting. He did the same with the fish, as much as they wanted. **12** When the people were filled, he said to his disciples, "Gather up the broken pieces which remain, so that nothing will be lost." **13** So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. **14** Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." **15** When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.

16 When it became evening, his disciples went down to the sea. **17** They got into a boat, and were going over the sea to Capernaum. It was dark by this time, and Jesus had not yet come to them. **18** A strong wind was blowing, and the sea was getting rough. **19** When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. **20** But he said to them, "It is I! Do not be afraid." **21** Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going.

22 The next day, the crowd that had been standing on the other side of the sea saw that there was no other boat there except the one, and that Jesus had not entered it with his disciples but that his disciples had gone away alone. **23** However, there were some boats that came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks. **24** When the crowd discovered that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum seeking Jesus. **25** After they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" **26** Jesus replied to them, saying, "Truly, truly, you seek me, not because you saw signs, but because you ate some of the bread loaves and were filled. **27** Do not labor for the food that perishes, but labor for the food that endures to eternal life which the Son of Man will give you, for God the Father has set his seal on him." **28** Then they said to him, "What must we do, so that we may do the works of God?" **29** Jesus replied and said to them, "This is the work of God: That you believe in the one whom he has sent." **30** So they said to him, "What sign then will you do, so that we may see and believe you? What will you do? **31** Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'" **32** Then Jesus replied to them, "Truly, truly, it was not Moses who gave you the bread out of heaven, but it is my Father who is giving you the true bread from heaven. **33** For the bread of God is that which comes down from heaven and gives life to the world." **34** So they said to him, "Sir, give us this bread always." **35** Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty. **36** But I told you that indeed you have seen me, and you do not believe. **37** Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out. **38** For I have come down from heaven, not to do my own will, but the will of him who sent me. **39** This is the will of him who sent me, that I would lose not one of all those whom he has given me, but will raise them up on the last day. **40** For this is the will of my Father, that everyone who sees the Son and believes in him would have eternal life and I will raise him up on the last day."

41 Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." **42** They said, "Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, 'I have come down from heaven'?" **43** Jesus replied and said to them, "Stop grumbling among yourselves. **44** No one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. **45** It is written in the prophets, 'Everyone will be taught by God.' Everyone who has heard

generated on Sat Jan 20 14:08:09 2024

and learned from the Father comes to me. **46** Not that anyone has seen the Father, except he who is from God—he has seen the Father. **47** Truly, truly, he who believes has eternal life. **48** I am the bread of life. **49** Your fathers ate the manna in the wilderness, and they died. **50** This is the bread which comes down from heaven, so that a person may eat some of it and not die. **51** I am the living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I will give is my flesh for the life of the world."

52 The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to eat?" **53** Then Jesus said to them, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in yourselves. **54** Whoever eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. **55** For my flesh is true food, and my blood is true drink. **56** He who eats my flesh and drinks my blood remains in me, and I in him. **57** As the living Father sent me, and as I live because of the Father, so he who eats me, he will also live because of me. **58** This is the bread that has come down from heaven, not as the fathers ate and died. He who eats this bread will live forever." **59** But Jesus said these things in the synagogue while he was teaching in Capernaum.

60 Then many of his disciples who heard this said, "This is a difficult saying; who can hear it?" **61** Jesus, because he knew in himself that his disciples were grumbling at this, said to them, "Does this offend you? **62** Then what if you should see the Son of Man going up to where he was before? **63** It is the Spirit who makes alive; the flesh profits nothing. The words that I have spoken to you are spirit, and they are life. **64** Yet there are some of you who do not believe." For Jesus knew from the beginning who were the ones that would not believe and who it was who would betray him. **65** He said, "It is because of this that I said to you that no one can come to me unless it is granted to him by the Father."

66 Because of this, many of his disciples went away and no longer walked with him. **67** Then Jesus said to the twelve, "You do not want to go away also, do you?" **68** Simon Peter answered him, "Lord, to whom would we go? You have words of eternal life, **69** and we have believed and come to know that you are the Holy One of God." [1]**70** Jesus said to them, "Did not I choose you, the twelve, and one of you is a devil?" **71** Now he spoke of Judas son of Simon Iscariot, for it was he, one of the twelve, who would betray Jesus.

Footnotes

6:69 [1]The phrase

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generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 After these things Jesus traveled about in Galilee, for he did not want to go into Judea because the Jews were seeking to kill him. **2** Now the Jewish Festival of Shelters was near. **3** His brothers therefore said to him, "Leave this place and go to Judea, so that your disciples also may see the works that you do. **4** No one does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world." **5** For even his brothers did not believe in him. **6** Jesus therefore said to them, "My time has not yet come, but your time is always ready. **7** The world cannot hate you, but it hates me because I testify about it that its works are evil. **8** You go up to the festival; I am not going to this festival because my time has not yet been fulfilled." **9** After he said these things to them, he stayed in Galilee.

10 But when his brothers had gone up to the festival, then he also went up, not publicly but in secret. **11** The Jews were looking for him at the festival and said, "Where is he?" **12** There was much discussion among the crowds about him. Some said, "He is a good man." Others said, "No, he leads the crowds astray." **13** Yet no one spoke openly about him for fear of the Jews.

14 When the festival was already half over, Jesus went up into the temple and began to teach. **15** Then the Jews marveled, saying, "How does this man know so much? He has never been educated." **16** Jesus answered them and said, "My teaching is not mine, but is of him who sent me. **17** If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. **18** Whoever speaks from himself seeks his own glory, but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him. **19** Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" **20** The crowd answered, "You have a demon. Who seeks to kill you?" **21** Jesus answered and said to them, "I did one work, and you all marvel because of it. **22** Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man. **23** If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath? **24** Do not judge according to appearance, but judge righteously."

25 Some of them from Jerusalem said, "Is not this the one they seek to kill? **26** See, he speaks openly, and they say nothing to him. It cannot be that the rulers indeed know that this is the Christ, can it? **27** Yet we know where this one is from. But when the Christ comes, no one will know where he is from." **28** Then Jesus cried out in the temple, teaching and saying, "You both know me and know where I come from. I have not come of myself, but he who sent me is true, and you do not know him. **29** I know him because I come from him and he sent me." **30** They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. **31** But many in the crowd believed in him, and they said, "When the Christ comes, will he do more signs than what this one has done?" **32** The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him. **33** Jesus then said, "I am still with you for a short amount of time, and then I go to him who sent me. **34** You will seek me but you will not find me; where I go, you will not be able to come." **35** The Jews therefore said among themselves, "Where will this man go that we will not be able to find him? Will he go to the dispersion among the Greeks and teach the Greeks? **36** What is this word that he said, 'You will seek me but will not find me; where I go, you will not be able to come'?"

37 Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. **38** He who believes in me, just as the scripture says, rivers of living water will flow from his belly." **39** But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified. **40** Some of the crowd, when they heard these words, said, "This is indeed the prophet." **41** Others said, "This is the Christ." But some said, "Does the Christ come from Galilee? **42** Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?" **43** So there arose a division in the crowds because of him. **44** Some of them would have arrested him, but no one laid hands on him.

45 Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" **46** The officers answered, "Never has anyone spoken like this." **47** So the Pharisees answered them, "Have you also been deceived? **48** Have any of the rulers believed in him, or any of the Pharisees?

generated on Sat Jan 20 14:08:09 2024

49 But this crowd that does not know the law, they are cursed." **50** Nicodemus (one of the Pharisees, who
came to him earlier) said to them, **51** "Does our law judge a man before hearing from him and knowing
what he does?" **52** They answered and said to him, "Are you also from Galilee? Search and see that no
prophet comes from Galilee."

53[1] [Then everyone went to his own house.

Footnotes

7:53 [1]The best ancient copies do not have John 7:53-8:11.

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generated on Sat Jan 20 14:08:09 2024

Chapter 8

1[1] Jesus went to the Mount of Olives. **2** Early in the morning he came to the temple again, and all the people came; he sat down and taught them. **3** The scribes and the Pharisees brought a woman caught in the act of adultery. They placed her in the middle. **4** Then they said to him, "Teacher, this woman has been caught in the act of adultery. **5** Now in the law, Moses commanded us to stone such people; what do you say about her?" **6** They said this in order to trap him so that they might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger. **7** When they continued asking him questions, he stood up and said to them, "The one among you who has no sin, let him be the first to throw a stone at her." **8** Again he stooped down, and wrote on the ground with his finger. **9** When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman who had been in the middle. **10** Jesus stood up and said to her, "Woman, where are your accusers? Did no one condemn you?" **11** She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]

12 Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness but will have the light of life." **13** The Pharisees said to him, "You testify about yourself; your testimony is not true." **14** Jesus answered and said to them, "Even if I testify about myself, my testimony is true. I know where I came from and where I am going, but you do not know where I came from or where I am going. **15** You judge according to the flesh; I judge no one. **16** Yet if I judge, my judgment is true because I am not alone, but I am with the Father who sent me. **17** Yes, and in your law it is written that the testimony of two men is true. **18** I am he who testifies about myself, and the Father who sent me testifies about me." **19** They said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had known me, you would have known my Father also." **20** He said these words in the treasury as he taught in the temple, and no one arrested him because his hour had not yet come.

21 So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you cannot come." **22** The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?" **23** Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. **24** Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins." **25** They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. **26** I have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard from him, these things I say to the world." **27** They did not understand that he was speaking to them about the Father. **28** Jesus said, "When you have lifted up the Son of Man, then will you know that I AM, and that I do nothing of myself. As the Father taught me, I speak these things. **29** He who sent me is with me, and he has not left me alone, because I always do what is pleasing to him." **30** As Jesus was saying these things, many believed in him.

31 Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; **32** and you will know the truth, and the truth will set you free." **33** They answered him, "We are descendants of Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?" **34** Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. **35** The slave does not remain in the house forever; the son remains forever. **36** Therefore, if the Son sets you free, you will be truly free. **37** I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. **38** I say what I have seen with my Father, and you also do what you heard from your father." **39** They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. **40** Yet, now you seek to kill me, a man who has told you the truth that I heard from God. Abraham did not do this. **41** You do the works of your father." They said to him, "We were not born in sexual immorality; we have one Father: God." **42** Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither have I come of myself, but he sent me. **43** Why do you not understand my words? It is because you cannot hear my words. **44** You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies. **45** Yet, because I speak the truth, you do not believe me. **46** Which one of you convicts me of sin? If I speak the truth, why

generated on Sat Jan 20 14:08:09 2024

do you not believe me? **47** He who is of God hears the words of God; you do not hear them because you are not of God." **48** The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" **49** Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me. **50** I do not seek my glory; there is one seeking and judging. **51** Truly, truly, I say to you, if anyone keeps my word, he will never see death." **52** The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' **53** You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?" **54** Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. **55** You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. **56** Your father Abraham rejoiced at seeing my day; he saw it and was glad." **57** The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" **58** Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." **59** Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

Footnotes

8:1 [1]See the note on John 7:53.
8:11 [2]See the note on John 7:53.

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generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 Now as Jesus passed by, he saw a man blind from birth. **2** His disciples asked him, "Rabbi, who sinned,
this man or his parents, so that he was born blind?" **3** Jesus answered, "Neither did this man sin, nor his
parents, but so that the works of God would be revealed in him. **4** We must do the works of him who sent
me while it is day. Night is coming when no one will be able to work. **5** While I am in the world, I am the
light of the world." **6** After Jesus said these things, he spit on the ground, made mud with the saliva, and
smeared the mud on his eyes. **7** He said to him, "Go, wash in the pool of Siloam" (which is translated
"Sent"). So the man went away, washed, and came back seeing. **8** Then the man's neighbors and those
who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" **9**
Some said, "It is he." Others said, "No, but he is like him." But he said, "It is me." **10** They said to him,
"Then how were your eyes opened?" **11** He answered, "The man who is called Jesus made mud and
smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my
sight." **12** They said to him, "Where is he?" He replied, "I do not know."

13 They brought the man who used to be blind to the Pharisees. **14** Now it was the Sabbath day when
Jesus made the mud and opened his eyes. **15** Then again the Pharisees asked him how he had received his
sight. He said to them, "He put mud on my eyes, I washed, and I now can see." **16** Some of the Pharisees
said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man
who is a sinner do such signs?" So there was a division among them. **17** So they asked the blind man
again, "What do you say about him, since he opened your eyes?" The blind man said, "He is a prophet." **18**
Now the Jews still did not believe about him that he was blind and had received his sight until they called
the parents of him who had received his sight. **19** They asked the parents, "Is this your son whom you say
was born blind? How then does he now see?" **20** So his parents answered them, "We know that this is our
son and that he was born blind. **21** How he now sees, we do not know, and who opened his eyes, we do not
know. Ask him, he is an adult. He can speak for himself." **22** His parents said these things, because they
were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the
Christ, he would be thrown out of the synagogue. **23** Because of this, his parents said, "He is an adult, ask
him." **24** So for a second time they called the man who had been blind and said to him, "Give glory to God.
We know that this man is a sinner." **25** Then that man replied, "I do not know if he is a sinner. One thing I
do know: I was blind, and now I see." **26** Then they said to him, "What did he do to you? How did he open
your eyes?" **27** He answered, "I have told you already, and you did not listen! Why do you want to hear it
again? You do not want to become his disciples too, do you?" **28** They insulted him and said, "You are his
disciple, but we are disciples of Moses. **29** We know that God has spoken to Moses, but we do not know
where this one is from." **30** The man answered and said to them, "This is remarkable, that you do not
know where he is from, and yet he opened my eyes. **31** We know that God does not listen to sinners, but if
someone worships God and does his will, he listens to him. **32** Since the world began it has never been
heard that anyone opened the eyes of a man born blind. **33** If this man were not from God, he could do
nothing." **34** They answered and said to him, "You were completely born in sins, and you are teaching us?"
Then they threw him out.

35 Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the
Son of Man?" **36** He replied and said, "Who is he, Lord, that I may believe in him?" **37** Jesus said to him,
"You have seen him, and it is the one who is speaking with you." **38** The man said, "Lord, I believe," and he
worshiped him. **39** Jesus said, "For judgment I came into this world so that those who do not see may see
and so that those who see may become blind." **40** Some of the Pharisees who were with him heard these
things and asked him, "Are we also blind?" **41** Jesus said to them, "If you were blind, you would have no
sin, but now you say, 'We see,' so your sin remains."

generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. **2** He who enters through the gate is the shepherd of the sheep. **3** The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out. **4** When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice. **5** They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." **6** Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

7 Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. **8** Everyone who came before me is a thief and a robber, but the sheep did not listen to them. **9** I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. **10** The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly. **11** I am the good shepherd. The good shepherd lays down his life for the sheep. **12** The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. **13** He runs away because he is a hired servant and does not care for the sheep. **14** I am the good shepherd, and I know my own, and my own know me. **15** The Father knows me, and I know the Father, and I lay down my life for the sheep. **16** I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd. **17** This is why the Father loves me: I lay down my life so that I may take it again. **18** No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

19 A division again occurred among the Jews because of these words. **20** Many of them said, "He has a demon and is insane. Why do you listen to him?" **21** Others said, "These are not the words of a demon-possessed man. Can a demon open the eyes of the blind?"

22 Then it was time for the Festival of the Dedication in Jerusalem. It was winter, **23** and Jesus was walking in the temple in the porch of Solomon. **24** Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly." **25** Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. **26** Yet you do not believe because you are not my sheep. **27** My sheep hear my voice; I know them, and they follow me. **28** I give them eternal life; they will never die, and no one will snatch them out of my hand. **29** My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. **30** I and the Father are one." **31** Then the Jews took up stones again to stone him. **32** Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" **33** The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God." **34** Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? **35** If he called them gods, to whom the word of God came (and the scripture cannot be broken), **36** do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'? **37** If I am not doing the works of my Father, do not believe me. **38** But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." **39** They tried to seize him again, but he went away out of their hand.

40 He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. **41** Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." **42** Many people believed in him there.

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Chapter 11

1 Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister
Martha. **2** It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother
Lazarus was sick. **3** The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." **4** When
Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son
of God may be glorified by it." **5** Now Jesus loved Martha and her sister and Lazarus. **6** So when he heard
that Lazarus was sick, Jesus stayed two more days in the place where he was. **7** Then after this, he said to
the disciples, "Let us go to Judea again." **8** The disciples said to him, "Rabbi, right now the Jews are trying
to stone you, and you are going back there again?" **9** Jesus answered, "Are there not twelve hours of light
in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world.
10 However, if he walks at night, he will stumble because the light is not in him." **11** He said these things,
and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I
may wake him out of sleep." **12** The disciples therefore said to him, "Lord, if he has fallen asleep, he will
recover." **13** Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of
resting. **14** Then Jesus said to them plainly, "Lazarus is dead. **15** I am glad, for your sakes, that I was not
there so that you may believe. Let us go to him." **16** Thomas, who was called Didymus, said to his fellow
disciples, "Let us also go so that we may die with Jesus."

17 When Jesus came, he found that Lazarus had already been in the tomb for four days. **18** Now Bethany
was near Jerusalem, about fifteen stadia away. **19** Many of the Jews had come to Martha and Mary, to
comfort them about their brother. **20** Then Martha, when she heard that Jesus was coming, went to meet
him, but Mary was sitting in the house. **21** Martha then said to Jesus, "Lord, if you had been here, my
brother would not have died. **22** Even now, I know that whatever you ask from God, he will give to you." **23**
Jesus said to her, "Your brother will rise again." **24** Martha said to him, "I know that he will rise again in
the resurrection on the last day." **25** Jesus said to her, "I am the resurrection and the life; he who believes
in me, even if he dies, will live; **26** and whoever lives and believes in me will never die. Do you believe
this?" **27** She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into
the world." **28** When she had said this, she went away and called her sister Mary privately. She said, "The
Teacher is here and is calling for you." **29** When she heard this, she got up quickly and went to him. **30**
Now Jesus had not yet come into the village but was still in the place where Martha had met him. **31** So
when the Jews, who were with her in the house and who were comforting her, saw Mary getting up
quickly and going out, they followed her, thinking that she was going to the tomb to weep there. **32** When
Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if
you had been here, my brother would not have died." **33** When Jesus saw her weeping, and the Jews who
came with her also weeping, he was deeply moved in his spirit and was troubled; **34** he said, "Where have
you laid him?" They said to him, "Lord, come and see." **35** Jesus wept. **36** Then the Jews said, "See how
much he loved Lazarus!" **37** But some of them said, "Could not this man, who opened the eyes of a blind
man, also have made this man not die?" **38** Then Jesus again, being deeply moved in himself, went to the
tomb. Now it was a cave, and a stone lay against it. **39** Jesus said, "Take away the stone." Martha, the
sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he
has been dead for four days." **40** Jesus said to her, "Did I not say to you that, if you believed, you would
see the glory of God?" **41** So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank
you that you listened to me. **42** I knew that you always listen to me, but it is because of the crowd that is
standing around me that I said this, so that they may believe that you have sent me." **43** After he had said
this, he cried out with a loud voice, "Lazarus, come out!" **44** The dead man came out; his feet and hands
were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let
him go."

45 Then many of the Jews who came to Mary and saw what Jesus did, believed in him. **46** But some of
them went away to the Pharisees and told them the things that Jesus had done.

47 Then the chief priests and the Pharisees gathered the council together and said, "What will we do?
This man does many signs. **48** If we leave him alone like this, all will believe in him; the Romans will come
and take away both our place and our nation." **49** However, a certain man among them, Caiaphas, who
was high priest that year, said to them, "You know nothing. **50** You do not consider that it is better for you

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that one man dies for the people than that the whole nation perishes." **51** Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; **52** and not only for the nation, but so that the children of God who are scattered would be gathered together into one. **53** So from that day onward they planned how to put Jesus to death.

54 No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. **55** Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves. **56** They were looking for Jesus, and speaking one with another as they stood in the temple, "What do you think? That he will not come to the festival?" **57** Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

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Chapter 12

1 Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from
the dead. **2** So they made him a dinner there, and Martha was serving, but Lazarus was one of those who
were lying down at the table with Jesus. **3** Then Mary took a litra of perfume made of very precious pure
nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the
fragrance of the perfume. **4** Judas Iscariot, one of his disciples, the one who would betray him, said, **5**
"Why was this perfume not sold for three hundred denarii and given to the poor?" **6** Now he said this, not
because he cared about the poor, but because he was a thief. He had the moneybag and would steal from
what was put in it. **7** Jesus said, "Allow her to keep what she has for the day of my burial. **8** You will always
have the poor with you. But you will not always have me."

9 Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also
to see Lazarus, whom Jesus had raised from the dead. **10** The chief priests conspired together so that they
might also put Lazarus to death; **11** for it was because of him that many of the Jews went away and
believed in Jesus.

12 On the next day a great crowd came to the festival. When they heard that Jesus was coming to
Jerusalem, **13** they took the branches of the palm trees and went out to meet him and cried out,
"Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

14 Jesus found a young donkey and sat on it; as it was written,

> **15** "Do not fear, daughter of Zion;
> see, your King is coming,
> sitting on the colt of a donkey."

16 His disciples did not understand these things at first; but when Jesus was glorified, they remembered
that these things had been written about him and that they had done these things to him. **17** Now the
crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up
from the dead. **18** It was also for this reason that the crowd went out to meet him, because they heard
that he had done this sign. **19** The Pharisees therefore said among themselves, "Look, you can do nothing
good; see, the world has gone after him."

20 Now certain Greeks were among those who were going up to worship at the festival. **21** These went to
Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." **22** Philip
went and told Andrew; Andrew went with Philip, and they told Jesus. **23** Jesus answered them and said,
"The hour has come for the Son of Man to be glorified. **24** Truly, truly, I say to you, unless a grain of wheat
falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit. **25** He who
loves his life will lose it; but he who hates his life in this world will keep it for eternal life. **26** If anyone
serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the
Father will honor him. **27** Now my soul is troubled and what should I say? 'Father, save me from this
hour'? But for this reason I came to this hour. **28** Father, glorify your name." Then a voice came from
heaven and said, "I have glorified it and I will glorify it again." **29** Then the crowd that stood by and heard
it said that it had thundered. Others said, "An angel has spoken to him." **30** Jesus answered and said, "This
voice did not come for me, but for you. **31** Now is the judgment of this world: Now will the ruler of this
world be thrown out. **32** When I am lifted up from the earth, I will draw everyone to myself." **33** He said
this to indicate what kind of death he would die. **34** The crowd answered him, "We have heard from the
law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son
of Man?" **35** Jesus then said to them, "The light will still be with you for a short amount of time. Walk
while you have the light, so that darkness does not overtake you. He who walks in the darkness does not
know where he is going. **36** While you have the light, believe in the light so that you may be sons of light."

Jesus said these things and then departed and hid from them. **37** Although Jesus had done so many signs
before them, yet they did not believe in him **38** so that the word of Isaiah the prophet would be fulfilled, in
which he said:

> "Lord, who has believed our report,

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and to whom has the arm
of the Lord been revealed?"

39 For this reason they could not believe, for Isaiah had also said,

40 "He has blinded their eyes,
and he has hardened their heart,
otherwise they would see with their eyes
and understand with their hearts,
and turn, and I would heal them."

41 Isaiah said these things because he saw the glory of Jesus and spoke of him. **42** But despite that, many of the rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned from the synagogue. **43** They loved the glory that comes from people more than the glory that comes from God.

44 Jesus cried out and said, "The one who believes in me, believes not only in me but also in him who sent me, **45** and the one who sees me sees him who sent me. **46** I have come as a light into the world, so that whoever believes in me may not remain in the darkness. **47** If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world. **48** The one who rejects me and who does not receive my words, has one who judges him. The word I have spoken will judge him on the last day. **49** For I did not speak for myself, but it is the Father who sent me, who has given me the command about what to say and what to speak. **50** I know that his command is eternal life, so that is what I say—just as the Father has spoken to me, so I speak."

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this
world and go to the Father. Having loved his own who were in the world, he loved them to the end. **2** Now
the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus. So during dinner,
3 Jesus—who knew that the Father had given everything over into his hands and that he had come from
God and was going back to God— **4** got up from dinner and took off his outer clothing. Then he took a
towel and wrapped it around himself. **5** Then he poured water into a basin and began to wash the feet of
the disciples and dry them with the towel that he had put around himself. **6** He came to Simon Peter, and
Peter said to him, "Lord, are you going to wash my feet?" **7** Jesus answered and said to him, "What I am
doing you do not understand now, but you will understand this later." **8** Peter said to him, "You will never
wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." **9** Simon Peter said
to him, "Lord, do not only wash my feet, but also my hands and my head." **10** Jesus said to him, "He who is
bathed has no need, except to wash his feet, but he is completely clean; you are clean, but not everyone."
11 (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

12 So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do
you understand what I have done for you? **13** You call me 'teacher' and 'Lord,' and you are speaking
correctly, because so I am. **14** If I then, the Lord and the Teacher, have washed your feet, you should also
wash the feet of one another. **15** For I have given you an example so that you should also do just as I did
for you. **16** Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater
than he who sent him. **17** If you know these things, you are blessed if you do them. **18** I am not speaking
about all of you; I know those whom I have chosen—but this is so that the scripture will be fulfilled: 'He
who eats my bread lifted up his heel against me.' **19** I tell you this now before it happens so that when it
happens, you may believe that I AM. **20** Truly, truly, I say to you, whoever receives the one I send receives
me, and whoever receives me receives the one who sent me."

21 When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one
of you will betray me." **22** The disciples looked at each other, wondering of whom he was speaking. **23** One
of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. **24** Simon Peter
motioned to this disciple and said, "Ask him who he is speaking about." **25** So he leaned back against the
side of Jesus and said to him, "Lord, who is it?" **26** Then Jesus answered, "It is the one for whom I will dip
the piece of bread and give it him." So when he had dipped the bread, he gave it to Judas son of Simon
Iscariot. **27** Then after the bread, Satan entered into him, so Jesus said to him, "What you are doing, do it
quickly." **28** Now no one who was lying down at the table knew why he said this to him. **29** Some thought
that, since Judas had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that
he should give something to the poor. **30** After Judas received the bread, he went out immediately. It was
night.

31 When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. **32** If
God is glorified in him, God will also glorify the Son in himself, and he will glorify him at once. **33** Little
children, I am with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where
I am going, you cannot come.' Now I also say this to you. **34** I am giving you a new commandment, that
you should love one another; as I have loved you, so also you should love one another. **35** By this everyone
will know that you are my disciples, if you have love one for another."

36 Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot
follow me now, but you will follow later." **37** Peter said to him, "Lord, why can I not follow you now? I will
lay down my life for you." **38** Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you,
the rooster will not crow before you have denied me three times."

generated on Sat Jan 20 14:08:09 2024

Chapter 14

1 "Do not let your heart be troubled. You believe in God; believe also in me. **2** In my Father's house are
many rooms. If it were not so, I would have told you, for I am going to prepare a place for you. **3** If I go
and prepare a place for you, I will come again and receive you to myself, so that where I am you will also
be. **4** You know the way to where I am going." **5** Thomas said to Jesus, "Lord, we do not know where you
are going; how can we know the way?" **6** Jesus said to him, "I am the way, the truth, and the life; no one
comes to the Father except through me. **7** If you had known me, you would have known my Father also.
From now on you know him and have seen him." **8** Philip said to Jesus, "Lord, show us the Father, and that
will be enough for us." **9** Jesus said to him, "I have been with you for such a long time and you still do not
know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? **10** Do
you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak
from my own authority, but the Father living in me is doing his work. **11** Believe me that I am in the
Father, and the Father is in me, or else believe because of the works themselves. **12** Truly, truly, I say to
you, he who believes in me will do the works that I do, and he will do greater works than these because I
am going to the Father. **13** Whatever you ask in my name, I will do it so that the Father will be glorified in
the Son. **14** If you ask me anything in my name, I will do it. **15** If you love me, you will keep my
commandments, **16** and I will pray to the Father, and he will give you another Comforter so that he will be
with you forever— **17** the Spirit of truth. The world cannot receive him because it does not see him or
know him. But you know him, for he lives with you and will be in you. **18** I will not leave you as orphans; I
will come back to you. **19** Yet a short amount of time and the world will no longer see me, but you will see
me. Because I live, you will also live. **20** On that day you will know that I am in my Father, and that you are
in me, and that I am in you. **21** He who has my commandments and keeps them is the one who loves me,
and he who loves me will be loved by my Father, and I will love him and I will show myself to him." **22**
Judas (not Iscariot) said to Jesus, "Lord, why is it that you will show yourself to us and not to the world?"
23 Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him,
and we will come to him and we will make our home with him. **24** He who does not love me does not keep
my words. The word that you hear is not from me but from the Father who sent me.

25 I have said these things to you, while I am staying with you. **26** However, the Comforter—the Holy
Spirit whom the Father will send in my name—he will teach you everything and he will remind you of
everything that I said to you. **27** I leave you peace; I give you my peace. I do not give it as the world gives.
Do not let your heart be troubled, and do not be afraid. **28** You heard that I said to you, 'I am going away,
and I will come back to you.' If you loved me, you would be glad because I am going to the Father, for the
Father is greater than I am. **29** Now I have told you before it happens so that, when it happens, you will
believe. **30** I will no longer speak much with you, for the ruler of this world is coming. He has no power
over me, **31** but in order that the world will know that I love the Father, I do just as the Father
commanded me. Let us get up and go from here."

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generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 "I am the true vine, and my Father is the gardener. **2** He takes away every branch in me that does not
bear fruit, and he prunes every branch that bears fruit so that it will bear more fruit. **3** You are already
clean because of the message that I have spoken to you. **4** Remain in me, and I in you. Just as a branch
cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me. **5** I
am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without
me you can do nothing. **6** If anyone does not remain in me, he is thrown away like a branch and dries up,
and they gather the branches and throw them into the fire, and they are burned up. **7** If you remain in me,
and if my words remain in you, ask whatever you wish, and it will be done for you. **8** My Father is glorified
in this, that you bear much fruit and so prove that you are my disciples. **9** As the Father has loved me, I
have also loved you. Remain in my love. **10** If you keep my commandments, you will remain in my love, as
I have kept the commandments of my Father and remain in his love. **11** I have spoken these things to you
so that my joy will be in you and so that your joy will be made full. **12** This is my commandment, that you
love one another as I have loved you. **13** No one has greater love than this—that one lays down his life for
his friends. **14** You are my friends if you do the things that I command you. **15** No longer do I call you
servants, for the servant does not know what his master is doing. I have called you friends, for everything
that I heard from my Father I have made known to you. **16** You did not choose me, but I chose you and
appointed you so that you would go and bear fruit, and that your fruit should remain. This is so that
whatever you ask of the Father in my name, he will give it to you. **17** These things I command you, so that
you love one another. **18** If the world hates you, know that it has hated me before it hated you. **19** If you
were of the world, the world would love you as its own. But because you are not of the world and because
I chose you out of the world, therefore the world hates you. **20** Remember the word that I said to you, 'A
servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept
my word, they will also keep yours. **21** They will do all these things to you because of my name, because
they do not know him who sent me. **22** If I had not come and spoken to them, they would not have sin, but
now they have no excuse for their sin. **23** He who hates me also hates my Father. **24** If I had not done the
works that no one else did among them, they would have no sin, but now they have seen and hated both
me and my Father. **25** But this is in order to fulfill the word that is written in their law, 'They hated me
without a cause.' **26** When the Comforter comes—whom I will send to you from the Father, that is, the
Spirit of truth, who goes out from the Father—he will testify about me. **27** You also must testify, because
you have been with me from the beginning.

generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 "I have spoken these things to you so that you will not fall away. **2** They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God. **3** They will do these things because they have not known the Father nor me. **4** I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you. **5** But now I go to him who sent me, yet none of you asks me, 'Where are you going?' **6** But because I have said these things to you, sorrow has filled your heart. **7** But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you. **8** When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— **9** about sin, because they do not believe in me; **10** about righteousness, because I am going to the Father, and you will no longer see me; **11** and about judgment, because the ruler of this world has been judged. **12** I have many things to say to you, but you cannot bear them now. **13** But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. **14** He will glorify me, because he will take from what is mine and he will tell it to you. **15** Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. **16** In a short amount of time you will no longer see me, and after another short amount of time you will see me." **17** Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" **18** Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about." **19** Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'? **20** Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. **21** When a woman gives birth she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world. **22** So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. **23** On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. **24** Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

25 "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father. **26** On that day you will ask in my name and I do not say to you that I will pray to the Father for you, **27** for the Father himself loves you because you have loved me and because you have believed that I came from God. **28** I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father." **29** His disciples said, "See, now you are speaking plainly and you are not using figures of speech. **30** Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." **31** Jesus answered them, "Do you believe now? **32** See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. **33** I have spoken these things to you so that you will have peace in me. In the world you have tribulation, but have courage, I have conquered the world."

generated on Sat Jan 20 14:08:09 2024

Chapter 17

1 After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come,
glorify your Son so that the Son will glorify you— **2** just as you gave him authority over all flesh so that he
would give eternal life to everyone whom you have given him. **3** This is eternal life: That they know you,
the only true God, and him whom you sent, Jesus Christ. **4** I glorified you on the earth. I have finished the
work that you have given me to do. **5** Now, Father, glorify me along with yourself with the glory that I had
with you before the world was made. **6** I revealed your name to the people whom you gave me from the
world. They were yours, and you gave them to me, and they have kept your word. **7** Now they know that
everything that you have given me comes from you, **8** for I have given them all the words that you gave
me. They received them and truly knew that I came from you, and they believed that you sent me. **9** I pray
for them. I do not pray for the world but for those whom you have given me, for they are yours. **10**
Everything that is mine is yours, and yours is mine, and I am glorified in them. **11** I am no longer in the
world, but these people are in the world, and I am coming to you. Holy Father, keep them in your name
that you have given me so that they will be one, just as we are one. **12** While I was with them, I kept them
safe in your name, which you have given me. I guarded them, and not one of them was destroyed, except
for the son of destruction, so that the scriptures would be fulfilled. **13** Now I am coming to you, but I am
saying these things in the world so that they will have my joy fulfilled in themselves. **14** I have given them
your word, and the world has hated them because they are not of the world, just as I am not of the world.
15 I do not ask for you to take them away from the world, but for you to keep them safe from the evil one.
16 They are not of the world, just as I am not of the world. **17** Set them apart by the truth. Your word is
truth. **18** Just as you sent me into the world, so I have sent them into the world. **19** For their sakes I have
set myself apart, so that they themselves may also be set apart in truth. **20** I pray not only for these, but
also for those who will believe in me through their word **21** so that they will all be one, just as you, Father,
are in me, and I am in you. May they also be in us so that the world will believe that you have sent me. **22**
The glory that you gave me, I have given to them, so that they will be one, just as we are one: **23** I in
them, and you in me—that they may be brought to complete unity, so that the world will know that you
sent me, and that you have loved them just as you loved me. **24** Father, I want those you have given me to
be with me where I am, and to see my glory, the glory you gave me because you loved me before the
foundation of the world. **25** Righteous Father, the world did not know you, but I know you; and these know
that you sent me. **26** I made your name known to them, and I will make it known so that the love with
which you have loved me will be in them, and I will be in them."

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generated on Sat Jan 20 14:08:09 2024

Chapter 18

1 After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook,
where there was a garden into which he and his disciples entered. **2** Now Judas, who was going to betray
him, also knew the place, for Jesus often met there with his disciples. **3** Then Judas, leading a company of
soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and
weapons. **4** Then Jesus, who knew all the things that were happening to him, went forward and asked
them, "Who are you looking for?" **5** They answered him, "Jesus of Nazareth." Jesus said to them, "I am."
Judas, who betrayed him, was also standing with the soldiers. **6** So when he said to them, "I am," they
went backward and fell to the ground. **7** Then again he asked them, "Who are you looking for?" Again they
said, "Jesus of Nazareth." **8** Jesus answered, "I told you that I am. So if you are looking for me, let these
go." **9** This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one."
10 Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his
right ear. Now the name of the servant was Malchus. **11** Jesus said to Peter, "Put the sword back into its
sheath. Should I not drink the cup that the Father has given me?"

12 So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. **13**
They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. **14** Now
Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for
the people.

15 Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high
priest, and he entered with Jesus into the courtyard of the high priest; **16** but Peter was standing at the
door outside. So the other disciple, who was known to the high priest, went out and spoke to the
doorkeeper, and he brought Peter in. **17** Then the female servant, the doorkeeper, said to Peter, "Are you
not also one of the disciples of this man?" He said, "I am not." **18** Now the servants and the officers were
standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves.
Peter was also with them, standing there and warming himself.

19 The high priest then asked Jesus about his disciples and his teaching. **20** Jesus answered him, "I have
spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews
come together. I said nothing in secret. **21** Why did you ask me? Ask those who have heard me about what
I said. Look, these people know what I said." **22** When Jesus had said this, one of the officers standing
there struck Jesus and said, "Is that how you answer the high priest?" **23** Jesus answered him, "If I spoke
wrongly, testify about the wrong, but if rightly, why do you hit me?" **24** Then Annas sent him tied up to
Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also
one of his disciples?" He denied it and said, "I am not." **26** One of the servants of the high priest, who was
a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" **27**
Then Peter denied it again; and immediately the rooster crowed.

28 Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and
they did not enter the government headquarters so that they would not be defiled but would be able to
eat the Passover. **29** So Pilate went out to them and said, "What accusation are you bringing against this
man?" **30** They answered and said to him, "If this man was not an evildoer, we would not have given him
over to you." **31** Pilate therefore said to them, "Take him yourselves, and judge him according to your law."
The Jews said to him, "It is not lawful for us to put any man to death." **32** They said this so that the word
of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

33 Then Pilate entered the government headquarters again and called Jesus and he said to him, "Are you
the King of the Jews?" **34** Jesus answered, "Do you speak from yourself, or did others speak to you about
me?" **35** Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to
me. What did you do?" **36** Jesus answered, "My kingdom is not of this world. If my kingdom were part of
this world, then my servants would fight so that I would not be given over to the Jews. But now my
kingdom is not from here." **37** Pilate then said to him, "Are you a king then?" Jesus answered, "You say
that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to

testify to the truth. Everyone who belongs to the truth listens to my voice." **38** Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. **39** But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" **40** Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

generated on Sat Jan 20 14:08:09 2024

Chapter 19

1 Then Pilate took Jesus and whipped him. **2** The soldiers weaved a crown of thorns. They put it on the
head of Jesus and dressed him with a purple garment. **3** They came to him and said, "Hail, King of the
Jews!" and they struck him.

4 Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will
know that I find no guilt in him." **5** So Jesus came out, wearing the crown of thorns and the purple
garment. Pilate said to them, "Look, here is the man!"

6 When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him,
crucify him!"

Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." **7** The Jews answered
him, "We have a law, and according to that law he has to die because he claimed to be the Son of God." **8**
When Pilate heard this statement, he was even more afraid, **9** and he entered the government
headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer. **10** Then
Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and
authority to crucify you?" **11** Jesus answered him, "You do not have any authority over me except for what
has been given to you from above. Therefore, he who gave me over to you has a greater sin." **12** At this
answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a
friend of Caesar. Everyone who makes himself a king speaks against Caesar."

13 When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place
called "The Pavement," but in the Aramaic language, "Gabbatha." **14** Now it was the day of preparation
for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is your king!"

15 They cried out, "Away with him, away with him; crucify him!"

Pilate said to them, "Should I crucify your King?"

The chief priests answered, "We have no king but Caesar." **16** Then Pilate gave Jesus over to them to be
crucified.

17 Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of
a Skull," which in the Aramaic language is called "Golgotha." **18** They crucified Jesus there, and with him
two other men, one on each side, with Jesus in the middle. **19** Pilate also wrote a sign and put it on the
cross. There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS. **20** Many of the Jews read
this sign because the place where Jesus was crucified was near the city. The sign was written in Aramaic,
in Latin, and in Greek. **21** Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the
Jews,' but rather, 'This one said, "I am King of the Jews."'"

22 Pilate answered, "What I have written I have written."

23 When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of
them; and also the tunic. Now the tunic was seamless, woven in one piece from the top. **24** Then they said
to each other, "Let us not tear it, but instead let us cast lots for it to decide whose it will be." This
happened so that the scripture would be fulfilled which said,

> "They divided my garments among themselves
> and cast lots for my clothing."

This is what the soldiers did.

25 Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and
Mary Magdalene. **26** When Jesus saw his mother and the disciple whom he loved standing nearby, he said
to his mother, "Woman, see, your son!" **27** Then he said to the disciple, "See, your mother!" From that
hour the disciple took her to his own home.

generated on Sat Jan 20 14:08:09 2024

28 After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled,
Jesus said, "I am thirsty." **29** A container full of sour wine was placed there, so they put a sponge full of
the sour wine on a hyssop staff and lifted it up to his mouth. **30** When Jesus had taken the sour wine, he
said, "It is finished." He bowed his head and gave up his spirit.

31 Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the
cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and
to remove them. **32** Then the soldiers came and broke the legs of the first man and of the second man who
had been crucified with Jesus. **33** When they came to Jesus, they saw that he was already dead, so they
did not break his legs. **34** However, one of the soldiers pierced his side with a spear, and immediately
blood and water came out. **35** The one who saw this has testified, and his testimony is true. He knows that
what he said is true so that you would also believe. **36** For these things happened in order to fulfill
scripture, "Not one of his bones will be broken." **37** Again, another scripture says, "They will look at him
whom they pierced."

38 After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the
Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came
and took away his body. **39** Nicodemus also came, he who at first had come to Jesus by night. He brought
a mixture of myrrh and aloes, about one hundred litras. **40** So they took the body of Jesus and wrapped it
in linen cloths with the spices, as was the custom of the Jews to bury bodies. **41** Now in the place where
he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been
buried. **42** Because it was the day of preparation for the Jews and because the tomb was close by, they laid
Jesus in it.

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generated on Sat Jan 20 14:08:09 2024

Chapter 20

1 Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and she saw the stone rolled away from the tomb. **2** So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him."

3 Then Peter and the other disciple went out, and they were going to the tomb. **4** They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. **5** Then stooping down, he saw the linen cloths lying there, but he did not go inside. **6** Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there **7** and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself. **8** Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. **9** For until that time they still did not know the scripture that he should rise from the dead. **10** So the disciples went back home again.

11 But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. **12** She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. **13** They said to her, "Woman, why are you weeping?"

She said to them, "Because they took away my Lord, and I do not know where they have put him." **14** When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

15 Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

16 Jesus said to her, "Mary."

She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

17 Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

18 Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." **20** After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. **21** Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." **22** When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. **23** Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

24 Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **25** The other disciples later said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

26 After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, "Peace to you." **27** Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

28 Thomas answered and said to him, "My Lord and my God."

29 Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and believed."

generated on Sat Jan 20 14:08:09 2024

30 Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, **31** but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

generated on Sat Jan 20 14:08:09 2024

Chapter 21

1 After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: **2** Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. **3** Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

4 Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. **5** So Jesus said to them, "Young men, do you have anything to eat?"

They answered him, "No."

6 He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

7 Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. **8** The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. **9** When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

10 Jesus said to them, "Bring some of the fish that you have just caught." **11** Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn. **12** Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. **13** Jesus came, took the bread, and gave it to them, and the fish also. **14** This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

15 After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

16 He said to him again a second time, "Simon son of John, do you love me?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Shepherd my sheep."

17 He said to him a third time, "Simon son of John, do you love me?"

Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep. **18** Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

19 Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

20 Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" **21** Peter saw him and then said to Jesus, "Lord, what will this man do?"

22 Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

23 So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

generated on Sat Jan 20 14:08:09 2024

24 This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. **25** There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

generated on Sat Jan 20 14:08:09 2024

Book: Acts

Acts

Chapter 1

1 The former account I wrote, Theophilus, told all that Jesus began to do and to teach, **2** until the day that he was taken up, after he had given commands through the Holy Spirit to the apostles he had chosen. **3** After his suffering, he presented himself alive to them with many convincing proofs. For forty days he appeared to them, and he spoke about the kingdom of God. **4** When he was meeting together with them, he commanded them not to leave Jerusalem, but to wait for the promise of the Father, about which he said, "You heard from me **5** that John indeed baptized with water, but you will be baptized with the Holy Spirit in a few days."

6 When they were assembled together they asked him, "Lord, is this the time you will restore the kingdom to Israel?" **7** He said to them, "It is not for you to know the times or the seasons which the Father has determined by his own authority. **8** But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the ends of the earth." **9** When the Lord Jesus had said these things, as they were looking up, he was raised up, and a cloud hid him from their eyes. **10** While they were looking intensely to heaven as he went, suddenly, two men stood by them in white clothing. **11** They said, "You men of Galilee, why do you stand here looking into heaven? This Jesus who has been taken up from you into heaven, will return in the same manner as you saw him going into heaven."

12 Then they returned to Jerusalem from the mountain that is called Olives, which is near to Jerusalem, a Sabbath day's journey. **13** When they arrived, they went up into the upper chamber, where they were staying. They were Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. **14** They all were devoted with one purpose to prayer, together with the women, and Mary the mother of Jesus, and his brothers.

15 In those days Peter stood up in the midst of the brothers, about 120 names, and said, **16** "Brothers, it was necessary that the scripture should be fulfilled, that the Holy Spirit spoke before by the mouth of David concerning Judas, who guided the ones who arrested Jesus. **17** For he was one of us and received a share of this ministry." **18** (Now this man bought a field with the earnings he received for his wickedness, and there he fell headfirst, and his body burst open, and all his intestines poured out. **19** All those living in Jerusalem heard about this, so they called that field in their language "Akeldama," that is, "Field of Blood.") **20** "For it is written in the Book of Psalms,

> 'Let his field be made desolate,
> and do not let even one person live there';
> 'Let someone else take his position of leadership.'

21 It is necessary, therefore, that one of the men who accompanied us all the time the Lord Jesus went in and out among us, **22** beginning from the baptism of John to the day that he was taken up from us, become a witness with us of his resurrection." **23** They put forward two men, Joseph called Barsabbas, who was also called Justus, and Matthias. **24** They prayed and said, "You, Lord, know the hearts of all people, so reveal which of these two is the one whom you have chosen **25** to take the place in this ministry and apostleship from which Judas turned away to go to his own place." **26** They cast lots for them, and the lot fell to Matthias, and he was numbered with the eleven apostles.

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 When the day of Pentecost came, they were all together in the same place. **2** Suddenly a sound like the
rush of a violent wind came from heaven, and it filled the whole house where they were sitting. **3** There
appeared to them tongues like fire that were distributed, and they sat upon each one of them. **4** They
were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them the
ability.

5 Now there were Jews who were living in Jerusalem, godly men, from every nation under heaven. **6** When
this sound was heard, the multitude came together and was confused because everyone heard them
speaking in his own language. **7** They were amazed and marveled; they said, "Really, are not all these who
are speaking Galileans? **8** Why is it that we are hearing them, each in our own language in which we were
born? **9** Parthians and Medes and Elamites, and those who live in Mesopotamia, in Judea and Cappadocia,
in Pontus and Asia, **10** Phrygia and Pamphylia, in Egypt and the parts of Libya toward Cyrene, and visitors
from Rome, **11** Jews and proselytes, Cretans and Arabians, we hear them telling in our languages about
the mighty works of God." **12** They were all amazed and perplexed; they said to one another, "What does
this mean?" **13** But others mocked and said, "They are full of new wine."

14 But Peter stood with the eleven, raised his voice, and declared to them, "Men of Judea and all of you
who live at Jerusalem, let this be known to you; pay attention to my words. **15** For these people are not
drunk as you assume, for it is only the third hour of the day. **16** But this is what was spoken through the
prophet Joel:

17 'It will be in the last days,' God says,
'I will pour out my Spirit on all flesh.
Your sons and your daughters will prophesy,
your young men will see visions,
and your old men will dream dreams.
18 Surely on my servants
and my female servants in those days
I will pour out my Spirit, and they will prophesy.
19 I will show wonders in the sky above
and signs on the earth below,
blood, fire, and vapor of smoke.
20 The sun will be turned to darkness
and the moon to blood
before the great and remarkable
day of the Lord comes.
21 It will be that everyone who calls
on the name of the Lord will be saved.'

22 Men of Israel, hear these words: Jesus of Nazareth was a man accredited to you by God with the
mighty deeds and wonders and signs which God did through him in your midst, as you yourselves know.
23 This man was handed over by God's predetermined plan and foreknowledge; and you, by the hand of
lawless men, put him to death by nailing him to a cross. **24** But God raised him up, freeing him from the
agonies of death, because it was impossible for him to be held by it. **25** For David says about him,

'I saw the Lord always before my face,
for he is beside my right hand
so that I should not be moved.
26 Therefore my heart was glad
and my tongue rejoiced.
Also, my flesh will live in hope.
27 For you will not abandon my soul to Hades,
neither will you allow
your Holy One to see decay.
28 You have made known to me the ways of life;
you will make me full of gladness with your face.'

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29 Brothers, it is proper for me to speak to you confidently about the patriarch David, that he both died
and was buried, and his tomb is with us to this day. **30** Therefore, he was a prophet and knew that God
had sworn with an oath to him that he would set one of the fruit of his loins on his throne. **31** He saw what
was to happen in the future and spoke about the resurrection of the Christ, that he was neither
abandoned to Hades, nor did his flesh see decay.

32 This Jesus—God raised him up, of which we all are witnesses. **33** Therefore, having been exalted to the
right hand of God and having received the promised Holy Spirit from the Father, he has poured out what
you see and hear.

34 For David did not ascend to the heaven, but he says,

'The Lord said to my Lord,
"Sit at my right hand
35 until I make your enemies
the footstool for your feet."'

36 Therefore, let all the house of Israel certainly know that God has made him both Lord and Christ, this
Jesus whom you crucified."

37 Now when they heard this, they were pierced in their hearts, and said to Peter and the rest of the
apostles, "Brothers, what must we do?"

38 Then Peter said to them, "Repent and be baptized, each of you, in the name of Jesus Christ for the
forgiveness of your sins, and you will receive the gift of the Holy Spirit. **39** For the promise is to you and
to your children and to all who are far off, as many people as the Lord our God will call." **40** With many
other words he testified and exhorted them, saying, "Be saved from this perverse generation." **41** Then
they received his word and were baptized, and there were added in that day about three thousand souls.
42 They devoted themselves to the apostles' teaching and fellowship, in the breaking of bread and in
prayers.

43 Fear came upon every soul, and many wonders and signs were done through the apostles. **44** All who
believed were together and had all things in common, **45** and they sold their property and possessions and
distributed them to all, according to the needs anyone had. **46** So day after day they devoted themselves
with one purpose in the temple. They also broke bread in homes, and they shared food together with glad
and generous hearts, **47** praising God and having favor with all the people, and every day the Lord added
to their number those who were being saved.

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Chapter 3

1 Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. **2** Now a man who was lame from his mother's womb was being carried to the temple gate called Beautiful. They would place him there every day so he could ask those who were going into the temple for alms. **3** When he saw Peter and John about to enter the temple, he asked them for alms. **4** Peter, fastening his eyes upon him, with John, said, "Look at us." **5** The lame man looked at them, expecting to receive something from them. **6** But Peter said, "Silver and gold I do not have, but what I do have, I will give to you. In the name of Jesus Christ of Nazareth, walk." **7** Taking him by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong. **8** Leaping up, the lame man stood and began to walk; and he entered with Peter and John into the temple, walking, leaping, and praising God. **9** All the people saw him walking and praising God. **10** They noticed that it was the man who had been asking people for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement because of what had happened to him.

11 As he was holding on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly marveling. **12** When Peter saw this, he answered the people, "You Israelite men, why do you marvel? Why do you fix your eyes on us, as if we made him walk by our own power or godliness? **13** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his servant Jesus. He is the one whom you handed over and rejected before the face of Pilate, when he had decided to release him. **14** You rejected the Holy and Righteous One, and you asked instead for a murderer to be given to you. **15** You killed the Founder of life, whom God raised from the dead—and we are witnesses of this. **16** On the basis of faith in his name, his name made this man, whom you see and know, strong. The faith that is through Jesus has given him this perfect health in the presence of you all. **17** Now, brothers, I know that you acted in ignorance, as did also your rulers. **18** But the things which God foretold by the mouth of all the prophets, that his Christ should suffer, he has now fulfilled. **19** Repent, therefore, and turn, so that your sins may be blotted out, **20** so that times of refreshing may come from the presence of the Lord; and that he may send the Christ who has been appointed for you, Jesus. **21** He is the One heaven must receive until the time of the restoration of all things, about which God spoke from ancient times by the mouth of his holy prophets. **22** Moses indeed said, 'The Lord God will raise up a prophet like me from among your brothers. You must listen to everything he tells you. **23** It will happen that every person who does not listen to that prophet will be completely destroyed from among the people.' **24** Yes, and all the prophets from Samuel and those who came after him, they spoke out and announced these days. **25** You are the sons of the prophets and of the covenant that God made with your ancestors, as he said to Abraham, 'In your seed all the families of the earth will be blessed.' **26** After God raised up his servant, he sent him to you first, in order to bless you by turning every one of you from your wickedness."

generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 As Peter and John were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them. **2** They were deeply troubled because Peter and John were teaching the people and proclaiming in Jesus the resurrection from the dead. **3** They laid hands on them and put them in custody until the next morning, since it was now evening. **4** But many of the people who had heard the message believed; and the number of the men who believed was about five thousand.

5 It came about on the next day that their rulers, elders, and scribes gathered together in Jerusalem. **6** Annas the high priest was there, and Caiaphas, and John, and Alexander, and all who were relatives of the high priest. **7** When they had set Peter and John in their midst, they asked them, "By what power, or in what name, have you done this?" **8** Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders, **9** if we are on trial today concerning a good deed done to a sick man, and by what means this man was healed, **10** let it be known to you all and to all the people of Israel that this man stands before you healthy in the name of Jesus Christ of Nazareth, whom you crucified, but whom God raised from the dead. **11** Jesus Christ is the stone which you builders rejected but which has been made the cornerstone. **12** There is no salvation in any other person, for there is no other name under heaven given among men by which we must be saved."

13 Now when they saw the boldness of Peter and John and realized that they were ordinary, uneducated men, they were surprised, becoming aware that Peter and John had been with Jesus. **14** Because they saw the man who was healed standing with them, they had nothing to say against this. **15** But after they had commanded the apostles to leave the council meeting, they talked among themselves. **16** They said, "What should we do with these men? For a remarkable sign has been done through them, and this is evident to everyone who lives in Jerusalem, and we cannot deny it. **17** But in order that it spreads no further among the people, let us warn them not to speak anymore to anyone in this name." **18** Then they called them in and commanded them not to speak or teach at all in the name of Jesus. **19** But Peter and John answered and said to them, "Whether it is proper in the sight of God to obey you rather than him, you judge. **20** We are not able to stop speaking about the things we have seen and heard." **21** After further warning Peter and John, they let them go. They were unable to find any excuse to punish them, because all of the people were glorifying God for what had been done. **22** The man who had experienced this sign of healing was more than forty years old.

23 After they were set free, Peter and John came to their own people and reported all that the chief priests and the elders had said to them. **24** When they heard it, they raised their voices with one purpose to God and said, "Lord, you made the heavens and the earth and the sea, and all that is in them. **25** You spoke by the Holy Spirit through the mouth of your servant, our father David,

'Why did the Gentile nations rage,
and the peoples imagine useless things?'

26 You said,
'The kings of the earth set themselves together,
and the rulers gathered together
against the Lord, and against his Christ.'

27 Indeed, both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, gathered together in this city against your holy servant Jesus, whom you anointed. **28** They gathered together to do all that your hand and your plan had decided in advance would happen. **29** Now, Lord, look upon their warnings and grant to your servants to speak your word with all boldness. **30** Stretch out your hand to heal and to give signs and wonders through the name of your holy servant Jesus." **31** After they had prayed, the place where they were gathered together was shaken, and they were all filled with the Holy Spirit and they spoke the word of God with boldness.

32 The great number of those who believed were of one heart and soul. No one said that anything he possessed was his own, but they had everything in common. **33** With great power the apostles were proclaiming their testimony about the resurrection of the Lord Jesus, and great grace was upon them all. **34** There was no person among them who lacked anything, for all who owned title to lands or houses sold

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them and brought the money from the things that were sold **35** and laid it at the apostles' feet, and it was distributed to each one according to their need.

36 Joseph, whom the apostles called Barnabas (which is translated Son of Encouragement), a Levite, a man from Cyprus, **37** sold a field that belonged to him and brought the money and laid it at the apostles' feet.

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Chapter 5

1 Now a certain man named Ananias, with Sapphira his wife, sold a piece of property, **2** and he kept back
part of the sale money (his wife also knew it), and brought the other part of it and laid it at the apostles'
feet. **3** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back
part of the price of the land? **4** While it remained unsold, did it not remain your own, and after it was sold,
was it not under your authority? Why did you put it in your heart to do this? You have not lied to men, but
to God." **5** Hearing these words, Ananias fell down and breathed his last, and great fear came upon all
who heard it. **6** The young men arose and wrapped him up, and they carried him out and buried him.

7 After about three hours, his wife came in, not knowing what had happened. **8** Peter said to her, "Tell me
whether you sold the land for so much." She said, "Yes, for so much." **9** Then Peter said to her, "How is it
that you have agreed together to test the Spirit of the Lord? Look, the feet of the men who buried your
husband are at the door, and they will carry you out." **10** She immediately fell down at his feet and
breathed her last. When the young men came in, they found her dead, and carried her out and buried her
beside her husband. **11** Great fear came upon the whole church and upon all who heard these things.

12 Many signs and wonders were taking place among the people through the hands of the apostles. They
were all together in Solomon's Porch. **13** But none of the rest had the courage to join them; however, they
were held in high esteem by the people. **14** Still more believers were being added to the Lord, multitudes
of men and women, **15** so that they even carried the sick into the streets and laid them on beds and
couches, so that as Peter came by, his shadow might fall on some of them. **16** There also came together a
great number of people from the towns around Jerusalem, bringing the sick and those afflicted with
unclean spirits, and they were all healed.

17 But the high priest rose up, and all those who were with him (which is the sect of the Sadducees); and
they were filled with jealousy **18** and laid hands on the apostles, and held them in custody in the common
prison. **19** Yet during the night an angel of the Lord opened the doors of the prison and led them out, and
said, **20** "Go, stand in the temple and speak to the people all the words of this life." **21** When they heard
this, they entered into the temple about daybreak and taught. But the high priest came, and those who
were with him, and called the council together, all the elders of the people of Israel, and sent to the prison
to have the apostles brought. **22** But the officers that went did not find them in the prison, and they
returned and reported, **23** "We found the prison securely shut and the guards standing at the door, but
when we had opened it, we found no one inside." **24** Now when the captain of the temple and the chief
priests heard these words, they were much perplexed concerning them as to what would come of it. **25**
Then someone came and told them, "The men whom you put in the prison are standing in the temple and
teaching the people." **26** So the captain went with the officers and brought them back, but without
violence, for they feared the people, that they might be stoned. **27** When they had brought them, they set
them before the council. The high priest interrogated them, **28** saying, "We ordered you with a command
not to teach in this name, and yet you have filled Jerusalem with your teaching and desire to bring this
man's blood upon us." **29** But Peter and the apostles answered, "We must obey God rather than men. **30**
The God of our fathers raised up Jesus, whom you killed by hanging him on a tree. **31** God exalted him to
his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins. **32** We are
witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

33 When the council members heard this, they were furious and they wanted to kill the apostles. **34** But a
Pharisee named Gamaliel, a teacher of the law who was honored by all the people, stood up in the council
and gave a command to take the men outside for a little while. **35** Then he said to them, "Men of Israel,
pay close attention to what you propose to do with these people. **36** For before these days, Theudas rose
up claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all
who had been obeying him were scattered and came to nothing. **37** After this man, Judas of Galilee rose
up in the days of the census and drew away some people after him. He also perished, and all who had
been obeying him were scattered. **38** Now I say to you, keep away from these men and let them alone, for
if this plan or work is of men, it will be overthrown. **39** But if it is of God, you will not be able to overthrow
them; you may even find that you are fighting against God." So they were persuaded. **40** Then they called
the apostles in and beat them and commanded them not to speak in the name of Jesus, and let them go. **41**
They went away from before the council rejoicing that they were counted worthy to suffer dishonor for

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the Name. **42** Thereafter every day, in the temple and from house to house, they were continuously teaching and proclaiming the good news that the Christ is Jesus.

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Chapter 6

1 Now in these days, when the number of the disciples was multiplying, a complaint by the Grecian Jews began against the Hebrews, because their widows were being overlooked in the daily distribution of help. **2** The twelve called the multitude of the disciples to them and said, "It is not right for us to give up the word of God in order to serve tables. **3** You should therefore choose, brothers, seven men from among yourselves, men of good reputation, full of the Spirit and of wisdom, whom we may appoint over this business. **4** As for us, we will always continue in prayer and in the ministry of the word." **5** Their speech pleased the whole multitude. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte from Antioch. **6** The believers brought these men before the apostles, who prayed and then placed their hands upon them.

7 So the word of God continued to spread, and the number of disciples in Jerusalem increased greatly, and a large number of the priests became obedient to the faith.

8 Now Stephen, full of grace and power, was doing great wonders and signs among the people. **9** But there arose some people who belonged to the synagogue called the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia. These people were debating with Stephen. **10** But they were not able to stand against the wisdom and the Spirit with which Stephen spoke. **11** Then they bribed some men to say, "We have heard Stephen speak blasphemous words against Moses and against God." **12** They stirred up the people, the elders, and the scribes, and they approached Stephen and seized him and brought him before the council. **13** They brought false witnesses, who said, "This man does not stop speaking words against this holy place and the law. **14** For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us." **15** Everyone who sat in the council fixed their eyes on him and saw his face was like the face of an angel.

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generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 The high priest said, "Are these things true?" **2** Stephen said,

"Brothers and fathers, listen to me: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran; **3** he said to him, 'Leave your land and your relatives, and go into the land that I will show you.'

4 "Then he left the land of the Chaldeans and lived in Haran; from there, after his father died, God brought him into this land, where you live now. **5** He gave none of it as an inheritance to him, no, not even enough to set a foot on. But he promised—even though Abraham had no child yet—that he would give the land as a possession to him and to his descendants after him. **6** God was speaking to him like this, that his descendants would live for a while in a foreign land, and that the inhabitants there would bring them into slavery and mistreat them for four hundred years. **7** 'But I will judge the nation that they serve,' said God, 'and after that they will come out and worship me in this place.' **8** Then God gave Abraham the covenant of circumcision, so Abraham became the father of Isaac and circumcised him on the eighth day; Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs.

9 "Because the patriarchs were jealous of Joseph, they sold him into Egypt; but God was with him **10** and rescued him from all his tribulation. He gave Joseph favor and wisdom in the presence of Pharaoh, king of Egypt, who appointed him governor over Egypt and over all his household.

11 "Now a famine and great tribulation came over all Egypt and Canaan, and our fathers could find no food. **12** But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first trip. **13** On their second trip Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh. **14** Joseph sent his brothers back to invite Jacob his father to come to Egypt, along with all his relatives, seventy-five persons in all. **15** So Jacob went down into Egypt, and he died, he and our fathers. **16** They were carried over to Shechem and laid in the tomb that Abraham had bought for a price in silver from the sons of Hamor in Shechem.

17 "As the time of the promise approached, the promise that God had made to Abraham, the people grew and multiplied in Egypt, **18** until there arose another king over Egypt, a king who did not know about Joseph. **19** He deceived our people and mistreated our fathers, forcing them to expose their newborn infants so they would not be kept alive.

20 "At that time Moses was born; he was very beautiful before God and was nourished for three months in his father's house. **21** When he was placed outside, Pharaoh's daughter adopted him and raised him as her own son. **22** Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works.

23 "But when he was about forty years old, it came into his heart to visit his brothers, the descendants of Israel. **24** Seeing an Israelite being mistreated, Moses defended him and avenged him who was oppressed by striking the Egyptian: **25** he thought that his brothers would understand that God, by his hand, was giving them salvation, but they did not understand. **26** On the next day he appeared to them when they were fighting, and he tried to make peace between them, saying, 'Men, you are brothers; why are you wronging one another?'

27 "But the one who had wronged his neighbor pushed him away, and said, 'Who appointed you a ruler and a judge over us? **28** Would you like to kill me, as you killed the Egyptian yesterday?' **29** Moses ran away after hearing this statement; he became a foreigner in the land of Midian, where he became the father of two sons.

30 "When forty years were past, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. **31** When Moses saw the fire, he marveled at the sight; and as he approached to look at it, the voice of the Lord came, saying, **32** 'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' Moses trembled and did not dare to look.

generated on Sat Jan 20 14:08:09 2024

33 "The Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground. **34** I have certainly seen the oppression of my people who are in Egypt; I have heard their groaning, and I have come down to rescue them; now come, I will send you to Egypt.'

35 "This Moses whom they rejected, when they said, 'Who appointed you a ruler and a judge?'—he was the one whom God sent as both a ruler and deliverer. God sent him by the hand of the angel who appeared to Moses in the bush. **36** Moses led them out of Egypt, after doing miracles and signs in Egypt and at the Sea of Reeds, and in the wilderness during forty years.

37 "It is the same Moses who said to the people of Israel, 'God will raise up a prophet for you from among your brothers, a prophet like me.' **38** This is the man who was in the assembly in the wilderness with the angel who had spoken to him on Mount Sinai, who was with our fathers, and who received living words to give to us.

39 "But our fathers refused to obey him; they pushed him away from themselves, and in their hearts they turned back to Egypt. **40** At that time they said to Aaron, 'Make us gods who will lead us. As for this Moses, who led us out of the land of Egypt, we do not know what has happened to him.' **41** So they made a calf in those days and brought a sacrifice to the idol, and rejoiced because of the work of their hands. **42** But God turned and gave them up to worship the stars in the sky, as it is written in the book of the prophets,

'Did you bring me offerings and sacrifices
during the forty years in the wilderness, house of Israel?
43 You accepted the tabernacle of Molech
and the star of the god Rephan,
and the images that you made to worship them:
and I will carry you away beyond Babylon.'

44 "Our fathers had the tabernacle of the testimony in the wilderness, just as God commanded when he spoke to Moses, that he should make it like the pattern that he had seen. **45** Later, our fathers, under Joshua, received the tabernacle and brought it with them when they took possession of the land. God took the land from the nations and drove them out before the face of our fathers. The tabernacle remained in the land until the time of David, **46** who found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob [1] . **47** But it was Solomon who built the house for God.

48 "However, the Most High does not live in houses made with hands, as the prophet says,

49 'Heaven is my throne,
and the earth is the footstool for my feet.
What kind of house can you build for me? says the Lord,
or what is the place for my rest?
50 Did my hand not make all these things?'

51 "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit; you act just as your fathers acted. **52** Which of the prophets did your fathers not persecute? They killed the prophets who appeared in advance of the coming of the Righteous One; and you have now become the betrayers and murderers of him also, **53** you people who received the law that angels had ordained, but you did not keep it."

54 Now when the council members heard these things, they were furious in their hearts and they ground their teeth at Stephen. **55** But he, being full of the Holy Spirit, looked up intently into heaven and saw the glory of God; and he saw Jesus standing at the right hand of God. **56** Stephen said, "Look, I see the heavens opened, and the Son of Man standing at the right hand of God."

57 At this the council members covered their ears, and shouting out with a loud voice, they rushed at him with one purpose. **58** They forced him out of the city and began to stone him. The witnesses laid down their outer clothing at the feet of a young man named Saul.

59 As they were stoning Stephen, he was calling out to the Lord and saying, "Lord Jesus, receive my spirit." **60** He knelt down and cried out with a loud voice, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

generated on Sat Jan 20 14:08:09 2024

Footnotes

7:46 [1]The phrase:

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Chapter 8

1 Saul was in agreement with his death.

So there began on that day a great persecution against the church that was in Jerusalem; and the believers were all scattered throughout the regions of Judea and Samaria, except the apostles. **2** Devout men buried Stephen and made great lamentation over him. **3** But Saul tried to destroy the church. He would enter house after house, drag off both men and women, and put them in prison.

4 Yet the believers who had been scattered went about preaching the word. **5** Philip went down to the city of Samaria and proclaimed to them the Christ. **6** Crowds of people were giving close attention to what was being said by Philip; with one mind they heard him, and they saw the signs he did. **7** Unclean spirits came out of many who were possessed, crying out with a loud voice, and many who were paralyzed and lame were healed. **8** So there was much joy in that city.

9 But there was a certain man in the city named Simon, who had earlier been practicing sorcery; he used to astonish the people of Samaria while claiming that he was an important person. **10** All the Samaritans, from the least to the greatest, paid attention to him; they said, "This man is that power of God which is called Great." **11** They listened to him because he had astonished them for a long time with his sorceries. **12** But when they believed Philip as he proclaimed the gospel about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. **13** Even Simon himself believed, and after he was baptized he stayed with Philip constantly. When he saw signs and mighty works taking place, he was amazed.

14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. **15** When they had come down, they prayed for them, that they might receive the Holy Spirit. **16** For until that time, the Holy Spirit had not come upon any of them; they had only been baptized into the name of the Lord Jesus. **17** Then Peter and John placed their hands on them, and they received the Holy Spirit. **18** Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money. **19** He said, "Give me this authority, too, that whoever I place my hands on might receive the Holy Spirit."

20 But Peter said to him, "May your silver perish along with you, because you thought to obtain the gift of God with money. **21** You have no part or allotted portion in this matter, because your heart is not right with God. **22** Therefore repent of this wickedness of yours, and pray to the Lord, so that he might perhaps forgive you for the intention of your heart. **23** For I see that you are in the poison of bitterness and in the bonds of unrighteousness."

24 Simon answered and said, "Pray to the Lord for me, so that nothing you have said may happen to me."

25 When they had testified and spoken the word of the Lord, Peter and John returned to Jerusalem, proclaiming the gospel to many villages of the Samaritans.

26 Now an angel of the Lord spoke to Philip and said, "Arise and go toward the south to the road that goes down from Jerusalem to Gaza." (This road is in a desert.) **27** He arose and went. Behold, there was a man from Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure. He had come to Jerusalem to worship. **28** He was returning and sitting in his chariot, and was reading the prophet Isaiah.

29 The Spirit said to Philip, "Go over and stay close to this chariot."

30 So Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

31 Then he said, "How can I, unless someone guides me?" He invited Philip to come up into the chariot and sit with him.

32 Now the passage of the scripture which the Ethiopian was reading was this,

generated on Sat Jan 20 14:08:09 2024

"He was led like a sheep to the slaughter,
and like a lamb before his shearer is silent,
so he did not open his mouth.
33 In his humiliation
justice was taken away from him.
Who can give a full account of his descendants?
For his life was taken from the earth."

34 So the eunuch asked Philip, and said, "I beg you, tell me who is the prophet speaking about, himself, or someone else?" **35** Philip began to speak, and beginning with this scripture he proclaimed the gospel about Jesus to him. **36** As they went on the road, they came to some water and the eunuch said, "Look, there is water here. What prevents me from being baptized?" **37**[1]**38** So the Ethiopian commanded the chariot to stop. They went down into the water, both Philip and the eunuch, and Philip baptized him. **39** When they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but went on his way rejoicing. **40** But Philip appeared at Azotus and he went through that region, proclaiming the gospel to all the cities until he came to Caesarea.

Footnotes

8:37 [1]The best ancient copies do not have Acts 8:37,

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Chapter 9

1 But Saul, still speaking threats even of murder against the disciples of the Lord, went to the high priest **2** and asked him for letters for the synagogues in Damascus, so that if he found any who belonged to the Way, whether men or women, he might bring them bound to Jerusalem. **3** As he was traveling, it happened that as he came near to Damascus, suddenly there shone all around him a light out of heaven; **4** and he fell upon the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?" **5** Saul replied, "Who are you, Lord?" The Lord said, "I am Jesus, whom you are persecuting; **6** but rise, enter into the city, and it will be told you what you must do." **7** The men who traveled with Saul stood speechless, hearing the voice, but seeing no one. **8** Saul arose from the ground, and when he opened his eyes, he could see nothing; so they led him by the hand and brought him into Damascus. **9** For three days he was without sight, and he neither ate nor drank.

10 Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!" He said, "See, I am here, Lord."

11 The Lord said to him, "Arise, and go to the street which is called Straight, and at the house of Judas ask for a man from Tarsus named Saul, for he is praying. **12** He has seen in a vision a man named Ananias coming in and laying his hands on him, so that he might see again."

13 But Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to your holy people in Jerusalem. **14** He has authority from the chief priests to put in bonds everyone here who calls upon your name."

15 But the Lord said to him, "Go, for he is a chosen instrument of mine, to carry my name before the Gentiles and kings and the children of Israel; **16** for I will show him how much he must suffer for the cause of my name."

17 So Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord Jesus, who appeared to you on the road when you were coming, has sent me so that you might receive your sight and be filled with the Holy Spirit." **18** Immediately something like scales fell from Saul's eyes, and he received his sight; he arose and was baptized; **19** and he ate and was strengthened.

He stayed with the disciples in Damascus for several days. **20** Right away he proclaimed Jesus in the synagogues, saying that he is the Son of God. **21** All who heard him were amazed and said, "Is not this the man who destroyed those in Jerusalem who called on this name? He has come here to take them bound to the chief priests." **22** But Saul became more and more powerful, and he was causing distress among the Jews who lived in Damascus by proving that Jesus is the Christ.

23 After many days, the Jews planned together to kill him. **24** But their plan became known to Saul. They watched the gates day and night in order to kill him. **25** But his disciples took him by night and let him down through the wall, lowering him in a basket.

26 When he had come to Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, not believing that he was a disciple. **27** But Barnabas took him and brought him to the apostles, and he told them how Saul had seen the Lord on the road and that the Lord had spoken to him, and how at Damascus Saul had spoken boldly in the name of Jesus. **28** He was with them, going in and out around Jerusalem. He spoke boldly in the name of the Lord Jesus **29** and debated with the Grecian Jews; but they kept trying to kill him. **30** When the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

31 So then, the church throughout all Judea, Galilee, and Samaria had peace and was built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, the church grew in numbers. **32** Now it came about that, as Peter went throughout the whole region, he came down also to God's holy people who lived in the town of Lydda. **33** There he found a certain man named Aeneas, who had been in his bed for eight years, for he was paralyzed. **34** Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed," and right away he got up. **35** So everyone who lived in Lydda and in Sharon saw the man and they turned to the Lord.

generated on Sat Jan 20 14:08:09 2024

36 Now there was in Joppa a certain disciple named Tabitha (which is translated "Dorcas"). This woman
was full of good works and merciful deeds that she did for the poor. **37** It came about in those days that
she fell sick and died; when they had washed her, they laid her in an upper room. **38** Since Lydda was
near Joppa, and the disciples had heard that Peter was there, they sent two men to him, pleading with
him, "Come to us without delay." **39** Peter arose and went with them. When he had arrived, they brought
him to the upper room, and all the widows stood by him weeping, showing him the tunics and garments
that Dorcas had made while she had been with them. **40** Peter put them all out of the room, knelt down,
and prayed; then, turning to the body, he said, "Tabitha, arise." Then she opened her eyes, and seeing
Peter she sat up. **41** Peter then gave her his hand and raised her up; and when he called God's holy people
and the widows, he presented her alive to them. **42** This matter became known throughout all Joppa, and
many people believed on the Lord. **43** It happened that Peter stayed for many days in Joppa with a man
named Simon, a tanner.

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Chapter 10

1 Now there was a certain man in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers. **2** He was a devout man, one who feared God with all his household, gave many alms to the people, and prayed to God constantly. **3** About the ninth hour of the day, he clearly saw in a vision an angel of God coming to him. The angel said to him, "Cornelius!" **4** Cornelius stared at the angel and was very afraid and said, "What is it, sir?"

The angel said to him, "Your prayers and your alms have gone up as a memorial offering into God's presence. **5** Now send men to the city of Joppa to bring a man named Simon who is called Peter. **6** He is staying with a tanner named Simon, whose house is by the seaside."

7 When the angel who spoke to him had left, Cornelius called two of his house servants, and a devout soldier from among those who served him. **8** Cornelius told them all that had happened and sent them to Joppa.

9 Now on the next day at about the sixth hour, as they were on their journey and were approaching the city, Peter went up upon the housetop to pray. **10** He then became hungry and wanted something to eat, but while the people were cooking some food, a trance came on him, **11** and he saw the sky open and a certain container descending, something like a large sheet coming down to the earth, let down by its four corners. **12** In it were all kinds of four-footed animals and things that crawled on the earth, and birds of the sky. **13** Then a voice spoke to him: "Rise, Peter, kill and eat."

14 But Peter said, "Not so, Lord; for I have never eaten anything that was defiled and unclean."

15 But the voice came to him again a second time: "What God has made clean, you must not call defiled." **16** This happened three times; then the container was immediately taken back up into the sky.

17 Now while Peter was very confused about what the vision that he had seen could mean, behold, the men who were sent by Cornelius stood before the gate, after they had asked their way to the house. **18** They called out and asked whether Simon, who was also called Peter, was staying there.

19 While Peter was still thinking about the vision, the Spirit said to him, "Behold, three men are looking for you. [1]**20** Arise and go down and go with them. Do not hesitate to go with them, because I have sent them."

21 So Peter went down to the men and said, "I am he whom you are seeking. Why have you come?"

22 They said, "A centurion named Cornelius, a righteous man and one who fears God, and is well spoken of by all the nation of the Jews, was instructed by a holy angel to send for you to come to his house, so he could listen to a message from you." **23** So Peter invited them to come in and stay with him.

On the next morning he got up and went with them, and some of the brothers from Joppa accompanied him. **24** On the following day they came to Caesarea. Cornelius was waiting for them; he had called together his relatives and his close friends. **25** It came about that when Peter entered, Cornelius met him and fell down at his feet to worship him. **26** But Peter helped him up, saying, "Stand up! I too am a man."

27 While Peter was talking with him, he went in and found many people gathered together. **28** He said to them, "You yourselves know that it is not lawful for a Jewish man to associate with or to visit a foreigner. But God has shown me that I should not call any man defiled or unclean. **29** That is why I came without arguing, when I was sent for. So I ask you why you sent for me."

30 Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and see, a man stood before me in bright clothing. **31** He said, 'Cornelius, your prayer has been heard by God, and your alms have reminded God about you. **32** So send someone to Joppa, and call to you a man named Simon who is called Peter. He is staying in the house of a tanner named Simon, by the seaside.' [2]**33** So at once I sent for you. You are kind to have come. Now then, we are all here present in the sight of God to hear everything that you have been instructed by the Lord to say." [3]

generated on Sat Jan 20 14:08:09 2024

34 Then Peter opened his mouth and said, "Truly I understand that God is not partial. **35** Instead, in every nation anyone who fears him and does what is right is acceptable to him. **36** You know the message that he sent to the people of Israel, when he announced the good news about peace through Jesus Christ, who is Lord of all— **37** you yourselves know the events that took place, which occurred throughout all Judea, beginning in Galilee, after the baptism that John announced; **38** the events concerning Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. **39** We are witnesses of all the things Jesus did, both in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, **40** but God raised him up on the third day and caused him to be seen, **41** not by all the people, but to the witnesses who were chosen beforehand by God—by us who ate and drank with him after he rose from the dead. **42** He commanded us to proclaim to the people and to testify that this is the one who has been chosen by God to be the Judge of the living and the dead. **43** About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name."

44 While Peter was still saying these things, the Holy Spirit fell on all of those who were listening to his message. **45** The people who belonged to the circumcision group of believers—all of those who came with Peter—were amazed, because the gift of the Holy Spirit was poured out also on the Gentiles. **46** For they heard these Gentiles speaking in tongues and exalting God. Then Peter answered, **47** "Can anyone keep water from these people so they should not be baptized, these people who have received the Holy Spirit as well as we?" **48** Then he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for several days.

Footnotes

10:19 [1]Some ancient copies have,
10:32 [2]Some ancient copies add:
10:33 [3]Instead of

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Chapter 11

1 Now the apostles and the brothers who were in Judea heard that the Gentiles also had received the word of God. **2** When Peter had come up to Jerusalem, they who belonged to the circumcision group criticized him; **3** they said, "You associated with uncircumcised men and ate with them!" **4** But Peter started to explain the matter to them in detail, saying, **5** "I was praying in the city of Joppa, and in a trance I saw a vision of a container coming down, like a large sheet let down from heaven by its four corners. It descended to me. **6** I gazed at it and I thought about it. I saw the four-legged animals of earth, wild beasts, things that crawled, and birds of the sky. **7** Then I heard a voice say to me, 'Get up, Peter; kill and eat!'

8 I said, 'Not so, Lord; for nothing unholy or unclean has ever entered into my mouth.'

9 But the voice answered again from heaven, 'What God has made clean, you must not call defiled.' **10** This happened three times, and then everything was taken back up into heaven again.

11 "Behold, right away there were three men standing in front of the house where we were; they had been sent from Caesarea to me. **12** The Spirit commanded me to go with them, and that I should make no distinction regarding them. These six brothers went with me, and we went into the man's house. **13** He told us how he had seen the angel standing in his house and saying, ‘Send men to Joppa and bring back Simon who is called Peter. **14** He will speak to you a message by which you will be saved—you and all your household.’ **15** As I began to speak to them, the Holy Spirit came on them, just as on us in the beginning. **16** I remembered the words of the Lord, how he said, 'John indeed baptized with water; but you will be baptized with the Holy Spirit.' **17** Then if God gave to them the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I, that I could oppose God?"

18 When they heard these things, they said nothing in response, but they glorified God and said, "Then God has given repentance for life to the Gentiles also."

19 Now those who had been scattered by the persecution that arose over Stephen spread as far as Phoenicia, Cyprus, and Antioch, speaking the word only to Jews. **20** But some of them, men from Cyprus and Cyrene, came to Antioch and spoke also to Greeks, proclaiming to them the gospel about the Lord Jesus. **21** The hand of the Lord was with them; a great number believed and turned to the Lord. **22** News about them came to the ears of the church in Jerusalem, and they sent out Barnabas as far as Antioch. **23** When he came and saw the grace of God, he was glad and he encouraged them all to remain with the Lord with purpose of heart. **24** For he was a good man and full of the Holy Spirit and of faith, and many people were added to the Lord. **25** Barnabas then went out to Tarsus to search carefully for Saul. **26** When he found him, he brought him to Antioch. It came about, that for an entire year they gathered together with the church and taught many people. The disciples were first called Christians in Antioch.

27 Now in these days some prophets came down from Jerusalem to Antioch. **28** One of them, Agabus by name, stood up and indicated by the Spirit that a great famine would occur over all the world. This happened in the days of Claudius. **29** So the disciples, as each one was able, determined to send a contribution for the relief of the brothers in Judea. **30** They did this; they sent money to the elders by the hand of Barnabas and Saul.

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generated on Sat Jan 20 14:08:09 2024

Chapter 12

1 Now about that time Herod the king laid hands on some who belonged to the church so that he might
mistreat them. **2** He killed James the brother of John with the sword. **3** After he saw that this pleased the
Jews, he proceeded to arrest Peter also. That was during the days of unleavened bread. **4** After arresting
him, he put him in prison, assigning him over to four squads of soldiers to guard him; he was intending to
bring him to the people after the Passover. **5** So Peter was kept in the prison, but prayer was made
earnestly to God for him by those in the church. **6** On the night before Herod was going to bring him out
for trial, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the
door were keeping watch over the prison. **7** Behold, an angel of the Lord suddenly appeared by him, and a
light shone in the prison cell. He struck Peter on the side and woke him and said, "Get up quickly," and his
chains fell off his hands. **8** The angel said to him, "Gird yourself and put on your sandals." Peter did so.
The angel said to him, "Put on your outer garment and follow me." **9** So Peter followed the angel and went
out. He did not know that what was done by the angel was real. He thought he was seeing a vision. **10**
After they had passed by the first guard and the second, they came to the iron gate that led into the city;
it opened for them by itself. They went out and went down a street, and the angel left him right away. **11**
When Peter came to himself, he said, "Now I truly know that the Lord has sent his angel and delivered me
out of the hand of Herod, and from everything the Jewish people were expecting." **12** When he realized
this, he went to the house of Mary the mother of John, also called Mark, where many people had gathered
and were praying. **13** When he knocked at the door of the gate, a servant girl named Rhoda came to
answer. **14** When she recognized Peter's voice, out of joy she failed to open the gate; instead, she came
running into the room; she reported that Peter was standing at the gate. **15** So they said to her, "You are
insane." But she insisted that it was so. They said, "It is his angel." **16** But Peter continued knocking, and
when they had opened the door, they saw him and were amazed. **17** Peter motioned to them with his hand
to be silent, and he told them how the Lord had brought him out of prison. He said, "Report these things
to James and the brothers." Then he left and went to another place. **18** Now when it became day, there
was no small disturbance among the soldiers over what had happened to Peter. **19** After Herod had
searched for him and could not find him, he questioned the guards and ordered them to be put to death.

Then Herod went down from Judea to Caesarea and stayed there. **20** Now Herod was very angry with the
people of Tyre and Sidon. They went to him with one purpose, and after persuading Blastus, the king's
assistant, to help them, they asked for peace because their country received its food from the king's
country. **21** On a set day Herod dressed himself in royal clothing and sat on a throne; he made a speech to
them. **22** The people shouted, "This is the voice of a god, not of a man!" **23** Immediately an angel of the
Lord struck him, because he did not give God the glory; he was eaten by worms and died.

24 But the word of God increased and multiplied.

25 So when Barnabas and Saul had completed their mission, they returned from Jerusalem, [1] bringing
with them John, also called Mark.

Footnotes

12:25 [1] Some ancient copies read,

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Chapter 13

1 Now in the church in Antioch, there were some prophets and teachers. They were Barnabas, Simeon (who is called Niger), Lucius of Cyrene, Manaen (the foster brother of Herod the tetrarch), and Saul. **2** While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul, to do the work to which I have called them." **3** After they had fasted, prayed, and laid their hands on these men, they sent them off.

4 So Barnabas and Saul, having been sent out by the Holy Spirit, went down to Seleucia; from there they sailed away to Cyprus. **5** While they were in the city of Salamis, they proclaimed the word of God in the synagogues of the Jews. They also had John for an assistant. **6** When they had gone through the whole island to Paphos, they found a certain magician, a Jewish false prophet, whose name was Bar-Jesus. **7** This magician associated with the proconsul, Sergius Paulus, who was an intelligent man. This man summoned Barnabas and Saul, because he sought to hear the word of God. **8** But Elymas "the magician" (that is how his name is translated) opposed them; he tried to turn the proconsul away from the faith. **9** But Saul, who is also called Paul, filled with the Holy Spirit, stared at him intensely **10** and said, "You son of the devil, you are full of all kinds of deceit and wickedness. You are an enemy of every kind of righteousness. You will never stop twisting the straight paths of the Lord, will you? **11** Now look, the hand of the Lord is upon you, and you will become blind. You will not see the sun for a while." Immediately there fell on Elymas a mist and darkness; he started going around seeking people to lead him by the hand. **12** After the proconsul saw what had happened, he believed, because he was astonished at the teaching about the Lord.

13 Now Paul and his friends set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem. **14** Paul and his friends traveled from Perga and came to Antioch of Pisidia. There they went into the synagogue on the Sabbath day and sat down. **15** After the reading of the law and the prophets, the leaders of the synagogue sent them a message, saying, "Brothers, if you have any message of encouragement for the people here, say it." **16** So Paul stood up and motioned with his hand; he said, "Men of Israel and you who fear God, listen. **17** The God of this people Israel chose our fathers and exalted the people when they stayed in the land of Egypt, and with an uplifted arm he led them out of it. **18** For about forty years he put up with them in the wilderness. [1]**19** After he had destroyed seven nations in the land of Canaan, he gave our people their land for an inheritance. **20** All these events took place over 450 years. After all these things, God gave them judges until Samuel the prophet. **21** Then the people asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, to be king for forty years. **22** After God removed him from the kingship, he raised up David to be their king. It was about David that God testified, saying, 'I have found David son of Jesse to be a man after my heart, who does all I want him to do.' **23** From this man's descendants God has brought to Israel a Savior, Jesus, as he promised to do. **24** Before the arrival of Jesus, John proclaimed a baptism of repentance to all the people of Israel. **25** As John was finishing his work, he said, 'Who do you think I am? I am not the one. But listen, one is coming after me, the sandals of whose feet I am not worthy to untie.' **26** Brothers, children of the offspring of Abraham, and those among you who fear God, it is to us that the message about this salvation has been sent. **27** For they who live in Jerusalem and their rulers did not recognize him, and they fulfilled the voices of the prophets that are read every Sabbath by condemning him. **28** Even though they found no reason for the death penalty, they called on Pilate to kill him. **29** When they had completed all the things that were written about him, they took him down from the tree and laid him in a tomb. **30** But God raised him from the dead. **31** He was seen for many days by those who had come up with him from Galilee to Jerusalem. These people are now his witnesses to the people. **32** So we tell you the good news: The promise that came to our fathers **33** God has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

> 'You are my Son,
> today I have become your Father.'

34 As to his raising him from the dead, never to return to decay, he has spoken in this way:

> 'I will give you the holy and sure blessings
> promised to David.'

generated on Sat Jan 20 14:08:09 2024

35 This is why he also says in another Psalm,

'You will not allow your Holy One
to see decay.'

36 For when David had served the purpose of God in his own generation, he fell asleep; he was laid with his fathers and his body experienced decay. **37** But he whom God raised up experienced no decay. **38** So let it be known to you, brothers, that through this man forgiveness of sins is proclaimed to you. The law of Moses could not make you righteous. **39** But by this man God makes righteous everyone who believes. **40** So then be careful that the thing the prophets spoke about does not happen to you:

41 'Look, you despisers,
and be astonished and then perish;
For I am doing a work in your days,
a work that you would never believe,
even if someone announces it to you.'"

42 As Paul and Barnabas left, the people begged them that they might speak these same words again the next Sabbath. **43** When the synagogue meeting ended, many of the Jews and devout proselytes followed Paul and Barnabas, who were speaking to them and persuading them to continue in the grace of God.

44 On the next Sabbath, almost the whole city was gathered together to hear the word of the Lord. **45** When the Jews saw the crowds, they were filled with envy and spoke against the things that were said by Paul and insulted him. **46** But Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing you push it away from yourselves and consider yourselves unworthy of eternal life, see, we will turn to the Gentiles. **47** For so has the Lord commanded us, saying,

'I have appointed you as a light for the Gentiles,
that you should bring salvation
to the uttermost parts of the earth.'"

48 As the Gentiles heard this, they were glad and glorified the word of the Lord. As many as were appointed to eternal life believed. **49** The word of the Lord was spread out through the whole region. **50** But the Jews incited the devout women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and threw them out of their region. **51** But Paul and Barnabas shook off the dust from their feet against them. Then they went to the city of Iconium. **52** And the disciples were filled with joy and with the Holy Spirit.

Footnotes

13:18 [1]Some ancient copies read,

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Chapter 14

1 It came about in Iconium that Paul and Barnabas entered together into the synagogue of the Jews and spoke in such a way that a great multitude both of Jews and of Greeks believed. **2** But the Jews who were disobedient stirred up the minds of the Gentiles and made them bitter against the brothers. **3** So they stayed there for a long time, speaking boldly with the Lord's power, while he gave evidence about the message of his grace. He did this by granting signs and wonders to be done by the hands of Paul and Barnabas. **4** But the people of the city were divided; some sided with the Jews, others with the apostles. **5** Both Gentiles and Jews (together with their leaders) made an attempt to mistreat them and to stone them, **6** but as soon as they learned about this, they fled to the Lycaonian cities of Lystra and Derbe and the surrounding region, **7** where they continued to proclaim the gospel.

8 At Lystra a certain man sat, powerless in his feet, a cripple from his mother's womb, who never had walked. **9** This man heard Paul speaking. Paul fixed his eyes on him and saw that he had faith to be made well. **10** So he said to him in a loud voice, "Stand up on your feet." Then the man jumped up and walked around.

11 When the multitude saw what Paul had done, they raised their voice, saying in the dialect of Lycaonia, "The gods have become like men and come down to us." **12** They called Barnabas "Zeus," and Paul "Hermes," because he was the main speaker. **13** The priest of Zeus, whose temple was just outside the city, brought oxen and wreaths to the gates; he and the multitudes wanted to offer sacrifice. **14** But when the apostles, Barnabas and Paul, heard of it, they tore their clothing and quickly went out into the crowd, crying out, **15** "Men, why are you doing these things? We also are human beings, with the same nature as you. We are telling you good news that you should turn from these useless things to the living God, who made the heavens, the earth, the sea, and everything that is in them. **16** In the past ages, he allowed all the nations to walk in their own ways. **17** But still, he did not leave himself without witness, in that he did good and gave you the rains from heaven and fruitful seasons, filling your hearts with food and gladness." **18** Even with these words, Paul and Barnabas barely kept the multitudes from sacrificing to them.

19 But some Jews from Antioch and Iconium came and persuaded the crowds. They stoned Paul and dragged him out of the city, thinking that he was dead. **20** Yet as the disciples were standing around him, he got up and entered the city. The next day, he went to Derbe with Barnabas. **21** After they had proclaimed the gospel in that city and made many disciples, they returned to Lystra, to Iconium, and to Antioch. **22** They kept strengthening the souls of the disciples and encouraging them to continue in the faith, saying, "We must enter into the kingdom of God through many tribulations." **23** When they had appointed for them elders in every church, and had prayed with fasting, they entrusted them to the Lord, in whom they had believed. **24** Then they passed through Pisidia and came to Pamphylia. **25** When they had spoken the word in Perga, they went down to Attalia. **26** From there they sailed to Antioch, where they had been committed to the grace of God for the work which they had now completed. **27** When they arrived in Antioch and gathered the church together, they reported all the things that God had done with them, and how he had opened a door of faith for the Gentiles. **28** They stayed for a long time with the disciples.

generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 Some men came down from Judea to Antioch and taught the brothers, saying, "Unless you are
circumcised according to the custom of Moses, you cannot be saved." **2** This brought Paul and Barnabas
into a sharp dispute and debate with them. So Paul and Barnabas, along with some others from among
them, were appointed to go up to Jerusalem to meet with the apostles and elders about this question. **3**
They therefore, being sent by the church, passed through both Phoenicia and Samaria and announced the
conversion of the Gentiles. They brought great joy to all the brothers. **4** When they came to Jerusalem,
they were welcomed by the church and the apostles and the elders, and they reported all the things that
God had done with them. **5** But certain men who believed, who belonged to the group of Pharisees, stood
up and said, "It is necessary to circumcise them and to command them to keep the law of Moses." **6** So
the apostles and the elders gathered together to consider this matter.

7 After much debate, Peter stood up and said to them, "Brothers, you know that a good while ago God
made a choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.
8 God, who knows the heart, has testified to them by giving them the Holy Spirit, just as he did to us. **9** He
made no distinction between us and them, having cleansed their hearts by faith. **10** Now therefore why do
you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we
were able to bear? **11** But we believe that we will be saved through the grace of the Lord Jesus, just as
they were."

12 All the multitude kept silent while they listened to Barnabas and Paul report the signs and wonders
God had worked among the Gentiles through them. **13** After they stopped speaking, James answered,
saying,

"Brothers, listen to me. **14** Simon has told how God first graciously helped the Gentiles in order to take
from them a people for his name. **15** The words of the prophets agree with this, as it is written,

16 'After these things I will return,
and I will build again the tabernacle of David,
which has fallen down;
I will set up and restore its ruins again,
17 so that the remnant of men may seek the Lord,
including all the Gentiles called by my name.'
18 This is what the Lord says,
who has done these things
that have been known from ancient times. [1]

19 Therefore, I have decided that we should not trouble those of the Gentiles who turn to God. **20** But we
will write to them that they must keep away from the pollution of idols, from sexual immorality, and from
the meat of strangled animals, and from blood. **21** For Moses has been proclaimed in every city from
ancient generations and he is preached in the synagogues every Sabbath."

22 Then it seemed good to the apostles and the elders, with the whole church, to choose Judas called
Barsabbas, and Silas, who were leaders of the brothers, and send them to Antioch with Paul and
Barnabas.

23 They wrote this with their hands,

"From the apostles and elders, your brothers,
to the Gentile brothers in Antioch, Syria, and Cilicia:
Greetings!
24 Because we have heard that certain men have gone out from us, with no orders from us, and
have disturbed you with words that upset your souls, **25** it seemed good to us, who have come to one
mind, to choose men and to send them to you with our beloved Barnabas and Paul, **26** men who have
risked their lives for the name of our Lord Jesus Christ. **27** Therefore we have sent Judas and Silas, who
will report to you the same things in their own words. **28** For it seemed good to the Holy Spirit and to
us, to lay upon you no greater burden than these necessary things: **29** that you abstain from things

generated on Sat Jan 20 14:08:09 2024

sacrificed to idols, blood, things strangled, and from sexual immorality. If you avoid these things, you will do well.
Farewell."

30 So they, when they were dismissed, came down to Antioch; after they gathered the multitude together, they delivered the letter. **31** When they had read it, they rejoiced because of the encouragement. **32** Judas and Silas, also prophets, encouraged the brothers with many words and strengthened them. **33** After they had spent some time there, they were sent away in peace from the brothers to those who had sent them. **34**[2]**35** But Paul and Barnabas stayed in Antioch, teaching and preaching (along with many others) the word of the Lord.

36 After some days Paul said to Barnabas, "Let us return now and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." **37** Barnabas wanted to also take with them John, who was called Mark. **38** But Paul thought it was not good to take Mark, who had left them in Pamphylia and did not go further with them in the work. **39** Then there arose a sharp disagreement, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. **40** But Paul chose Silas and left, after he was entrusted by the brothers to the grace of the Lord. **41** Then he went through Syria and Cilicia, strengthening the churches.

Footnotes

15:18 [1]There are some copies of the ancient Greek text that have a slightly different meaning,
15:34 [2]The best ancient copies do not have verse 34 (See: Acts 15:40),

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generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 Paul also came to Derbe and to Lystra, and behold, a certain disciple named Timothy was there, the son of a Jewish woman who was a believer, but his father was a Greek. **2** He was well spoken of by the brothers who were at Lystra and Iconium. **3** Paul wanted him to travel with him, so he took him and circumcised him because of the Jews that were in those places, for they all knew that his father was a Greek. **4** As they were going along through the cities, they were passing along the decrees to obey that were decided on by the apostles and elders who were in Jerusalem. **5** So the churches were strengthened in the faith and increased in number daily.

6 Paul and his companions went through the regions of Phrygia and Galatia, since they had been forbidden by the Holy Spirit to proclaim the word in the province of Asia. **7** When they came near Mysia, they attempted to go into Bithynia, but the Spirit of Jesus prevented them. **8** So passing by Mysia, they came down to the city of Troas. **9** A vision appeared to Paul in the night: A man of Macedonia was standing there, begging him and saying, "Come over into Macedonia and help us." **10** When Paul had seen the vision, immediately we sought to go to Macedonia, concluding that God had called us to preach the gospel to them.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the next day we came to Neapolis. **12** From there we went to Philippi, which is a city of Macedonia, the most important city in the district and a Roman colony, and we stayed in this city for several days.

13 On the Sabbath day we went outside the gate by the river, where we thought there would be a place of prayer. We sat down and spoke to the women who had come together. **14** A certain woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God, listened to us. The Lord opened her heart to pay attention to what was said by Paul. **15** When she and her house were baptized, she pleaded with us, saying, "If you have judged me to be faithful to the Lord, come and stay in my house." And she persuaded us.

16 It came about that, as we were going to the place of prayer, a certain slave girl who had a spirit of divination encountered us. She brought her masters much gain by fortunetelling. **17** This woman followed after Paul and us and shouted, saying, "These men are servants of the Most High God. They proclaim to you the way of salvation." **18** She did this for many days. But Paul, being greatly annoyed by her, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out at that same hour.

19 When her masters saw that their hope of profit was now gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. **20** When they had brought them to the magistrates, they said, "These men are causing trouble in our city. They are Jews. **21** They proclaim customs that are not lawful for Romans to accept or practice."

22 Then the crowd rose up together against Paul and Silas; the magistrates tore their garments off them and commanded them to be beaten with rods. **23** When they had laid many blows upon them, they threw them into prison and commanded the jailer to guard them securely. **24** After he got this command, the jailer threw them into the inner prison and fastened their feet in the stocks.

25 Around midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. **26** Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened. **27** The jailer was awakened from sleep and saw the open prison doors; he drew his sword and was about to kill himself, because he thought that the prisoners had escaped.

28 But Paul shouted with a loud voice, saying, "Do not harm yourself, because we are all here."

29 The jailer called for lights and rushed in and, trembling for fear, fell down before Paul and Silas, **30** and brought them out and said, "Sirs, what must I do to be saved?"

31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household." **32** They spoke the word of the Lord to him, together with everyone in his house. **33** Then the jailer took them at the same

generated on Sat Jan 20 14:08:09 2024

hour of the night, and washed their wounds, and he and those in his entire house were baptized immediately. **34** Then as he brought Paul and Silas up into his house and he set food before them, he rejoiced greatly with those of his house, that he had believed in God.

35 Now when it was day, the magistrates sent word to the guards, saying, "Let those men go."

36 The jailer reported the words to Paul, saying, "The magistrates have sent word to me to let you go. Now therefore come out, and go in peace."

37 But Paul said to them, "They have publicly beaten us without a trial, even though we are Roman citizens—and they threw us into prison. Do they now want to send us away secretly? No! Let them come themselves and lead us out."

38 The guards reported these words to the magistrates, and when they heard that Paul and Silas were Romans, they were afraid. **39** The magistrates came and apologized to them and brought them out, asking them to go away from the city. **40** So Paul and Silas went out of the prison and came to the house of Lydia. When Paul and Silas saw the brothers, they encouraged them and then departed from the city.

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generated on Sat Jan 20 14:08:09 2024

Chapter 17

1 Now when they had passed through the cities of Amphipolis and Apollonia, they came to the city of Thessalonica, where there was a synagogue of the Jews. **2** Paul, as his custom was, went to them, and for three Sabbath days reasoned with them from the scriptures. **3** He was opening the scriptures and explaining that it was necessary for the Christ to suffer and to rise again from the dead. He said, "This Jesus whom I proclaim to you is the Christ." **4** Some of the Jews were persuaded and joined Paul and Silas, including a large number of devout Greeks, and not a few of the leading women. **5** But the unbelieving Jews, being moved with jealousy, took certain wicked men from the marketplace, gathered a crowd together, and set the city in an uproar. Assaulting the house of Jason, they were seeking to bring Paul and Silas out to the people. **6** But when they did not find them, they dragged Jason and certain other brothers before the officials of the city, crying, "These men who have turned the world upside down have come here also. **7** These men whom Jason has welcomed act against the decrees of Caesar; they say that there is another king—Jesus." **8** They troubled the crowd and the officials of the city who heard these things. **9** But after they took security from Jason and the rest, they let them go.

10 That night the brothers sent Paul and Silas to Berea. When they arrived there, they went into the synagogue of the Jews. **11** Now these people were more noble than those in Thessalonica, for they received the word with all readiness of mind, examining the scriptures daily to see whether these things were so. **12** Therefore many of them believed, including some influential Greek women and many men. **13** But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Berea, they went there and stirred up and troubled the crowds. **14** Then immediately, the brothers sent Paul to go to the sea, but Silas and Timothy stayed there. **15** Those who were leading Paul took him as far as the city of Athens. As they left Paul there, they received from him instructions for Silas and Timothy to come to him as quickly as possible.

16 Now while Paul was waiting for them in Athens, his spirit was provoked within him as he saw the city full of idols. **17** So he reasoned every day in the synagogue with the Jews and others who worshiped God, as well as in the marketplace with those who happened to be there. **18** But also some of the Epicurean and Stoic philosophers encountered him. Some said, "What is this babbler trying to say?" Others said, "He seems to be one who calls people to follow strange gods," because he was proclaiming the gospel about Jesus and the resurrection. **19** They took Paul and brought him to the Areopagus, saying, "May we know this new teaching which you were speaking? **20** For you bring some strange things to our ears. Therefore, we want to know what these things mean." **21** (Now all the Athenians and the strangers living there spent their time in nothing but either telling or listening about something new.)

22 So Paul stood in the middle of the Areopagus and said,

"You men of Athens, I see that you are very religious in every way. **23** For as I passed along and observed the objects of your worship, I found an altar with this inscription, "TO AN UNKNOWN GOD." What therefore you worship in ignorance, this I announce to you.

24 The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples built with hands. **25** Neither is he served by men's hands, as though he needed anything, since he himself gives people life and breath and everything else. **26** From one man he made every nation of people to live on the surface of the earth, having determined their appointed seasons and the boundaries of their living areas, **27** so that they should search for God and perhaps they may feel their way toward him and find him. Yet he is not far from each one of us. **28** For in him we live and move and have our being, just as one of your own poets has said, 'For we also are his offspring.'

29 "Therefore, since we are God's offspring, we ought not to think that the qualities of deity are like gold, or silver, or stone—images created by the art and imagination of man. **30** Therefore God overlooked the times of ignorance, but now he commands all men everywhere to repent. **31** This is because he has set a day when he will judge the world in righteousness by the man he has appointed. God has given proof of this man to everyone by raising him from the dead."

32 Now when the men of Athens heard of the resurrection of the dead, some mocked Paul; but others said, "We will listen to you again about this matter." **33** After that, Paul left them. **34** But certain men

generated on Sat Jan 20 14:08:09 2024

joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

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generated on Sat Jan 20 14:08:09 2024

Chapter 18

1 After these things Paul left Athens and went to Corinth. **2** There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. Paul went to them, **3** and because he worked at the same trade, he stayed with them and labored, for they were tentmakers by trade. **4** So Paul reasoned in the synagogue every Sabbath, trying to persuade both Jews and Greeks. **5** Now when Silas and Timothy came down from Macedonia, Paul devoted himself to the word, testifying to the Jews that Jesus was the Christ. **6** But when the Jews opposed and insulted him, Paul shook out his garment at them and said to them, "May your blood be upon your own heads; I am clean. From now on I will go to the Gentiles." **7** Then he left from there and went to the house of a man named Titius Justus, a man who worshiped God. His house was next to the synagogue. **8** Crispus, the leader of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians who heard about it believed and were baptized. **9** The Lord said to Paul in the night in a vision, "Do not be afraid, but speak and do not be silent. **10** For I am with you, and no one will try to harm you, for I have many people in this city." **11** Paul lived there for a year and six months, teaching the word of God among them.

12 But when Gallio became governor of Achaia, the Jews rose up with one mind against Paul and brought him before the judgment seat; **13** they said, "This man persuades people to worship God contrary to the law." **14** Yet when Paul was about to speak, Gallio said to the Jews, "You Jews, if indeed it were a matter of wrong or a wicked crime, it would be reasonable to put up with you. **15** But since these are questions about words and names and your own law, settle it yourselves. I do not wish to be a judge of these matters." **16** Gallio made them leave the judgment seat. **17** So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat. But Gallio did not care what they did.

18 Paul, after staying there for many more days, left the brothers and sailed for Syria with Priscilla and Aquila. Before he left the seaport, Cenchreae, he had his hair cut off because of a vow he had taken. **19** When they came to Ephesus, Paul left Priscilla and Aquila there, but he himself went into the synagogue and reasoned with the Jews. **20** When they asked Paul to stay a longer time, he declined. **21** But taking his leave of them, he said, "I will return again to you if it is God's will." He then set sail from Ephesus.

22 When Paul had landed at Caesarea, he went up and greeted the Jerusalem church and then went down to Antioch. **23** After having spent some time there, Paul departed and went through the regions of Galatia and Phrygia, strengthening all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by birth, came to Ephesus. He was eloquent in speech and mighty in the scriptures. **25** Apollos had been instructed in the teachings of the Lord. Being fervent in spirit, he spoke and taught accurately the things concerning Jesus, but he knew only the baptism of John. **26** Apollos began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. **27** When he desired to pass over into Achaia, the brothers encouraged him and wrote to the disciples in Achaia to welcome him. When he arrived, he greatly helped those who believed by grace. **28** Apollos powerfully refuted the Jews in public debate, showing by the scriptures that Jesus is the Christ.

generated on Sat Jan 20 14:08:09 2024

Chapter 19

1 It came about that while Apollos was at Corinth, Paul passed through the upper country and came to the city of Ephesus, and found certain disciples there. **2** Paul said to them, "Did you receive the Holy Spirit when you believed?"

They said to him, "No, we did not even hear about the Holy Spirit."

3 Paul said, "Into what then were you baptized?"

They said, "Into John's baptism."

4 So Paul replied, "John baptized with the baptism of repentance. He told the people that they should believe in the one who would come after him, that is, in Jesus." **5** When the people heard this, they were baptized in the name of the Lord Jesus. **6** Then when Paul had laid his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied. **7** In all they were about twelve men.

8 Paul went into the synagogue and spoke boldly for three months, reasoning and persuading them about the kingdom of God. **9** But when some Jews were hardened and disobedient, they began to speak evil of the Way before the crowd. So Paul left them and took the disciples with him, reasoning with them every day in the lecture hall of Tyrannus. **10** This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks. **11** God was doing extraordinary miracles by the hands of Paul, **12** so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses left them and the evil spirits came out of them.

13 But there were Jewish exorcists traveling through the area. They called on the name of the Lord Jesus so they could have power over evil spirits when they said, "By the Jesus whom Paul proclaims, I command you to come out." **14** The Jewish high priest, whose name was Sceva, had seven sons who were doing this.

15 An evil spirit answered them, "Jesus I know, and Paul I know; but who are you?" **16** The evil spirit in the man leaped on the exorcists and subdued them and beat them up. Then they fled out of that house naked and wounded. **17** This became known to all, both Jews and Greeks, who lived at Ephesus. They became very afraid, and the name of the Lord Jesus was honored. **18** Also, many of the believers came and confessed and gave a full account of the evil things they had done. **19** Many who practiced magic brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. **20** So the word of the Lord spread very widely in powerful ways.

21 Now after these things were completed, Paul decided in the Spirit to pass through Macedonia and Achaia on his way to Jerusalem; he said, "After I have been there, I must also see Rome." **22** Paul sent to Macedonia two of those who served him, Timothy and Erastus. But he himself stayed in Asia for a while.

23 At about that time there was no small disturbance in Ephesus concerning the Way. **24** A certain silversmith named Demetrius, who made silver shrines of Artemis, brought in much business for the craftsmen. **25** So he gathered together the workmen of that occupation and said, "Men, you know that in this business we make much money. **26** You see and hear that, not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people. He is saying that gods made by hands are not gods. **27** Not only is there danger that our trade will be discredited, but also that the temple of the great goddess Artemis might be regarded as worthless, and her greatness would be brought to nothing, she whom all Asia and the world worship."

28 When they heard this, they were filled with anger and cried out, saying, "Great is Artemis of the Ephesians." **29** The whole city was filled with confusion, and the people rushed with one mind into the theater. They had seized Paul's travel companions, Gaius and Aristarchus, who came from Macedonia. **30** Paul wanted to enter in among the crowd of people, but the disciples prevented him. **31** Also, some of the officials of the province of Asia who were his friends sent him a message pleading with him not to enter the theater. **32** Some people were shouting one thing, and some another, for the crowd was in confusion. Most of them did not even know why they had come together. **33** Some of the crowd advised Alexander, whom the Jews were pushing forward. So Alexander motioned with his hand, wanting to give a defense to the assembly. **34** But when they recognized that he was a Jew, they all cried out for about two hours with

generated on Sat Jan 20 14:08:09 2024

one voice, saying, "Great is Artemis of the Ephesians." **35** When the town clerk had quieted the crowd, he said, "You men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis and of the image which fell down from heaven? **36** Seeing then that these things are undeniable, you ought to be quiet and do nothing rash. **37** For you have brought these men to this court who are neither robbers of temples nor blasphemers of our goddess. **38** Therefore, if Demetrius and the craftsmen who are with him have an accusation against anyone, the courts are open and there are proconsuls. Let them accuse one another. **39** But if you are seeking anything more, it should be resolved in the regular assembly. **40** For we are in danger of being accused of rioting today, and there is no cause we can give to justify this uproar." When he had said this, he dismissed the assembly. [1]

Footnotes

19:40 [1]Some Greek copies number this last sentence as verse 41.

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generated on Sat Jan 20 14:08:09 2024

Chapter 20

1 After the uproar was over, Paul sent for the disciples and after he encouraged them, he said farewell and left to go into Macedonia. **2** When he had gone through those regions and had spoken many words of encouragement to them, he came to Greece. **3** After he had spent three months there, a plot was formed against him by the Jews as he was about to sail for Syria, so he decided to return through Macedonia. **4** Accompanying him as far as Asia were Sopater son of Pyrrhus from Berea; Aristarchus and Secundus, both from the Thessalonian believers; Gaius of Derbe; Timothy; and Tychicus and Trophimus from Asia. **5** But these men had gone before us and were waiting for us at Troas. **6** We sailed away from Philippi after the days of unleavened bread, and in five days we came to them in Troas. There we stayed for seven days.

7 On the first day of the week, when we were gathered together to break bread, Paul spoke to the believers. He was planning to leave the next day, so he prolonged his message until midnight. **8** There were many lamps in the upper room where we had come together. **9** In the window was sitting a young man named Eutychus, who fell into a deep sleep. As Paul spoke even longer, this young man, still sleeping, fell down from the third story and was picked up dead. **10** But Paul went down, stretched himself out on him, and embraced him. Then he said, "Do not be upset any more, for he is alive." **11** Then he went upstairs again and broke bread and ate. After talking with them much longer until dawn, he left. **12** They brought back the boy alive and were greatly comforted.

13 We ourselves went ahead of Paul by ship and sailed away to Assos, where we planned to take Paul on board. This is what he himself desired to do, because he planned to go by land. **14** When he met us at Assos, we took him onto the ship and went to Mitylene. **15** Then we sailed from there and arrived the next day opposite the island of Chios. The following day we touched at the island of Samos, and the day after we came to the city of Miletus. **16** For Paul had decided to sail past Ephesus, so that he would not spend any time in Asia; for he was hurrying to be in Jerusalem for the day of Pentecost, if it were at all possible for him to do so.

17 From Miletus he sent men to Ephesus and called to himself the elders of the church. **18** When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I always spent my time with you. **19** I kept serving the Lord with all lowliness of mind and with tears, and in trials that happened to me because of the plots of the Jews. **20** You know how I did not keep back from declaring to you anything that was useful, and how I taught you in public and from house to house, **21** testifying to both Jews and Greeks about repentance toward God and of faith in our Lord Jesus. **22** Now look, I am going to Jerusalem, compelled by the Spirit, not knowing what will happen to me there, **23** except that the Holy Spirit testifies to me in every city that chains and afflictions await me. **24** But I do not consider my life valuable to myself, if only I may finish the race and complete the ministry that I received from the Lord Jesus, to testify to the gospel of the grace of God. **25** Now look, I know that you all, among whom I went about proclaiming the kingdom, will see my face no more. **26** Therefore I testify to you this day, that I am innocent of the blood of any man. **27** For I did not hold back from declaring to you the whole will of God. **28** Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God, which he purchased with his own blood. [1]**29** I know that after my departure, vicious wolves will come in among you and will not spare the flock. **30** Even from your own number men will arise and distort the truth to draw away the disciples after them. **31** So be on guard. Remember that for three years I never stopped warning each one of you night and day with tears. **32** Now I commit you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are being sanctified. **33** I coveted no man's silver, gold, or clothing. **34** You yourselves know that these hands served my own needs and the needs of those who were with me. **35** In all things I gave you an example of how you should help the weak by laboring, and of how you should remember the words of the Lord Jesus, words that he himself said: 'It is more blessed to give than to receive.'"

36 After he had spoken in this way, he knelt down and prayed with them all. **37** There was a lot of crying and they embraced Paul and kissed him. **38** They were in anguish most of all because of what he had said, that they would never see his face again. Then they escorted him to the ship.

generated on Sat Jan 20 14:08:09 2024

Footnotes

20:28 [1]Instead of

generated on Sat Jan 20 14:08:09 2024

Chapter 21

1 When we had gone away from them and set sail, we took a straight course to the city of Cos, and the
next day to the city of Rhodes, and from there to the city of Patara. **2** When we found a ship crossing over
to Phoenicia, we went aboard and set sail. **3** After sighting Cyprus, leaving it on the left side of the boat,
we sailed on to Syria and landed at Tyre, where the ship was to unload its cargo. **4** After we found the
disciples, we stayed there seven days. Through the Spirit they kept urging Paul not to go to Jerusalem. **5**
When our days there were over, we left and went on our way, and they all, with their wives and children,
accompanied us out of the city. Then we knelt down on the beach, prayed, **6** and said farewell to each
other. Then we went on board the ship, and they returned home.

7 When we had finished the voyage from Tyre, we arrived at Ptolemais. There we greeted the brothers
and stayed with them for one day. **8** On the next day we left and went to Caesarea. We entered the house
of Philip, the evangelist, who was one of the seven, and we stayed with him. **9** Now this man had four
virgin daughters who prophesied.

10 As we stayed there for some days, a certain prophet named Agabus came down from Judea. **11** He
came to us and took Paul's belt. With it he tied his own feet and hands and said, "Thus says the Holy
Spirit, 'This is how the Jews in Jerusalem will tie up the man who owns this belt, and they will hand him
over into the hands of the Gentiles.'" **12** When we heard these things, both we and the people who lived in
that place pleaded with Paul not to go up to Jerusalem.

13 Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready, not only to
be tied up, but also to die in Jerusalem for the name of the Lord Jesus."

14 Since Paul would not be persuaded, we remained silent and then we said, "May the will of the Lord be
done."

15 After these days, we picked up our bags and went up to Jerusalem. **16** There also went with us some of
the disciples from Caesarea. They brought with them a man named Mnason, a man from Cyprus, an early
disciple, with whom we would stay.

17 When we had arrived in Jerusalem, the brothers welcomed us gladly. **18** The next day Paul went with us
to James, and all the elders were present. **19** When he had greeted them, he reported one by one the
things that God had done among the Gentiles through his ministry. **20** When they heard it, they glorified
God, and they said to him, "You see, brother, how many thousands have believed among the Jews. They
are all zealous to keep the law. **21** They have been told about you, that you teach all the Jews who live
among the Gentiles to abandon Moses, and that you tell them not to circumcise their children, and not to
walk according the traditional ways. **22** What should we do? They will certainly hear that you have come.
23 So do what we say to you. We have four men who made a vow. **24** Take these men and purify yourself
with them, and pay their expenses for them, so that they may shave their heads. So everyone will know
that the things they have been told about you are false. They will learn that you also live correctly,
obeying the law. **25** But concerning the Gentiles who have believed, we wrote about our decision that they
should keep themselves from things sacrificed to idols, from blood, from what is strangled, and from
sexual immorality." **26** Then Paul took the men, and the next day he purified himself along with them.
Then they went into the temple, giving notice when the days of purification would be fulfilled and the
offering would be presented for each of them.

27 When the seven days were almost finished, some Jews from Asia, seeing Paul in the temple, stirred up
the whole crowd and laid hands on him. **28** They were shouting, "Men of Israel, help us. This is the man
who teaches all men everywhere things that are against the people, the law, and this place. Besides, he
has also brought Greeks into the temple and has defiled this holy place." **29** For they had previously seen
Trophimus the Ephesian with him in the city, and they thought that Paul had brought him into the temple.
30 All the city was excited, and the people ran together and laid hold of Paul. They dragged him out of the
temple, and the doors were immediately shut. **31** As they were trying to kill him, news came up to the
chief captain of the company of soldiers, that all Jerusalem was in an uproar. **32** Right away he took
soldiers and centurions and ran down to the crowd. When the people saw the chief captain and the
soldiers, they stopped beating Paul. **33** Then the chief captain approached and laid hold of Paul, and

generated on Sat Jan 20 14:08:09 2024

commanded him to be bound with two chains. Then he asked who he was and what he had done. **34** Some in the crowd were shouting one thing and others another. Since the captain could not learn the truth because of all the noise, he ordered that Paul be brought into the fortress. **35** When he came to the steps, he was carried by the soldiers because of the crowd's violence. **36** For the crowd of people followed after and kept shouting out, "Away with him!"

37 As Paul was about to be brought into the fortress, he said to the chief captain, "Is it permitted for me to say something to you?"

The captain said, "Do you know Greek? **38** Are you not then the Egyptian who some time ago started a rebellion and led the four thousand men of the 'Assassins' out into the wilderness?"

39 Paul said, "I am a Jew, from the city of Tarsus in Cilicia. I am a citizen of no unimportant city. I beg you, allow me to speak to the people."

40 When the captain had given him permission, Paul stood on the steps and motioned with the hand to the people. When there was a deep silence, he spoke to them in the Hebrew language. He said,

generated on Sat Jan 20 14:08:09 2024

Chapter 22

1 "Brothers and fathers, listen to my defense which I will now make to you."

2 When the crowd heard Paul speak to them in the Hebrew language, they became quiet. He said,

3 "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel. I was instructed according to the strict ways of the law of our fathers. I am zealous for God, just as all of you are today. **4** I persecuted this Way to the death, binding up and delivering to prison both men and women, **5** as the high priest and all the elders can testify. I received letters from them for the brothers in Damascus, and I went there to bring them back in bonds to Jerusalem to be punished. **6** It happened that when I was traveling and nearing Damascus, about noon suddenly a great light from heaven began to shine around me. **7** I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?'

8 I answered, 'Who are you, Lord?'

He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'

9 Those who were with me saw the light, but they did not understand the voice of him who spoke to me. **10** I said, 'What should I do, Lord?'

The Lord said to me, 'Arise and go into Damascus. There you will be told everything that has been appointed for you to do.' **11** I could not see because of that light's brightness, and being led by the hands of those who were with me, I came into Damascus. **12** There I met a man named Ananias, a devout man according to the law and well spoken of by all the Jews who lived there. **13** He came to me, stood by me, and said, 'Brother Saul, receive your sight.' In that very hour I saw him. **14** Then he said, 'The God of our fathers has appointed you to know his will, to see the Righteous One, and to hear the voice coming from his own mouth. **15** For you will be a witness for him to all men about what you have seen and heard. **16** Now why are you waiting? Arise, be baptized, and wash away your sins, calling on his name.' **17** After I had returned to Jerusalem, and while I was praying in the temple, a trance came on me. **18** I saw him say to me, 'Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.' **19** I said, 'Lord, they themselves know that I imprisoned and beat those who believed in you in every synagogue. **20** When the blood of Stephen your witness was spilled, I also was standing by and agreeing, and I was guarding the cloaks of those who killed him.' **21** But he said to me, 'Go, because I will send you far away to the Gentiles.'"

22 They listened to him until that statement. Then they raised their voices and said, "Away with such a fellow from the earth, for it is not right that he should live." **23** As they were shouting, throwing off their cloaks, and throwing dust into the air, **24** the chief captain commanded Paul to be brought into the fortress. He ordered that he should be questioned with scourging, so that he himself might know why they were shouting against him like that. **25** When they had tied him up with the thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?"

26 When the centurion heard this, he went to the chief captain and told him, saying, "What are you about to do? For this man is a Roman citizen." **27** The chief captain came and said to him, "Tell me, are you a Roman citizen?"

Paul said, "Yes."

28 The chief captain answered, "It was only with a large amount of money that I acquired citizenship."

But Paul said, "I was born a Roman citizen." **29** Then the men who were going to question him left him immediately. The chief captain also was afraid, when he learned that Paul was a Roman citizen, because he had tied him up.

30 On the next day, the chief captain wanted to know for certain about the Jews' accusations against Paul. So he untied his bonds and ordered the chief priests and all the council to meet. Then he brought Paul down and placed him in their midst.

generated on Sat Jan 20 14:08:09 2024

generated on Sat Jan 20 14:08:09 2024

Chapter 23

1 Paul looked directly at the council members and said, "Brothers, I have lived before God in all good
conscience until this day." **2** The high priest Ananias commanded those who stood by him to strike him on
the mouth.

3 Then Paul said to him, "God will strike you, you whitewashed wall. Are you sitting to judge me by the
law, yet order me to be struck, against the law?"

4 Those who stood by said, "Is this how you insult God's high priest?"

5 Paul said, "I did not know, brothers, that he was high priest. For it is written, 'You must not speak evil of
a ruler of your people.'"

6 When Paul saw that the one part of the council were Sadducees and the other Pharisees, he spoke
loudly in the council, "Brothers, I am a Pharisee, a son of Pharisees. It is because I have the hope of the
resurrection of the dead that I am being judged." **7** When he said this, an argument began between the
Pharisees and Sadducees, and the crowd was divided. **8** For the Sadducees say that there is no
resurrection, no angels, and no spirits, but the Pharisees acknowledge all of them.

9 So a large uproar occurred, and some of the scribes belonging to the Pharisees stood up and argued,
saying, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?" **10** When
there arose a great argument, the chief captain feared that Paul would be torn to pieces by them, so he
commanded the soldiers to go down and take him by force from among the council members, and bring
him into the fortress.

11 The following night the Lord stood beside him and said, "Have courage, for as you have testified about
me in Jerusalem, so you must also testify in Rome."

12 When it became day, some Jews formed a conspiracy and put themselves under an oath, saying that
they would not eat or drink anything until they had killed Paul. **13** There were more than forty men who
formed this conspiracy. **14** They went to the chief priests and the elders and said, "We have sworn a great
oath to eat nothing until we have killed Paul. **15** Now, therefore, let the council formally request the chief
captain to bring him down to you, as if you would decide his case more precisely. As for us, we are ready
to kill him before he comes here."

16 But Paul's sister's son heard that they were lying in wait, so he went and entered the fortress and told
Paul.

17 Paul called one of the centurions and said, "Take this young man to the chief captain, for he has
something to report to him."

18 So the centurion took the young man and brought him to the chief captain and said, "Paul the prisoner
called me to him, and asked me to bring this young man to you. He has something to say to you."

19 The chief captain took him by the hand to a private place and asked him, "What is it that you have to
report to me?"

20 The young man said, "The Jews have agreed to ask you to bring down Paul tomorrow to the council, as
if they were going to ask more precisely about his case. **21** But do not be persuaded by them, because
there are more than forty men who are lying in wait for him. They have put themselves under oath neither
to eat nor to drink until they have killed him. Even now they are ready, waiting for your approval."

22 So the chief captain let the young man go, after instructing him, "Tell no one that you have reported
these things to me."

23 Then he called to him two of the centurions and said, "Get two hundred soldiers ready to go as far as
Caesarea, and seventy horsemen also, and two hundred spearmen. You will leave at the third hour of the
night." **24** He also ordered them to provide animals which Paul could ride and to take him safely to Felix
the governor.

generated on Sat Jan 20 14:08:09 2024

25 Then he wrote a letter like this:

26 "Claudius Lysias,
To the most excellent Governor Felix,
Greetings.
27 This man was arrested by the Jews and was about to be killed by them when I came upon them with soldiers and rescued him, since I learned that he was a Roman citizen. **28** I wanted to know why they accused him, so I took him down to their council. **29** I learned that he was being accused about questions concerning their own law, but that there was no accusation against him that deserved death or imprisonment. **30** Then it was reported to me that there was a plot against the man, so I immediately sent him to you and instructed his accusers also to bring their charges against him in your presence.
Farewell."

31 So the soldiers obeyed their orders. They took Paul and brought him by night to Antipatris. **32** On the next day, most of the soldiers left the horsemen to go with him and they themselves returned to the fortress. **33** When the horsemen reached Caesarea and delivered the letter to the governor, they also presented Paul to him. **34** When the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, **35** he said, "I will hear you fully when your accusers come here." Then he commanded him to be kept in Herod's government headquarters.

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generated on Sat Jan 20 14:08:09 2024

Chapter 24

1 After five days, Ananias the high priest, certain elders, and an orator named Tertullus went there. These men brought charges against Paul before the governor. **2** When Paul stood before the governor, Tertullus began to accuse him and said to the governor, "Because of you we have great peace, and your foresight brings good reform to our nation;

3 so with all thankfulness we welcome everything that you do, most excellent Felix. **4** So that I detain you no more, I beg you in your kindness to hear us briefly. **5** For we have found this man to be a pest and one who causes all the Jews throughout the world to rebel. He is a leader of the Nazarene sect. **6** He even tried to desecrate the temple, so we arrested him. [1]**7**[2]**8** When you examine Paul about all these matters, you will be able to learn about all the things of which we are accusing him." **9** The Jews also joined in the accusation, affirming that these charges were true.

10 But when the governor motioned for Paul to speak, Paul answered, "I understand that for many years you have been a judge to this nation, and so I gladly explain myself to you.

11 You can learn for yourself that it has not been more than twelve days since I went up to worship in Jerusalem. **12** When they found me in the temple, I did not argue with anyone, and I did not stir up a crowd, either in the synagogues, or in the city. **13** They cannot prove to you the accusations they are now making against me. **14** But I confess this to you, that according to the Way, which they call a sect, I serve the God of our fathers, believing all things that are according to the law and that has been written in the prophets. **15** I have a hope in God, which these men also have, that there will be a resurrection of both the righteous and the wicked. **16** So I always strive to have a blameless conscience before God and human beings. **17** Now after many years I came to give alms to my nation and present sacrifices. **18** When I did this, certain Jews from Asia found me in a purification ceremony in the temple, not with a crowd or an uproar. **19** These men ought to be before you now and accuse me, if they have anything. **20** Or else, these same men should say what wrong they found in me when I stood before the Jewish council, **21** unless it is about this one thing that I shouted out when I stood among them, 'It is concerning the resurrection of the dead that I am on trial before you today.'"

22 Then Felix, who was well informed about the Way, postponed the hearing. He said, "When Lysias the commander comes down from Jerusalem, I will decide your case." **23** Then he commanded the centurion that Paul should be kept in custody, but to have some freedom so that none of his friends would be prevented from attending to his needs.

24 After some days, Felix returned with Drusilla his wife, who was Jewish, and he sent for Paul and he heard from him about faith in Christ Jesus. **25** But when Paul reasoned with him about righteousness, self-control, and the coming judgment, Felix became frightened and said, "Go away for now. But when I have time later on, I will send for you." **26** At the same time he hoped that Paul would give money to him, so he often sent for him and spoke with him. **27** But when two years passed, Porcius Festus became the governor after Felix, but Felix wanted to gain favor with the Jews, so he left Paul bound.

Footnotes

24:6 [1]Some ancient copies add,
24:7 [2]Some ancient copies have for verse 7 and the beginning of verse 8,

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generated on Sat Jan 20 14:08:09 2024

Chapter 25

1 Now, Festus entered the province, and after three days, he went from Caesarea up to Jerusalem. **2** The chief priests and the prominent Jews brought their charges against Paul, and they asked Festus earnestly — **3** asking him to do them a favor against Paul—to summon him to Jerusalem, for they were preparing an ambush to kill him along the way. **4** Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon. **5** "Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you should accuse him."

6 Festus stayed not more than eight or ten days and then he went down to Caesarea, and on the next day he sat on the judgment seat and commanded Paul to be brought to him. **7** When he arrived, the Jews from Jerusalem stood nearby, and they brought many serious charges which they could not prove.

8 Paul defended himself and said, "I have committed no sin against the law of the Jews or against the temple or against Caesar."

9 But Festus wanted to gain the favor of the Jews, and so he answered Paul and said, "Do you want to go up to Jerusalem and to be judged by me about these things there?" **10** Paul said, "I stand before the judgment seat of Caesar where I must be judged. I have wronged no Jews, just as you also very well know. **11** Though if I have done wrong and if I have done what is worthy of death, I do not refuse to die. But if their accusations are nothing, no one can hand me over to them. I appeal to Caesar." **12** After Festus talked with the council, he answered, "You have appealed to Caesar. To Caesar you will go!"

13 Now after some days, King Agrippa and Bernice arrived at Caesarea to pay an official visit to Festus. **14** After they had been there for many days, Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. **15** When I was in Jerusalem, the chief priests and the elders of the Jews brought charges against this man to me, and they asked for a sentence of condemnation against him. **16** I answered them that it was not the custom of the Romans to hand over anyone before the accused had faced his accusers and received an opportunity to defend himself against the charges. **17** Therefore, when they came together here, I did not wait, but the next day I sat in the judgment seat and I ordered the man to be brought in. **18** When the accusers stood up, they charged him with nothing that I considered wickedness. **19** Instead, they had certain disputes with him about their own religion and about a certain Jesus who was dead, whom Paul claims to be alive. **20** I was perplexed about how to investigate this matter, and so I asked him if he would be willing to go to Jerusalem to stand trial there about these charges. **21** But when Paul appealed to be kept in custody while awaiting the decision of the emperor, I ordered him to be held in custody until I could send him to Caesar." **22** Agrippa spoke to Festus, "I would also like to listen to this man." "Tomorrow," Festus said, "you will hear him."

23 So on the next day, Agrippa and Bernice came with much ceremony; they came into the hall with the military officers and with the prominent men of the city. When Festus spoke the command, Paul was brought to them. **24** Festus said, "King Agrippa, and all you men who are here with us, you see this man; all the multitude of Jews appealed to me in Jerusalem and here also, and they shouted to me that he should no longer live. **25** I found he had done nothing worthy of death; but because he appealed to the emperor, I decided to send him to Rome. **26** But I do not have anything certain to write to my lord. For this reason, I have brought him to you, especially to you, King Agrippa, so that I might have something more to write about the case. **27** For it seems unreasonable for me to send a prisoner and to not also state the charges against him."

generated on Sat Jan 20 14:08:09 2024

Chapter 26

1 So Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand and made his defense.

2 "I consider myself happy, King Agrippa, to make my case before you today against all the accusations of the Jews, **3** especially because you are an expert in all the Jewish customs and questions. So I beg you to hear me patiently. **4** Truly, all the Jews know how I lived from my youth in my own nation and at Jerusalem. **5** They have known about me from the beginning, if they are willing to admit it, that I lived as a Pharisee, the strictest party of our religion. **6** Now I stand here to be judged because of my hope in the promise made by God to our fathers. **7** It is this promise that our twelve tribes hope to receive as they worship God earnestly night and day, and it is for this hope, king, that the Jews are accusing me. **8** Why should any of you judge it to be incredible that God raises the dead? **9** Now indeed, I myself thought that I should do many things against the name of Jesus of Nazareth. **10** I did these in Jerusalem. I locked up in prison many of God's holy people by the authority I received from the chief priests; and when they were killed, I cast my vote against them. **11** I punished them many times in all the synagogues and I tried to force them to blaspheme. I was furiously enraged against them and I persecuted them even to foreign cities. **12** While I was doing this, I went to Damascus with authority and orders from the chief priests; **13** and on the way there, in the middle of the day, king, I saw a light from heaven that was brighter than the sun, and it shone around both me and the men who were traveling with me. **14** When we all fell to the ground, I heard a voice speaking to me that said in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick a goad.' **15** Then I said, 'Who are you, Lord?' The Lord replied, 'I am Jesus whom you persecute. **16** Now get up and stand on your feet; because for this purpose I appeared to you, to appoint you to be a servant and a witness concerning the things that you know about me now and the things that I will show to you later; **17** and I will rescue you from the people and from the Gentiles to whom I am sending you, **18** to open their eyes and to turn them from darkness to light and from the dominion of Satan to God, so that they may receive from God the forgiveness of sins and the inheritance that I give to them who are sanctified by faith in me.' **19** Therefore, King Agrippa, I did not disobey the heavenly vision; **20** but, to those in Damascus first, and then at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, I gave them the message that that they should repent and turn to God, doing deeds worthy of repentance. **21** For this cause the Jews arrested me in the temple and tried to kill me. **22** Therefore I have received the help that comes from God until this very day, and I stand and testify to both small and great about nothing more than what the prophets and Moses said would happen— **23** that Christ must suffer, and by being the first to rise from the dead he would proclaim light to our own people and to the Gentiles."

24 As Paul completed his defense, Festus said with a loud voice, "Paul, you are insane; your great learning makes you insane." **25** But Paul said, "I am not insane, most excellent Festus, but I am declaring words of truth and sound judgment. **26** For the king knows about these things; and so I speak boldly to him, for I am persuaded that none of this is hidden from him; for this has not been done in a corner. **27** Do you believe the prophets, King Agrippa? I know that you believe." **28** Agrippa said to Paul, "In a short time would you persuade me and make me a Christian?"

29 Paul said, "I pray to God, that whether in a short or long time, not you only, but also all that hear me today, would be like me, but without these prison chains."

30 Then the king stood up, and the governor, and Bernice also, and those who were sitting with them; **31** when they left the hall, they talked to one another and said, "This man does nothing worthy of death or of bonds."

32 Agrippa said to Festus, "This man could have been freed if he had not appealed to Caesar."

generated on Sat Jan 20 14:08:09 2024

Chapter 27

1 When it was decided that we should sail for Italy, they committed Paul and some other prisoners to a centurion named Julius, who belonged to the Augustan company of soldiers. **2** We boarded a ship from Adramyttium which was about to sail along the coast of Asia. So we went to sea. Aristarchus from Thessalonica in Macedonia went with us. **3** The next day we landed at the city of Sidon, where Julius treated Paul kindly and allowed him to go to his friends to receive their care. **4** From there we went to sea and sailed under the lee of Cyprus, close to the island, because the winds were against us. **5** When we had sailed across the sea past Cilicia and Pamphylia, we landed at Myra, a city of Lycia. **6** There, the centurion found a ship from Alexandria that was going to sail to Italy. He put us on it. **7** When we had sailed slowly for many days and had finally arrived with difficulty near Cnidus and the wind no longer allowed us to go that way, we sailed along the sheltered side of Crete, opposite Salmone. **8** We sailed along the coast with difficulty, until we came to a certain place called Fair Havens, which is near the city of Lasea.

9 We had now taken much time, the time of the Jewish fast also had passed, and it had now become dangerous to sail. So Paul warned them, **10** and said, "Men, I see that the voyage we are about to take will be with injury and much loss, not only of the cargo and the ship, but also of our lives." **11** But the centurion was more persuaded by the master and by the owner of the ship than by those things that were spoken by Paul. **12** Because the harbor was not easy to spend the winter in, most of the sailors advised to sail from there, and if by any means we could reach the city of Phoenix, to spend the winter there. Phoenix is a harbor in Crete, facing both southwest and northwest. **13** When a south wind began to blow gently, the sailors thought that they had what they needed. So they weighed anchor and sailed along Crete, close to the shore. **14** But after a short time a wind of hurricane force, called the northeaster, began to beat down from the island. **15** When the ship was caught by the storm and could no longer head into the wind, we had to give way to the storm and were driven along by the wind. **16** We sailed along the lee of a small island called Cauda, and with difficulty we were able to secure the lifeboat. **17** When they had hoisted the lifeboat up, they used its ropes to bind the hull of the ship. They were afraid that they should run upon the sandbars of Syrtis, so they lowered the sea anchor and were driven along. **18** We took such a violent battering by the storm that the next day they began throwing the cargo overboard. **19** On the third day the sailors threw overboard the ship's equipment with their own hands. **20** When the sun and stars did not shine on us for many days, and the great storm still beat upon us, any more hope that we should be saved was abandoned. **21** When they had gone long without food, then Paul stood up among the sailors and said, "Men, you should have listened to me, and not have set sail from Crete, so as to get this injury and loss. **22** Now I urge you to take courage, for there will be no loss of life among you, but only the loss of the ship. **23** For last night an angel of the God to whom I belong, whom also I worship—his angel stood beside me **24** and said, 'Do not be afraid, Paul. You must stand before Caesar, and see, God in his kindness has given to you all those who are sailing with you.' **25** Therefore have courage, men! For I trust God that it will happen just as it was told to me. **26** But we must run aground upon some island."

27 When the fourteenth night had come, as we were driven this way and that in the Adriatic Sea, about midnight the sailors thought that they were approaching some land. **28** They took soundings and found twenty fathoms; after a little while, they took more soundings and found fifteen fathoms. **29** They were afraid that we might crash on the rocks, so they lowered four anchors from the stern and prayed that morning would come soon. **30** The sailors were looking for a way to abandon the ship and had lowered the lifeboat into the sea, and pretended that they would throw down the anchors from the bow. **31** But Paul said to the centurion and to the soldiers, "Unless these men stay in the ship, you cannot be saved." **32** Then the soldiers cut away the ropes of the boat and let it drift away. **33** When daylight was coming on, Paul encouraged them all to take some food. He said, "This day is the fourteenth day that you have been on constant guard and have gone without food—you have not eaten anything. **34** So I urge you to share some food, for this is necessary for you to survive. For not one of you will lose a single hair from his head." **35** When he had said this, he took bread and he thanked God in the sight of everyone. Then he broke the bread and began to eat. **36** Then they were all encouraged and they also took food. **37** We were 276 souls on the ship. **38** When they had eaten enough, they made the ship lighter by throwing out the wheat into the sea. **39** When it was day, they did not recognize the land, but they saw a bay with a beach, and they discussed whether they could drive the ship onto it. **40** So they cut loose the anchors and left them in the sea. At the same time they loosed the ropes of the rudders and raised the foresail to the wind;

generated on Sat Jan 20 14:08:09 2024

and so they headed to the beach. **41** But the ship struck a sandbar and ran aground. The bow was stuck there and remained unmovable, and the stern was broken up by the force of the waves. **42** The soldiers' plan was to kill the prisoners so that none of them could swim away and escape. **43** But the centurion wanted to save Paul, so he stopped their plan; and he ordered those who could swim to jump overboard first and get to land. **44** Then the rest of the men should follow, some on planks, and some on other things from the ship. In this way it happened that all of us were brought safely to land.

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generated on Sat Jan 20 14:08:09 2024

Chapter 28

1 When we were brought safely through, we learned that the island was called Malta. **2** The native people
offered to us not just ordinary kindness, but they lit a fire and welcomed us all because of the constant
rain and cold. **3** But when Paul had gathered a bundle of sticks and placed them on the fire, a viper came
out because of the heat and fastened onto his hand. **4** When the native people saw the animal hanging
from his hand, they said one to another, "This man certainly is a murderer who has been saved from the
sea; Justice does not permit him to live." **5** But then he shook the animal into the fire and suffered no
harm. **6** They were waiting for him to swell up or suddenly fall down dead. But after they watched him for
a long time and saw that nothing was wrong with him, they changed their minds and said that he was a
god.

7 Now in a nearby place there were lands belonging to the chief man of the island, a man named Publius.
He welcomed us and kindly provided for us for three days. **8** It happened that the father of Publius was
lying afflicted with a fever and dysentery. When Paul went to him, he prayed, placed his hands on him,
and healed him. **9** After this happened, the rest of the people on the island who were sick also came and
were healed. **10** The people also honored us with many honors. When we were preparing to sail, they gave
us what we needed.

11 After three months we set sail in a ship that had spent the winter at the island, a ship of Alexandria,
with "the twin gods" as its figurehead. **12** After we landed at the city of Syracuse, we stayed there three
days. **13** From there we sailed and arrived at the city of Rhegium. After one day a south wind sprang up,
and in two days we came to the city of Puteoli. **14** There we found some brothers and were invited to stay
with them for seven days. In this way we came to Rome. **15** From there the brothers, after they heard
about us, came to meet us as far as the Market of Appius and the Three Taverns. When Paul saw the
brothers, he thanked God and took courage.

16 When we entered Rome, Paul was allowed to live by himself with the soldier who was guarding him.

17 Then it came about that after three days Paul called together those men who were the leaders among
the Jews. When they had come together, he said to them, "Brothers, although I have done nothing wrong
against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the
hands of the Romans. **18** After they questioned me, they wished to set me free, because there was no
reason for the death penalty in my case. **19** But when the Jews spoke against their desire, I was forced to
appeal to Caesar, although it is not as if I were bringing any accusation against my nation. **20** For this
reason, therefore, I called upon you that I might see you and speak with you, since it is because of the
hope of Israel that I am now wearing this chain."

21 Then they said to him, "We neither received letters from Judea about you, nor did any of the brothers
come and report or say anything bad about you. **22** But we want to hear from you what you think about
this sect, because it is known by us that it is spoken against everywhere."

23 When they had appointed a day for him, more people came to him at his dwelling place. He presented
the matter to them, and testified about the kingdom of God. He tried to persuade them about Jesus, both
from the law of Moses and from the prophets, from morning until evening. **24** Some were convinced about
the things which were said, while others did not believe. **25** When they did not agree with one another,
they left after Paul had spoken this one word: "The Holy Spirit spoke well through Isaiah the prophet to
your fathers.

26 He said, 'Go to this people and say,
"Hearing you will hear, but you will never understand;
seeing, you will see, but you will never know.
27 For the heart of this people has become dull,
and with their ears they hardly hear,
and they have shut their eyes.
Otherwise they might see with their eyes,
and hear with their ears,
and understand with their heart and turn again,
and I would heal them."'

generated on Sat Jan 20 14:08:09 2024

28 Therefore, you should know that this salvation of God has been sent to the Gentiles, and they will listen." **29**[1]

30 Paul lived for two whole years in his own rented house, and he welcomed all who came to him. **31** He was proclaiming the kingdom of God and was teaching the things about the Lord Jesus Christ with all boldness without being hindered.

Footnotes

28:29 [1]Acts 28:29—Some ancient copies have verse 29:

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generated on Sat Jan 20 14:08:09 2024

Book: Romans

Romans

Chapter 1

1 Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God, **2** which he promised beforehand by his prophets in the holy scriptures, **3** concerning his Son who was a descendant of David according to the flesh. **4** Through the Spirit of holiness he was declared with power to be the Son of God by the resurrection from the dead, Jesus Christ our Lord. **5** Through him we have received grace and apostleship for obedience of faith among all the nations, for the sake of his name. **6** Among these nations, you also have been called to belong to Jesus Christ.

7 To all in Rome who are beloved of God and called to be his holy people: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world. **9** For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make mention of you. **10** I always request in my prayers that by any means I may at last be successful now by the will of God in coming to you. **11** For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. **12** That is, I long to be mutually encouraged among you, through each other's faith, yours and mine. **13** Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered until now), in order to have some fruit among you also, just as I have had among the rest of the Gentiles. **14** I am a debtor both to Greeks and to foreigners, both to the wise and to the foolish. **15** So, as for me, I am ready to proclaim the gospel also to you who are in Rome.

16 For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the Jew first and for the Greek. **17** For in it God's righteousness is revealed from faith to faith, as it has been written, "The righteous will live by faith."

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who through unrighteousness hold back the truth. **19** This is because that which is known about God is visible to them. For God has enlightened them. **20** For ever since the creation of the world, his invisible qualities, namely his eternal power and divine nature, have been clearly seen, having been discerned in the things that have been made. So they are without excuse. **21** This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks. Instead, they became foolish in their thoughts, and their senseless hearts were darkened. **22** They claimed to be wise, but they became foolish. **23** They exchanged the glory of the imperishable God for the likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

24 Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored among themselves. **25** It is they who exchanged the truth of God for a lie, and who worshiped and served the creation instead of the Creator, who is blessed forever. Amen.

26 Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for those that were unnatural. **27** In the same way, the men also left their natural relations with women and burned in their lust for one another. These were men who committed shameless acts with men and received in themselves the penalty they deserved for their error.

28 And just as they did not approve of having God in their awareness, he gave them up to a corrupted mind, for them to do those things that are not proper. **29** They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy, murder, strife, deceit, and evil intentions. They are gossips, **30** slanderers, haters of God, insolent, arrogant, boastful, inventing ways of doing evil; they are disobedient to parents. **31** They are senseless, faithless, heartless, and unmerciful. **32** They understand the ordinance of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

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Chapter 2

1 Therefore you are without excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself. For you who judge practice the same things. **2** But we know that God's judgment is according to truth when it falls on those who practice such things. **3** But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God? **4** Or do you think so little of the riches of his kindness, his delayed punishment, and his patience? Do you not know that his kindness is meant to lead you to repentance? **5** But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment. **6** He will pay back to every person according to his actions: **7** to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life. **8** But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. **9** God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek. **10** But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. **11** For there is no partiality with God. **12** For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law. **13** For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. **14** For when Gentiles, who do not have the law, do by nature the things of the law, they are a law to themselves, although they do not have the law. **15** By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them **16** on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

17 But if you say that you are a Jew and rest upon the law and boast in God, **18** and know his will and approve of what is excellent because you have been instructed from the law; **19** and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, **20** an instructor of the foolish, a teacher of little children, and that you have in the law the form of knowledge and of the truth, then how does this affect the way you live your life? **21** You who teach others, do you not teach yourself? You who preach against stealing, do you steal? **22** You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples? **23** You who boast in the law, do you dishonor God by transgressing the law? **24** For "the name of God is blasphemed among the Gentiles because of you," just as it has been written. **25** For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision. **26** If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? **27** And will not the one who is naturally uncircumcised condemn you if he fulfills the law? This is because you have the written law and circumcision, yet you are a transgressor of the law! **28** For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. **29** But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 Then what advantage does the Jew have? And what is the benefit of circumcision? **2** It is great in every way. First of all, the Jews were entrusted with revelation from God.

3 For what if some Jews were without faith? Will their unbelief nullify God's faithfulness? **4** May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

"That you might be shown to be righteous in your words,
and that you might prevail when you come into judgment."

5 But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us? (I am using a human argument.) **6** May it never be! For then how would God judge the world? **7** But if through my lie the truth of God increases his glory, why am I still being judged as a sinner? **8** Why not say, as we are slandered as saying, and as some affirm that we say, "Let us do evil, so that good may come"? Their condemnation is just.

9 What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin. **10** This is as it is written:

“No one is righteous, not one;
11 there is no one who understands;
there is no one who seeks God.
12 They have all turned away;
together they have become useless.
There is no one who does good, no,
not even one.”
13 "Their throat is an open grave.
Their tongues have deceived.
The poison of snakes is under their lips.”
14 "Their mouths are full of cursing and bitterness.”
15 "Their feet are swift to pour out blood.
16 Destruction and suffering are in their paths.
17 These people have not known a way of peace."
18 "There is no fear of God before their eyes."

19 Now we know that whatever the law says, it speaks to the ones who are under the law, so that every mouth may be shut, and the whole world held accountable to God. **20** For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

21 But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness— **22** the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction, **23** for all have sinned and come short of the glory of God, **24** and they are freely justified by his grace through the redemption that is in Christ Jesus. **25** For God provided Christ Jesus as an atoning sacrifice through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins **26** in his patience. This was to show his righteousness at this present time, so he might be just and the justifier of the one who has faith in Jesus.

27 Where then is boasting? It is excluded. Through what kind of law? Of works? No, but through a law of faith. **28** We conclude then that a person is justified by faith without works of the law. **29** Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also. **30** If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

31 Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 What then will we say that Abraham, our forefather according to the flesh, found? **2** For if Abraham had
been justified by works, he would have had a reason to boast, but not before God. **3** For what does the
scripture say? "Abraham believed God, and it was counted to him as righteousness."

4 Now for him who labors, his wage is not counted as a gift, but as what is owed. **5** But for him who does
not work but instead believes in the one who justifies the ungodly, his faith is counted as righteousness. **6**
David also pronounces blessing on the man to whom God counts righteousness without works.

7 He says,

"Blessed are those
whose lawless deeds are forgiven,
and whose sins are covered.
8 Blessed is the man
against whom the Lord will not count sin."

9 Then is this blessing pronounced only on those of the circumcision, or also on those of the
uncircumcision? For we say, "Faith was counted to Abraham as righteousness." **10** How was it counted to
him? Was it before or after he had been circumcised? It was not after, but before! **11** Abraham received
the sign of circumcision as a seal of the righteousness that he had by faith while he was still
uncircumcised. The purpose was to make him the father of all who believe but have not been circumcised,
so that righteousness would be counted to them. **12** He is also the father of the circumcised who not only
are circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was
circumcised.

13 For the promise to Abraham and to his descendants that he would be heir of the world did not come
through the law but through the righteousness of faith. **14** For if those who live by the law are to be the
heirs, faith is made empty, and the promise does nothing. **15** For the law brings about wrath, but where
there is no law, there is no transgression. **16** For this reason it is by faith, in order that the promise may
rest on grace and be guaranteed to all of Abraham's descendants—not only to those who are under the
law, but also to those who share the faith of Abraham. He is the father of us all, **17** as it is written, "I have
appointed you the father of many nations." Abraham was in the presence of him whom he trusted, that is,
God, who gives life to the dead and calls the things that do not exist into existence. **18** In hope he believed
against hope, that he would become the father of many nations, according to what he had been told, "So
will your descendants be." **19** Without becoming weak in faith, he considered his own body as dead
(because he was about a hundred years old), and the deadness of Sarah's womb. **20** But because of God's
promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and gave glory to
God. **21** He was fully convinced that what God had promised, he was also able to accomplish. **22** Therefore
this was also "counted to him as righteousness." **23** But the words "it was counted to him" were not
written for his sake alone. **24** They were written also for us, and it will be counted to us who believe in
him who raised Jesus our Lord from the dead. **25** This is the one who was delivered up for our trespasses
and was raised for our justification.

generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 Since we are justified by faith, we have peace with God through our Lord Jesus Christ. **2** Through him
we also have our access by faith into this grace in which we stand, and we boast in the hope of the glory
of God. **3** Not only this, but we also boast in our tribulations. We know that tribulation brings about
perseverance. **4** Perseverance produces character, and character produces hope, **5** and hope does not
make ashamed because the love of God has been poured into our hearts through the Holy Spirit, who was
given to us. **6** For while we were still weak, at the right time Christ died for the ungodly. **7** For one will
hardly die for a righteous person, though perhaps someone would dare to die for a good person. **8** But
God proves his own love toward us, because while we were still sinners, Christ died for us. **9** Much more,
then, now that we are justified by his blood, we will be saved by him from the wrath of God. **10** For if,
while we were enemies, we were reconciled to God through the death of his Son, much more, after having
been reconciled, will we be saved by his life. **11** Not only this, but we also rejoice in God through our Lord
Jesus Christ, through whom we now have received this reconciliation.

12 So then, as through one man sin entered into the world, in this way death entered through sin. And
death spread to all people, because all sinned. **13** For until the law, sin was in the world, but there is no
accounting for sin when there is no law. **14** Nevertheless, death reigned from Adam until Moses, even over
those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

15 But the gift is not like the trespass. For if by the trespass of one the many died, how much more did the
grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many! **16** For the gift
is not like the outcome of that one man's sin. The judgment followed one trespass and brought
condemnation, but the gift followed many trespasses and brought justification. **17** For if, by the trespass of
the one, death ruled through the one, how much more will those who receive the abundance of grace and
the gift of righteousness reign in life through the one, Jesus Christ. **18** So then, as one trespass led to
condemnation for all people, so also through the one act of righteousness came justification and life for all
people. **19** For as through the one man's disobedience the many were made sinners, even so through the
obedience of the one will the many be made righteous. **20** But the law came in to increase the trespass.
But where sin abounded, grace abounded even more. **21** This happened so that, as sin reigned in death,
even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

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generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 What then will we say? Should we continue in sin so that grace may abound? **2** May it never be. We who
died to sin, how can we still live in it? **3** Do you not know that as many as were baptized into Christ Jesus
were baptized into his death? **4** We were buried, then, with him through baptism into death. This
happened in order that just as Christ was raised from the dead by the glory of the Father, so also we
might walk in newness of life. **5** For if we have become united with him in the likeness of his death, we
will also be united with his resurrection. **6** We know this, that our old man was crucified with him in order
that the body of sin might be destroyed. This happened so that we should no longer be enslaved to sin. **7**
He who has died is declared righteous with respect to sin. **8** But if we have died with Christ, we believe
that we will also live together with him. **9** We know that since Christ has been raised from the dead, he
cannot die again; death no longer rules over him. **10** For in regard to the death that he died to sin, he died
once for all. However, the life that he lives, he lives for God. **11** In the same way, you also must consider
yourselves to be dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin rule in your mortal body so that you obey its lusts. **13** Do not present the
members of your bodies to sin, to be tools used for unrighteousness. But present yourselves to God as
those who have been brought from death to life, and present the members of your bodies to God as tools
to be used for righteousness. **14** Do not allow sin to rule over you. For you are not under law, but under
grace.

15 What then? Are we to sin because we are not under law, but under grace? May it never be. **16** Do you
not know that if you present yourselves as slaves, you are slaves to the one whom you obey? You are
either slaves to sin, which leads to death, or slaves to obedience, which leads to righteousness. **17** But
thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching
that you were given. **18** You have been made free from sin, and you have been made slaves of
righteousness. **19** I speak like a man because of the weakness of your flesh. For just as you presented the
members of your bodies as slaves to uncleanness and to lawlessness, resulting in more lawlessness, in the
same way, now present the members of your bodies as slaves to righteousness for sanctification. **20** For
when you were slaves of sin, you were free from righteousness. **21** At that time, what fruit then did you
have of the things of which you are now ashamed? For the outcome of those things is death. **22** But now
that you have been made free from sin and are enslaved to God, you have your fruit for sanctification. The
result is eternal life. **23** For the wages of sin are death, but the gift of God is eternal life in Christ Jesus
our Lord.

generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 Or do you not know, brothers (for I am speaking to people who know about law), that the law rules over
a person for whatever time he lives? **2** For the married woman is bound by law to the husband while he
lives, but if the husband dies, she is released from the law of marriage. **3** So then, while her husband is
living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free
from the law, so she is not an adulteress if she lives with another man. **4** Therefore, my brothers, you were
also made dead to the law through the body of Christ. This is so that you could be joined to another, that
is, to him who was raised from the dead, in order that we might produce fruit for God. **5** For when we
were in the flesh, the sinful passions, aroused by the law, were at work in the members of our bodies to
bear fruit for death. **6** But now we have been released from the law. We have died to that by which we
were bound. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

7 What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if
it were not through the law. For I would not have known covetousness unless the law said, "You must not
covet." **8** But sin took the opportunity through the commandment and produced every kind of coveting in
me. For apart from the law, sin was dead. **9** At one time I was alive without the law, but when the
commandment came, sin regained life **10** and I died. The commandment that was to bring life turned out
to be death for me. **11** For sin took the opportunity through the commandment and deceived me. Through
the commandment it killed me. **12** So the law is holy, and the commandment is holy, righteous, and good.

13 So did what is good become death to me? May it never be. But sin, in order that it might be shown to
be sin, brought about death in me through what was good, and through the commandment sin might
become sinful beyond measure. **14** For we know that the law is spiritual, but I am of the flesh. I have been
sold under slavery to sin. **15** For what I do, I do not really understand. For what I want to do, I do not do,
and what I hate, I do. **16** But if I do what I do not want, I agree with the law that the law is good. **17** But
now it is no longer I who do it, but the sin that lives in me. **18** For I know that in me, that is in my flesh,
lives no good thing. For the desire for good is with me, but I cannot do it. **19** For the good that I want, I do
not do, but the evil that I do not want, that I do. **20** Now if I do what I do not want to do, then it is no
longer I who am acting, but rather sin that lives in me. **21** So, I find this law: When I want to do good, evil
is present with me. **22** For I rejoice in the law of God with my inner person. **23** But I see a different law in
the members of my body. It fights against that new law in my mind. It takes me captive by the law of sin
that is in the members of my body. **24** I am a miserable man! Who will deliver me from this body of death?
25 But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my
mind. However, with the flesh I serve the law of sin.

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generated on Sat Jan 20 14:08:09 2024

Chapter 8

1 There is therefore now no condemnation for those who are in Christ Jesus. **2** For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. **3** For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh. **4** He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit. **5** Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. **6** For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. **7** The mind set on the flesh is hostile toward God, for it does not submit to God's law, nor is it able to do so. **8** Those who are in the flesh cannot please God. **9** However, you are not in the flesh but in the Spirit, if indeed God's Spirit lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him. **10** If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness. **11** If the Spirit of him who raised Jesus from the dead lives in you, he who raised Christ from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

12 So then, brothers, we are debtors, but not to the flesh to live according to the flesh. **13** For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live. **14** For as many as are led by the Spirit of God, these are sons of God. **15** You did not receive a spirit of slavery so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!" **16** The Spirit himself bears witness with our spirit that we are children of God. **17** If we are children, then we are also heirs, heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. **19** For the eager expectation of the creation waits for the revealing of the sons of God. **20** For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope **21** that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God. **22** For we know that the whole creation groans and labors in pain together even now. **23** Not only that, but even we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption, the redemption of our body. **24** For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? **25** But if we hope for what we do not see, we wait for it with patience.

26 In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans. **27** He who searches out the hearts knows the mind of the Spirit, because he intercedes on behalf of God's holy people according to the will of God. **28** We know that for those who love God, he works all things together for good, [1] for those who are called according to his purpose. **29** Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. **30** Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

31 What, therefore, can we say about these things? If God is for us, who is against us? **32** He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things? **33** Who will bring any accusation against God's chosen ones? God is the one who justifies. **34** Who is the one who condemns? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, and who also is interceding for us. **35** Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? **36** Just as it is written,

> "For your benefit we are killed all day long.
> We were considered as sheep for the slaughter."

generated on Sat Jan 20 14:08:09 2024

37 In all these things we are more than conquerors through the one who loved us. **38** For I have been convinced that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, **39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Footnotes

8:28 [1]Instead of

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generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit **2** that
for me there is great sorrow and unceasing pain in my heart. **3** For I could wish that I myself would be
cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh. **4** They
are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple,
and the promises. **5** Theirs are the patriarchs from whom Christ has come with respect to the flesh—he
who is God over all. May he be praised forever. Amen.

6 But it is not as though the word of God has failed. For it is not everyone in Israel who truly belongs to
Israel. **7** Neither are all Abraham's descendants truly his children. But, "It is through Isaac that your
descendants will be called." **8** That is, the children of the flesh are not the children of God. But the
children of the promise are regarded as descendants. **9** For this is the word of promise: "At this time I will
come, and a son will be given to Sarah." **10** Not only this, but after Rebekah also had conceived by one
man, our father Isaac— **11** for the children were not yet born and had not yet done anything good or bad,
so that the purpose of God according to choice might stand, **12** not because of actions, but because of him
who calls—it was said to her, "The older will serve the younger." **13** It is just as had been written: "Jacob I
loved, but Esau I hated."

14 What then will we say? Is there unrighteousness with God? May it never be. **15** For he says to Moses,

"I will have mercy on whom I will have mercy,
and I will have compassion on whom I will have compassion."

16 So then, it is not because of him who wills, nor because of him who runs, but because of God, who
shows mercy. **17** For the scripture says to Pharaoh, "For this very purpose I raised you up, so that I might
demonstrate my power in you, and so that my name might be proclaimed in all the earth." **18** So then, God
has mercy on whom he wishes, and whom he wishes, he makes stubborn.

19 You will say then to me, "Why does he still find fault? For who has ever withstood his will?" **20** On the
contrary, man, who are you who answers against God? Will what has been molded say to the one who
molds it, "Why did you make me this way?" **21** Does the potter not have the right over the clay to make
from the same lump a container for honorable use, and another container for dishonorable use? **22** What
if God, who is willing to show his wrath and to make his power known, endured with much patience
containers of wrath prepared for destruction? **23** What if he did this in order that he might make known
the riches of his glory upon containers of mercy, which he had previously prepared for glory? **24** What if
he did this also for us, whom he also called, not only from among the Jews, but also from among the
Gentiles? **25** As he says also in Hosea:

"I will call them 'my people' who were not my people,
and her 'beloved' who was not beloved.
26 Then it will be that where it was said to them,
'You are not my people,'
there they will be called 'sons of the living God.'"

27 Isaiah cries out concerning Israel,

"Though the number of the sons of Israel were as the sand of the sea,
it will be a remnant that will be saved,
28 for the Lord will execute his word
on the earth completely and without delay."

29 As Isaiah had said previously,

generated on Sat Jan 20 14:08:09 2024

"If the Lord of hosts
had not left us descendants,
we would be like Sodom,
and we would have become like Gomorrah."

30 What will we say then? That the Gentiles, who were not pursuing righteousness, laid hold of righteousness, the righteousness by faith. **31** But Israel, who did pursue a law of righteousness, did not arrive at that law. **32** Why not? Because they did not pursue it by faith, but as if by works. They stumbled over the stone of stumbling, **33** as it has been written,

"Look, I am laying in Zion a stone of stumbling
and a rock of offense.
He who believes in it will not be ashamed."

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generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 Brothers, my heart's desire and my plea to God is for them, for their salvation. **2** For I testify about them
that they have a zeal for God, but not according to knowledge. **3** For, failing to understand the
righteousness that comes from God, and seeking to establish their own righteousness, they did not submit
to God’s righteousness. **4** For Christ is the fulfillment of the law for righteousness for everyone who
believes. **5** For Moses writes about the righteousness that comes from the law: "The man who does these
things will live by them." **6** But the righteousness that comes from faith says this: "Do not say in your
heart, 'Who will ascend into heaven?' (that is, to bring Christ down); **7** and do not say, 'Who will descend
into the abyss?'" (that is, to bring Christ up from the dead). **8** But what does it say? "The word is near you,
in your mouth and in your heart." That is the word of faith, which we proclaim. **9** For if with your mouth
you confess Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved.
10 For with the heart one believes and has righteousness, and with the mouth one confesses and is saved.
11 For scripture says, "Everyone who believes on him will not be put to shame." **12** For there is no
difference between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon
him. **13** For everyone who calls on the name of the Lord will be saved. **14** How then can they call on him in
whom they have not believed? How can they believe in him of whom they have not heard? How can they
hear without a preacher? **15** Then how can they preach, unless they are sent?—As it is written, "How
beautiful are the feet of those who proclaim good news!"

16 But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?" **17** So
faith comes from hearing, and hearing by the word of Christ. **18** But I say, "Did they not hear?" Yes, most
certainly.

> "Their sound has gone out into all the earth,
> and their words to the ends of the world."

19 Moreover, I say, "Did Israel not know?" First Moses says,

> "I will provoke you to jealousy by what is not a nation.
> By means of a nation without understanding, I will stir you up to anger."

20 Then Isaiah was very bold when he says,

> "I was found by those who did not seek me.
> I appeared to those who did not ask for me."

21 But to Israel he says,

> "All the day long I reached out my hands
> to a disobedient and stubborn people."

generated on Sat Jan 20 14:08:09 2024

Chapter 11

1 I say then, did God reject his people? May it never be. For I also am an Israelite, a descendant of
Abraham, of the tribe of Benjamin. **2** God did not reject his people, whom he foreknew. Do you not know
what the scripture says about Elijah, how he pleaded with God against Israel? **3** "Lord, they have killed
your prophets, they have broken down your altars. I alone am left, and they are seeking my life." **4** But
what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent
the knee to Baal." **5** Even so then, at this present time also there is a remnant because of the choice of
grace. **6** But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace.
[1]**7** What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the
rest were hardened. **8** It is just as it is written:

"God has given them a spirit of dullness,
eyes so that they should not see,
and ears so that they should not hear,
to this very day."

9 Then David says,

"Let their table become a snare and a trap,
a stumbling block and a retribution for them.
10 Let their eyes be darkened so that they may not see,
and bend their backs continually."

11 I say then, "Did they stumble so as to fall?" May it never be. Instead, by their trespass, salvation has
come to the Gentiles, in order to provoke them to jealousy. **12** Now if their trespass is the riches of the
world, and if their loss is the riches of the Gentiles, how much greater will their fulfillment be? **13** But now
I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry.
14 Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them.
15 For if their rejection means the reconciliation of the world, what will their acceptance be but life from
the dead? **16** If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches. **17**
But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and
if you shared with them in the rich root of the olive tree, **18** do not boast over the branches. But if you do
boast, it is not you who supports the root, but the root that supports you. **19** You will say then, "Branches
were broken off so that I might be grafted in." **20** That is true. Because of their unbelief they were broken
off, but you stand firm because of your faith. Do not be arrogant in your thoughts, but fear. **21** For if God
did not spare the natural branches, neither will he spare you. **22** Look at, then, the kind actions and the
severity of God: severity came on the Jews who fell, but God's kindness comes on you, if you continue in
his kindness. Otherwise you also will be cut off. **23** And even they, if they do not continue in their unbelief,
will be grafted in. For God is able to graft them in again. **24** For if you were cut out of what is by nature a
wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the
natural branches, be grafted back into their own olive tree?

25 For I do not want you to be uninformed, brothers, of this mystery, so that you may not be wise in your
own thinking: A partial hardening has come upon Israel until the full number of the Gentiles comes in. **26**
Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.
He will remove ungodliness from Jacob,
27 and this will be my covenant with them,
when I will take away their sins."

28 As far as the gospel is concerned, they are enemies for your sake. But as far as election is concerned,
they are beloved because of the patriarchs. **29** For the gifts and the call of God are irrevocable. **30** For just
as you were formerly disobedient to God, now you have received mercy because of their disobedience. **31**
In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you

they may also now receive mercy. **32** For God has shut up all into disobedience in order that he might show mercy on all.

33 Oh, the depth of the riches both of the wisdom and the knowledge of God!
How unsearchable are his judgments,
and his ways beyond discovering!
34 "For who has known the mind of the Lord
or who has become his advisor?
35 Or who has first given anything to God,
that God must repay him?"

36 For from him and through him and to him are all things.

To him be the glory forever. Amen.

Footnotes

11:6 [1]Some old copies read

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generated on Sat Jan 20 14:08:09 2024

Chapter 12

1 I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service. **2** Do not be conformed to this world, but be transformed by the renewal of your mind. Do this so that you can test and approve what is the good, acceptable, and perfect will of God.

3 For by the grace that was given to me I say to everyone among you: Do not think of yourself more highly than you ought, but rather, think with sober judgment, each according to the measure of faith that God has given you. **4** For we have many members in one body, but not all the members have the same function. **5** In the same way, we who are many are one body in Christ, and are individually members of each other. **6** We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith. **7** If one's gift is service, let him serve. If one has the gift of teaching, let him teach. **8** If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with diligence. If one's gift is in showing mercy, let it be done with cheerfulness.

9 Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. **10** Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another. **11** Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. **12** Rejoice in hope, endure tribulation, be faithful in prayer. **13** Share in the needs of God's holy people. Find many ways to show hospitality. **14** Bless those who persecute you; bless and do not curse. **15** Rejoice with those who rejoice; weep with those who weep. **16** Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts. **17** Repay no one evil for evil. Do good things in the sight of all people. **18** If possible, as far as it depends on you, live at peace with all people. **19** Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, "'Vengeance belongs to me; I will repay,' says the Lord."

20 But "if your enemy is hungry, feed him.
If he is thirsty, give him a drink.
For if you do this, you will heap coals of fire on his head."

21 Do not be overcome by evil, but overcome evil with good.

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 Let every soul be subject to higher authorities, for there is no authority unless it comes from God. The authorities that exist have been appointed by God. **2** Therefore he who rebels against that authority opposes the command of God; and those who oppose it will receive judgment on themselves. **3** For rulers are not a terror to those who do good deeds, but to those who do evil deeds. Do you desire to have no fear of the one in authority? Do what is good, and you will receive his praise. **4** For he is a servant of God to you for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of God, an avenger for wrath on the one who does evil. **5** Therefore you must be subject, not only because of the wrath, but also because of conscience. **6** Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually. **7** Pay to everyone what is owed to them: tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due.

8 Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. **9** The commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and if there is any other commandment it is summed up in this, "Love your neighbor as yourself." **10** Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.

11 Because of this, you know the time, that it is already the hour for you to awake out of sleep. For now our salvation is nearer than when we first believed. **12** The night has advanced, and the day is near. Let us therefore put aside the works of darkness, and let us put on the armor of light. **13** Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in sexual immorality or in uncontrolled lust, and not in strife or jealousy. **14** But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its lusts.

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generated on Sat Jan 20 14:08:09 2024

Chapter 14

1 Receive anyone who is weak in faith, without giving judgment about arguments. **2** One person has faith
to eat anything, another who is weak eats only vegetables. **3** May the one who eats everything not despise
the one who does not; and may the one who does not eat everything not judge the other who eats
everything. For God has accepted him. **4** Who are you, you who judge a servant belonging to someone
else? It is before his own master that he stands or falls. But he will be made to stand, for the Lord is able
to make him stand. **5** One person values one day above another. Another has concluded that every day is
equal. Let each person be convinced in his own mind. **6** He who observes the day, observes it for the Lord;
and he who eats, eats for the Lord, for he gives thanks to God. He who does not eat, refrains from eating
for the Lord; he also gives thanks to God. **7** For none of us lives for himself, and none dies for himself. **8**
For if we live, we live for the Lord, and if we die, we die for the Lord. Then whether we live or die, we are
the Lord's. **9** For to this purpose Christ died and lived again, that he might be Lord of both the dead and
those who are living. **10** But you, why do you judge your brother? And you, why do you despise your
brother? For we will all stand before the judgment seat of God. **11** For it is written,

"As I live," says the Lord, "
to me every knee will bend,
and every tongue will confess to God."

12 So then, each one of us will give an account of himself to God.

13 Therefore, let us no longer judge one another, but instead decide this, that no one will place a
stumbling block or a snare for his brother. **14** I know and am persuaded in the Lord Jesus that nothing is
unclean by itself. Only for him who considers anything to be unclean, for him it is unclean. **15** If because
of food your brother is hurt, you are no longer walking in love. Do not destroy with your food one for
whom Christ died. **16** So do not allow what you consider to be good to be spoken of as evil. **17** For the
kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit. **18**
For the one who serves Christ in this way is acceptable to God and approved by people. **19** So then, let us
pursue the things of peace and the things that build up one another. **20** Do not destroy the work of God on
account of food. All things are clean, but it is wrong for a man to eat anything that causes someone to
stumble. **21** It is good not to eat meat, nor to drink wine, nor to do anything over which your brother
stumbles. **22** The faith you have, keep between yourself and God. Blessed is the one who does not
condemn himself by what he approves. **23** He who doubts is condemned if he eats, because it is not from
faith. And whatever is not from faith is sin.

generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves. **2** Let each one of us please his neighbor for that which is good, in order to build him up. **3** For even Christ did not please himself. Instead, it was just as it is written, "The insults of those who insulted you fell on me." **4** For whatever was previously written was written for our instruction in order that through patience and through encouragement of the scriptures we would have hope. **5** Now may the God of patience and of encouragement grant you to be of the same mind with each other according to Christ Jesus. **6** May he do this in order that with one mind you may glorify with one mouth the God and Father of our Lord Jesus Christ.

7 Therefore receive one another, even as Christ also received you, to the glory of God. **8** For I say that Christ has been made a servant of the circumcision on behalf of God's truth, in order to confirm the promises given to the patriarchs, **9** and for the Gentiles to glorify God for his mercy. As it is written,

> "Therefore I will give praise to you among the Gentiles
> and sing praise to your name."

10 Again it says,

> "Rejoice, you Gentiles, with his people."

11 And again,

> "Praise the Lord, all you Gentiles;
> let all the peoples praise him."

12 Again, Isaiah says,

> "The root of Jesse will come,
> the one who rises to rule over the Gentiles;
> in him the Gentiles will have hope."

13 Now may the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

14 I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of goodness, filled with all knowledge. I am convinced that you are also able to instruct one another. **15** But I am writing more boldly to you about some things in order to remind you again, because of the grace given me by God. **16** This grace was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the gospel of God, so that the offering of the Gentiles might become acceptable, sanctified by the Holy Spirit. **17** In Christ Jesus I have reason to boast of my service for God. **18** For I will not dare to speak of anything except what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and action, **19** by the power of signs and wonders, and by the power of the Spirit of God. This was so that from Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ. **20** In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I might not build upon another man's foundation. **21** It is as it is written:

> "Those to whom no report of him came will see him,
> and those who have not heard will understand."

22 Therefore I was also hindered many times from coming to you. **23** But now, I no longer have any place in these regions, and I have been longing for many years to come to you. **24** I hope to see you when I pass through there on my way to Spain, and to be helped by you on my journey there, once I have enjoyed your company for a while. **25** But now I am going to Jerusalem, serving God's holy people. **26** For it was the

generated on Sat Jan 20 14:08:09 2024

good pleasure of Macedonia and Achaia to make a certain contribution to the poor among God's holy people who are in Jerusalem. **27** Yes, it was their good pleasure, and they owe it to them. For if the Gentiles have shared in their spiritual things, they owe it to the Jews to minister to them with their material things. **28** Therefore, when I have completed this task and have made sure that they receive all that was collected, I will go to Spain and visit you on the way. **29** I know that when I come to you I will come in the fullness of the blessing of Christ.

30 Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with me in your prayers to God for me. **31** Pray that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may be acceptable to God's holy people. **32** Pray that I may come to you in joy through the will of God, and that I may, together with you, find rest. **33** May the God of peace be with you all. Amen.

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generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae, **2** in order that you may receive her in the Lord. Do this in a manner worthy of God's holy people, and provide her with whatever help she may need from you, for she has been a great help to many and to myself as well.

3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus, **4** who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles.

5 Greet the church that is in their house. Greet Epaenetus my beloved, who is the firstfruit of Asia to Christ.

6 Greet Mary, who has labored hard for you.

7 Greet Andronicus and Junia, my kinsmen and fellow prisoners. They are well known among the apostles, and they were in Christ before me.

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

12 Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has labored much in the Lord.

13 Greet Rufus, chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's holy people who are with them.

16 Greet one another with a holy kiss. All the churches of Christ greet you.

17 Now I urge you, brothers, to watch out for those who cause divisions and stumbling contrary to the teaching that you have learned. Turn away from them. **18** For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent. **19** For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil. **20** The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

21 Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. **22** I, Tertius, who write this epistle down, greet you in the Lord. **23** Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. **24**[1]

25 Now to him who is able to make you strong according to my gospel and the preaching of Jesus Christ,
according to the revelation of the mystery that had been kept secret for long ages
26 but now has been revealed and made known through the prophetic writings to all nations,
by the command of the eternal God, to bring about the obedience of faith—
27 to the only wise God, through Jesus Christ, be glory forever. Amen.

Footnotes

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generated on Sat Jan 20 14:08:09 2024

16:24 [1]The best ancient copies do not have this verse. (See: Romans 16:20). v. 24

generated on Sat Jan 20 14:08:09 2024

Book: 1 Corinthians

1 Corinthians

Chapter 1

1 Paul, called by Christ Jesus to be an apostle by the will of God, and Sosthenes our brother,

2 to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours.

3 May grace and peace be to you from God our Father and the Lord Jesus Christ.

4 I always give thanks to my God for you because of the grace of God that Christ Jesus gave to you. **5** He has made you rich in every way, in all speech and with all knowledge, **6** just as the testimony about Christ has been confirmed as true among you. **7** Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. **8** He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. **9** God is faithful, who called you into the fellowship of his Son, Jesus Christ our Lord.

10 Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. **11** For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you. **12** I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." **13** Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? **14** I thank God that I baptized none of you, except Crispus and Gaius. **15** This was so that no one would say that you were baptized into my name. **16** (I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.) **17** For Christ did not send me to baptize but to preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

18 For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. **19** For it is written,

> "I will destroy the wisdom of the wise.
> I will set aside the understanding of the intelligent."

20 Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? **21** Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching. **22** For Jews ask for miraculous signs and Greeks seek wisdom. **23** But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles. **24** But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God. **25** For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

26 Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. **27** But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong. **28** God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. **29** He did this so that no flesh would have a reason to boast before him. **30** Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption. **31** As a result, as it is written, "Let the one who boasts, boast in the Lord."

generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed
hidden truths about God. [1]**2** For I decided to know nothing when I was among you except Jesus Christ,
and him crucified. **3** And I was with you in weakness and in fear and in much trembling. **4** And my
message and my proclamation were not with persuasive words of wisdom, but with the demonstration of
the Spirit and of power, **5** so that your faith might not be in the wisdom of humans, but in the power of
God.

6 Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this
age, who are passing away. **7** Instead, we speak God's wisdom in hidden truth, the hidden wisdom that
God predestined before the ages for our glory. **8** None of the rulers of this age understood it, for if they
had understood it, they would not have crucified the Lord of glory. **9** But as it is written,

> "No eye has seen,
> no ear has heard,
> no human heart has imagined
> what God has prepared for those who love him"—

10 For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even
the deep things of God. [2]**11** For who knows a person's thoughts except the spirit of the person in him? So
also, no one knows the deep things of God except the Spirit of God. **12** But we did not receive the spirit of
the world but the Spirit who is from God, so that we might know the things freely given to us by God. **13**
We speak about these things in words not taught by human wisdom but by the Spirit, interpreting
spiritual things to spiritual people. **14** The unspiritual person does not receive the things that belong to
the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually
discerned. **15** The one who is spiritual judges all things, but he is not judged by others.

> **16** "For who can know the mind of the Lord,
> that he can instruct him?"

But we have the mind of Christ.

Footnotes

2:1 [1]A few important and ancient Greek copies read,
2:10 [2]Some ancient Greek copies say

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 And I, brothers, could not speak to you as spiritual people, but instead as to fleshly people, as to little children in Christ. **2** I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready. **3** For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh, and are you not walking by human standards? **4** For when one says, "I follow Paul," and another says, "I follow Apollos," are you not merely human beings? **5** Who then is Apollos? Who is Paul? Servants through whom you believed, just as the Lord gave tasks to each. **6** I planted and Apollos watered, but God gave the growth. **7** So then, neither he who plants nor he who waters is anything. But it is God who gives the growth. **8** Now he who plants and he who waters are one, and each will receive his own wages according to his own labor. **9** For we are God's fellow workers. You are God's garden, God's building.

10 According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another is building on it. But let each man be careful how he builds on it. **11** For no one can lay a foundation other than the one that has been laid, that is, Jesus Christ. **12** Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, **13** his work will be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one has done. **14** If anyone's work remains, he will receive a reward; **15** but if anyone's work is burned up, he will suffer loss, but he himself will be saved, as though escaping through fire.

16 Do you not know that you are God's temple and that the Spirit of God lives in you? **17** If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and so are you.

18 Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool" that he may become wise. **19** For the wisdom of this world is foolishness with God. For it is written,

> "He catches the wise in their craftiness."

20 And again,

> "The Lord knows that the reasoning of the wise is futile."

21 For this reason, let no one boast in men. All things are yours, **22** whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All things are yours, **23** and you are Christ's, and Christ is God's.

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generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God. **2** Now what is required of stewards is that they are found to be trustworthy. **3** But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself. **4** I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord. **5** Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

6 Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,

> "Do not go beyond what is written."

This is so that none of you may be puffed up in favor of one against the other. **7** For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it? **8** Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you. **9** For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings. **10** We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor. **11** Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless. **12** We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure. **13** When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

14 I do not write these things to shame you, but to warn you as my beloved children. **15** For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. **16** So I urge you to be imitators of me. **17** That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church. **18** Now some of you have become puffed up, acting as though I were not coming to you. **19** But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power. **20** For the kingdom of God does not consist in words but in power. **21** What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 We heard a report that there is sexual immorality among you, a kind of immorality that is not even
permitted among the pagans: A man has his father's wife. **2** You are puffed up! Should you not mourn
instead, so that the one who did this deed might be removed from among you? **3** For even though I am
absent in body, I am present in spirit. I have already passed judgment on the one who did this, just as
though I were there. **4** When you are assembled in the name of our Lord Jesus and I am with you in spirit,
and the power of our Lord Jesus is present, **5** deliver this man over to Satan for the destruction of the
flesh, so that his spirit may be saved on the day of the Lord. **6** Your boasting is not good. Do you not know
that a little yeast leavens the whole loaf? **7** Cleanse yourselves of the old yeast so that you may be a new
batch of dough, unleavened, just as you really are. For Christ, our Passover lamb, has been sacrificed. **8**
So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior and wickedness.
Instead, let us celebrate with the unleavened bread of sincerity and truth.

9 I wrote to you in my letter not to associate with sexually immoral people. **10** In no way did I mean the
immoral people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you
would need to go out of the world. **11** But now I am writing to you not to associate with anyone who is
called a brother but who is living in sexual immorality, or who is greedy, or is an idolater, or is verbally
abusive, or is a drunkard, or a swindler. Do not even eat a meal with such a person. **12** For how am I
involved with judging those who are outside the church? Instead, are you not to judge those who are
inside the church? **13** But God judges those who are on the outside.

"Remove the evil person from among you."

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generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather than before God's holy people? **2** Do you not know that God's holy people will judge the world? If then you will judge the world, are you not able to settle matters of little importance? **3** Do you not know that we will judge the angels? How much more, then, can we judge matters of this life? **4** If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those who have no standing in the church? **5** I say this to your shame. Is there no one among you wise enough to settle a dispute between brothers? **6** But one brother brings a lawsuit against another brother—and this before unbelievers! **7** The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong? Why not rather allow yourselves to be cheated? **8** But you yourselves do wrong and you cheat, and you do this to your own brothers! **9** Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to homosexual acts, nor men who perform homosexual acts, **10** nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. **11** That is what some of you were like. But you have been cleansed, you have been sanctified, you have been justified in the name of the Lord Jesus Christ and by the Spirit of our God.

12 "Everything is lawful for me," but not everything is profitable. "Everything is lawful for me," but I will not be mastered by any of them. **13** "Food is for the stomach, and the stomach is for food," but God will do away with both of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will provide for the body. **14** God both raised the Lord and will also raise us up by his power. **15** Do you not know that your bodies are members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be! **16** Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two will become one flesh." **17** But he who is joined to the Lord becomes one spirit with him. **18** Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body. **19** Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God? Do you not know that you are not your own? **20** For you were bought with a price. Therefore glorify God with your body and in your spirit, which belong to God.

generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 Now concerning the issues you wrote about: "It is good for a man not to touch a woman." **2** But because of temptations for many immoral acts, each man should have his own wife, and each woman should have her own husband. **3** The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her husband. **4** It is not the wife who has authority over her own body, it is the husband. In the same way, the husband does not have authority over his own body, but the wife does. **5** Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of your lack of self-control.

6 But I say these things to you as a concession and not as a command. **7** I wish that everyone were as I am. But each one has his own gift from God. One has this kind of gift, and another that kind. **8** To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am. **9** But if they cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion. **10** Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband **11** (but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. **12** But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to live with him, he should not divorce her. **13** If a woman has an unbelieving husband, and if he is content to live with her, she should not divorce him. **14** For the unbelieving husband is set apart because of his wife, and the unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they are set apart. **15** But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has called us to live in peace. **16** For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife? **17** However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in all the churches. **18** Was anyone circumcised when he was called to believe? He should not try to appear uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised. **19** For it is neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God. **20** Each one should remain in the calling he was in when God called him to believe. **21** Were you a slave when God called you? Do not be concerned about it. But if you can become free, take advantage of it. **22** For someone who is called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to believe is Christ's slave. **23** You have been bought with a price, so do not become slaves of men. **24** Brothers, in whatever situation he was in when he was called, let each one remain with God in that.

25 Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the Lord's mercy, is trustworthy. **26** Therefore, I think that because of the disaster that is coming, it is good for a man to remain as he is. **27** Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife. **28** But if you do marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of fleshly trouble, and I want to spare you from this. **29** But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none. **30** Those who weep should act as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything, **31** and those who use the world should not act as though they are using it to the full. For the world in its present form is coming to an end. **32** I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to please him. **33** But the married man is concerned about the things of the world, how to please his wife— **34** he is divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in body and in spirit. But the married woman is concerned about the things of the world, how to please her husband. **35** I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction. **36** But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. **37** But if he is standing firm in his heart, if he is not under pressure but can control his own will, and if he has decided in his own heart to do this, to keep his own a virgin, he will do well. **38** So the one who marries his virgin does well, and the one who chooses not to marry will do even better. **39** A woman is bound to

generated on Sat Jan 20 14:08:09 2024

her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord. **40** Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

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generated on Sat Jan 20 14:08:09 2024

Chapter 8

1 Now concerning food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. **2** If anyone thinks he knows something, that person does not yet know as he should know. **3** But if anyone loves God, that person is known by him. **4** Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one. **5** For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"), **6** yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

7 However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak. **8** But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it. **9** But take care that your freedom does not become a reason for someone who is weak in faith to stumble. **10** For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols? **11** So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed. **12** Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ. **13** Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? **2** If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord. **3** This is my defense to those who examine me: **4** Do we not have the right to eat and drink? **5** Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas? **6** Or do only I and Barnabas not have the right to not work at a trade? **7** Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it? **8** Do I say these things based on human authority? Does not the law also say this? **9** For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about? **10** Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest. **11** If we sowed spiritual things among you, is it too much for us to reap physical things from you? **12** If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ. **13** Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar? **14** In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel. **15** But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty! **16** For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel! **17** For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me. **18** What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel. **19** For though I am free from all, I became a servant to all, in order that I might win more. **20** To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. [1]**21** To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law. **22** To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some. **23** I do all things for the gospel's sake, so that I may participate in its blessings. **24** Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize. **25** Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable. **26** Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air. **27** But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

Footnotes

9:20 [1]The ULB has:

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generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through the sea. **2** All were baptized into Moses in the cloud and in the sea, **3** and all ate the same spiritual food. **4** All drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ. **5** But God was not well pleased with most of them, and their corpses were scattered about in the wilderness. **6** Now these things were examples for us, so we would not be those who lust for evil things as they lusted. **7** Do not be idolaters, as some of them were. This is as it is written, "The people sat down to eat and drink, and rose up to play." **8** Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand people died because of it. **9** Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes. **10** Also do not grumble, as many of them did and were destroyed by an angel of death. **11** Now these things happened to them as examples for us. They were written for our instruction—for us on whom the end of the ages has come. **12** Therefore let anyone who thinks he stands be careful that he does not fall. **13** No temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able to endure it.

14 Therefore, my beloved ones, run away from idolatry. **15** I speak to you as people who have understanding, so you may judge what I say. **16** The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? **17** Because there is one loaf of bread, we who are many are one body. We all take of one loaf of bread together. **18** Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar? **19** What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything? **20** But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you to be participants with demons! **21** You cannot drink the cup of the Lord and the cup of demons. You cannot participate at the table of the Lord and the table of demons. **22** Or do we provoke the Lord to jealousy? Are we stronger than he is?

23 "Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people up. **24** No one should seek his own good. Instead, each one should seek the good of his neighbor. **25** Eat everything sold in the market without asking questions of conscience. **26** For "the earth is the Lord's, and the fullness of it." **27** If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you without asking questions of conscience. **28** But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who informed you, and for the sake of conscience— [1]**29** the conscience of the other man, I mean, and not yours. For why should my freedom be judged by another's conscience? **30** If I partake of the meal with gratitude, why am I being insulted for that for which I gave thanks? **31** Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. **32** Be blameless both to Jews and to Greeks, and to the church of God. **33** In the same way I try to please all people in all things. I do not seek my benefit, but that of the many. I do this so that they may be saved.

Footnotes

10:28 [1]Some ancient copies of the Greek text add,

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generated on Sat Jan 20 14:08:09 2024

Chapter 11

1 Be imitators of me, just as I am an imitator of Christ.

2 Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you. **3** Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ. **4** Any man who prays or prophesies with his head covered dishonors his head. **5** But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved. **6** For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head. **7** For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. **8** For man was not made from woman. Instead, woman was made from man. **9** For neither was man created for woman. Instead, woman was created for man. **10** This is why the woman ought to have a symbol of authority on her head, because of the angels. **11** Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman. **12** For as the woman comes from the man, so does the man come from the woman. And all things come from God. **13** Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? **14** Does not even nature itself teach you that if a man has long hair, it is a dishonor for him? **15** Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering. **16** But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

17 But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse. **18** For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it. **19** For there must also be factions among you, so that those who are approved may become evident among you. **20** For when you come together, it is not the Lord's Supper that you eat. **21** When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk. **22** Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this! **23** For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread. **24** After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me." **25** In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me." **26** For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. **27** Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. **28** Let a person examine himself first, and in this way let him eat of the bread and drink of the cup. **29** For he who eats and drinks without discerning the body eats and drinks judgment to himself. **30** That is why many among you are weak and ill, and some of you have fallen asleep. **31** But if we examine ourselves, we will not be judged. **32** But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world. **33** Therefore, my brothers, when you come together to eat, wait for one another. **34** If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

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Chapter 12

1 About spiritual gifts, brothers, I do not want you to be uninformed. **2** You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. **3** Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

4 Now there are different gifts, but the same Spirit. **5** There are different ministries, but the same Lord; **6** and there are different kinds of work, but it is the same God who works all in all. **7** Now to each one is given the outward display of the Spirit for the benefit of all. **8** For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit. **9** To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. **10** To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. **11** All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

12 For as the body is one and has many members and all are members of the same body, so it is with Christ. **13** For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit. **14** For the body is not a single member, but many. **15** If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. **16** And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. **17** If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? **18** But God has appointed each member, each one of them, into the body as he has desired. **19** If they were all the same member, where would the body be? **20** So now they are many members, but only one body. **21** The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." **22** But the members of the body that appear to be weaker are essential, **23** and the parts of the body that we think are less honorable, we give them greater honor, and our unpresentable members have more dignity. **24** Now our presentable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it. **25** He did this so there may be no division within the body, but that the members should care for one another with the same affection. **26** So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. **27** Now you are the body of Christ and individually members of it. **28** And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. **29** Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles? **30** Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues? **31** Zealously seek the greater gifts. And now I will show you a more excellent way.

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Chapter 13

1 Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong or a clanging cymbal. **2** Suppose that I have the gift of prophecy and understand all hidden truths and knowledge, and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. **3** Suppose that I give all my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. [1]**4** Love is patient and kind. Love is not jealous and does not boast. It is not puffed up **5** or rude. It does not seek its own. It is not provoked, nor does it keep a count of wrongs. **6** It does not rejoice in unrighteousness. Instead, it rejoices in the truth. **7** Love bears all things, believes all things, hopes all things, and endures all things. **8** Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is knowledge, it will pass away. **9** For we know in part and we prophesy in part. **10** But when the perfect comes, that which is incomplete will pass away. **11** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put away childish things. **12** For now we see indirectly in a mirror, but then face to face. Now I know in part, but then I will know fully just as I have been fully known. **13** But now these three remain: faith, hope, and love. But the greatest of these is love.

Footnotes

13:3 [1]Most important and ancient Greek copies, and ancient translations read,

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Chapter 14

1 Pursue love and be zealous for spiritual gifts, especially that you may prophesy. **2** For the one who
speaks in a tongue does not speak to people but to God. For no one understands him because he speaks
mysteries in the Spirit. **3** But the one who prophesies speaks to people to build them up, to exhort them,
and to comfort them. **4** The one who speaks in a tongue builds up himself, but the one who prophesies
builds up the church. **5** Now I wish that you all spoke in tongues. But even more than that, I wish that you
would prophesy. The one who prophesies is greater than the one who speaks in tongues (unless someone
interprets so that the church may receive edification). **6** But now, brothers, if I come to you speaking in
tongues, how will I benefit you? I cannot, unless I speak to you with revelation, or knowledge, or
prophecy, or teaching. **7** In the same way, when lifeless instruments are producing sounds—like the flute
or the harp—if they do not produce different tones, how will anyone know what tune the flute or harp is
playing? **8** For if the trumpet is played with an uncertain sound, how will anyone know when it is time to
prepare for battle? **9** It is the same way for you with the tongue. If you utter speech that is not clear, how
will what is said be understood? You will be speaking into the air. **10** There are doubtless many kinds of
languages in the world, and none is without meaning. **11** But if I do not know the meaning of a language, I
will be a foreigner to the speaker, and the speaker will be a foreigner to me. **12** So it is with you. Since
you are eager for the manifestations of the Spirit, seek for the edification of the church so that you might
abound. **13** So the one who speaks in a tongue should pray that he may interpret. **14** For if I pray in a
tongue, my spirit prays, but my mind is unfruitful. **15** What am I to do? I will pray with my spirit, but I will
also pray with my mind. I will sing with my spirit, and I will also sing with my mind. **16** Otherwise, if you
bless God with the spirit, how will the outsider say "Amen" when you are giving thanks if he does not
know what you are saying? **17** For you certainly give thanks well enough, but the other person is not built
up. **18** I thank God that I speak in tongues more than all of you. **19** But in the church I would rather speak
five words with my understanding so that I might instruct others, than ten thousand words in a tongue.

20 Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your
thinking be mature. **21** In the law it is written,

> "By men of strange tongues
> and by the lips of strangers
> I will speak to this people.
> Even then they will not hear me,"
> says the Lord.

22 So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for
unbelievers, but for believers. **23** If, therefore, the whole church comes together and all speak in tongues,
and outsiders and unbelievers come in, would they not say that you are insane? **24** But if you all were
prophesying and an unbeliever or an outsider came in, he would be convicted by all he hears. He would
be judged by all that is said. **25** The secrets of his heart would be revealed. As a result, he would fall on
his face and worship God. He would declare that God is really among you.

26 What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation,
a tongue, or an interpretation. Do everything so that you build up the church. **27** If anyone speaks in a
tongue, let there be two or at most three, and each one in turn, and then someone should interpret what
is said. **28** But if there is no one to interpret, let each of them keep silent in the church. Let each one
speak to himself alone and to God. **29** Let two or three prophets speak, and let the others listen with
discernment to what is said. **30** But if there is a revelation to one who is sitting, let the first be silent. **31**
For each of you can prophesy one by one so that each one may learn and all may be exhorted. **32** For the
spirits of the prophets are subject to the prophets. **33** For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people. **34** The women should keep silent in the churches.
For they are not permitted to speak. Instead, they should be in submission, as also the law says. **35** If
there is anything they desire to learn, let them ask their husbands at home. For it is disgraceful for a
woman to speak in the church. **36** Did the word of God come from you? Are you the only ones it has
reached?

generated on Sat Jan 20 14:08:09 2024

37 If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. **38** But if anyone does not recognize this, let him not be recognized.

39 So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. **40** But let all things be done properly and in order.

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generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand, **2** and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain. **3** For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, **4** that he was buried, and that he was raised on the third day according to the scriptures. **5** Christ appeared to Cephas, and then to the twelve; **6** then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep. **7** Then he appeared to James, then to all the apostles. **8** Last of all, he appeared to me, as if to one born prematurely. **9** For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God. **10** But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me. **11** Therefore whether it is I or they, so we preach and so you believed.

12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? **13** But if there is no resurrection of the dead, then not even Christ has been raised; **14** and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain. **15** Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised. **16** For if the dead are not raised, not even Christ has been raised; **17** and if Christ has not been raised, your faith is in vain and you are still in your sins. **18** Then those who have fallen asleep in Christ have also perished. **19** If only in this life we hope in Christ, of all people we are most to be pitied.

20 But now Christ has been raised from the dead as the firstfruits of those who sleep. **21** For since death came by a man, by a man also came the resurrection of the dead. **22** For as in Adam all die, so also in Christ all will be made alive. **23** But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming. **24** Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power. **25** For he must reign until he has put all his enemies under his feet. **26** The last enemy to be destroyed is death. **27** For "he has put everything under his feet." But when it says "he has put everything," it is clear that this does not include the one who put everything in subjection under him. **28** When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

29 Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? **30** Why then are we in danger every hour? **31** I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord. **32** What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

> "Let us eat and drink,
> for tomorrow we die."

33 Be not deceived: "Bad company corrupts good morals." **34** Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

35 But someone will say, "How are the dead raised, and with what kind of body will they come?" **36** You fool! What you sow will not come to life unless it dies. **37** What you sow is not the body that will be, but a bare grain. It may become wheat or something else. **38** But God will give it a body as he chooses, and to each seed its own body. **39** Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish. **40** There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory of the earthly is another. **41** There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differs from another star in glory. **42** So also is the resurrection of the dead. What is sown is perishable, and what is raised is imperishable. **43** It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. **44** It is sown a natural body; it is raised a spiritual body. If there is a

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natural body, there is also a spiritual body. **45** So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. **46** But the spiritual did not come first but the natural, and then the spiritual. **47** The first man is of the earth, made of dust. The second man is from heaven. **48** Just as the one made from dust is, so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven. **49** Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

50 Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable. **51** Look! I tell you a mystery: We will not all sleep, but we will all be changed. **52** We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. **53** For this perishable body must put on what is imperishable, and this mortal body must put on immortality. **54** But when this perishable body has put on what is imperishable, and when this mortal body has put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

55 "Death, where is your victory?
Death, where is your sting?"

56 The sting of death is sin, and the power of sin is the law. **57** But thanks be to God, who gives us the victory through our Lord Jesus Christ! **58** Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you know that your labor in the Lord is not in vain.

generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. **2** On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come. **3** When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. **4** If it is appropriate for me to go also, they will go with me. **5** But I will come to you when I pass through Macedonia. For I will pass through Macedonia. **6** Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go. **7** For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. **8** But I will stay in Ephesus until Pentecost, **9** for a wide door has opened for me, and there are many adversaries.

10 Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. **11** Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. **12** Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

13 Be watchful, stand fast in the faith, act like men, be strong. **14** Let all that you do be done in love.

15 You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, **16** to be in submission to such people and to everyone who helps in the work and labors with us. **17** I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. **18** For they have refreshed my spirit and yours. So then, acknowledge people like them.

19 The churches of Asia send greetings to you. Aquila and Priscilla greet you in the Lord, with the church that is in their home. **20** All the brothers greet you. Greet one another with a holy kiss.

21 I, Paul, write this with my own hand. **22** If anyone does not love the Lord, may he be accursed. Our Lord, come! **23** The grace of the Lord Jesus be with you. **24** My love be with you all in Christ Jesus. [1]

Footnotes

16:24 [1]A few important and ancient Greek copies and some ancient translations have

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Book: 2 Corinthians

2 Corinthians

Chapter 1

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, and to all God's holy people in the entire region of Achaia.

2 May grace be to you and peace from God our Father and the Lord Jesus Christ.

3 May the God and Father of our Lord Jesus Christ be praised. He is the Father of mercies and the God of all comfort. **4** God comforts us in all our tribulation, so that we can comfort those who are in any tribulation. We comfort others with the same comfort that God used to comfort us. **5** For just as the sufferings of Christ abound for our sake, so also our comfort abounds through Christ. **6** But if we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort. Your comfort is working effectively in your endurance of the same sufferings that we also suffer. **7** Our hope concerning you is unshaken, for we know that as you share the sufferings, you also share our comfort. **8** For we do not want you to be uninformed, brothers, about the tribulation we had in Asia. We were utterly burdened beyond our strength, so that we despaired even of life. **9** Indeed, we had the sentence of death on us. But that was to make us not put our trust in ourselves, but instead in God, who raises the dead. **10** He rescued us from such a deadly peril, and he will rescue us. On him we have set our hope that he will rescue us. **11** He will do this as you also help us by your prayer. Then many will give thanks on our behalf for the favor given to us through the prayers of many.

12 Our boast is this: Our conscience testifies that we have conducted ourselves in the world with integrity and godly sincerity, not relying on fleshly wisdom but on the grace of God. **13** We write to you nothing that you cannot read and understand, and I hope that you will fully understand **14** as you have understood us in part, that you can boast of us on the day of our Lord Jesus, just as we will boast of you.

15 Because I was confident about this, I wanted to come to you first, so that you might receive a second favor. **16** I was planning to visit you on my way to Macedonia. Then I wanted to visit you again on my trip from Macedonia, and then for you to send me on my way to Judea. **17** When I was thinking this way, was I hesitating? Do I plan things according to the flesh, so that I say "Yes, yes" and "No, no" at the same time? **18** But just as God is faithful, our word to you is not "Yes" and "No." **19** For the Son of God, Jesus Christ, whom Silvanus, Timothy and I proclaimed among you, is not "Yes" and "No." Instead, he is always "Yes." **20** For all the promises of God are "Yes" in him. So also through him we say "Amen" to the glory of God. **21** Now it is God who confirms us with you in Christ, and he anointed us, **22** he set his seal on us and he gave us the Spirit in our hearts as a guarantee of what is to come.

23 But I call God as witness to my soul that the reason I did not come to Corinth was so that I might spare you. **24** This is not because we want to be lords over your faith. Instead, we are fellow laborers with you for your joy, as you stand firm in your faith.

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Chapter 2

1 So I decided for my own part that I would not again come to you in sorrow. **2** If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me? **3** I wrote as I did in order that when I came to you I might not be hurt by those who should have made me rejoice. I have confidence about all of you that my joy is the same joy you all have. **4** For I wrote to you from great tribulation, with anguish of heart, and with many tears. I did not write you so that you would be made sorrowful. Instead, I wanted you to know the depth of the love that I have for you.

5 If anyone has caused sorrow, he has caused sorrow not only to me, but in some measure—not to burden you—to all of you. **6** This punishment of that person by the majority is enough. **7** So now rather than punish him, you should forgive and comfort him. Do this so that he is not overwhelmed by too much sorrow. **8** So I exhort you to confirm your love for him. **9** This was the reason I wrote, so that I might test you and know whether you are obedient in everything. **10** If you forgive anyone, I forgive that person as well. What I have forgiven—if I have forgiven anything—it is forgiven for your sake in the presence of Christ. **11** This is so that Satan will not trick us. For we are not ignorant of his schemes.

12 A door was opened to me by the Lord when I came to the city of Troas to preach the gospel of Christ there. **13** I had no relief in my spirit because I did not find my brother Titus there. So I left them and went on to Macedonia.

14 But may thanks be to God, who in Christ always leads us in triumph. Through us he reveals the sweet aroma of the knowledge of him everywhere. **15** For we are to God the sweet aroma of Christ, both among those who are saved and among those who are perishing. **16** To the people who are perishing, it is an aroma from death to death. To the ones being saved, it is an aroma from life to life. Who is worthy of these things? **17** For we are not like so many people who sell the word of God for profit. Instead, with purity of motives, we speak in Christ, as we are sent from God, in the sight of God.

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Chapter 3

1 Are we beginning to praise ourselves again? We do not need letters of recommendation to you or from you, like some people, do we? **2** You yourselves are our letter of recommendation, written on our hearts, known and read by all people. **3** You show that you are a letter from Christ, the result of our ministry. It was written not with ink but by the Spirit of the living God. It was not written on tablets of stone, but on tablets of human hearts. **4** And this is the confidence that we have through Christ before God. **5** We are not competent in ourselves to claim anything as coming from us. Rather, our competence is from God. **6** It is God who made us able to be servants of a new covenant. This is a covenant not of the letter but of the Spirit. For the letter kills, but the Spirit gives life. **7** Now the ministry of death—engraved in letters on stones—came in such glory that the sons of Israel could not look directly at Moses' face. This is because of the glory of his face, a glory that was fading. **8** How much more glorious will the ministry of the Spirit be? **9** For if the ministry of condemnation had glory, how much more does the ministry of righteousness abound in glory! **10** For indeed, that which was once made glorious is no longer glorious in this respect, because of the glory that exceeds it. **11** For if that which was passing away had glory, how much more will what is permanent have glory!

12 Since we have such a hope, we are very bold. **13** We are not like Moses, who put a veil over his face so that the sons of Israel were not able to look directly at the ending of a glory that was passing away. **14** But their minds were hardened. For to this day, when they read the old covenant, that same veil remains. It has not been removed, because only in Christ is it taken away. **15** But even today, whenever Moses is read, a veil covers their hearts. **16** But when a person turns to the Lord, the veil is taken away. **17** Now the Lord is the Spirit. Where the Spirit of the Lord is, there is freedom. **18** Now all of us, with unveiled faces, see the glory of the Lord. We are being transformed into the same glorious likeness from one degree of glory into another, just as from the Lord, who is the Spirit.

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Chapter 4

1 Therefore, because we have this ministry, and just as we have received mercy, we do not become discouraged. **2** Instead, we have rejected secret and shameful ways. We do not walk in craftiness, and we do not mishandle the word of God, but by presenting the truth, we recommend ourselves to everyone's conscience in the sight of God. **3** But if our gospel is veiled, it is veiled only to those who are perishing. **4** In their case, the god of this world has blinded their unbelieving minds. As a result, they are not able to see the light of the gospel of the glory of Christ, who is the image of God. **5** For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. **6** For God is the one who said, "Light will shine out of darkness." He has shone in our hearts, to give the light of the knowledge of the glory of God in the presence of Jesus Christ.

7 But we have this treasure in jars of clay, so that it is clear that the exceedingly great power belongs to God and not to us. **8** We are afflicted in every way, but not overwhelmed. We are perplexed but not filled with despair. **9** We are persecuted but not abandoned; struck down but not destroyed; **10** always carrying around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. **11** For we who are alive are always being given over to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. **12** So death is at work in us, but life is at work in you. **13** But we have the same spirit of faith according to that which was written: "I believed, and so I spoke." We also believe, and so we also speak, **14** because we know that the one who raised the Lord Jesus will also raise us with Jesus and bring us with you into his presence. **15** For everything is for your sake, so that the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God.

16 So we do not become discouraged. Even though outwardly we are wasting away, inwardly we are being renewed day by day. **17** For this momentary, light affliction is producing for us an eternal burden of glory that exceeds all measurement. **18** For we are not watching for things that are seen, but for things that are unseen. The things that we can see are temporary, but the things that are unseen are eternal.

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Chapter 5

1 We know that if our earthly house—the tent—is destroyed, we have a building from God. It is a house
not made by human hands, but an eternal house, in heaven. **2** For in this tent we groan, longing to be
clothed with our heavenly residence. **3** We long for this because by putting it on we will not be found to be
naked. **4** For indeed while we are in this tent, we groan, being burdened. We do not want to be unclothed.
Instead, we want to be clothed, so that what is mortal may be swallowed up by life. **5** The one who
prepared us for this very thing is God, who gave us the Spirit as a guarantee of what is to come. **6**
Therefore always be confident, knowing that while we are at home in the body, we are away from the
Lord. **7** For we walk by faith, not by sight. **8** So we have confidence. We would prefer to be away from the
body and at home with the Lord. **9** So we make it our goal, whether we are at home or away, to please
him. **10** For we must all appear before the judgment seat of Christ, so that each one may receive what is
due for the things done in the body, whether for good or for bad.

11 Therefore, knowing the fear of the Lord, we persuade people. What we are is clearly seen by God, and
I hope that it is also clear to your conscience. **12** We are not commending ourselves to you again, but we
are giving you a reason to be proud of us, so you may have an answer for those who boast about
appearances but not about what is in the heart. **13** For if we are out of our minds, it is for God; and if we
are in our right minds, it is for your sake. **14** For the love of Christ controls us, because we have
concluded this: That one person died for all, and that therefore all have died. **15** He died for all, so that
those who live should no longer live for themselves but for him who for their sake died and was raised. **16**
For this reason, from now on we do not regard anyone according to the flesh, even though we once
regarded Christ according to the flesh. But now we no longer regard him that way. **17** Therefore, if anyone
is in Christ, he is a new creation. The old things have passed away. See, they have become new. **18** All
these things are from God. He reconciled us to himself through Christ and has given us the ministry of
reconciliation. **19** That is, in Christ God is reconciling the world to himself, not counting their trespasses
against them. He is entrusting to us the message of reconciliation.

20 So we are appointed as representatives of Christ, as though God were making his appeal through us.
We plead with you, for the sake of Christ: "Be reconciled to God!" **21** He made him who knew no sin to
become sin for us, so that we might become the righteousness of God in him.

generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 Working together with him, we also urge you not to receive the grace of God in vain. **2** For he says,

"In a favorable time I paid attention to you,
and in the day of salvation I helped you."

Look, now is the favorable time. Look, now is the day of salvation. **3** We do not place a stumbling block in front of anyone, for we do not wish our ministry to be discredited. **4** Instead, in every way we commend ourselves as God's servants in much endurance, in affliction, in distress, in hardship, **5** in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger, **6** in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, **7** in the word of truth, in the power of God; with the armor of righteousness for the right hand and the left. **8** We are God's servants in glory and dishonor, in slander and praise; regarded as deceivers and yet truthful; **9** as unknown, yet well known; as dying, yet, look, we live; as being disciplined, yet not killed; **10** as sorrowful, yet rejoicing; as poor, yet many are enriched; as having nothing, yet possessing all things.

11 We have spoken the whole truth to you, Corinthians, and our heart is wide open. **12** You are not restrained by us, but you are restrained in your own hearts. **13** Now in fair exchange—I speak as to children—open yourselves wide also. **14** Do not be yoked together with unbelievers. For what association does righteousness have with lawlessness? For what fellowship does light have with darkness? **15** What agreement can Christ have with Belial? Or what share does a believer have together with an unbeliever? **16** And what agreement is there between the temple of God and idols? For we are the temple of the living God, just as God said:

"I will dwell among them
and walk among them.
I will be their God,
and they will be my people."

17 Therefore,

"Come out from among them,
and be set apart," says the Lord.
"Touch no unclean thing,
and I will welcome you.
18 I will be a Father to you,
and you will be my sons and daughters,"
says the Lord Almighty.

generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 Beloved, since we have these promises, let us cleanse ourselves of all defilement of flesh and spirit. Let us perfect holiness in the fear of God.

2 Make room for us! We have not wronged anyone. We have not corrupted anyone or taken advantage of anyone. **3** It is not to condemn you that I say this. For I have already said that you are in our hearts, for us to die together and to live together. **4** I have great confidence in you, and great is my boast about you. I am filled with comfort. I overflow with joy even in all our tribulation.

5 When we came to Macedonia, our bodies had no rest. Instead, we were troubled in every way by conflicts on the outside and fears on the inside. **6** But God, who comforts the lowly, comforted us by the arrival of Titus. **7** It was not only by his arrival that God comforted us. It was also by the comfort that Titus had received from you. He told us of your great affection, your sorrow, and your zeal for me. So I rejoiced even more. **8** Even though my letter made you sorrowful, I do not regret it. But I did regret it when I saw that my letter made you sorrowful, though only for a little while. **9** Now I rejoice, not because you were sorrowful, but because your sorrow brought you to repentance. You experienced a godly sorrow, so you suffered no loss because of us. **10** For godly sorrow brings about repentance that accomplishes salvation without regret. Worldly sorrow, however, brings about death. **11** See what great diligence this godly sorrow produced in you. How great was the determination in you to prove you were innocent. How great was your indignation, your fear, your longing, your zeal, and your desire to see that justice should be done! In everything you have proved yourselves to be innocent in this matter. **12** Although I wrote to you, I did not write for the sake of the wrongdoer, nor for the one who suffered the wrong, but so that your earnestness toward us should be made known to you in the sight of God. **13** It is by this that we are encouraged.

In addition to our own comfort, we also rejoiced even more because of Titus' joy, because his spirit was refreshed by all of you. **14** For if I boasted to him about you, I was not put to shame. On the contrary, just as everything we said to you was true, our boasting about you to Titus proved to be true. **15** His affection for you is even greater as he remembers the obedience of all of you, how you welcomed him with fear and trembling. **16** I rejoice because I have complete confidence in you.

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Chapter 8

1 We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. **2** During a great test of tribulation, the abundance of their joy and the extremity of their poverty have produced great riches of generosity. **3** For I testify that they gave as much as they were able, and even beyond what they were able, and of their own free will **4** they begged us with much earnestness for the privilege of sharing in this service to God's holy people. **5** This did not happen as we had hoped, but they first gave themselves to the Lord and then to us by the will of God. **6** So we urged Titus, who had already begun this task, to complete among you this act of grace. **7** But you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us. So also make sure that you excel in this act of grace. [1]**8** I say this not as a command but to test the sincerity of your love by comparing it to the eagerness of other people. **9** For you know the grace of our Lord Jesus Christ. Even though he was rich, for your sakes he became poor, so that through his poverty you might become rich. **10** In this matter I will give you advice that will help you. One year ago, you not only started to do something, but you desired to do it. **11** Now finish it. Just as there was an eagerness and desire to do it then, may you also bring it to completion, as much as you can. **12** For if you are eager to do this deed, it is a good and acceptable thing. It must be based on what a person has, not on what he does not have. **13** For this is not to cause relief for others and tribulation for you, but for fairness. **14** Your abundance at the present time will supply what they need. This is also so that their abundance may supply your need, and so that there may be fairness. **15** It is as it is written:

> "The one with much did not have anything left over,
> and the one who had little did not have any lack."

16 But thanks be to God, who put into Titus' heart the same earnest care that I have for you. **17** For he not only accepted our appeal, but he was also very earnest about it. He came to you of his own free will. **18** We have sent with him the brother who is praised among all of the churches for his work in proclaiming the gospel. **19** Not only this, but he also was chosen by the churches to be our traveling companion with this act of grace, which is being administered by us for the glory of the Lord himself and our good will. **20** We are avoiding the possibility that anyone should complain about this act of generosity that we are carrying out. **21** We take care to do what is good, not only before the Lord, but also before people. **22** We are also sending another brother with them. We have tested him in many ways and found him diligent for many tasks. He is even more eager now because of the great confidence he has in you. **23** As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers from the churches. They are a glory to Christ. **24** So show them the proof of your love, and show to the churches the reason for our boasting about you.

Footnotes

8:7 [1]There is evidence that corrections were made to verse 7 by later copyists who were referring to other ancient texts. Most modern translations follow those corrections, and they now read,

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generated on Sat Jan 20 14:08:09 2024

Chapter 9

1 Concerning the service for God's holy people, it is not necessary for me to write to you. **2** I know about
your desire, which I boasted about to the people of Macedonia. I told them that Achaia has been getting
ready since last year. Your eagerness has motivated most of them to action. **3** Now I have sent the
brothers so that our boasting about you may not be futile, and so that you would be ready, as I said you
would be. **4** Otherwise, if any Macedonians come with me and find you unprepared, we would be ashamed
—I say nothing about you—for being so confident in you. **5** So I thought it was necessary to urge the
brothers to come to you and to make arrangements in advance for the gift you have promised. This is so
that it might be ready as a blessing, and not as something extorted.

6 The point is this: The one who sows sparingly will also reap sparingly, and the one who sows for the
purpose of a blessing will also reap a blessing. **7** Let each one give as he has planned in his heart, not
reluctantly or under compulsion, for God loves a cheerful giver. **8** And God is able to make all grace
overflow for you, so that, always, in all things, you may have all you need. This will be so that you may
multiply every good deed. **9** It is as it is written:

> "He has distributed his riches and given them to the poor.
> His righteousness lasts forever."

10 He who supplies seed to the farmer who sows and bread for food will also supply and multiply your
seed for sowing. He will increase the harvest of your righteousness. **11** You will be enriched in every way
so you can be generous. This will bring about thanksgiving to God through us. **12** For carrying out this
service not only meets the needs of God's holy people, but it also is overflowing into many acts of
thanksgiving to God. **13** Because of your being tested and proved by this service, you will also glorify God
by obedience to your confession of the gospel of Christ. You will also glorify God by the generosity of your
contribution to them and to everyone. **14** They long for you, and they are praying for you. They do this
because of the very great grace of God that is on you. **15** May thanks be to God for his inexpressible gift!

generated on Sat Jan 20 14:08:09 2024

Chapter 10

1 I, Paul, myself urge you, by the humility and gentleness of Christ. I am meek when I am in your
presence, but I am bold toward you when I am away. **2** I beg of you that, when I am present with you, I
will not need to be bold with the confidence that I think I will need to be bold when I oppose those who
think that we are walking according to the flesh. **3** For even though we walk in the flesh, we do not make
war according to the flesh. **4** For the weapons we fight with are not fleshly. Rather, they have divine power
to destroy strongholds. They bring misleading arguments to nothing. **5** We also destroy every high thing
that rises up against the knowledge of God. We take every thought captive into obedience to Christ. **6** And
we are getting ready to punish every act of disobedience, as soon as your obedience is complete. **7** Look
at what is clearly in front of you. If anyone is convinced that he is Christ's, let him remind himself that
just as he is Christ's, so also are we. **8** For even if I boast a little too much about our authority, which the
Lord gave for us to build you up and not to destroy you, I will not be ashamed. **9** I do not want it to appear
that I am terrifying you by my letters. **10** For some people say, "His letters are serious and powerful, but
his bodily presence is weak. His words are not worth listening to." **11** Let such people be aware that what
we are in the words of our letters when we are absent is what we will be in our actions when we are
there. **12** We are not so bold as to group ourselves or compare ourselves with those who praise
themselves. But when they measure themselves by one another and compare themselves with each other,
they have no insight. **13** We, however, will not boast beyond limits. Instead, we will do so only within the
limits of what God has assigned to us, limits that reach even as far as you. **14** For we are not
overextending ourselves as though we did not reach you. We were the first to reach as far as you with the
gospel of Christ. **15** We have not boasted beyond limits about the labors of others. Rather, our hope is that
as your faith continues to grow, our work among you will greatly expand, **16** so that we may preach the
gospel even in regions beyond you, without boasting of work already done in another's area.

17 "But let the one who boasts, boast in the Lord."

18 For it is not the one who recommends himself who is approved, but the one whom the Lord
recommends.

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generated on Sat Jan 20 14:08:09 2024

Chapter 11

1 I wish that you could put up with me in some foolishness. But you are indeed putting up with me! **2** For I
am jealous about you. I have a godly jealousy for you, since I promised you in marriage to one husband. I
promised to present you as a pure virgin to Christ. **3** But I am afraid that somehow, as the serpent
deceived Eve by his craftiness, your thoughts might be led astray away from a sincere and pure devotion
to Christ. **4** For suppose that someone comes and proclaims another Jesus than the one we preached. Or
suppose that you receive a different spirit than what you received. Or suppose that you receive a different
gospel than the one you received. You put up with these things well enough! **5** For I think that I am not in
the least inferior to those so-called super-apostles. **6** But even if I am untrained in speech, I am not
untrained in knowledge. In every way and in all things we have made this known to you. **7** Did I sin by
humbling myself so you might be exalted? For I freely preached the gospel of God to you. **8** I robbed other
churches by accepting support from them so that I could serve you. **9** When I was with you and I was in
need, I did not burden anyone. For my needs were met by the brothers who came from Macedonia. In
everything I have kept myself from being a burden to you, and I will continue to do that. **10** As the truth of
Christ is in me, this boasting of mine will not be silenced in the parts of Achaia. **11** Why? Because I do not
love you? God knows. **12** And what I do I will keep doing, so that I may cut off the opportunity of those
who want an opportunity to be found to be like us in the things they boast about. **13** For such people are
false apostles and deceitful workers. They disguise themselves as apostles of Christ. **14** And this is no
surprise, for even Satan disguises himself as an angel of light. **15** It is no great surprise if his servants also
disguise themselves as servants of righteousness. Their fate will be what their deeds deserve.

16 I say again: Let no one think I am a fool. But if you do, receive me as a fool so I may boast a little. **17**
What I am saying with this boastful confidence—I am not talking the way the Lord would—I am saying as
a fool. **18** Since many people boast according to the flesh, I will also boast. **19** For you gladly put up with
fools. You are wise yourselves! **20** For you put up with someone if he enslaves you, if he devours you, if he
takes advantage of you, if he exalts himself, or if he slaps you in the face. **21** I will say to our shame that
we were too weak to do that. Yet if anyone is bold—I am speaking like a fool—I too will be bold. **22** Are
they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. **23** Are
they servants of Christ? (I speak as though I were insane.) I am more: in harder labor, in more prisons, in
beatings beyond measure, in facing many deadly dangers. **24** From Jews I received five times the "forty
lashes minus one." **25** Three times I was beaten with rods. Once I was stoned. Three times I was
shipwrecked. I have spent a night and a day on the open sea. **26** I have been on frequent journeys, in
danger from rivers, in danger from robbers, in danger from my own people, in danger from the Gentiles,
in danger in the city, in danger in the wilderness, in danger at sea, in danger from false brothers. **27** I
have served in labor and toil, in many sleepless nights, in hunger and thirst, often in fasting, in cold and
nakedness. **28** Apart from everything else, there is the daily pressure of my concern for all the churches.
29 Who is weak, and I am not weak? Who has been caused to stumble, and I do not burn? **30** If I must
boast, I will boast about what shows my weaknesses. **31** The God and Father of the Lord Jesus, the one
who is blessed forever, knows that I am not lying!

32 At Damascus, the governor under King Aretas was guarding the city of Damascus to arrest me. **33** But I
was lowered in a basket through a window in the wall, and I escaped from his hands.

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Chapter 12

1 I must boast, even if it is unprofitable. But I will go on to visions and revelations from the Lord. **2** I know
a man in Christ who fourteen years ago who—whether in the body or out of the body, I do not know, God
knows—was caught up into the third heaven. **3** And I know that this man—whether in the body, or out of
the body, I do not know, God knows— **4** was caught up into paradise and heard inexpressible words that
people are not permitted to speak. **5** On behalf of such a person I will boast. But on behalf of myself I will
not boast, except about my weaknesses. **6** If I should choose to boast, I will not be a fool, because I would
be speaking the truth. But I will keep from boasting, so that no one will think more of me than what he
sees in me or hears from me. **7** To keep me from exalting myself because of the surpassing greatness of
the revelations, a thorn in the flesh was given to me, a messenger from Satan to afflict me—so I would not
exalt myself. **8** Three times I pleaded with the Lord about this, for him to take it away from me. **9** But he
said to me, "My grace is enough for you, for power is made perfect in weakness." So I would much rather
boast about my weakness, so that the power of Christ might reside on me. **10** Therefore I am content for
Christ's sake in weaknesses, in insults, in troubles, in persecutions and distressing situations. For
whenever I am weak, then I am strong.

11 I have become a fool! You forced me to this, for I should have been praised by you. For I was not at all
inferior to the so-called super-apostles, even though I am nothing. **12** The true signs of an apostle were
performed among you with all perseverance, signs and wonders and miracles. **13** For how were you less
important than the rest of the churches, except that I was not a burden to you? Forgive me for this
wrong!

14 Look! I am ready to come to you a third time. I will not be a burden to you, for I do not seek what is
yours. I want you. For children should not save up for the parents. Instead, the parents should save up for
the children. **15** I will most gladly spend and be spent for your souls. If I love you more, am I to be loved
less? **16** But as it is, I did not burden you. But since I am so crafty, I am the one who caught you by deceit.
17 Did I take advantage of you by anyone I sent to you? **18** I urged Titus to go to you, and I sent the other
brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in
the same steps?

19 Do you think all of this time we have been defending ourselves to you? It is in the sight of God that we
speak in Christ, and all for your strengthening, beloved. **20** For I fear that when I come I may not find you
as I wish. I fear that you might not find me as you wish. I fear that there may be quarreling, jealousy,
outbursts of anger, rivalries, slander, gossip, arrogance, and disorder. **21** I fear that when I come back, my
God might humble me before you. I fear that I might be grieved by many of those who have sinned before
now and who did not repent of the uncleanness and sexual immorality and lustful indulgence that they
practiced.

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 This is the third time that I am coming to you. "Every matter must be established by the mouth of two or three witnesses." **2** I have already said to those who sinned before and to all the rest when I was there the second time, and I say it again: When I come again, I will not spare them. **3** I tell you this because you are looking for proof that Christ is speaking through me. He is not weak toward you. Rather, he is powerful in you. **4** For he was crucified in weakness, but he is alive by God's power. For we also are weak in him, but we will live with him by the power of God among you. **5** Examine yourselves, to see if you are in the faith. Test yourselves. Do you not realize this about yourselves, that Jesus Christ is in you?—unless, of course, you have failed the test. **6** And I hope that you will recognize that we have not failed the test. **7** Now we pray to God that you may not do any wrong. I do not pray this so that we may appear to have passed the test. Rather, I pray that you may do what is proper, although we may seem to have failed the test. **8** For we are not able to do anything against the truth, but only for the truth. **9** For we rejoice when we are weak and you are strong. We also pray that you may be made complete. **10** I write these things while I am away from you so that when I am with you I do not have to deal harshly with you in the use of my authority—which the Lord gave to me so that I may build you up, and not tear you down.

11 Finally, brothers, rejoice! Work for restoration, be encouraged, think alike, live in peace. And the God of love and peace will be with you. **12** Greet each other with a holy kiss. All God's holy people greet you. [1]

13 The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with all of you. [2]

Footnotes

13:12 [1]Some copies number this sentence as verse 13.
13:13 [2]Some translations number this sentence as verse 14.

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generated on Sat Jan 20 14:08:09 2024

Book: Galatians

Galatians

Chapter 1

1 Paul, an apostle—not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead— **2** and all the brothers with me, to the churches of Galatia:

3 Grace to you and peace from God our Father and the Lord Jesus Christ, **4** who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father, **5** to him be the glory forever and ever. Amen.

6 I am amazed that you are turning away so quickly from him who called you by the grace of Christ. I am amazed that you are turning to a different gospel, **7** not that there is another gospel, but there are some men who cause you trouble and want to distort the gospel of Christ. **8** But even if we or an angel from heaven should proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. **9** As we have said before, so now I say again, "If someone proclaims to you a gospel other than the one you received, let him be cursed." **10** For am I now seeking the favor of men or of God? Am I seeking to please men? If I am still trying to please men, I am not a servant of Christ.

11 For I want you to know, brothers, that the gospel I proclaimed is not man's gospel. **12** I did not receive it from any man, nor was I taught it. Instead, it was by revelation of Jesus Christ to me. **13** You have heard about my former life in Judaism, how I was persecuting the church of God beyond measure and that I was trying to destroy it. **14** I advanced in Judaism beyond many of those who were my own age, from out of my own people. That is how extremely zealous I was for the traditions of my fathers. **15** But when God, who had set me apart from my mother's womb, and who called me through his grace, was pleased **16** to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult with flesh and blood. **17** I did not go up to Jerusalem to those who had become apostles before me. Instead, I went to Arabia and then returned to Damascus.

18 Then after three years I went up to Jerusalem to get to know Cephas and I stayed with him fifteen days. **19** But I saw none of the other apostles except James, the Lord's brother. **20** In what I write to you, I assure you before God that I am not lying. **21** Then I went to the regions of Syria and Cilicia. **22** I was still not known by face to the churches of Judea that are in Christ. **23** They only heard it being said, "The man who once persecuted us is now proclaiming as good news the faith he once tried to destroy." **24** So they glorified God because of me.

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Chapter 2

1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. **2** I went up because of a revelation and set before them the gospel that I preach among the Gentiles. I spoke privately to those who seemed to be important, in order to make sure that I was not running—or had not run—in vain. **3** But not even Titus, who was with me and who was a Greek, was forced to be circumcised. **4** The false brothers came in secretly to spy on the liberty we have in Christ Jesus. They desired to enslave us, **5** but we did not yield in submission to them for a moment, so that the truth of the gospel would remain with you. **6** But those who seemed to be important (whatever they were does not matter to me, God shows no partiality)—those, I say, who seemed important added nothing to me. **7** On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. **8** For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles. **9** When James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They agreed that we should go to the Gentiles and they should go to the circumcised. **10** They requested only that we remember the poor, the very thing that I was eager to do.

11 But when Cephas came to Antioch, I opposed him to his face because he stood condemned. **12** Before certain men came from James, Cephas was eating with the Gentiles. But when these men came, he stopped and kept away from the Gentiles. He was afraid of those who were demanding circumcision. **13** Also the rest of the Jews joined in this hypocrisy. Even Barnabas was led astray with them by their hypocrisy. **14** But when I saw that their behavior was not following the truth of the gospel, I said to Cephas in front of all of them, "If you are a Jew but are living like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?" **15** We ourselves are Jews by birth and not Gentile sinners; **16** yet we know that no person is justified by the works of the law but through faith in Christ Jesus. So we also have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law. For by the works of the law no flesh will be justified. **17** But if, while we seek to be justified in Christ, we too were found to be sinners, is Christ then a minister of sin? Absolutely not! **18** For if I rebuild those things I once destroyed, I prove myself to be a transgressor. **19** For through the law I died to the law, so that I might live for God. I have been crucified with Christ. [1]**20** It is no longer I who live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. **21** I do not set aside the grace of God, for if righteousness could be gained through the law, then Christ died for nothing!

Footnotes

2:19 [1]Some translations include this sentence with verse 20.

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 Foolish Galatians! Who has put a spell on you? It was before your eyes that Jesus Christ was publicly displayed as crucified. **2** This is the only thing I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? **3** Are you so foolish? Having begun by the Spirit, are you now going to be perfected by the flesh? **4** Have you suffered so many things for nothing—if indeed it was for nothing? **5** Does he who gives the Spirit to you and works miracles among you do so by the works of the law or by the hearing of faith? **6** Just as Abraham "believed God and it was credited to him as righteousness," **7** in the same way, understand, then, that those of faith are the children of Abraham. **8** The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you all the nations will be blessed." **9** So then, those of faith are blessed along with Abraham, the man of faith. **10** All who rely on the works of the law are under a curse; and so it is written, "Cursed is everyone who does not abide by all the things written in the book of the law, and do them." **11** Now it is clear that no one is justified before God by the law, because "the righteous will live by faith." **12** But the law is not of faith, rather, "The person who does the works of the law must live by them." **13** Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— **14** so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit.

15 Brothers, let me speak in human terms. Once a man-made contract is established by law, no one can set it aside or add to it. **16** Now the promises were spoken to Abraham and to his descendant. It does not say, "to descendants," referring to many, but instead to only one, "and to your descendant," who is Christ. **17** Now what I am saying is this: The law, which came 430 years afterward, does not set aside the covenant previously established by God, to nullify the promise. **18** For if the inheritance comes by the law, then it no longer comes by promise. But God freely gave it to Abraham by a promise. **19** What, then, was the purpose of the law? It was added because of transgressions until the descendant of Abraham would come to whom the promise had been made. The law was ordained through angels by the hand of an intermediary. **20** Now an intermediary implies more than one person. But God is one. **21** So is the law against the promises of God? Absolutely not! For if a law had been given that could give life, then righteousness would certainly have come by the law. **22** But the scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe.

23 Now before faith came, we were held captive under the law, imprisoned until faith should be revealed. **24** So then the law became our guardian until Christ came, so that we might be justified by faith. **25** But now that faith has come, we are no longer under a guardian. **26** For you are all sons of God through faith in Christ Jesus. **27** For as many of you who were baptized into Christ have clothed yourselves with Christ. **28** There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. **29** Then if you are Christ's, you are Abraham's descendants, and heirs according to promise.

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generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 I am saying that the heir, for whatever time he is a child, is no different from a slave, though he is owner
of the entire estate. **2** But he is under guardians and managers until the date set by his father. **3** So also,
when we were children, we were enslaved to the elemental principles of the world. **4** But when the
fullness of time had come, God sent out his Son, born of a woman, born under the law **5** so that he might
redeem those under the law, so that we might receive adoption as sons. **6** And because you are sons, God
has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father." **7** So you are no longer a
slave, but a son, and if a son, then you are also an heir through God.

8 But at that time, when you did not know God, you were made to be slaves to those who are, by their
natural powers, not gods at all. **9** But now that you have come to know God, or rather that you are known
by God, how is it that you are turning back to the weak and worthless elemental principles? Do you want
to be enslaved all over again? **10** You observe days and new moons and seasons and years! **11** I am afraid
for you that somehow my labor with you may have been for nothing.

12 I beg you, brothers, become like me, for I also have become like you. You did me no wrong. **13** But you
know that it was because of a disease of the flesh that I proclaimed the gospel to you the first time, **14** and
though my physical condition put you to the test, you did not despise or reject me. Instead you welcomed
me as if I were an angel of God, as if I were Christ Jesus himself. **15** Where then is your blessing now? For
I testify to you that, if it were possible, you would have torn out your own eyes and given them to me. **16**
So then, have I become your enemy because I am telling you the truth? **17** They are zealous to win you
over, but for no good purpose. They want to shut you out so you may be zealous for them. **18** It is always
good to be zealous for a good purpose, and not only when I am present with you. **19** My little children,
again I am suffering the pains of childbirth for you until Christ is formed in you. **20** I wish I could be
present with you now and change my tone, because I am perplexed about you.

21 Tell me, you who desire to be under the law, do you not listen to the law? **22** For it is written that
Abraham had two sons, one by the slave girl and one by the free woman. **23** One was born by the slave
girl according to the flesh, but the other was born by the free woman through promise. **24** These things
may be interpreted as an allegory, for these women represent two covenants. One of them is from Mount
Sinai and she bears children into slavery. This is Hagar. **25** Now Hagar represents Mount Sinai in Arabia;
and she represents the present Jerusalem, for she is in slavery with her children. **26** But the Jerusalem
that is above is free, and she is our mother. **27** For it is written,

> "Rejoice, you barren one who does not give birth;
> cry out and shout for joy,
> you who are not suffering the pains of childbirth;
> because the children of the desolate woman are more numerous
> than those of the woman who has a husband."

28 But you, brothers, like Isaac, are children of promise. **29** At that time the one who was born according
to the flesh persecuted the one born according to the Spirit. It is the same now. **30** But what does the
scripture say? "Send away the slave girl and her son. For the son of the slave girl will not share in the
inheritance with the son of the free woman." **31** Therefore, brothers, we are not children of a slave girl,
but of the free woman.

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generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 For freedom Christ has set us free. Stand firm, therefore, and do not again be subject to a yoke of slavery.

2 Look, I, Paul, say to you that if you let yourselves be circumcised, Christ will not benefit you in any way. **3** I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law. **4** You are cut off from Christ, you who would be justified by the law; you no longer experience grace. **5** For through the Spirit, by faith, we eagerly wait for the hope of righteousness. **6** In Christ Jesus neither circumcision nor uncircumcision has value, but only faith working through love. **7** You were running well. Who prevented you from obeying the truth? **8** This persuasion does not come from him who calls you! **9** A little yeast leavens the whole batch of dough. **10** I have confidence in the Lord that you will think nothing different. The one who is troubling you will suffer the judgment, whoever he is. **11** Brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. **12** As for those who are disturbing you, I wish they would cut themselves off!

13 For you were called to freedom, brothers. But do not use your freedom as an opportunity for the flesh; rather, through love serve one another. **14** For the whole law is fulfilled in one word: "You must love your neighbor as yourself." **15** But if you bite and devour one another, watch out that you are not consumed by one another.

16 But I say, walk by the Spirit and you will not carry out the desires of the flesh. **17** For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. For these oppose each other, so that you cannot do the things you want. **18** But if you are led by the Spirit, you are not under the law. **19** Now the works of the flesh are evident: sexual immorality, impurity, sensuality, **20** idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, **21** envy, drunkenness, drunken celebrations, and things like these. I warn you, as I warned you before, that those who practice such things will not inherit the kingdom of God. **22** But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, **23** gentleness, and self-control; against such things there is no law. **24** Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also walk by the Spirit. **26** Let us not become boastful, provoking one another, envying one another.

generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 Brothers, if someone is caught in any trespass, you who are spiritual should restore him in a spirit of gentleness. Be concerned about yourself, so you also may not be tempted. **2** Carry one another's burdens, and so fulfill the law of Christ. **3** For if anyone thinks he is something when he is nothing, he deceives himself. **4** Each one should examine his own work, and then his reason to boast will be in himself alone and not in someone else. **5** For each one will carry his own burden.

6 The one who is taught the word must share all good things with the one who teaches. **7** Do not be deceived. God is not mocked, for whatever a man plants, that he will also reap. **8** For he who plants seed to his own flesh, from the flesh will reap destruction. The one who plants seed to the Spirit, from the Spirit will reap eternal life. **9** Let us not become weary in doing good, for at the right time we will reap a harvest, if we do not give up. **10** So then, as we have the opportunity, let us do good to all people, especially to those who belong to the household of faith.

11 See what large letters I write to you with my own hand. **12** Those who want to make a good impression in the flesh are trying to compel you to be circumcised. They do this only to avoid being persecuted for the cross of Christ. **13** For not even those who circumcised themselves keep the law, but they want you to be circumcised so that they may boast about your flesh. **14** But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. **15** For neither circumcision counts for anything nor uncircumcision, but what counts is a new creation. **16** To all who walk according to this standard, peace and mercy be upon them, even upon the Israel of God.

17 From now on let no one trouble me, for I carry on my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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generated on Sat Jan 20 14:08:09 2024

Book: Ephesians

Ephesians

Chapter 1

1 Paul, an apostle of Christ Jesus through the will of God, to God's holy people in Ephesus, who are faithful in Christ Jesus. [1]

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 May the God and Father of our Lord Jesus Christ be praised, who has blessed us with every spiritual blessing in the heavenly places in Christ. **4** God chose us in him from the foundation of the world, that we may be holy and blameless in his sight in love. **5** God predestined us [2] for adoption as sons through Jesus Christ, according to the good pleasure of his will. **6** Our adoption results in the praise of his glorious grace that he has freely given us in the One he loves. **7** In Jesus Christ we have redemption through his blood and the forgiveness of our trespasses, according to the riches of his grace. **8** He multiplied this grace to us with all wisdom and understanding. **9** God made known to us the mystery of his will, according to what pleased him, and which he demonstrated in Christ, **10** with a view to a plan for the fullness of time, to bring all things together, all things in heaven and on earth, under one head, even Christ. **11** In Christ we were given an inheritance, having been predestined according to the plan of him who works out everything according to the purpose of his will. **12** God appointed us as heirs so that we, who are the first to hope in Christ, would be for the praise of his glory. **13** In Christ, you also, when you had heard the word of truth, the gospel of your salvation, you believed in him and were sealed with the promised Holy Spirit, **14** who is the guarantee of our inheritance until the redemption of the possession, to the praise of his glory.

15 For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's holy people, **16** I have not stopped thanking God for you as I mention you in my prayers. **17** I pray that the God of our Lord Jesus Christ, the Father of glory, will give to you a spirit of wisdom and revelation in the knowledge of him. **18** I pray that the eyes of your heart may be enlightened, that you may know the hope to which he has called you and the riches of his glorious inheritance among all God's holy people. **19** In my prayers I ask that you may know the incomparable greatness of his power toward us who believe, according to the working of the strength of his might. **20** This is the same power that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places. **21** He seated Christ far above all rule and authority and power and dominion, and every name that is named. Christ will rule, not only in this age, but also in the age to come. **22** God subjected all things under Christ's feet and gave him to the church as head over all things. **23** The church is his body, the fullness of him who fills all in all.

Footnotes

1:1 [1]Some important and ancient Greek copies do not have,
1:5 [2]Some interpreters place the last phrase of Ephesians 1:4

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 And as for you, you were dead in your trespasses and sins, **2** in which you once walked, according to the ways of this world. You were living according to the ruler of the authorities of the air, the spirit that is working in the sons of disobedience. **3** Once we all lived among these people, fulfilling the evil desires of our flesh, and carrying out the desires of the flesh and of the mind. We were by nature children of wrath, like the rest of humanity. **4** But God is rich in mercy because of his great love with which he loved us. **5** While we were dead in trespasses, he made us alive together in Christ—by grace you have been saved. **6** God raised us up together with Christ, and God made us sit together in the heavenly places in Christ Jesus, **7** so that in the ages to come he might show to us the immeasurably great riches of his grace expressed in his kindness toward us in Christ Jesus. **8** For by grace you have been saved through faith, and this did not come from you, it is the gift of God, **9** not from works, so that no one may boast. **10** For we are God's workmanship, created in Christ Jesus to do good deeds that God planned long ago for us, so that we would walk in them.

11 Therefore remember that once you were Gentiles in the flesh. You are called "uncircumcision" by what is called the "circumcision" in the flesh made by human hands. **12** For at that time you were separated from Christ, foreigners to citizenship in Israel, strangers to the covenants of the promise, having no hope and without God in the world. **13** But now in Christ Jesus you who once were far away from God have been brought near by the blood of Christ. **14** For he himself is our peace, because he made us both one. By his flesh he broke down the dividing wall of hostility. **15** He set aside the law with its commands and ordinances so that he might create in himself one new man out of two, so making peace. **16** Christ reconciles both peoples into one body to God through the cross, putting to death the hostility. **17** Jesus came and proclaimed the good news of peace to you who were far away and peace to those who were near. **18** For through Jesus we both have access in one Spirit to the Father. **19** So then, now you Gentiles are no longer foreigners and strangers. Rather you are fellow citizens with God's holy people and members of the household of God. **20** You have been built on the foundation of the apostles and prophets, and Christ Jesus himself is the cornerstone. **21** In him the whole building fits together and grows as a holy temple in the Lord. **22** It is in him that you also are being built together as a dwelling place for God in the Spirit.

generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— **2** I assume that you have heard of
the stewardship of the grace of God that was given to me for you. **3** The mystery was made known to me
by revelation, as I have written briefly. **4** When you read about this, you will be able to understand my
insight into this mystery about Christ. **5** In other generations this mystery was not made known to the
sons of men. But now it has been revealed by the Spirit to his holy apostles and prophets. **6** This hidden
truth is that the Gentiles are fellow heirs, and fellow members of the body, and they share the promise in
Christ Jesus through the gospel.

7 For I became a servant of this gospel by the gift of God's grace given to me through the working of his
power. **8** To me—although I am the least of all God's holy people—this grace was given, to preach to the
Gentiles the unsearchable riches of Christ **9** and to bring to light for everyone the plan—the mystery
hidden for ages in God, who created all things. **10** This plan was made known through the church so the
rulers and authorities in the heavenly places would come to know the many-sided nature of the wisdom of
God. **11** This happened according to the eternal plan that he accomplished in Christ Jesus our Lord. **12** For
in Christ we have boldness and access with confidence because of our faith in him. **13** Therefore I ask you
not to be discouraged because of my tribulations for you, which is your glory.

14 For this reason I bend my knees to the Father, **15** from whom every family in heaven and on earth is
named. **16** I pray that he would grant you, according to the riches of his glory, to be strengthened with
power through his Spirit, who is in your inner person. **17** I pray that Christ may live in your hearts
through faith and that you may be rooted and founded in his love, **18** in order that you might be able to
understand, along with all God's holy people, what is the width, the length, the height, and the depth, **19**
and to know the love of Christ, which goes beyond knowledge, so that you may be filled with all the
fullness of God.

20 Now to him who is able to do far beyond all that we ask or think, according to his power that works in
us, **21** to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen.

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generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 I, therefore, as the prisoner for the Lord, urge you to walk worthily of the calling by which you were
called. **2** I urge you to live with great humility and gentleness and patience, bearing with one another in
love. **3** Do your best to keep the unity of the Spirit in the bond of peace. **4** There is one body and one
Spirit, just as also you were called in one hope of your calling. **5** And there is one Lord, one faith, one
baptism, **6** and one God and Father of all, who is over all and through all and in all. **7** To each one of us
grace has been given according to the measure of the gift of Christ. **8** It is as scripture says:

> "When he ascended on high,
> he led the captives into captivity,
> and he gave gifts to the people."

9 What is the meaning of "he ascended," except that he also descended into the lower regions of the
earth? **10** He who descended is the same person who also ascended far above all the heavens, that he
might fill all things. **11** Christ gave some to be apostles, some as prophets, some as evangelists, and some
as pastors and teachers **12** to equip God's holy people for the work of service, for the building up of the
body of Christ, **13** until we all reach the unity of faith and knowledge of the Son of God, so that we become
mature and reach the measure of the fullness of Christ. **14** Christ builds us up so that we should no longer
be children who are tossed back and forth by the waves, carried away by every wind of doctrine and by
the trickery of people in their deceitful schemes. **15** Instead, speaking the truth in love, we are to grow up
in every way into him who is the head, that is, Christ. **16** Christ builds the whole body, and it is joined and
held together by every supporting ligament, and when each part works together, that makes the body
grow so that it builds itself up in love.

17 Therefore, I say and insist on this in the Lord, that you must no longer walk as the Gentiles walk, in the
futility of their minds. **18** They are darkened in their understanding, alienated from the life of God
because of the ignorance that is in them, because of the hardness of their hearts. **19** They have become
shameless and have committed themselves to sensuality, and they practice every kind of uncleanness with
greed. **20** But that is not how you learned about Christ. **21** I assume that you have heard about him, and
that you were taught in him, as the truth is in Jesus. **22** You were taught to put off what belongs to your
former manner of life, to put off the old man. It is the old man that is corrupt because of its deceitful
desires. **23** You were taught to be renewed in the spirit of your minds, **24** and to put on the new man that
is created in the image of God—in true righteousness and holiness.

25 Therefore, get rid of lies, and let each one of you speak truth with his neighbor, because we are
members of one another. **26** Be angry and do not sin. Do not let the sun go down on your anger. **27** Do not
give an opportunity to the devil. **28** The one who had been stealing must steal no longer. Instead, he must
labor, working at what is good with his hands, so that he may have something to share with those who are
in need. **29** Do not let any harmful talk come out of your mouth. Use only words that are good for the
edification of those who need it, so that your words give grace to the hearers. **30** And do not grieve the
Holy Spirit of God, for it is by him that you were sealed for the day of redemption. **31** Put away all
bitterness, rage, anger, quarreling, and insults, along with every kind of evil. **32** Be kind to each other,
tenderhearted, forgiving one another, just as God in Christ forgave you.

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generated on Sat Jan 20 14:08:09 2024

Chapter 5

1 Therefore be imitators of God, as beloved children. **2** And walk in love, as also Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

3 But sexual immorality or any kind of uncleanness or of greed must not even be named among you, for these are improper for God's holy people. **4** Let there be no filthiness, no foolish talk, and no crude jokes —all of which are improper. Instead there should be thanksgiving. **5** For you know and are certain that no sexually immoral, impure, or greedy person—that is, an idolater—has any inheritance in the kingdom of Christ and God. **6** Let no one deceive you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience. **7** Therefore, do not join in with them. **8** For you were once darkness, but now you are light in the Lord. Walk as children of light **9** (for the fruit of the light consists in all goodness, righteousness, and truth), **10** and test and approve what is pleasing to the Lord. **11** Do not associate with the unfruitful works of darkness, but rather expose them. **12** For it is disgraceful even to mention the things they do in secret. **13** But when anything is exposed by the light, it becomes visible. **14** For anything that becomes visible is light. Therefore it says,

> "Awake, you sleeper,
> and arise from the dead,
> and Christ will shine on you."

15 Look carefully how you walk—not as unwise but as wise. **16** Redeem the time because the days are evil. **17** Therefore, do not be foolish, but understand what the will of the Lord is. **18** And do not get drunk with wine, for that leads to reckless behavior. Instead, be filled with the Holy Spirit, **19** speaking to each other in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, **20** always giving thanks for everything, in the name of our Lord Jesus Christ to God the Father, **21** being subject to one another in reverence for Christ.

22 Wives, submit to your husbands, as to the Lord. **23** For the husband is the head of the wife as Christ also is the head of the church, himself the Savior of the body. **24** But as the church is subject to Christ, so also wives to their husbands in everything. **25** Husbands, love your wives, as Christ loved the church and gave himself up for her **26** so that he might sanctify her, having cleansed her by the washing of water with the word, **27** so that he might present the church to himself as glorious, without stain or wrinkle or any such thing, but holy and blameless. **28** In the same way husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself. **29** For no one ever hated his own flesh, but nourishes and treats it with care, just as Christ nourishes and treats the church with care, **30** because we are members of his body. **31** "For this reason a man will leave his father and mother and will be joined to his wife, and the two will become one flesh." **32** This hidden truth is great—but I am speaking about Christ and the church. **33** Nevertheless, each of you also must love his own wife as himself, and the wife must respect her husband.

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generated on Sat Jan 20 14:08:09 2024

Chapter 6

1 Children, obey your parents in the Lord, for this is proper. **2** "Honor your father and mother" (which is the first commandment with promise), **3** "so that it may be well with you and you may live long on the earth." **4** Fathers, do not provoke your children to anger. Instead, raise them in the discipline and instruction of the Lord.

5 Slaves, be obedient to your masters according to the flesh with deep respect and trembling, in the honesty of your heart. Be obedient to them as you would be obedient to Christ. **6** Be obedient not only when your masters are watching, in order to please them. Instead, be obedient as slaves of Christ, who do the will of God from your heart. **7** Serve with all your heart, as though you were serving the Lord and not people, **8** because we know that for whatever good deed each person does, he will receive a reward from the Lord, whether he is slave or free.

9 Masters, treat your slaves in the same way. Do not threaten them. You know that he who is both their Master and yours is in heaven, and there is no partiality with him.

10 Finally, be strong in the Lord and in the strength of his might. **11** Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil. **12** For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers over this present darkness, against the spiritual forces of evil in the heavenly places. **13** Therefore put on the whole armor of God, so that you may be able to stand in the evil day, and after you have done everything, to stand firm. **14** Stand firm then, with the belt of truth buckled around your waist, and having put on the breastplate of righteousness, **15** and, with your feet fitted with the readiness that comes from the gospel of peace. **16** In all circumstances take up the shield of faith, by which you will be able to put out all the flaming arrows of the evil one. **17** And take the helmet of salvation and the sword of the Spirit, which is the word of God. **18** With every prayer and request, pray at all times in the Spirit. To this end, always be watching with all perseverance as you offer prayers for all God's holy people. **19** And pray for me, that a message might be given to me when I open my mouth. Pray that I might make known with boldness the hidden truth about the gospel. **20** It is for the gospel that I am an ambassador who is kept in chains, so that I may declare it boldly, as I ought to speak.

21 Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you, so that you may know how I am doing. **22** I have sent him to you for this very purpose, so that you may know how we are, and so that he may encourage your hearts.

23 Peace be to the brothers, and love with faith from God the Father and the Lord Jesus Christ. **24** Grace be to all those who love our Lord Jesus Christ with an incorruptible love.

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Book: Philippians

Philippians

Chapter 1

1 Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus who are at Philippi, with the overseers and deacons.

2 May grace be to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God every time I remember you, **4** always, in every prayer of mine for all of you, making my prayer with joy **5** because of your partnership in the gospel from the first day until now. **6** I am confident of this very thing, that he who began a good work in you will continue to complete it until the day of Christ Jesus. **7** It is proper for me to feel this way about all of you because I have you in my heart. You all have been my partners in grace both in my imprisonment and in my defense and confirmation of the gospel. **8** For God is my witness, how I long for all of you with the compassion of Christ Jesus. **9** So this is my prayer: that your love may abound more and more in knowledge and all understanding **10** so that you may approve what is excellent, and so you may be sincere and blameless until the day of Christ, **11** filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

12 Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. **13** As a result, my chains in Christ came to light throughout the whole palace guard and to everyone else. **14** Most of the brothers have far more confidence in the Lord because of my chains, and they have courage to fearlessly speak the word. **15** Some indeed even proclaim Christ out of envy and strife, and also others out of good will. **16** The latter do it out of love, knowing that I am put here for the defense of the gospel. **17** But the former proclaim Christ out of selfish ambition, not sincerely. They think they will cause me distress while I am in chains. **18** What then? Only that in every way—whether from false motives or from true—Christ is proclaimed, and in this I rejoice. Yes, and I will rejoice, **19** for I know that this will result in my deliverance through your prayers and the help of the Spirit of Jesus Christ. **20** It is my eager expectation and hope that I will in no way be ashamed, but with all boldness, now as always, Christ will be exalted in my body, whether by life or by death. **21** For to me to live is Christ and to die is gain. **22** But if I am to live in the flesh, that means fruitful labor for me. Yet which to choose? I do not know. **23** For I am hard pressed between the two. My desire is to depart and be with Christ, which is far better, **24** yet to remain in the flesh is more necessary for your sake. **25** Being convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, **26** so that in me you may have increasing reasons to boast in Christ Jesus when I come to you again. **27** Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come to see you or am absent, I may hear about you, that you are standing firm in one spirit, with one mind striving together for the faith of the gospel. **28** Do not be frightened in any respect by those who are your opponents. This is a sign to them of their destruction, but of your salvation—and this from God. **29** For it has been freely given to you for the sake of Christ not only to believe in him, but also to suffer for his sake, **30** having the same conflict which you saw in me, and now you hear in me.

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Chapter 2

1 If there is any encouragement in Christ, if there is any comfort provided by love, if there is any
fellowship in the Spirit, if there are any tender mercies and compassions, **2** then make my joy full by being
of the same mind, having the same love, being united in spirit, and having one purpose. **3** Do nothing out
of ambition or empty conceit. Instead with humility consider others better than yourselves. **4** Let each of
you look out not only for his own interests, but also for the interests of others. **5** Have this mind in
yourselves which also was in Christ Jesus,

6 who, though he existed in the form of God,
did not consider his equality with God as something to hold on to.
7 Rather, he emptied himself,
taking the form of a servant,
and he was born in the likeness of men.
And being found in the form of a man,
8 he humbled himself
and became obedient to the point of death,
even death on a cross!
9 Therefore also God highly exalted him
and gave him the name that is above every name,
10 so that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
11 and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

12 So then, my beloved, as you always obey, not only in my presence but now much more in my absence,
work out your own salvation with fear and trembling. **13** For it is God who is working in you both to will
and to work for his good pleasure. **14** Do all things without complaining or arguing **15** so that you may
become blameless and pure, children of God without blemish in the middle of a crooked and depraved
generation, in which you shine as lights in the world. **16** Hold on to the word of life so that on the day of
Christ I may boast that I did not run in vain or labor in vain. **17** But even if I am being poured out as an
offering on the sacrifice and service of your faith, I am glad and rejoice with you all. **18** In the same
manner you also should be glad and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy to you soon, so that I may also be encouraged when I
know the things about you. **20** For I have no one else like him, who is truly concerned for you. **21** For they
all seek their own interests, not the things of Jesus Christ. **22** But you know his proven worth, because as
a son with his father, so he served with me in the gospel. **23** So I hope to send him as soon as I see how
things will go with me. **24** But I am confident in the Lord that I myself will also come soon. **25** But I think it
is necessary to send Epaphroditus back to you. He is my brother and fellow worker and fellow soldier, and
your messenger and servant for my needs. **26** For he was very distressed, and he longed to be with you
all, because you heard that he was sick. **27** For indeed he was so sick that he almost died. But God had
mercy on him, and not on him only, but also on me, so that I might not have sorrow upon sorrow. **28** So it
is all the more eagerly that I am sending him, so that when you see him again you may rejoice, and I can
have less sorrow. **29** Therefore, welcome him in the Lord with all joy. Honor people like him. **30** For it was
for the work of Christ that he came near death. He risked his life so that he could bring to completion
what was lacking in your service to me.

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Chapter 3

1 Finally, my brothers, rejoice in the Lord. For me to write these same things again to you is no trouble for me, and it keeps you safe. **2** Watch out for the dogs. Watch out for those evil workers. Watch out for the mutilation. **3** For it is we who are the circumcision—the ones who worship by the Spirit of God, and take pride in Christ Jesus, and have no confidence in the flesh. **4** Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more. **5** I was circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; with regard to the law, a Pharisee. **6** As for zeal, I persecuted the church; as for righteousness under the law, I was blameless. **7** But whatever things were a profit for me, I have considered them as loss because of Christ. **8** In fact, now I count all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord. For him I have given up all things—and I consider them rubbish—so that I may gain Christ **9** and be found in him, not having a righteousness of my own from the law, but that which is through faith in Christ—the righteousness from God that is by faith. **10** So now I want to know him and the power of his resurrection and the fellowship of his sufferings, becoming like him in his death, **11** so somehow I may experience the resurrection from the dead. **12** Not that I have already obtained these things, or am already perfect, but I press on to take hold of that for which I was taken hold of by Christ Jesus. **13** Brothers, I do not think that I myself have yet taken hold of it. But one thing I do: Forgetting what is behind and straining forward to what is ahead, **14** I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus. **15** All of us who are mature, let us think this way; and if you think differently about anything, God will also reveal that to you. **16** Nevertheless, let us live up to what we have already attained.

17 Be imitators of me, brothers. Closely watch those who are walking by the example that you have in us. **18** Many are walking—those about whom I have often told you, and now I am telling you with tears—as enemies of the cross of Christ. **19** Their end is destruction. For their god is their stomach, and their glory is in their shame. They think about earthly things. **20** But our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ. **21** He will transform our lowly bodies into bodies formed like his glorious body, formed by the might of his power to subject all things to himself.

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Chapter 4

1 Therefore, my beloved brothers whom I long for, my joy and crown, in this way stand firm in the Lord, beloved friends.

2 I am pleading with Euodia, and I am pleading with Syntyche, be of the same mind in the Lord. **3** Yes, I ask you, my true companion, to help these women who labored with me in spreading the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

4 Rejoice in the Lord always. Again I will say, rejoice. **5** Let your gentleness be known to all people. The Lord is near. **6** Do not be anxious about anything. Instead, in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God, **7** and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

8 Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is anything excellent, if there is anything to be praised, think about these things. **9** The things that you have learned and received and heard and seen in me, do these things, and the God of peace will be with you.

10 I greatly rejoice in the Lord because now at last you have renewed your concern for me. You had indeed been concerned for me before, but there was no opportunity for you to help. **11** I am not saying this because I am in need. For I have learned to be content in all circumstances. **12** I know what it is to be poor, and I also know what it is to have plenty. In every way and in all things I have learned the secret of how to be well fed or to be hungry, and how to have an abundance or to be in need. **13** I can do all things through him who strengthens me. **14** However, you did well to share with me in my difficulties. **15** You Philippians know that in the beginning of the gospel, when I left Macedonia, no church supported me in the matter of giving and receiving except you alone. **16** Even when I was in Thessalonica, you sent help for my needs more than once. **17** It is not that I seek the gift. Instead, I seek the fruit that increases to your credit. **18** I have received everything in full, and even more. I have been well supplied now that I have received from Epaphroditus the things you sent. They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God. **19** My God will meet all your needs according to his riches in glory in Christ Jesus. **20** Now to our God and Father be the glory forever and ever. Amen.

21 Greet all God's holy people in Christ Jesus. The brothers who are with me greet you. **22** All God's holy people who are here greet you, especially those of Caesar's household.

23 The grace of the Lord Jesus Christ be with your spirit. [1]

Footnotes

4:23 [1]Some ancient and important Greek copies add,

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Book: Colossians

Colossians

Chapter 1

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

2 to God's holy people and faithful brothers in Christ who are at Colossae. May grace be to you, and peace from God our Father. [1]

3 We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you. **4** We have heard of your faith in Christ Jesus and of the love that you have for all God's holy people, **5** because of the hope reserved for you in heaven, which you heard about in the word of truth, the gospel **6** which has come to you. In the same way this gospel is bearing fruit and is growing in all the world—just as it has been doing among you since the day you heard it and understood the grace of God in truth. **7** This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. [2]**8** Epaphras has made known to us your love in the Spirit.

9 Because of this love, from the day we heard this we have not stopped praying for you. We pray that you will be filled with the knowledge of his will in all wisdom and spiritual understanding, **10** so that you will walk in a manner that is worthy of the Lord and that pleases him in every way: by bearing fruit in every good work and growing in the knowledge of God, **11** by being strengthened with all power, according to his glorious might, so that you may have great endurance and patience, and by joyfully **12** giving thanks to the Father, who made you able [3] to have a share in the inheritance of God's holy people in light. **13** He has rescued us from the dominion of darkness and transferred us to the kingdom of his beloved Son, **14** in whom we have redemption, the forgiveness of sins. [4]**15** He is the image of the invisible God, the firstborn of all creation. **16** For in him all things were created, those in the heavens and those on the earth, the visible and the invisible things. Whether thrones or dominions or governments or authorities, all things were created through him and for him. **17** He himself is before all things, and in him all things hold together. **18** He is the head of the body, the church. He is the beginning, the firstborn from among the dead, so he has first place among all things. **19** For God was pleased to have all his fullness dwell in the Son, **20** and through the Son to reconcile all things to himself, having made peace through the blood of his cross, whether things on earth or things in heaven. **21** At one time you also were alienated and hostile in mind and in evil deeds. **22** But now he has reconciled you by his physical body through death to present you holy, blameless, and above accusation before him, **23** if indeed you continue in the faith, established and firm, not moved away from the hope of the gospel that you heard, which was proclaimed to every person created under heaven. This is the gospel of which I, Paul, became a servant.

24 Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking of the afflictions of Christ for the sake of his body, which is the church. **25** It is of this church that I am a servant, according to the stewardship from God that was given to me for you, to fulfill the word of God. **26** This is the mystery that was hidden for ages and for generations but now has been revealed to God's holy people. **27** It is to them that God wanted to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. **28** We proclaim him, warning every person and teaching every person with all wisdom, so that we may present every person mature in Christ. **29** For this I labor and strive according to his energy that is at work in me in power.

Footnotes

1:2 [1]Some important and ancient Greek copies add,
1:7 [2]Some important and ancient Greek copies read,
1:12 [3]Some ancient Greek copies read,
1:14 [4]Some ancient Greek copies read,

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Chapter 2

1 For I want you to know how great a struggle I have had for you, for those at Laodicea, and for as many as have not seen my face in the flesh. **2** I work so that their hearts may be encouraged by being brought together in love and into all the riches of full assurance of understanding, into the knowledge of the mystery of God, that is, Christ. **3** In him all the treasures of wisdom and knowledge are hidden. **4** I say this so that no one may trick you with persuasive speech. **5** Although I am not with you in the flesh, yet I am with you in spirit. I rejoice to see your good order and the strength of your faith in Christ.

6 As you received Christ Jesus the Lord, walk in him. **7** Be rooted in him, be built on him, be established in faith just as you were taught, and abound in thanksgiving.

8 See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elemental spirits of the world, and not conforming to Christ. **9** For in him all the fullness of God lives in bodily form. **10** You have been filled in him, who is the head over every ruler and authority. **11** In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. **12** You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead. **13** When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. [1]**14** He blotted out the written record of debts that was hostile to us with its regulations. He took it away by nailing it to the cross. **15** He disarmed the rulers and authorities and made a public spectacle of them, triumphing over them by the cross.

16 So then, let no one judge you in eating or in drinking, or about a festival or a new moon, or about Sabbath days. **17** These are a shadow of the things to come, but the substance is Christ. **18** Let no one who wants humility and the worship of angels judge you out of your prize. Such a person enters into the things he has seen and becomes puffed up for no reason by his fleshly thinking. **19** He does not hold on to the head. It is from the head that the whole body throughout its joints and ligaments is supplied and held together; it grows with the growth given by God.

20 If you died together with Christ to the elemental spirits of the world, why do you live as obligated to the world: **21** "Do not handle, nor taste, nor touch"? **22** All these things will perish with use, according to the commandments and teachings of men. **23** These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body. But they have no value against the indulgence of the flesh.

Footnotes

2:13 [1]Some ancient Greek copies read,

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Chapter 3

1 If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. **2** Think about the things above, not about the things on earth. **3** For you have died, and your life is hidden with Christ in God. **4** When Christ appears, who is your life, then you will also appear with him in glory. [1]

5 Put to death, then, the members that are on earth—sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. **6** It is for these things that the wrath of God is coming on the sons of disobedience. [2]**7** It is in these things that you also once walked when you lived in them. **8** But now you must get rid of all these things—wrath, anger, evil intentions, slander, and obscene speech from your mouth. **9** Do not lie to one another, since you have taken off the old man with its practices, **10** and you have put on the new man that is being made new in knowledge according to the image of the one who created it, **11** where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all, and is in all.

12 Therefore, as God's chosen ones, holy and beloved, put on a heart of mercy, kindness, humility, gentleness, and patience. **13** Bear with one another. Be gracious to each other. If someone has a complaint against someone else, forgive in the same way that the Lord has forgiven you. **14** Above all these things, have love, which is the bond of perfection. **15** Let the peace of Christ rule in your hearts. It was for this peace that you were called in one body. And be thankful. **16** Let the word of Christ live in you richly, teaching and instructing one another with all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God. **17** Whatever you do, in word or in deed, do all in the name of the Lord Jesus. Give thanks to God the Father through him.

18 Wives, submit to your husbands, as it is appropriate in the Lord. **19** Husbands, love your wives, and do not be bitter against them. **20** Children, obey your parents in all things, for this is pleasing in the Lord. **21** Fathers, do not provoke your children, so that they will not be discouraged. **22** Slaves, obey your masters according to the flesh in all things, not with eye-service, as people-pleasers, but with a sincere heart. Fear the Lord. **23** Whatever you do, work from the soul as to the Lord and not as to people. **24** You know that you will receive from the Lord the reward of the inheritance. It is the Lord Christ whom you serve. **25** For anyone who does unrighteousness will receive the penalty for the unrighteousness that he did, and there is no partiality.

Footnotes

3:4 [1]Some ancient Greek copies, and some ancient translations read,
3:6 [2]Some ancient Greek copies read,

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Chapter 4

1 Masters, give to slaves what is right and fair, knowing you also have a Master in heaven.

2 Continue steadfastly in prayer, staying alert in it in thanksgiving, **3** praying together for us also, that God would open a door to us for the word, to speak the mystery of Christ, for which also I have been in chains. **4** Pray that I may make it clear, as I ought to speak. **5** Walk in wisdom toward those outside, and redeem the time. **6** Let your words always be with grace. Let them be seasoned with salt, so that you may know how you should answer each person.

7 As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, a faithful servant, and fellow slave in the Lord. **8** I have sent him to you for this, that you might know the matters about us, and so that he may encourage your hearts. [1]**9** I have sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that has happened here.

10 Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas (about whom you received orders; if he comes to you, receive him), **11** and also Jesus who is called Justus. These alone of the circumcision are my fellow workers for the kingdom of God. They have been a comfort to me. **12** Epaphras greets you. He is one of you and a slave of Christ Jesus. He always strives for you in prayer, so that you may stand complete and fully assured in all the will of God. **13** For I can testify that he works hard for you, for those in Laodicea, and for those in Hierapolis. **14** Luke the beloved physician and Demas greet you. **15** Greet the brothers in Laodicea, and Nympha, and the church that is in her house. **16** When this letter has been read among you, have it read also in the church of the Laodiceans, and see that you also read the letter from Laodicea. **17** Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it."

18 This greeting is with my own hand—Paul. Remember my chains. May grace be with you.

Footnotes

4:8 [1]There are some important and ancient Greek copies, along with some ancient translations of the Greek that read,

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Book: 1 Thessalonians

1 Thessalonians

Chapter 1

1 Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ. May grace and peace be to you. [1]

2 We always give thanks to God for all of you as we mention you continually in our prayers. **3** We remember before our God and Father your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ. **4** Brothers loved by God, we know he has chosen you, **5** because our gospel came to you not in word only, but also in power, in the Holy Spirit, and in much assurance. In the same way, you also know what kind of men we were among you for your sake. **6** You became imitators of us and of the Lord when you received the word in much tribulation with joy from the Holy Spirit. **7** As a result, you became an example to all in Macedonia and Achaia who believe. **8** For from you the word of the Lord has rung out, and not only in Macedonia and Achaia, but your faith in God has gone out everywhere. Therefore we do not need to say anything about it. **9** For they themselves report concerning us what kind of reception we had among you, and how you turned to God from the idols to serve the living and true God, **10** and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath to come.

Footnotes

1:1 [1]Some important and ancient Greek copies read,

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Chapter 2

1 For you yourselves know, brothers, that our coming to you was not useless. **2** Rather, as you know,
though we previously suffered and were shamefully treated at Philippi, we were bold in our God to speak
to you the gospel of God in much struggling. **3** For our exhortation was not from error, nor from
uncleanness, nor from deceit. **4** Instead, just as we have been approved by God to be trusted with the
gospel, so we speak, not to please men, but God. He is the one who examines our hearts. **5** For we never
came with words of flattery, as you know, nor with a pretext to cover up greed—God is our witness. **6** Nor
did we seek glory from people, either from you or from others. **7** We could have claimed privileges as
apostles of Christ. [1] Instead, we were as gentle among you as a mother comforting her own children. [2]**8**
In this way we had affection for you. We were pleased to share with you not only the gospel of God but
also our own lives. For you had become very dear to us. **9** For you remember, brothers, our labor and toil.
Night and day we were working so that we might not be a burden to any of you as we preached to you the
gospel of God. **10** You are witnesses, and God also, how holy, righteous, and blameless was our behavior
toward you who believe. **11** In the same way you know how we were with each one of you, as a father with
his own children, **12** exhorting you and comforting you and urging you to walk in a manner that is worthy
of God, who calls you into his own kingdom and glory.

13 For this reason we also thank God constantly, that when you received God's message that you heard
from us, you accepted it not as the word of man, but just as it truly is, the word of God, which is also at
work in you who believe. **14** For you, brothers, became imitators of the churches of God that are in Judea
in Christ Jesus. For you also suffered the same things from your own countrymen, as they did from the
Jews **15** who killed both the Lord Jesus and the prophets, and who drove us out. They do not please God.
Instead, they are hostile to all people. **16** They forbid us to speak to the Gentiles for them to be saved. The
result is that they always fill up their sins to the limit. But wrath will overtake them in the end.

17 But we, brothers, were separated from you for a short time, in person not in heart. We were especially
eager, with great desire, to see your faces. **18** For we wished to come to you—indeed I, Paul, once and
again—but Satan stopped us. **19** For what is our hope, or joy, or crown of pride in front of our Lord Jesus
at his coming? Is it not you? **20** For you are our glory and joy.

Footnotes

2:7 [1]Many copies include this sentence in verse 6.
2:7 [2]Some important and ancient Greek copies read,

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Chapter 3

1 Therefore, when we could no longer bear it, we thought it was good to be left behind at Athens alone. **2** We sent Timothy, our brother and fellow worker for God in the gospel of Christ, to strengthen and comfort you regarding your faith, [1]**3** so that no one would be shaken by these tribulations. For you yourselves know that for this we have been appointed. **4** Truly, when we were with you, we told you in advance that we were about to suffer affliction, and it happened just so, as you know. **5** For this reason, when I could no longer endure it, I sent that I might know about your faith. Perhaps the tempter had somehow tempted you, and our labor was in vain. **6** But Timothy came to us from you and brought us the good news of your faith and love. He told us that you always have good memories of us, and that you long to see us just as we also long to see you. **7** Because of this, brothers, we were comforted by you because of your faith, in all our distress and affliction. **8** For now we live, if you stand firm in the Lord. **9** For what thanks can we give to God for you, for all the joy that we have before our God over you? **10** Night and day we pray very hard that we may see your face and provide what is lacking in your faith.

11 May our God and Father himself, and our Lord Jesus, direct our way to you. **12** May the Lord make you increase and abound in love one for another and toward all people, as we also do for you. **13** May he strengthen your hearts so that they will be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy people.

Footnotes

3:2 [1]Some important and ancient Greek copies read,

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generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 Finally, brothers, we earnestly appeal to you and exhort you in the Lord Jesus. As you received instructions from us about how you must walk and please God, also in this way walk, so that you do so even more. **2** For you know what instructions we gave you through the Lord Jesus. **3** For this is the will of God, your sanctification, that you avoid sexual immorality, **4** that each of you knows how to possess his own vessel in holiness and honor, **5** not in the passion of lust (as the Gentiles who do not know God). **6** Let no man transgress and wrong his brother in this matter. For the Lord is an avenger in all these things, just as we forewarned you and testified. **7** For God did not call us to uncleanness, but to holiness. **8** Therefore, he who rejects this rejects not people, but God, who gives his Holy Spirit to you.

9 Regarding brotherly love, you have no need for anyone to write to you, for you yourselves are taught by God to love one another. **10** Indeed, you do this for all the brothers who are in all Macedonia. But we exhort you, brothers, to do this even more. **11** We also exhort you to aspire to live quietly, take care of your own responsibilities, and labor with your hands, just as we commanded you, **12** so that you may walk properly before outsiders and not be in any need.

13 We do not want you to be uninformed, brothers, about those who sleep, so that you do not grieve like the rest, who do not have hope. **14** For if we believe that Jesus died and rose again, even so God will bring with Jesus those who have fallen asleep in him. **15** For this we say to you by the word of the Lord, that we who are alive, who are left at the coming of the Lord, will surely not go before those who have fallen asleep. **16** For the Lord himself will descend from heaven. He will come with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. **17** Then we who are alive, who are left, will together with them be caught up in the clouds to meet the Lord in the air. In this way we will always be with the Lord. **18** Therefore, comfort one another with these words.

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Chapter 5

1 Now concerning the times and seasons, brothers, you have no need that anything be written to you. **2** For you yourselves know perfectly well that the day of the Lord is coming like a thief in the night. **3** When they say, "Peace and safety," then sudden destruction will come on them. It will be like birth pains in a pregnant woman. They will in no way escape. **4** But you, brothers, are not in darkness so that the day would overtake you like a thief. **5** For you are all sons of the light and sons of the day. We are not sons of the night or the darkness. **6** So then, let us not sleep as the rest do. Instead, let us keep watch and be sober. **7** For those who sleep do so at night, and those who get drunk do so at night. **8** But since we belong to the day, we must stay sober and put on faith and love as a breastplate, and the hope of salvation for our helmet. **9** For God did not appoint us for wrath, but to obtain salvation through our Lord Jesus Christ, **10** who died for us so that, whether we are awake or asleep, we may live together with him. **11** Therefore comfort one another and build each other up, just as you are already doing.

12 We earnestly appeal to you, brothers, to acknowledge those who labor among you and who rule over you in the Lord and who instruct you, **13** and to esteem them highly in love because of their work. Be at peace among yourselves. **14** We exhort you, brothers: Warn those who are lazy, encourage the discouraged, help the weak, and be patient toward all. **15** See that no one pays back evil for evil to anyone. Instead, pursue what is good for one another and for all. **16** Rejoice always. **17** Pray without ceasing. **18** In everything give thanks. For this is the will of God in Christ Jesus for you. **19** Do not quench the Spirit. **20** Do not despise prophecies. **21** Test all things. Hold firmly to what is good. **22** Keep away from every kind of evil.

23 May the God of peace sanctify you completely. May your whole spirit, soul, and body be preserved blameless for the coming of our Lord Jesus Christ. **24** Faithful is he who calls you, the one who will also do it.

25 Brothers, pray also for us.

26 Greet all the brothers with a holy kiss. **27** I command you by the Lord to have this letter read to all the brothers.

28 The grace of our Lord Jesus Christ be with you.

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Book: 2 Thessalonians

2 Thessalonians

Chapter 1

1 Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ.

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 We should always give thanks to God for you, brothers, as is appropriate, because your faith is growing more and more, and the love each of you has for one another increases. **4** So we ourselves boast about you in the churches of God for your patience and faith in all your persecutions, and in the tribulations that you are enduring. **5** This is evidence of God's righteous judgment, so that you will be considered worthy of the kingdom of God, for which you are also suffering. **6** For indeed, it is righteous for God to return affliction to those who afflict you, **7** and relief to you who are afflicted and to us as well, when the Lord Jesus is revealed from heaven with his mighty angels **8** in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. **9** They will suffer the punishment of eternal destruction away from the presence of the Lord and from the glory of his power. **10** He will do this when he comes on that day to be glorified in his holy people and to be marveled at by all those who believed, because our testimony to you was believed. **11** Because of this we also pray continually for you, that our God may consider you worthy of your calling and with his power he may fulfill every good purpose and every work of faith. **12** We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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Chapter 2

1 Now about the coming of our Lord Jesus Christ and our being gathered together to be with him, we
earnestly appeal to you, brothers, **2** that you not be easily disturbed or troubled, either by a spirit or by a
message, or by a letter that seems to be coming from us, to the effect that the day of the Lord has already
come. **3** Let no one deceive you in any way. For it will not come until after the falling away comes and the
man of lawlessness is revealed, the son of destruction. [1]**4** This is he who opposes and exalts himself
against all that is called God or that is worshiped. As a result, he sits in the temple of God and exhibits
himself as God. **5** Do you not remember that when I was with you I told you these things? **6** Now you know
what restrains him, so that he will be revealed only at the right time. **7** For the mystery of lawlessness is
already working, only there is someone who restrains him now until he is taken out of the way. **8** Then the
lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring him to
nothing by the revelation of his coming. **9** The coming of the lawless one will be due to the work of Satan
with all power, signs, and false wonders, **10** and with every kind of evil that deceives those who are
perishing, because they refused to love the truth and so be saved. **11** For this reason God is sending them
a powerful delusion so that they will believe a lie **12** and so that they all may be condemned who did not
believe the truth but instead took pleasure in unrighteousness.

13 But we should always give thanks to God for you, brothers loved by the Lord, because God chose you
as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth. [2]**14** He called
you to this through our gospel, so that you might obtain the glory of our Lord Jesus Christ. **15** So then,
brothers, stand firm and hold tightly to the traditions that you were taught, whether by word or by our
letter.

16 Now may our Lord Jesus Christ himself and God our Father, who loved us and gave us eternal comfort
and good hope through grace, **17** comfort and strengthen your hearts in every good work and word.

Footnotes

2:3 [1]Some important and ancient Greek copies read,
2:13 [2]Some important and ancient Greek copies read,

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 Now, brothers, pray for us, that the word of the Lord may rush and be glorified, as it also is with you, **2** and that we may be delivered from unrighteous and evil people, for not all have faith. **3** But the Lord is faithful, who will strengthen you and guard you from the evil one. **4** We have confidence in the Lord about you, that you both do and will continue to do the things that we command. **5** May the Lord direct your hearts to the love of God and to the endurance of Christ.

6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you avoid every brother who is idle and does not live according to the traditions you received from us. **7** For you yourselves know it is proper for you to imitate us, because we were not idle when we were with you. **8** We did not eat anyone's bread without paying for it, but we worked night and day in labor and toil, so we might not be a burden to any of you. **9** We did this not because we have no authority, but we did this in order to be an example to you, so that you may imitate us. **10** For when we were with you, we commanded you, "The one who is unwilling to labor must not eat." **11** For we hear that some among you are idle, not busy at labor, but busybodies. **12** Now such ones we command and exhort in the Lord Jesus Christ, that they should labor with quietness and eat their own bread. **13** But you, brothers, do not become tired of doing well. **14** And if anyone does not obey our word in this letter, take note of him and have no association with him, so that he may be ashamed. **15** Yet do not consider him as an enemy, but warn him as a brother.

16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. **17** I, Paul, write this with my own hand, which is the mark on every letter I write. **18** The grace of our Lord Jesus Christ be with you all. Amen.

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Book: 1 Timothy

1 Timothy

Chapter 1

1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior and Christ Jesus our hope,

2 to Timothy, a true son in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 As I urged you to do when I was leaving for Macedonia, remain in Ephesus so that you can command certain people not to teach a different doctrine. **4** Neither should they pay attention to stories and endless genealogies. These promote arguments rather than the plan of God, which is by faith. **5** Now the goal of the commandment is love from a pure heart, from a good conscience, and from a sincere faith. **6** Some people have gone astray from these things and have turned to worthless talk. **7** They want to be teachers of the law, but they do not understand what they are saying or what they so confidently affirm. **8** But we know that the law is good if one uses it lawfully. **9** We know this, that law is not set in place for a righteous man, but for lawless and rebellious people, for ungodly people and sinners, and for those who are unholy and profane, for those who kill their fathers and mothers, for murderers, **10** for sexually immoral people, for those who practice homosexuality, for those who kidnap people for slaves, for liars, for false witnesses, and for whatever else is opposed to truthful teaching. **11** This instruction is according to the glorious gospel of the blessed God with which I have been entrusted.

12 I thank Christ Jesus our Lord. He strengthened me, for he considered me faithful, and he appointed me to service. **13** I was a blasphemer, a persecutor, and a violent man. But I received mercy because I acted ignorantly in unbelief. **14** And the grace of our Lord overflowed with the faith and the love that is in Christ Jesus. **15** This message is reliable and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. **16** But for this reason I was given mercy, so that in me, the chief, Christ Jesus might demonstrate all patience. He did this as an example for those who would believe in him for eternal life. **17** Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever. Amen.

18 I am placing this command before you, Timothy, my child, in accordance with the prophecies previously made about you, that you might fight the good fight, **19** holding faith and a good conscience. By rejecting this, some have shipwrecked their faith. **20** Such are Hymenaeus and Alexander, whom I delivered over to Satan so that they may be taught not to blaspheme.

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Chapter 2

1 Therefore, first of all, I urge that humble requests, prayers, petitions, and thanksgivings be made for all people, **2** for kings and all who are in authority, in order that we may live a peaceful and quiet life in all godliness and dignity. **3** This is good and acceptable before God our Savior. **4** He desires all people to be saved and to come to the knowledge of the truth. **5** For there is one God, and there is one mediator for God and man, the man Christ Jesus. **6** He gave himself as a ransom for all, as the testimony at the right time. **7** For this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the Gentiles in faith and truth.

8 Therefore, I want men in every place to pray and to lift up holy hands without anger or arguing. **9** In the same way, the women are to dress with proper clothing, with modesty and self-control, not with braided hair or gold or pearls or expensive clothing, **10** but with what is proper for women who proclaim godliness through good works. **11** A woman should learn in silence and with all submission. **12** I do not permit a woman to teach or to exercise authority over a man, but to live in quietness. **13** For Adam was formed first, then Eve. **14** Adam was not deceived, but the woman was deceived and became a transgressor. **15** However, she will be saved through bearing children, if they continue in faith and love and sanctification with self-control.

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 This saying is trustworthy: If someone desires to be an overseer, he desires a good work. **2** Therefore the overseer must have a good reputation. He must be a husband of one wife. He must be moderate, sensible, orderly, and hospitable. He must be able to teach. **3** He must not be addicted to wine, not a brawler, but instead, gentle, peaceful. He must not be a lover of money. **4** He should manage his own household well, and he should make sure his children obey and respect him in every way. **5** For if a man does not know how to manage his own household, how will he care for a church of God? **6** He should not be a new convert, so that he does not swell with pride and might fall into condemnation as the devil. **7** He must also have a good reputation with those outside, so that he does not fall into disgrace and the trap of the devil. **8** In the same way, deacons should be dignified, not double-talkers. They should not drink too much wine or be greedy. **9** They should keep the mystery of the faith with a clean conscience. **10** They should also be approved first, and then they should serve because they are blameless. **11** In the same way, their wives should be dignified, not slanderers, but sober and faithful in all things. **12** Deacons must be husbands of one wife. They must manage well their children and household. **13** For those who have served well acquire for themselves a good standing and great confidence in the faith that is in Christ Jesus.

14 As I write these things to you, I hope to come to you soon. **15** But if I delay, I am writing so that you may know how to conduct yourself in the household of God, which is the church of the living God, the pillar and support of the truth. **16** We all agree that the mystery of godliness is great:

> "He was revealed in the flesh,
> was vindicated by the Spirit,
> was seen by angels,
> was proclaimed among nations,
> was believed on in the world,
> and was taken up in glory."

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Chapter 4

1 Now the Spirit clearly says that in later times some people will leave the faith and pay attention to
deceitful spirits and the teachings of demons **2** by the hypocrisy of liars, their own consciences having
been seared. **3** They will forbid people to marry and require them to abstain from foods that God created
to be received with thanksgiving by those who believe and know the truth. **4** For every creation of God is
good, and nothing received with thanksgiving is to be rejected. **5** For it is sanctified by the word of God
and prayer.

6 If you place these things before the brothers, you will be a good servant of Jesus Christ. For you are
being nourished by the words of faith and by the good teaching that you have followed. **7** But reject
profane stories loved by old women. Instead, train yourself in godliness. **8** For bodily training is a little
useful, but godliness is useful for all things. It holds promise for this life now and the life to come. **9** This
message is trustworthy and worthy of full acceptance. **10** For it is for this that we labor and struggle. For
we hope in the living God, who is the Savior of all people, but especially of believers. **11** Instruct the
people and teach these things. **12** Let no one despise your youth, but be an example for the believers in
speech, conduct, love, faithfulness, and purity. **13** Until I come, attend to the reading, to the exhortation,
and to the teaching. **14** Do not neglect the gift that is in you, which was given to you through prophecy,
with the laying on of the hands of the elders. **15** Care for these things. Be in them, so that your progress
may be evident to all people. **16** Give careful attention to yourself and to the teaching. Continue in these
things. For by doing so, you will save yourself and those who listen to you.

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Chapter 5

1 Do not rebuke an older man. Instead, exhort him as if he were a father. Exhort younger men as
brothers, **2** older women as mothers, and younger women as sisters, in all purity. **3** Honor widows, the
real widows. **4** But if a widow has children or grandchildren, let them first learn to show honor in their
own household. Let them repay their parents, because this is pleasing to God. **5** But she who is a real
widow, who is left all alone, has set her hope in God and continues in offering earnest appeals and prayers
night and day, **6** but the woman who lives for pleasure is dead even while she lives. **7** Instruct them in
these things as well, so that they may be blameless. **8** But if someone does not provide for his own
relatives, especially for those of his own household, he has denied the faith and is worse than an
unbeliever. **9** Let a woman be enrolled as a widow who is not younger than sixty years old, a wife of one
husband. **10** She must have a reputation for doing good deeds, whether it is that she has cared for
children, or has been hospitable to strangers, or has washed the feet of God's holy people, or has relieved
the afflicted, or has been devoted to every good work. **11** But as for younger widows, refuse to enroll them
in the list. For when they give in to bodily desires against Christ, they want to marry. **12** In this way they
incur condemnation because they set aside their first commitment. **13** At the same time, they also learn to
be lazy and they go around from house to house. They not only become lazy, but they also talk nonsense
and are busybodies, saying things they should not say. **14** I therefore want younger widows to marry, to
bear children, to manage the household, and to give no opportunity for the enemy to slander us. **15** For
some have already turned aside after Satan. **16** If any believing woman has widows, let her help them, so
that the church will not be burdened, so that it might help the real widows.

17 Let the elders who rule well be considered worthy of double honor, especially those who labor with the
word and in teaching. **18** For the scripture says, "You must not put a muzzle on an ox while it threshes the
grain" and "The laborer is worthy of his wages." **19** Do not receive an accusation against an elder unless
there are two or three witnesses. **20** Correct sinners before all so that the rest may be afraid. **21** I
solemnly command you, before God and Christ Jesus and the chosen angels, to keep these commands
without partiality, and to do nothing out of favoritism. **22** Place hands hastily on no one. Do not share in
the sins of another person. You should keep yourself pure. **23** You should no longer drink water. Instead,
you should take a little wine for the stomach and your frequent sicknesses. **24** The sins of some people are
openly known, and they go before them into judgment. But some sins follow later. **25** In the same way,
some good works are openly known, but even the others cannot be hidden.

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Chapter 6

1 Let all who are under the yoke as slaves regard their own masters as worthy of all honor. They should
do this so that the name of God and the teaching might not be blasphemed. **2** The slaves who have
believing masters should not show them disrespect because they are brothers. Instead, they should serve
them all the more. For those who receive the benefit are believers and beloved. Teach and declare these
things.

3 If anyone teaches false doctrine and does not agree with the truthful words of our Lord Jesus Christ and
with godly teaching, **4** he is proud and understands nothing. He has an unhealthy interest in controversies
and arguments about words that result in envy, strife, insults, evil suspicions, **5** and constant conflict
between people who have morally corrupt minds. They have lost the truth and they think that godliness is
a way to get more money. [1]**6** Now godliness with contentment is great gain, **7** for we brought nothing
into the world, and we can take nothing out of it. **8** Instead, let us be satisfied with food and clothing. **9**
Now those who desire to become wealthy fall into temptation, into a trap. They fall into many foolish and
harmful desires, and into whatever else sinks people into ruin and destruction. **10** For the love of money is
a root of all kinds of evil. Some people who desire it have been misled away from the faith and have
pierced themselves with much grief.

11 But you, man of God, flee from these things. Pursue righteousness, godliness, faithfulness, love,
endurance, and gentleness. **12** Fight the good fight of faith. Take hold of the everlasting life to which you
were called, and about which you gave the good confession before many witnesses. **13** I give these orders
to you before God, who gives life to all things, and before Christ Jesus, who testified before Pontius Pilate
and made the good confession, **14** to keep the command without spot or blame until the appearance of our
Lord Jesus Christ. **15** God will reveal Christ's appearing at the right time—God, the blessed and only
Sovereign, the King who reigns and the Lord who rules. **16** Only he has immortality and dwells in
inapproachable light. No man sees him or is able to view him. To him be honor and eternal dominion.
Amen.

17 Instruct the rich in this world not to be proud and not to hope in riches, which are uncertain. Instead,
they should hope in God. He offers to us all the true riches to enjoy. **18** Tell them to do good, to be rich in
good works, and to be generous and willing to share. **19** In that way they will store up for themselves a
good foundation for what is to come, so that they will take hold of real life.

20 Timothy, protect what was given to you. Avoid the profane and empty talk and the conflicting ideas of
what is falsely called knowledge. **21** Some men proclaim these things and so they have gone astray from
the faith. May grace be with you.

Footnotes

6:5 [1]Some old copies add the exhortation,

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Book: 2 Timothy

2 Timothy

Chapter 1

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life that is in Christ Jesus,

2 to Timothy, beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers, with a clean conscience, as I constantly remember you in my prayers night and day. **4** As I remember your tears, I long to see you, that I may be filled with joy. **5** I have been reminded of your genuine faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also. **6** This is the reason I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. **7** For God did not give us a spirit of fear, but of power and love and discipline. **8** So do not be ashamed of the testimony about our Lord, nor of me, Paul, his prisoner. Instead, share in suffering for the gospel according to the power of God, **9** who saved us and called us with a holy calling. He did this, not according to our works, but according to his own plan and grace, which he gave us in Christ Jesus before times ever began. **10** But now God's salvation has been revealed by the appearing of our Savior Christ Jesus, who put an end to death and brought life and immortality to light through the gospel. **11** Because of this, I was appointed a herald, an apostle, and a teacher. [1]**12** For this cause I also suffer these things. But I am not ashamed, for I know him whom I have believed. I am convinced that he is able to keep that which I have entrusted to him until that day. **13** Keep the example of the truthful words that you heard from me, with the faith and love that are in Christ Jesus. **14** The good thing that God committed to you, guard it through the Holy Spirit, who lives in us.

15 You know this, that all who live in Asia turned away from me. In this group are Phygelus and Hermogenes. **16** May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chain. **17** Instead, when he was in Rome, he sought me diligently, and he found me. **18** May the Lord grant to him to find mercy from him on that day. All the ways he served me in Ephesus, you know very well.

Footnotes

1:11 [1]Some important and ancient Greek copies add,

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 You therefore, my child, be strengthened in the grace that is in Christ Jesus. **2** The things you heard
from me among many witnesses, entrust them to faithful people who will be able to teach others also. **3**
Suffer hardship with me as a good soldier of Christ Jesus. **4** No soldier serves while entangled in the
affairs of this life, so that he may please his superior officer. **5** Also, if someone competes as an athlete, he
is not crowned unless he competes by the rules. **6** It is necessary that the hard-working farmer receive his
share of the crops first. **7** Think about what I am saying, for the Lord will give you understanding in
everything. **8** Remember Jesus Christ, a descendant of David, who was raised from the dead. This is
according to my gospel message, **9** for which I am suffering to the point of being bound with chains as a
criminal. But the word of God is not bound. **10** Therefore I endure all things for those who are chosen, so
that they also may obtain the salvation that is in Christ Jesus, with eternal glory. **11** This is a trustworthy
saying:

"If we have died with him, we will also live with him.
12 If we endure, we will also reign with him.
If we deny him, he also will deny us.
13 If we are unfaithful, he remains faithful,
for he cannot deny himself."

14 Keep reminding them of these things. Command them before God not to quarrel about words; it is of
no value and only ruins those who listen. [1]**15** Do your best to present yourself to God as one approved, a
laborer who has no reason to be ashamed, who accurately teaches the word of truth. **16** Avoid profane and
empty talk, which leads to more and more godlessness. **17** Their talk will spread like cancer. Among them
are Hymenaeus and Philetus, **18** who have gone astray from the truth. They say that the resurrection has
already happened, and they destroy the faith of some. **19** However, the firm foundation of God stands. It
has this inscription: "The Lord knows those who are his" and "Everyone who names the name of the Lord
must depart from unrighteousness." **20** In a wealthy home there are not only containers of gold and silver.
There are also containers of wood and clay. Some of these are for honorable use, and some for
dishonorable. **21** If someone cleans himself from dishonorable use, he is an honorable container. He is set
apart, useful to the Master, and prepared for every good work. **22** Flee youthful lusts. Pursue
righteousness, faith, love, and peace with those who call on the Lord out of a clean heart. **23** But refuse
foolish and ignorant questions. You know that they give birth to quarrels. **24** The Lord's servant must not
quarrel. Instead he must be gentle toward all, able to teach, and patient, **25** correcting his opponents with
gentleness. Perhaps God may give them repentance for the knowledge of the truth. **26** They may become
sober again and leave the devil's trap, after they have been captured by him for his will.

Footnotes

2:14 [1]Some important and ancient Greek copies read,

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Chapter 3

1 But know this: In the last days there will be difficult times. **2** For people will be lovers of themselves,
lovers of money, boastful, proud, blasphemers, disobedient to parents, ungrateful, and unholy. **3** They will
be without natural affection, unable to reconcile, slanderers, without self-control, violent, not lovers of
good. **4** They will be betrayers, reckless, prideful, lovers of pleasure rather than lovers of God. **5** They will
have a shape of godliness, but they will deny its power. Turn away from these people. **6** For some of them
are men who enter into households and captivate foolish women. These are women who are loaded up
with sins and are led away by various desires. **7** These women are always learning, but they are never
able to come to the knowledge of the truth. **8** In the same way that Jannes and Jambres stood against
Moses, these false teachers also stand against the truth. They are men corrupt in mind, and with regard
to the faith they are rejected. **9** But they will not advance very far. For their foolishness will be obvious to
all, just like that of those men. **10** But as for you, you have followed my teaching, conduct, purpose, faith,
longsuffering, love, patience, **11** persecutions, sufferings, and what happened to me at Antioch, at
Iconium, and at Lystra. I endured persecutions. Out of them all, the Lord rescued me. **12** All those who
want to live in a godly manner in Christ Jesus will be persecuted. **13** Evil people and impostors will go
from bad to worse, leading others astray and being led astray. **14** But as for you, remain in the things that
you have learned and have firmly believed. You know from whom you have learned. **15** You know that from
childhood you have known the sacred writings. These are able to make you wise for salvation through
faith in Christ Jesus. **16** All scripture has been inspired by God. It is profitable for doctrine, for conviction,
for correction, and for training in righteousness. **17** This is so that the man of God may be competent,
equipped for every good work.

generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 I give this solemn command before God and Christ Jesus, who will judge the living and the dead, and because of his appearing and his kingdom: **2** Preach the word; be ready when it is convenient and when it is not. Reprove, rebuke, exhort, with all patience and teaching. **3** For the time will come when people will not endure sound teaching. Instead, they will heap up for themselves teachers according to their own desires, who say what their itching ears want to hear. **4** They will turn their hearing away from the truth, and they will turn aside to myths. **5** But you, be sober-minded in all things. Suffer hardship; do the work of an evangelist; fulfill your ministry. **6** For I am already being poured out. The time of my departure has come. **7** I have fought the good fight; I have finished the race; I have kept the faith. **8** The crown of righteousness has been reserved for me, which the Lord, the righteous judge, will give to me on that day, and not to me only, but also to all those who have loved his appearing.

9 Do your best to come to me quickly. **10** For Demas has left me. He loves this present world and has gone to Thessalonica. Crescens went to Galatia, and Titus went to Dalmatia. **11** Only Luke is with me. Get Mark and bring him with you because he is useful to me in the service. **12** Tychicus I sent to Ephesus. **13** The cloak that I left at Troas with Carpus, bring it when you come, and the books, especially the parchments. **14** Alexander the coppersmith displayed many evil deeds against me. The Lord will repay him according to his deeds. **15** You also should guard yourself against him, because he greatly opposed our words. **16** At my first defense, no one stood with me. Instead, everyone left me. May it not be counted against them. **17** But the Lord stood by me and strengthened me so that, through me, the proclamation of the message might be fully accomplished, and that all the Gentiles might hear it. And I was rescued out of the lion's mouth. **18** The Lord will rescue me from every evil deed and will save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Greet Priscilla, Aquila, and the house of Onesiphorus. **20** Erastus remained at Corinth, but Trophimus I left sick at Miletus. **21** Do your best to come before winter. Eubulus greets you, also Pudens, Linus, Claudia, and all the brothers.

22 May the Lord be with your spirit. May grace be with you.

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generated on Sat Jan 20 14:08:09 2024

Book: Titus

Titus

Chapter 1

1 Paul, a servant of God and an apostle of Jesus Christ for the faith of God's chosen people and the knowledge of the truth that agrees with godliness, **2** with the hope of everlasting life that God, who does not lie, promised before all the ages of time. **3** At the right time he revealed his word through the preaching with which I have been entrusted according to the command of God our Savior.

4 To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior.

5 For this purpose I left you in Crete, that you might set in order things not yet complete and ordain elders in every city as I directed you. **6** An elder must be blameless, the husband of one wife, with faithful children not accused of being reckless or disobedient. **7** It is necessary for the overseer, as a manager of the household of God, to be blameless. He must not be arrogant, not be easily angered, not addicted to wine, not a brawler, and not a greedy man. **8** Instead, he should be hospitable, loving goodness, sensible, upright, holy, and self-controlled. **9** He should hold tightly to the trustworthy message that was taught, so that he may be able to encourage others with truthful teaching and correct those who oppose him.

10 For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision. **11** It is necessary to stop them. They are upsetting whole families by teaching for disgraceful profit what they should not teach. **12** One of their own prophets has said, "Cretans are always liars, evil beasts, lazy gluttons." **13** This testimony is true. Therefore, correct them severely, so that they may be truthful in the faith, **14** not paying any attention to Jewish myths or to the commands of people who turn away from the truth. **15** To those who are pure, all things are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their minds and their consciences have been corrupted. **16** They profess to know God, but they deny him by their actions. They are detestable, disobedient, and worthless for any good work.

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Chapter 2

1 But you, speak what fits with truthful instruction. **2** Teach older men to be temperate, dignified,
sensible, and sound in faith, in love, and in perseverance. **3** In the same way, teach older women to be
reverent in behavior, not slanderers or being slaves to much wine, but to be teachers of what is good, **4**
and so train the younger women to love their husbands and to love their children, **5** to be sensible, pure,
good housekeepers, and to be obedient to their own husbands, so that God's word may not be spoken of
as evil. **6** In the same way, encourage the younger men to use good sense. **7** In all ways present yourself as
an example of good works. In your teaching, show integrity, dignity, **8** and a truthful message that is
above criticism, so that anyone who opposes you may be ashamed because they have nothing bad to say
about us. **9** Slaves are to be submissive to their masters in everything, to please them and not argue with
them, **10** to not steal from them, but instead to demonstrate all good faith, so that in every way they may
bring credit to the teaching about God our Savior. **11** For the grace of God has appeared for the salvation
of all people. **12** It trains us to reject godlessness and worldly desires, and to live self-controlled, upright,
and godly lives in this age, **13** while we look forward to receiving our blessed hope, the appearance of the
glory of our great God and Savior Jesus Christ. **14** Jesus gave himself for us in order to redeem us from all
lawlessness and to make pure for himself a special people who are eager to do good works.

15 Speak of these things, encourage people to do them, and give correction with all authority. Let no one
disregard you.

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Chapter 3

1 Remind them to submit to rulers and authorities, to obey them, to be ready for every good work, **2** to
insult no one, to not be eager to fight, and to be gentle, showing all humility toward everyone. **3** For once
we ourselves were thoughtless and disobedient. We were led astray and enslaved by various desires and
pleasures. We lived in evil and envy. We were detestable and hated one another. **4** But when the kindness
of God our Savior and his love for mankind appeared, **5** it was not by works of righteousness that we did,
but by his mercy that he saved us, through the washing of new birth and renewal by the Holy Spirit, **6**
whom God richly poured on us through our Savior Jesus Christ, **7** so that having been justified by his
grace, we might become heirs having the hope of eternal life. **8** This message is trustworthy. I want you to
insist on these things, so that those who have believed in God may be careful to engage themselves in
good works. These things are good and useful for everyone. **9** But avoid foolish debates and genealogies
and strife and conflict about the law. Those things are unprofitable and worthless. **10** Reject anyone who
is causing divisions among you, after one or two warnings, **11** knowing that such a person has turned from
the right way and is sinning and condemns himself.

12 When I send Artemas or Tychicus to you, hurry and come to me at Nicopolis, where I have decided to
spend the winter. **13** Do everything you can to send on their way Zenas the lawyer and Apollos, so that
they lack nothing. **14** Our people must learn to engage themselves in good works that provide for urgent
needs, and so not be unfruitful.

15 All those who are with me greet you. Greet those who love us in faith. Grace be with all of you.

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Book: Philemon

Philemon

Chapter 1

1 Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon, our dear friend and fellow worker, **2** and to Apphia our sister, and to Archippus our fellow soldier, and to the church that meets in your home.

3 May grace be to you and peace from God our Father and the Lord Jesus Christ.

4 I always thank my God when I mention you in my prayers, **5** because I hear about the faith that you have toward the Lord Jesus and the love you have for all his holy people. **6** I pray that the sharing of your faith may be effective, so you will have a full understanding of every good thing we have in Christ. **7** For I have had much joy and comfort because of your love, because the hearts of God's holy people have been refreshed by you, brother.

8 Therefore, although I have all the boldness in Christ to command you to do what you should do, **9** yet because of love, I appeal to you instead—I, Paul, an old man, and now a prisoner for Christ Jesus. **10** I am appealing to you concerning my child Onesimus, whom I have fathered in my chains. **11** For he once was useless to you, but now he is useful both to you and to me. **12** I have sent him back to you, he who is my very heart. **13** I wish I could have kept him with me so he could serve me for you while I am in chains for the sake of the gospel. **14** But I did not want to do anything without your consent. I did not want your good deed to be from necessity but from good will. **15** Perhaps for this he was separated from you for a time, so that you might have him back forever. **16** No longer would he be a slave, but better than a slave, a beloved brother. He is beloved especially to me, and much more so to you, in both the flesh and in the Lord. **17** So if you have me as a partner, receive him as me. **18** If he has wronged you or owes you anything, charge that to me. **19** I, Paul, write this with my own hand. I myself will pay it back—not to mention that you owe me your own self! **20** Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.

21 Confident about your obedience, I am writing to you. I know that you will do even more than I ask. **22** At the same time, prepare a guest room for me, for I hope that through your prayers I will be returned to you.

23 Epaphras, my fellow prisoner in Christ Jesus, greets you. **24** So do Mark, Aristarchus, Demas, and Luke, my fellow workers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

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Book: Hebrews

Hebrews

Chapter 1

1 Long ago God spoke to our ancestors through the prophets at many times and in many ways. **2** But in
these last days, he has spoken to us through a Son, whom he appointed to be the heir of all things. It is
through him that God also made the universe. **3** He is the brightness of God's glory, the exact
representation of his being. He even holds everything together by the word of his power. After he had
made cleansing for sins, he sat down at the right hand of the Majesty on high. **4** He has become just as
superior to the angels as the name he has inherited is more excellent than their name. **5** For to which of
the angels did God ever say,

"You are my Son,
today I have become your Father"?

Or to which of the angels did God ever say,

"I will be a Father to him,
and he will be a Son to me"?

6 But again, when God brings the firstborn into the world, he says,

"All God's angels must worship him."

7 About the angels he says,

"He is the one who makes his angels spirits,
and his servants flames of fire."

8 But to the Son he says,

"Your throne, God, is forever and ever.
The scepter of justice is the scepter of your kingdom.
9 You have loved righteousness and hated lawlessness.
Therefore God, your God, has anointed you
with the oil of joy more than your companions."
10 "In the beginning, Lord, you laid the earth's foundation.
The heavens are the work of your hands.
11 They will perish, but you will continue.
They will all wear out like a piece of clothing.
12 You will roll them up like a cloak,
and they will be changed like a piece of clothing.
But you are the same,
and your years do not end."

13 But to which of the angels has God said at any time,

"Sit at my right hand
until I make your enemies a footstool for your feet"?

14 Are not all angels spirits who serve, and who are sent to care for those who will inherit salvation?

generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 Therefore we must give far more attention to what we have heard, so that we do not drift away from it.
2 For if the message that was spoken through the angels proved to be so reliable, and every transgression
and disobedience receives just repayment, **3** how then can we escape if we ignore so great a salvation?
This is salvation that was first announced by the Lord and confirmed to us by those who heard it. **4** At the
same time God testified to it by signs, wonders, and various miracles, and by distributing the gifts of the
Holy Spirit according to his will.

5 For it was not to the angels that God subjected the world to come, about which we are speaking. **6** But
someone has somewhere testified, saying,

> "What is man, that you are mindful of him?
> Or a son of man, that you care for him?
> **7** You made man a little lower than the angels;
> you crowned him with glory and honor. [1]
> **8** You put everything in subjection under his feet."

For it was to him that God has subjected all things. He did not leave anything not subjected to him. But
now we do not yet see everything subjected to him. **9** But we see him who was made lower than the
angels for a little while, Jesus, crowned with glory and honor because of his suffering and death, so that
by God's grace he might taste death for everyone. **10** For it was proper for God, because everything exists
for him and through him, to bring many sons to glory. It was proper for him to make the founder of their
salvation complete through his sufferings. **11** For both the one who sanctifies and those who are sanctified
have one source. So he is not ashamed to call them brothers. **12** He says,

> "I will proclaim your name to my brothers,
> I will sing about you from inside the assembly."

13 And again,

> "I will trust in him."

And again,

> "See, here am I and the children whom God has given me."

14 Therefore, since the children share in flesh and blood, he shared in those things in the same way, so
that through death he might destroy the one who has the power of death, that is, the devil. **15** This was so
that he would free all those who through fear of death lived all their lives subject to slavery. **16** For surely
it is not the angels he helps, but Abraham's descendants. **17** So it was necessary for him to become like
his brothers in all ways, so that he could be a merciful and faithful high priest in relation to the things of
God, and so that he could make atonement for the sins of the people. **18** Because Jesus himself has
suffered and was tempted, he is able to help those who are tempted.

Footnotes

2:7 [1] Some important and ancient Greek copies add,

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Chapter 3

1 Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest
of our confession. **2** He was faithful to God, who appointed him, just as Moses was also faithful in all the
house of God. **3** For Jesus has been considered worthy of greater glory than Moses, because the one who
builds a house has more honor than the house itself. **4** For every house is built by someone, but the one
who built everything is God. **5** For Moses was faithful as a servant in God's entire house, bearing witness
about the things that were to be spoken of in the future. **6** But Christ is faithful as a Son who is in charge
of the house of God. We are his house if we hold firmly to our courage and the hope of which we boast. **7**
Therefore, it is just as the Holy Spirit says:

"Today, if you hear his voice
8 do not harden your hearts
as in the rebellion,
in the time of testing in the wilderness.
9 This was when your ancestors rebelled by testing me,
after they had seen my deeds for forty years.
10 Therefore I was angry with that generation.
I said, 'They have always gone astray in their hearts.
They have not known my ways.'
11 It is just as I swore in my wrath:
'They will never enter my rest.'"

12 Be careful, brothers, that none of you has an evil heart of unbelief, a heart that turns away from the
living God. **13** But encourage one another daily, as long as it is called "today," so that no one among you
will be hardened by the deceitfulness of sin. **14** For we have become partners of Christ if we firmly hold to
our confidence in him from the beginning to the end. **15** About this it has been said,

"Today, if you hear his voice,
do not harden your hearts,
as in the rebellion."

16 Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses?
17 With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in
the wilderness? **18** To whom did he swear that they would not enter his rest, if it was not to those who
disobeyed him? **19** We see that they were not able to enter his rest because of unbelief.

generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 Therefore, since the promise of entering his rest is still allowed to stand, let us fear, so that none of you may seem to have fallen short of it. **2** For we were told the good news just as they were. But that message did not benefit those who did not unite in faith with those who obeyed. [1]**3** For we who have believed enter that rest, just as he said,

> "As I swore in my wrath,
> They will never enter my rest."

Even so, his works were finished from the foundation of the world. **4** For he has somewhere spoken about the seventh day:

> "And God rested on the seventh day from all his works." **5** And again in this same passage he said,
> "They will never enter my rest."

6 Therefore, it remains for some to enter that rest, and those who previously had the good news proclaimed to them did not go in because of their disobedience. **7** So God again appointed a certain day, calling it "Today," when he spoke through David much later in words already quoted:

> "Today if you hear his voice,
> do not harden your hearts."

8 For if Joshua had given them rest, God would not have spoken about another day. **9** So there remains a Sabbath rest reserved for God's people. **10** For he who enters into God's rest has himself also rested from his deeds, just as God did from his. **11** Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did. **12** For the word of God is living and active and sharper than any two-edged sword. It pierces even to the dividing of soul and spirit, of joints and marrow, and is able to discern the thoughts and intentions of the heart. **13** No thing that has been created is hidden before God, but everything is bare and open to the eyes of the one to whom we must give an account.

14 Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our confession. **15** For we do not have a high priest who cannot feel sympathy for our weaknesses. Rather, we have someone who has in all ways been tempted as we are, except that he is without sin. **16** Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Footnotes

4:2 [1]Some important and ancient copies read,

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Chapter 5

1 For every high priest, chosen from among people, is appointed to act on the behalf of people in the
things concerning God, so that he may offer both gifts and sacrifices for sins. **2** He can deal gently with
those who are ignorant and who have been deceived, because he himself is subject to weakness. **3**
Because of this, he also is required to offer sacrifices for his own sins, just as he does for the people's
sins. **4** No one takes this honor for himself. Rather, he is called by God, just as Aaron was. **5** In the same
way, neither did Christ glorify himself by making himself high priest. Instead, the one speaking to him
said,

"You are my Son;
today I have become your Father."

6 It is just as he also says in another place,

"You are a priest forever
after the manner of Melchizedek."

7 During the days of his flesh, Christ offered up both prayers and requests with loud cries and tears to
God, the one able to save him from death, and he was heard because of his godly life. **8** Even though he
was a Son, he learned obedience from what he suffered. **9** He was made perfect and became, for everyone
who obeys him, the cause of eternal salvation. **10** He was designated by God as high priest after the
manner of Melchizedek.

11 We have much to say about Jesus, but it is hard to explain since you have become dull in hearing. **12**
For though by this time you should be teachers, you still have need for someone to teach you the
elementary principles of God's messages. You need milk, not solid food! **13** For anyone who only takes
milk is inexperienced with the message of righteousness, because he is still a little child. **14** But solid food
is for the mature. These are those who because of their maturity have their understanding trained for
distinguishing good from evil.

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Chapter 6

1 So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not
lay again the foundation of repentance from dead works and of faith in God, **2** nor the foundation of
teaching about baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. **3** We will
also do this if God permits. **4** For it is impossible for those who were once enlightened, who tasted the
heavenly gift, who were sharers of the Holy Spirit, **5** and who tasted God's good word and the powers of
the age to come, **6** but who then fell away—it is impossible to restore them again to repentance. This is
because they crucify the Son of God for themselves again, and publicly shame him. **7** For the land that
drinks in the rain that often comes on it, and that gives birth to the plants useful to those for whom the
land was worked—this is the land that receives a blessing from God. **8** But if it bears thorns and thistles, it
is worthless and is near to a curse. Its end is in burning.

9 But we are convinced about better things concerning you, beloved ones, things that concern salvation,
even though we speak like this. **10** For God is not unjust. He will not forget your work and the love you
showed for his name, because you served his holy people, and you are still serving them. **11** We greatly
desire that each of you may show the same diligence to the end, in order to make your hope certain. **12**
This is so that you will not become lazy, but imitators of those who by faith and patience inherit the
promises.

13 For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone
greater. **14** He said, "I will certainly bless you and give you many descendants." **15** In this way, Abraham
obtained what was promised after he had patiently waited. **16** For people swear by someone greater than
themselves. At the end of each of their disputes, an oath serves as confirmation. **17** When God decided to
show more clearly to the heirs of the promise the unchangeable quality of his purpose, he guaranteed it
with an oath. **18** He did this so that by two unchangeable things—with which it is impossible for God to lie
—we, who have fled for refuge, will have a strong encouragement to hold firmly to the hope set before us.
19 We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place
behind the curtain, **20** where Jesus, who went before us, has entered into that place on our behalf. He has
become a high priest forever after the order of Melchizedek.

generated on Sat Jan 20 14:08:09 2024

Chapter 7

1 It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. **2** It was to him that Abraham gave a tenth of everything. First, the translation of his name means, "king of righteousness"; then he is also "king of Salem," that is, "king of peace." **3** He is without father, without mother, without ancestors, with neither beginning of days nor end of life. And resembling the Son of God, he remains a priest forever.

4 See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in battle. **5** The descendants of Levi who receive the priestly office have a command according to the law to collect tithes from the people, that is, from their brothers, even though they, too, are descended from Abraham. **6** But Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one who had the promises. **7** There is no denying that the lesser person is blessed by the greater person. **8** In this case, mortal men receive tithes, but in that case it is testified that he lives on. **9** And, in a manner of speaking, Levi, who received tithes, also paid tithes through Abraham, **10** because Levi was in the body of his ancestor when Melchizedek met Abraham.

11 Now if perfection were possible through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron? **12** For when the priesthood is changed, the law must also be changed. **13** For the one about whom these things are said belongs to another tribe, from which no one has ever served at the altar. **14** Now clearly it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning priests. **15** What we say is even clearer when another priest arises in the likeness of Melchizedek. **16** This one became a priest, not based on a law of physical requirement, but by the power of an everlasting life. **17** For scripture witnesses about him:

> "You are a priest forever
> according to the order of Melchizedek."

18 For not only has the former command been set aside because it is weak and useless— **19** for the law made nothing perfect—but also a better hope is introduced, through which we come near to God. **20** And it was not without an oath! Others became priests without any oath, **21** but he became a priest with an oath by the one who said to him,

> "The Lord has sworn and he will not change his mind:
> 'You are a priest forever.'"

22 By this also Jesus has given the guarantee of a better covenant. **23** The former priests were many in number, since death prevented them from continuing in office. **24** But because Jesus continues to live forever, he has a permanent priesthood. **25** Therefore he is also able to save completely those who approach God through him, because he always lives to intercede for them. **26** For it was indeed fitting that we should have such a high priest, who is holy, innocent, pure, separated from sinners, and exalted above the heavens. **27** He does not need, unlike the high priests, to offer up daily sacrifices, first for his own sins, and then for the sins of the people. He did this once for all when he offered himself. **28** For the law appoints as high priests men who have weaknesses. But the word of the oath, which came after the law, appointed a Son, who has been made perfect forever.

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Chapter 8

1 Now the point of what we are saying is this: We have a high priest who has sat down at the right hand of
the throne of the Majesty in the heavens. **2** He is a servant in the holy place, the true tabernacle that the
Lord, not a man, set up. **3** For every high priest is appointed to offer both gifts and sacrifices. Therefore it
is necessary to have something to offer. **4** Now if Christ were on earth, he would not be a priest at all,
since there are those who offer the gifts according to the law. **5** They serve a copy and shadow of the
heavenly things. It is just as Moses was warned by God when he was about to construct the tabernacle:
God said, "See that you make everything according to the pattern that was shown to you on the
mountain." **6** But now Christ has received a much better ministry, just as he is also the mediator of a
better covenant, which is based on better promises. **7** For if that first covenant had been faultless, no
occasion for a second would have been sought. **8** For when God found fault with the people, he said,

"See, the days are coming—says the Lord—
when I will make a new covenant
with the house of Israel
and with the house of Judah.
9 It will not be like the covenant
that I made with their ancestors
on the day that I took them by their hand
to lead them out of the land of Egypt.
For they did not carefully obey my covenant,
and I disregarded them—
says the Lord.
10 This is the covenant that I will make with the house of Israel
after those days says the Lord.
I will put my laws into their minds,
and I will also write them on their hearts.
I will be their God,
and they will be my people.
11 They will not teach each one his fellow citizen
and each one his brother, saying, 'Know the Lord.'
For they will all know me,
from the least of them to the greatest.
12 For I will be merciful toward their evil deeds,
and their sins I will not remember any longer."

13 By calling this covenant "new," he declared the first covenant to be obsolete, and what has become
obsolete and old will soon disappear.

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Chapter 9

1 Now even the first covenant had regulations for worship and an earthly sanctuary. **2** For a tabernacle
was prepared. The first room, in which were the lampstand, the table, and the bread of the presence, was
called the holy place. **3** Behind the second curtain was another room in the tabernacle, called the most
holy place. **4** It had a golden altar for incense. It also had the ark of the covenant, which was completely
overlaid with gold. Inside it was a golden jar that held the manna, Aaron's rod that budded, and the
tablets of the covenant. **5** Above the ark of the covenant, glorious cherubim overshadowed the atonement
lid, which we cannot now talk about in detail. **6** After these things were prepared, the priests always
entered the outer room of the tabernacle to perform their services. **7** But only the high priest entered the
second room, once each year, and not without blood that he offered for himself and for the people's
unintentional sins. **8** The Holy Spirit showed that as long as the first tabernacle was still standing the way
into the most holy place had not yet appeared. **9** This was an illustration for the present time. Both the
gifts and sacrifices that are now being offered are not able to perfect the worshiper's conscience. **10** They
are only concerned with food and drink and various ceremonial washings, regulations for the body until
the time of the new order.

11 Christ came as a high priest of the good things that have come. He went through the greater and more
perfect tabernacle that was not made by human hands, one not belonging to this created world. [1]**12** It
was not by the blood of goats and calves, but by his own blood that he entered into the most holy place
once for all and secured our eternal redemption. **13** For if the blood of goats and bulls and the sprinkling
of a heifer's ashes on those who have been defiled sanctifies them for the cleansing of their flesh, **14** how
much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God,
cleanse our conscience from dead works to serve the living God? **15** For this reason, he is the mediator of
a new covenant. This is so that, since a death has taken place to redeem those under the first covenant
from their transgressions, those who are called will receive the promise of an eternal inheritance. **16** For
where there is a will, the death of the person who made it must be proven. **17** For a will is only valid when
there has been a death, because it has no force while the one who made it is still alive. **18** So not even the
first covenant was established without blood. **19** For when Moses had given every command in the law to
all the people, he took the blood of the calves and the goats, with water, red wool, and hyssop, and
sprinkled both the scroll itself and all the people. **20** Then he said, "This is the blood of the covenant that
God has commanded for you." **21** In the same manner, he sprinkled the blood on the tabernacle and all the
containers used in the ministry. **22** According to the law, almost everything is cleansed with blood.
Without the shedding of blood there is no forgiveness.

23 Therefore it was necessary that the copies of the things in heaven should be cleansed with these
animal sacrifices. However, the heavenly things themselves had to be cleansed with much better
sacrifices. **24** For Christ did not enter into the most holy place made with hands, which is only a copy of
the true one. Rather he entered into heaven itself, to appear now in God's presence for us. **25** He did not
go there in order to offer himself many times, as does the high priest, who enters the most holy place year
by year with the blood of another. **26** If that had been the case, then he would have had to suffer many
times since the foundation of the world. But now he has appeared at the end of the ages to do away with
sin by the sacrifice of himself. **27** Just as man is appointed to die once, and after that comes judgment, **28**
so also, Christ was offered once to take away the sins of many, and will appear a second time, not to deal
with sin, but for the salvation of those who are waiting for him.

Footnotes

9:11 [1]Some important and ancient Greek copies read,

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Chapter 10

1 For the law is only a shadow of the good things to come, not the real forms of those things themselves. Those who approach God can never be made perfect by the same sacrifices that the priests continually bring year after year. **2** Otherwise, would the sacrifices not have ceased to be offered? For the worshipers would have been cleansed one time and would no longer have any consciousness of sin. **3** But with those sacrifices there is a reminder of sins year after year. **4** For it is impossible for the blood of bulls and goats to take away sins. **5** When Christ came into the world, he said,

"Sacrifices and offerings you did not desire,
but a body you have prepared for me;
6 with burnt offerings and sin offerings
you did not take pleasure.
7 Then I said, 'See, here I am—as it is written about me in the scroll—
to do your will, God.'"

8 First he said, "It was neither sacrifices, nor offerings, nor whole burnt offerings, nor sin offerings that you desired. Nor did you take pleasure in them." These are sacrifices that are offered according to the law. **9** Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice. **10** By that will, we have been sanctified through the offering of the body of Jesus Christ once for all. **11** Day after day every priest stands and ministers, offering the same sacrifices again and again—sacrifices that can never take away sins. **12** But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God. **13** He is waiting until his enemies are made a footstool for his feet. **14** For by one offering he has perfected forever those who are being sanctified. **15** The Holy Spirit also testifies to us. First he says,

16 "This is the covenant that I will make with them
after those days, says the Lord.
I will put my laws in their hearts,
and I will write them on their minds."

17 Then he adds,

"Their sins and lawlessness
I will remember no longer."

18 Now where there is forgiveness for these, there is no longer any sacrifice for sin.

19 Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus. **20** That is the new and living way that he has established for us through the curtain, that is, by means of his flesh. **21** Because we have a great priest over the house of God, **22** let us approach with true hearts in the full assurance of faith, having our hearts sprinkled clean from an evil conscience and having our bodies washed with pure water. **23** Let us also hold firmly to the hope we confess, for he who promised is faithful. **24** Let us think carefully about how to motivate one another to love and good deeds. **25** Let us not abandon meeting together, as some have done. Instead, encourage one another, and all the more as you see the day coming closer.

26 For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer remains. **27** Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies. **28** Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses. **29** How much worse punishment do you think one deserves who has trampled underfoot the Son of God, who regarded the blood of the covenant as unholy—the blood by which he was sanctified—and insulted the Spirit of grace? **30** For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people." **31** It is a fearful thing to fall into the hands of the living God!

generated on Sat Jan 20 14:08:09 2024

32 But remember the former days, after you were enlightened, how you endured a great struggle in suffering. **33** Sometimes you were publicly exposed to insult and persecution, and other times you shared with those who were so treated. **34** For you had compassion on those who were prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession. [1]**35** So do not throw away your confidence, which has a great reward. **36** For you need perseverance so that when you have done the will of God, you will receive what he has promised.

37 "For in a very little while,
the one who is coming will indeed come and not delay.
38 My righteous one will live by faith.
If he shrinks back, my soul will not be pleased with him."

39 But we are not any of those who turn back to destruction, but we are among those who have faith and preserve their souls.

Footnotes

10:34 [1]Some important and ancient Greek copies read,

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Chapter 11

1 Now faith is being sure of the things hoped for and certain of things that are not seen. **2** For because of this the ancestors were approved for their faith. **3** By faith we understand that the universe was created by God's command, so that what is visible was not made out of things that were visible.

4 It was by faith that Abel offered God a better sacrifice than Cain, through which he was attested to be righteous, and God spoke well of him because of his offerings, and by faith Abel still speaks, even though he is dead.

5 It was by faith that Enoch was taken up so that he did not see death. "He was not found, because God took him away." For before he was taken up, it was testified that he had pleased God. **6** Now without faith it is impossible to please him. For it is necessary that anyone coming to God must believe that he exists and that he is a rewarder of those who seek him.

7 It was by faith that Noah, having been given a divine message about things not yet seen, with godly reverence built an ark to save his household. By doing this, he condemned the world and became an heir of the righteousness that is according to faith.

8 It was by faith that Abraham, when he was called, obeyed and went out to the place that he was to receive as an inheritance. He went out, not knowing where he was going. **9** It was by faith that he lived in the land of promise as a foreigner. He lived in tents with Isaac and Jacob, fellow heirs of the same promise. **10** For he was looking forward to the city with foundations, whose architect and builder is God. **11** It was by faith, even though Sarah herself was barren, that she received ability to conceive. This happened even though she was too old, since she considered as faithful the one who had given the promise. **12** Therefore, from this one man—and he was almost dead—were born descendants as many as the stars in the sky and as countless as sand by the seashore.

13 It was in faith that all these died without receiving the promises. Rather, they saw and greeted them from far off, and they acknowledged that they were foreigners and exiles on earth. **14** For those who say such things make it clear that they are seeking a homeland. **15** If they had been thinking of the country from which they had gone out, they would have had opportunity to return. **16** But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, since he has prepared a city for them.

17 It was by faith that Abraham, when he was tested, offered Isaac. It was his only son whom he offered, he who had received the promises. **18** It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named." **19** Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back. **20** It was also by faith about things to come that Isaac blessed Jacob and Esau. **21** It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff. **22** It was by faith that Joseph, when his end was near, spoke of the departure of the children of Israel from Egypt and instructed them about his bones.

23 It was by faith that Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child. They were not afraid of the king's command. **24** It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter. **25** He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a while. **26** He regarded disgrace for the sake of Christ as greater value than the treasures of Egypt, for he was looking ahead to his reward. **27** It was by faith that Moses left Egypt. He did not fear the king's anger, for he endured as if he were seeing the one who is invisible. **28** It was by faith that he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch the Israelites' firstborn sons.

29 It was by faith that they passed through the Sea of Reeds as if over dry land. When the Egyptians tried to do this, they were swallowed up. **30** It was by faith that Jericho's walls fell down, after they had been circled around for seven days. **31** It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.

generated on Sat Jan 20 14:08:09 2024

32 What more can I say? For the time will fail me if I give a full account of Gideon, Barak, Samson, Jephthah, David, Samuel, and about the prophets. **33** It was through faith that they conquered kingdoms, committed righteousness, and received promises. They stopped the mouths of lions, **34** quenched the power of fire, escaped the edge of the sword, were made strong when they were weak, became mighty in battle, and defeated foreign armies. **35** Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection. **36** Others experienced mocking and whippings, and even chains and imprisonment. **37** They were stoned. They were sawn in two. They were killed with the sword. They went about in sheepskins and goatskins. They were destitute, oppressed, mistreated. [1]**38** The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

39 Although all these people were approved by God because of their faith, they did not receive the promise. **40** God planned something better for us, so that without us, they would not be made perfect.

Footnotes

11:37 [1]Some important and ancient Greek copies read,

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Chapter 12

1 Therefore, since we are surrounded by such a large cloud of witnesses, let us lay aside every weight and
easily entangling sin. Let us run with perseverance the race that is placed before us. **2** Let us pay
attention to Jesus, the founder and perfecter of the faith. For the joy that was placed before him, he
endured the cross, despised its shame, and sat down at the right hand of the throne of God. **3** So think
about him, the one who has endured such opposition from sinners against himself, so that you do not
become weary and lose heart.

4 You have not yet resisted or struggled against sin to the point of blood; **5** and you have forgotten the
encouragement that instructs you as sons:

"My son, do not think lightly of the Lord's discipline,
nor grow weary when you are corrected by him.
6 For the Lord disciplines the one he loves,
and he punishes every son he receives."

7 Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father
does not discipline? **8** But if you are without discipline, which all people share in, then you are illegitimate
and not his sons. **9** Furthermore, we had human fathers who disciplined us and we respected them. How
much more should we submit to the Father of spirits and live! **10** Our fathers disciplined us for a short
time as they thought best. But God disciplines us for our benefit, so that we can share in his holiness. **11**
No discipline at the time seems to give joy, but to give sorrow. But later it produces the peaceful fruit of
righteousness for those who have been trained by it. **12** So strengthen your hands that hang down and
your weak knees. **13** Make straight paths for your feet, so that what is lame will not be sprained but
rather be healed.

14 Pursue peace with everyone, and holiness, for without it no one will see the Lord. **15** Be careful so that
no one lacks God's grace, and that no root of bitterness grows up to cause trouble, so that many do not
become defiled by it, **16** and that there is no one who is sexually immoral or profane, such as Esau, who
for one meal sold his own birthright. **17** For you know that afterwards, when he desired to inherit the
blessing, he was rejected, because he found no opportunity for repentance, even though he sought it with
tears.

18 For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom,
and storm. **19** You have not come to a trumpet blast, nor to a voice that speaks words whose hearers
begged that not another word be spoken to them. **20** For they could not endure what was commanded: "If
even an animal touches the mountain, it must be stoned." [1]**21** So fearful was this sight that Moses said,
"I am terrified and am trembling." **22** Rather, you have come to Mount Zion and to the city of the living
God, the heavenly Jerusalem, and to tens of thousands of angels in joyful assembly. **23** You have come to
the congregation of the firstborn, who have been registered in heaven. You have come to God, the Judge
of all, and to the spirits of the righteous ones who have been made perfect. **24** And you have come to
Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood. **25**
See that you do not refuse the one who is speaking. For if they did not escape when they refused the one
who warned them on earth, much less will we escape if we turn away from the one who is warning from
heaven. **26** At one time, his voice shook the earth. But now he has promised and said, "One more time I
will shake not only the earth, but also the heavens." **27** These words, "One more time," mean the removal
of those things that can be shaken, that is, of the things that have been created, so that the things that
cannot be shaken will remain. **28** Therefore, receiving a kingdom that cannot be shaken, let us be thankful
and in this manner worship God with reverence and awe. **29** For our God is a consuming fire.

Footnotes

12:20 [1]Some important and ancient Greek copies read,

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Chapter 13

1 Let brotherly love continue. **2** Do not forget hospitality for strangers. For through this, some have shown
hospitality to angels without knowing it. **3** Remember prisoners as if you were bound with them.
Remember those who are mistreated since you yourselves also are in the body. **4** Let marriage be held in
honor by all, and let the marriage bed be kept pure, for God will judge sexually immoral people and
adulterers. **5** Let your conduct be free from the love of money. Be content with the things you have, for
God himself has said,

"I will never leave you,
nor will I abandon you."

6 Let us be content so that we may have courage to say,

"The Lord is my helper; I will not be afraid.
What can a man do to me?"

7 Consider your leaders, those who spoke God's word to you, and consider the result of their conduct.
Imitate their faith. **8** Jesus Christ is the same yesterday, today, and forever. **9** Do not be carried away by
various strange teachings. For it is good that the heart should be strengthened by grace, not by foods that
do not help those who walk by them. **10** We have an altar from which those who serve in the tabernacle
have no right to eat. **11** For the blood of the animals killed for sins is brought by the high priest into the
holy place, while their bodies are burned outside the camp. **12** So Jesus also suffered outside the city gate,
in order to sanctify the people through his own blood. **13** Let us therefore go to him outside the camp,
bearing the disgrace he endured. **14** For we do not have a permanent city here. Rather, we are looking for
the one that is to come. **15** Through him, then, let us always offer up sacrifices of praise to God, praise
that is the fruit of lips that acknowledge his name. **16** Let us not forget doing good and sharing, for it is
with such sacrifices that God is very pleased. **17** Obey and submit to your leaders, for they keep watch
over your souls as those who will give account. Obey so that your leaders will do this with joy, and not
with groaning, which would be useless to you.

18 Pray for us, for we are convinced that we have a good conscience and that we desire to live rightly in
all things. **19** I encourage you even more to do this, so that I will be returned to you sooner.

20 Now may the God of peace, who brought back from the dead the great shepherd of the sheep, our Lord
Jesus, by the blood of the eternal covenant, **21** equip you with everything good to do his will, working in
us what is pleasing to him, through Jesus Christ, to whom be the glory forever and ever. Amen.

22 Now I encourage you, brothers, to bear with the word of encouragement that I have briefly written to
you. **23** Know that our brother Timothy has been set free, with whom I will see you if he comes soon.

24 Greet all your leaders and all God's holy people. Those from Italy greet you.

25 May grace be with you all.

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Book: James

James

Chapter 1

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings! **2** Consider it all joy, my brothers, when you experience various troubles. **3** You know that the testing of your faith produces endurance. **4** Let endurance complete its work so that you may become fully developed and complete, not lacking anything. **5** But if any of you needs wisdom, let him ask for it from God, the one who gives generously and without rebuke to all who ask, and he will give it to him. **6** But let him ask in faith, doubting nothing. For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around. **7** For that person must not think that he will receive anything from the Lord; **8** he is a double-minded man, unstable in all his ways. **9** Let the lowly brother boast of his high position, **10** but the rich man of his low position, because he will pass away as a wild flower in the grass. **11** For the sun rises with burning heat and dries up the grass. The flower falls off, and its beauty perishes. In the same way, the rich man will fade away in the middle of his journey. **12** Blessed is the man who endures testing. For after he has passed the test, he will receive the crown of life, which has been promised to those who love God. **13** Let no one say when he is tempted, "I am tempted by God," because God is not tempted by evil, nor does he himself tempt anyone. **14** But each person is tempted by his own desire, which drags him away and entices him. **15** Then after the desire conceives, it gives birth to sin, and after the sin is full grown, it gives birth to death. **16** Do not be deceived, my beloved brothers. **17** Every good gift and every perfect gift is from above. It comes down from the Father of lights. With him there is no changing or shadow because of turning. **18** God chose to give us birth by the word of truth, so that we would be a kind of firstfruits of all his creatures. **19** You know this, my beloved brothers: Let every man be quick to hear, slow to speak, and slow to anger. **20** For the anger of man does not accomplish the righteousness of God. **21** Therefore take off all sinful filth and abundant amounts of evil. In humility receive the implanted word, which is able to save your souls. **22** Be doers of the word and not only hearers, deceiving yourselves. **23** For if anyone is a hearer of the word but not a doer, he is like a man who examines his natural face in a mirror. **24** He examines himself and then goes away and immediately forgets what he was like. **25** But the person who looks carefully into the perfect law of freedom, and continues to do so, not just being a hearer who forgets, this man will be blessed in his actions. **26** If anyone thinks he is religious and does not control his tongue, he deceives his heart and his religion is worthless. **27** Religion that is pure and unspoiled before our God and Father is to help the fatherless and widows in their affliction, and to keep oneself unstained by the world.

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Chapter 2

1 My brothers, do not hold to faith in our Lord Jesus Christ, the Lord of glory, with partiality toward certain people. **2** Suppose that someone enters your meeting wearing gold rings and splendid clothes, and there also enters a poor man in dirty clothes. **3** If you look at the person wearing fine clothes and say, "You sit here in a good place," but you say to the poor man, "You stand over there" or "Sit by my footstool," **4** are you not judging among yourselves? Have you not become judges with evil thoughts? **5** Listen, my beloved brothers, did not God choose the poor of the world to be rich in faith and to be heirs of the kingdom that he promised to those who love him? **6** But you have dishonored the poor! Is it not the rich who oppress you? Are they not the ones who drag you to court? **7** Do they not insult the good name by which you have been called? **8** If, however, you fulfill the royal law according to the scripture, "Love your neighbor as yourself," you do well. **9** But if you favor certain people, you are committing sin, and you are convicted by the law as transgressors. **10** For whoever obeys the whole law, except that he stumbles in just a single way, has become guilty of breaking the whole law. **11** For the one who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery, but if you do commit murder, you have become a transgressor of the law. **12** So speak and act as those who will be judged by means of the law of freedom. **13** For judgment comes without mercy to those who have shown no mercy. Mercy triumphs over judgment.

14 What profit is it, my brothers, if someone says he has faith, but he has no works? Can that faith save him? **15** Suppose that a brother or sister is badly clothed and lacks food for the day. **16** Suppose that one of you says to them, "Go in peace, stay warm and be filled." If you do not give them the things necessary for the body, what profit is that? **17** In the same way faith by itself, if it does not have works, is dead. **18** Yet someone may say, "You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works. **19** You believe that there is one God; you do well. But even the demons believe that, and they tremble. **20** Do you want to know, foolish man, that faith without works is useless? [1]**21** Was not Abraham our father justified by works when he offered up Isaac his son on the altar? **22** You see that faith worked with his works, and that by works his faith was completed. **23** The scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness," and he was called a friend of God. **24** You see that it is by works that a man is justified, and not only by faith. **25** In the same way also, was not Rahab the prostitute justified by works when she welcomed the messengers and sent them away by another road? **26** For as the body apart from the spirit is dead, even so faith apart from works is dead.

Footnotes

2:20 [1]Some important and ancient Greek copies read,

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Chapter 3

1 Not many of you should become teachers, my brothers, for you know that we who teach will be judged more strictly. **2** For we all stumble in many ways. If anyone does not stumble in words, he is a perfect man, able to control even his whole body. **3** Now if we put bits into horses' mouths for them to obey us, we can also direct their whole bodies. **4** Notice also that ships, although they are so large and are driven by strong winds, are steered by a very small rudder to wherever the pilot desires. **5** In this way, the tongue is a small member, yet it boasts great things. Notice also how small a fire sets on fire a large forest. **6** The tongue is also a fire, a world of evil set among our members. The tongue defiles the whole body, sets on fire the course of life, and is itself set on fire by hell. **7** For every kind of wild animal, bird, reptile, and sea creature is being tamed and has been tamed by mankind. **8** But no human being can tame the tongue. It is a restless evil, full of deadly poison. **9** With it we praise the Lord and Father, and with it we curse men, who have been made in God's likeness. **10** Out of the same mouth come blessing and cursing. My brothers, these things should not happen. **11** Does a spring pour out from its opening both sweet and bitter water? **12** Does a fig tree, my brothers, make olives? Or a grapevine, figs? Neither can salty water produce sweet water.

13 Who is wise and understanding among you? Let that person show a good life by his works in the humility of wisdom. **14** But if you have bitter jealousy and ambition in your heart, do not boast and lie against the truth. **15** This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic. **16** For where there are jealousy and ambition, there is confusion and every evil practice. **17** But the wisdom from above is first pure, then peace-loving, gentle, reasonable, full of mercy and good fruits, impartial and sincere. **18** The fruit of righteousness is sown in peace among those who make peace.

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Chapter 4

1 Where do quarrels and disputes among you come from? Do they not come from your desires that fight among your members? **2** You desire, and you do not have. You murder and covet, and you are not able to obtain. You fight and quarrel. You do not possess because you do not ask. **3** You ask and do not receive because you ask wrongly, in order that you may use it for your desires. **4** You adulteresses! Do you not know that friendship with the world is hostility against God? So whoever desires to be a friend of the world makes himself an enemy of God. **5** Or do you think the scripture says in vain, "The Spirit he caused to live in us is deeply envious"? **6** But God gives more grace, so the scripture says, "God opposes the proud, but gives grace to the humble."

7 So submit to God. Resist the devil, and he will flee from you. **8** Come close to God, and he will come close to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded people. **9** Grieve, mourn, and cry! Let your laughter turn into mourning and your joy into gloom. **10** Humble yourselves before the Lord, and he will exalt you.

11 Do not speak evil about another, brothers. The person who speaks evil about a brother or judges his brother speaks evil about the law and judges the law. If you judge the law, you are not a doer of the law, but a judge. **12** Only one is the lawgiver and judge. He is the one who is able to save and to destroy. Who are you, you who judge your neighbor?

13 Now listen, you who say, "Today or tomorrow we will go into this city, spend a year there, trade, and make a profit." **14** Who knows what will happen tomorrow, and what is your life? For you are a mist that appears for a little while and then disappears. **15** Instead, you should say, "If the Lord wishes, we will live and do this or that." **16** But now you are boasting about your arrogant plans. All such boasting is evil. **17** So for anyone who knows to do good but does not do it, for him it is sin.

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Chapter 5

1 Come now, you who are rich, weep and wail because of the miseries coming on you. **2** Your riches have rotted, and your clothes have become moth-eaten. **3** Your gold and your silver have become tarnished and their rust will be a witness against you. It will consume your flesh like fire. You have stored up your treasure for the last days. **4** Look, the wages you kept back from the laborers who mowed your fields is crying out against you. The cries of the harvesters have reached the ears of the Lord of hosts. **5** You have lived in luxury on the earth and indulged yourselves. You have fattened your hearts for a day of slaughter. **6** You have condemned and murdered the righteous person. He does not oppose you.

7 Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the precious fruit from the ground and he is patient about it, until it receives the early and late rains. **8** You, too, be patient. Strengthen your hearts because the Lord's coming is near. **9** Do not complain, brothers, against one another, so that you will not be condemned. See, the judge is standing at the door. **10** Take an example, brothers, from the suffering and patience of the prophets, those who spoke in the name of the Lord. **11** See, we regard those who endured as blessed. You have heard of the endurance of Job, and you know the purpose of the Lord, how he is very compassionate and merciful.

12 Above all, my brothers, do not swear, either by heaven or by the earth, or by any other oath. Rather, let your "Yes" mean "Yes" and your "No" mean "No," so you do not fall under judgment.

13 Is anyone among you suffering hardship? Let him pray. Is anyone cheerful? Let him sing praise. **14** Is anyone among you sick? Let him call for the elders of the church, and let them pray over him. Let them anoint him with oil in the name of the Lord. **15** The prayer of faith will heal the sick person, and the Lord will raise him up. If he has committed sins, God will forgive him. **16** So confess your sins to one another and pray for each other so that you may be healed. The prayer of a righteous person is very strong in its working. **17** Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain in the land for three years and six months. **18** Then Elijah prayed again. The heavens gave rain, and the earth produced its fruit.

19 My brothers, if anyone among you strays from the truth, and someone brings him back, **20** that person should know that whoever turns a sinner from the error of his way will save him from death and will cover over a great number of sins.

generated on Sat Jan 20 14:08:09 2024

Book: 1 Peter

1 Peter

Chapter 1

1 Peter, an apostle of Jesus Christ, to the foreigners of the dispersion, the chosen ones, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. **2** This is according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience and for the sprinkling of the blood of Jesus Christ. May grace be to you, and may your peace increase.

3 May the God and Father of our Lord Jesus Christ be praised! In his great mercy, he has given us new birth to a living hope through the resurrection of Jesus Christ from the dead. **4** This is for an inheritance that will not perish, will not become stained, and will not fade away. It is reserved in heaven for you. **5** You are protected by God's power through faith for the salvation that is ready to be revealed in the last time. **6** In this you greatly rejoice, even though now, for a little while, you may have to suffer all kinds of trials. **7** This is for the proving of your faith, which is more precious than gold that perishes, even though it is tested by fire. This happens so that your faith will be found to result in praise, glory, and honor at the revealing of Jesus Christ. **8** You have not seen him, but you love him. You do not see him now, but you believe in him and rejoice with joy that is inexpressible and filled with glory. **9** You are now receiving for yourselves the result of your faith, the salvation of your souls. **10** Concerning this salvation, the prophets who prophesied about the grace that was to come to you, searched diligently and examined carefully, **11** inquiring into what person or time the Spirit of Christ in them was indicating when he testified beforehand about the sufferings of Christ and the glories that would follow. **12** It was revealed to them that they were not serving themselves, but you, when they spoke of the things that have now been told to you by those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

13 So gird up the loins of your mind. Be sober. Put your hope fully on the grace that will be brought to you when Jesus Christ is revealed. **14** As obedient children, do not conform yourselves to the desires that you followed when you were ignorant. **15** But as the one who called you is holy, you, too, be holy in your whole behavior. **16** For it is written, "Be holy, because I am holy." **17** So if you call "Father" the one who judges impartially and according to each person's work, conduct yourselves in fear during your time here as foreigners. **18** You know that it was not with perishable silver or gold that you have been redeemed from the futile behavior that you inherited from your ancestors, **19** but by the precious blood of Christ, like that of a lamb without blemish or spot. **20** Christ was foreknown before the foundation of the world, but now he has been revealed to you in these last times. **21** Through him you believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God. **22** You made your souls pure by obedience to the truth. This was for the purpose of sincere brotherly love; so love one another earnestly from a pure heart. [1]**23** You have been born again, not from perishable seed, but from imperishable seed, through the living and remaining word of God. **24** For,

> "All flesh is like grass,
> and all its glory is like the wild flower of the grass.
> The grass dries up, and the flower falls off,
> **25** but the word of the Lord remains forever."

This word is the gospel that was preached to you.

Footnotes

1:22 [1]Some important and ancient Greek copies read,

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander. **2** As newborn infants, long for
pure spiritual milk, so that through it you may grow in salvation, **3** if you have tasted that the Lord is kind.
4 Come to him who is a living stone that has been rejected by people, but that has been chosen by God as
valuable to him. **5** You also are like living stones that are being built up to be a spiritual house in order to
be a holy priesthood that offers the spiritual sacrifices acceptable to God through Jesus Christ. **6** Scripture
contains this:

"See, I am laying in Zion a cornerstone,
chosen and valuable.
Whoever believes in him
will not be ashamed."

7 The value, then, is to you who believe. But to those who do not believe,

"The stone that was rejected by the builders,
this has become the head of the corner,"

8 and,

"A stone of stumbling
and a rock that makes them fall."

They stumble because they disobey the word—which is what they were appointed to do. **9** But you are a
chosen people, a royal priesthood, a holy nation, a people for God's possession, so that you would
announce the wonderful actions of the one who called you out from darkness into his marvelous light. **10**
Once you were not a people, but now you are the people of God. You did not receive mercy, but now you
have received mercy.

11 Beloved, I exhort you as foreigners and exiles to abstain from fleshly desires, which fight against your
soul. **12** Your conduct among the Gentiles should be honorable, so that when they slander you as
evildoers, they may be eyewitnesses of your good deeds and give glory to God on the day when he
appears.

13 Be subject to every human authority for the Lord's sake. Obey both the king as supreme **14** and also
the governors, who are sent for the punishment of evildoers and to praise those who do good. **15** For this
is God's will, that in doing good you silence the ignorant talk of foolish people. **16** As free people, do not
use your freedom as a covering for wickedness, but be like servants of God. **17** Honor all people. Love the
brotherhood. Fear God. Honor the king.

18 Servants, be subject to your masters with all respect. Be subject not only to the good and gentle
masters, but also to the malicious ones. **19** For it is praiseworthy if, because he is conscious of God, a
person endures sorrows while suffering unjustly. **20** For how much credit is there if you sin and then
endure while being afflicted? But if you have done good and then you suffer while being punished, this is
worthy of praise from God. **21** For it is to this that you were called, because Christ also suffered for you.
He left an example for you to follow in his steps.

22 "He committed no sin,
neither was any deceit found in his mouth."

23 When he was insulted, he gave no insult in return. When he suffered, he did not threaten back, but he
gave himself over to the one who judges justly. **24** He himself carried our sins in his body on the tree so

generated on Sat Jan 20 14:08:09 2024

that we would die to sin and live for righteousness. By his bruises you have been healed. **25** All of you had been straying like lost sheep, but now you have returned to the shepherd and overseer of your souls.

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 In the same way, you who are wives should submit to your own husbands. Do this so even if some men
are disobedient to the word, they may be won without a word, through their wives' behavior, **2** having
been eyewitnesses of your respectful, pure behavior. **3** Do not let your adornment be outward—the
braiding of hair, and putting on of gold ornaments, or the clothing you wear. **4** Instead, let your adornment
be the inner person of the heart with the lasting beauty of a gentle and quiet spirit, which is precious
before God. **5** For this is how holy women long ago who hoped in God adorned themselves, by submitting
to their husbands. **6** In this way Sarah obeyed Abraham and called him her lord. You are now her children
if you do what is good and if you are not afraid of trouble.

7 In the same way, you husbands should live with your wives according to understanding, as with a
weaker container, a woman. You should give them honor as fellow heirs of the grace of life. Do this so that
your prayers will not be hindered.

8 Finally, all of you, be likeminded, compassionate, loving as brothers, tenderhearted, and humble. **9** Do
not pay back evil for evil or insult for insult. On the contrary, continue to bless, because for this you were
called, that you might inherit a blessing.

10 "The one who wants to love life
and see good days
should stop his tongue from evil
and his lips from speaking deceit.
11 Let him turn away from what is bad and do what is good.
Let him seek peace and pursue it.
12 The eyes of the Lord see the righteous,
and his ears hear their prayers.
But the face of the Lord is against those who do evil."

13 Who is the one who will harm you if you are eager to do what is good? **14** But even if you suffer
because of righteousness, you are blessed. Do not fear their threats. Do not be troubled. **15** Instead, set
apart the Lord Christ in your hearts as holy. Always be ready to give an account to anyone who asks about
the hope you have— **16** however, with meekness and respect. Have a good conscience so that in whatever
you are spoken of as evil the people who slander your good life in Christ may be put to shame. **17** It is
better, if it should be God's will, that you suffer for doing good than for doing evil. **18** Christ also suffered
once for sins. He who is righteous suffered for us, who were unrighteous, so that he would bring us to
God. He was put to death in the flesh, but he was made alive by the Spirit. **19** By the Spirit, he went and
preached to the spirits who are now in prison. **20** They were disobedient when the patience of God was
waiting in the days of Noah, in the days of the building of an ark, and God saved a few people—eight souls
—by means of the water. **21** This is a symbol of the baptism that saves you now—not as a washing away of
dirt from the body, but as the appeal of a good conscience to God—through the resurrection of Jesus
Christ. **22** Christ is at the right hand of God. He went into heaven. Angels, authorities, and powers must
submit to him.

generated on Sat Jan 20 14:08:09 2024

Chapter 4

1 Therefore, because Christ suffered in the flesh, arm yourselves with the same intention. For whoever has suffered in the flesh has ceased from sin. **2** As a result, such a person, for the rest of his time in the flesh, no longer lives for men's desires, but for God's will. **3** For the time that has passed is enough for you to do the desire of the Gentiles, living in sensuality, lusts, drunkenness, drunken celebrations, having wild parties, and committing lawless acts of idolatry. **4** They think it is strange that you do not join with them in these floods of reckless behavior, so they speak evil about you. **5** They will give an account to the one who is ready to judge the living and the dead. **6** For this purpose the gospel was preached also to the dead, so that, although they have been judged in the flesh as humans, they may live in the spirit the way God does.

7 The end of all things is coming near. Therefore be of sound mind, and be sober in your thinking for the sake of prayers. **8** Above all things, have fervent love for one another, for love covers a multitude of sins. **9** Be hospitable to one another without complaining. **10** As each one of you has received a gift, use it to serve one another as good stewards of God's grace in its various forms. **11** If anyone speaks, let it be with God's words. If anyone serves, let it be from the strength that God supplies. Do these things so that in all ways God would be glorified through Jesus Christ. May there be to Jesus Christ glory and dominion forever and ever. Amen.

12 Beloved, do not regard as strange the testing in the fire that has come upon you, as if something strange were happening to you. **13** Instead, however much you experience the sufferings of Christ, rejoice, so that you may also rejoice and be glad when his glory is revealed. **14** If you are insulted for Christ's name, you are blessed, because the Spirit of glory and of God rests on you. **15** But let none of you suffer as a murderer, a thief, an evildoer, or a meddler. **16** Yet if anyone suffers as a Christian, let him not be ashamed; instead, let him glorify God with that name. **17** For it is time for judgment to begin with the household of God. If it begins with us, what will be the outcome for those who disobey God's gospel?

18 And

> "If it is difficult for the righteous to be saved,
> what will become of the ungodly and the sinner?"

19 Therefore let those who suffer because of God's will commit their souls to the faithful Creator in well-doing.

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Chapter 5

1 I am exhorting the elders among you, I, who am a fellow elder and a witness of the sufferings of Christ,
and am also one who will share in the glory that will be revealed: **2** Be shepherds of God's flock that is
under your care, serving as overseers—not because you must, but because you are willing, as God would
have you serve—not for shameful profit but eagerly. **3** Do not act as lords over those allotted to you.
Instead, be examples to the flock. **4** Then when the Chief Shepherd is revealed, you will receive an
unfading crown of glory. **5** In the same way, you younger men, submit to the older men. All of you, clothe
yourselves with humility and serve one another.

> For God is opposed to the proud,
> but he gives grace to the humble.

6 Therefore humble yourselves under God's mighty hand so that he may exalt you in due time. **7** Cast all
your anxiety on him because he cares for you. **8** Be sober, be watchful. Your adversary the devil is walking
around like a roaring lion, looking for someone to devour. **9** Stand against him. Be strong in your faith.
You know that your brotherhood in the world is enduring the same sufferings. **10** After you suffer for a
little while, the God of all grace, who called you to his eternal glory in Christ, will perfect you, confirm
you, strengthen you, and establish you. **11** To him be the dominion forever and ever. Amen.

12 I regard Silvanus as a faithful brother, and I have written to you briefly through him. I am exhorting
you and I am testifying to you that what I have written is the true grace of God. Stand in it. **13** The woman
who is in Babylon, who is chosen together with you, greets you. Also Mark, my son, greets you. **14** Greet
one another with a kiss of love.

May peace be to you all who are in Christ.

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generated on Sat Jan 20 14:08:09 2024

Book: 2 Peter

2 Peter

Chapter 1

1 Simon Peter, a slave and apostle of Jesus Christ, to those who have received the same precious faith as we have received, faith in the righteousness of our God and Savior Jesus Christ.

2 May grace and peace increase in measure in the knowledge of God and of Jesus our Lord. **3** By his divine power, all things for life and godliness have been given to us through the knowledge of him who called us through his own glory and excellence. **4** Through these he gave us precious and great promises, so that you might be sharers in the divine nature, having escaped the corruption in the world that is caused by evil desires. **5** For this reason, do your best to add goodness to your faith, and to goodness add knowledge, **6** to knowledge add self-control, to self-control add endurance, to endurance add godliness, **7** to godliness add brotherly love, and to brotherly love add love. **8** If these things are in you and grow in you, they will keep you from being barren or unfruitful in the knowledge of our Lord Jesus Christ. **9** But whoever lacks these things is so nearsighted that he is blind, having forgotten he has been cleansed from his past sins. **10** Therefore, brothers, do your best to make your calling and election sure, for if you do these things, you will not stumble. **11** In this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

12 Therefore I will always be ready to remind you of these things, although you know them, and although you are strong in the truth you now have. **13** I think it is proper for me, as long as I am in this tent, to stir you up by way of reminder. **14** For I know that the putting off of my tent will be soon, because our Lord Jesus Christ has revealed this to me. **15** I will make every effort to see that after my departure you may always be able to remember these things. **16** For we did not follow cleverly invented myths when we made known to you the power and the coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. **17** For he received honor and glory from God the Father when a voice was brought to him by the Majestic Glory, saying, "This is my beloved Son, with him I am well pleased." **18** We ourselves heard this voice brought from heaven when we were with him on the holy mountain. **19** For we have the prophetic word made more certain, to which you would do well to pay attention as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts. **20** Above all, you must understand that no prophecy of scripture comes from someone's own interpretation. **21** For no prophecy was ever brought by the will of man, but men spoke from God when they were carried along by the Holy Spirit.

generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 False prophets came to the people, and false teachers will also come to you. They will secretly bring with them destructive heresies, and they will deny the master who bought them. They are bringing quick destruction upon themselves. **2** Many will follow their sensuality, and through them the way of truth will be slandered. **3** In their greed they will exploit you with deceptive words. Their condemnation has been coming for a long time, and their destruction is not asleep. **4** For if God did not spare the angels who sinned, but delivered them into hell to be kept in chains of darkness until the judgment, [1]**5** and if he did not spare the ancient world, but preserved Noah, a herald of righteousness, along with seven others when he brought a flood on the world of the ungodly. **6** and if he reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction as an example of what is to happen to the ungodly, **7** but delivered righteous Lot, who was oppressed by the sensual behavior of lawless people— **8** for that righteous man, who was living among them day after day, was tormented in his righteous soul by seeing and hearing their lawless deeds— **9** if the Lord did these things, then he knows how to rescue godly men out of trials and how to hold unrighteous men in custody so they can be punished on the day of judgment. **10** This is especially true for those who walk after the corrupt desires of the flesh and who despise authority. Bold and self-willed, they do not tremble when they blaspheme the glorious ones. **11** Angels have greater strength and power, but they do not bring insulting judgments against them to the Lord. **12** But these people are like unreasoning animals, born for capture and destruction. They do not know what they insult. In destruction they also will be destroyed, **13** suffering harm as a reward for doing harm. They think that luxury during the day is a pleasure. They are stains and blemishes. They enjoy their deceitful actions while they are feasting with you. [2]**14** They have eyes full of adultery; they are never satisfied with sin. They entice unstable souls into wrongdoing, and they have their hearts trained in greed. They are cursed children! **15** They have abandoned the straight way and have gone astray, following the way of Balaam son of Beor, who loved to receive payment for unrighteousness. [3]**16** But he obtained a rebuke for his own transgression—a mute donkey speaking in a human voice stopped the prophet's insanity. **17** These men are springs without water and mists driven by a storm. The gloom of thick darkness is reserved for them. **18** They speak with vain arrogance. Through the lusts of the flesh, through sensuality, they entice people who are trying to escape from those who live in error. **19** They promise freedom to them, but they themselves are slaves of corruption. For a man is a slave to whatever overcomes him. **20** If they have escaped the corruptions of the world through the knowledge of the Lord and Savior Jesus Christ and are again entangled in them and overcome, the last state has become worse for them than the first. **21** It would have been better for them not to have known the way of righteousness than to have known it and to turn away from the holy commandment delivered to them. **22** This proverb is true for them: "A dog returns to its own vomit, and a washed pig returns to the mud."

Footnotes

2:4 [1]Some important and ancient Greek copies read,

2:13 [2]Some ancient copies of the Greek text read,

2:15 [3]Many modern translations read

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generated on Sat Jan 20 14:08:09 2024

Chapter 3

1 Beloved, this is now the second letter that I have written to you, and in both of them they are reminders
to stir up your sincere mind **2** so that you will recall the words spoken in the past by the holy prophets
and the command of our Lord and Savior given through your apostles. **3** Know this first, that mockers will
come in the last days. They will mock and proceed according to their own desires. **4** They will say, "Where
is the promise of his return? From when our fathers fell asleep, all things have stayed the same, since the
beginning of creation." **5** They deliberately forget that long ago by the word of God the heavens and the
earth came to exist out of water and through water, **6** through which the world at that time was
destroyed, being flooded with water. **7** By the same word the heavens and the earth are reserved for fire,
being kept for the day of judgment and destruction of ungodly people.

8 It should not escape your notice, beloved, that one day with the Lord is like a thousand years, and a
thousand years are like one day. **9** The Lord is not slow concerning his promise, as some consider
slowness to be. Rather, he is patient toward you. He does not desire for any of you to perish, but for
everyone to come to repentance. **10** However, the day of the Lord will come as a thief: The heavens will
pass away with a loud noise. The elements will be burned with fire, and the earth and the deeds in it will
be laid bare. [1]**11** Since all these things will be destroyed in this way, what kind of people should you be?
You should live holy and godly lives. **12** You should expect and hasten the coming of the day of God. On
that day, the heavens will be destroyed by fire, and the elements will be melted in great heat. **13** But
according to his promise we are waiting for the new heavens and the new earth, where righteousness will
dwell.

14 Therefore, beloved, since you expect these things, do your best to be found spotless and blameless
before him, in peace. **15** Also, consider the patience of our Lord to be salvation, just as our beloved
brother Paul wrote to you, according to the wisdom that was given to him. **16** Paul speaks of these things
in all his letters, in which there are things that are difficult to understand. Ignorant and unstable men
distort these things, as they also do the other scriptures, to their own destruction. **17** Therefore, beloved,
since you know about these things beforehand, guard yourselves so that you are not led astray by the
deceit of lawless people and you lose your own faithfulness. **18** But grow in the grace and knowledge of
our Lord and Savior Jesus Christ. May the glory be to him both now and to the day of eternity. Amen!

Footnotes

3:10 [1]It is uncertain which Greek word is intended for the last word of verse 10, either

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Book: 1 John

1 John

Chapter 1

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched, concerning the Word of life— **2** the life was made known, and we have seen and testify and proclaim to you the eternal life, which was with the Father, and which has been made known to us. **3** That which we have seen and heard we declare also to you, so you also will have fellowship with us. Our fellowship is with the Father and with his Son, Jesus Christ. **4** Also, we are writing these things to you so that our joy will be complete. [1]

5 This is the message that we have heard from him and are proclaiming to you: God is light, and in him there is no darkness at all. **6** If we say that we have fellowship with him and walk in darkness, we are lying and are not practicing the truth. **7** But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin. **8** If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. **9** But if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. **10** If we say that we have not sinned, we make him out to be a liar, and his word is not in us.

Footnotes

1:4 [1]Some important ancient Greek copies read,

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generated on Sat Jan 20 14:08:09 2024

Chapter 2

1 Children, I am writing these things to you so that you will not sin. But if anyone sins, we have an
advocate with the Father, Jesus Christ, the one who is righteous. **2** He is the atoning sacrifice for our sins,
and not for ours only, but also for the whole world. **3** We know that we have come to know him, if we keep
his commandments. **4** The one who says "I know God" but does not keep his commandments is a liar, and
the truth is not in him. **5** But whoever keeps his word, in him truly the love of God has been perfected. By
this we know that we are in him: **6** whoever says that he remains in God should himself also walk just as
he walked.

7 Beloved, I am not writing a new commandment to you, but an old commandment that you have had from
the beginning. The old commandment is the word that you heard. **8** Yet I am writing a new commandment
to you, which is true in Christ and in you, because the darkness is passing away, and the true light is
already shining. **9** The one who says that he is in the light and hates his brother is in the darkness until
now. **10** The one who loves his brother remains in the light and there is no occasion for stumbling in him.
11 But the one who hates his brother is in the darkness and walks in the darkness; he does not know
where he is going because the darkness has blinded his eyes.

12 I am writing to you, children, because your sins are forgiven because of his name. **13** I am writing to
you, fathers, because you know the one who is from the beginning. I am writing to you, young men,
because you have overcome the evil one. I have written to you, children, because you know the Father.

14 I have written to you, fathers, because you know the one who is from the beginning. I have written to
you, young men, because you are strong, and the word of God remains in you, and you have overcome the
evil one. **15** Do not love the world or the things that are in the world. If anyone loves the world, the love of
the Father is not in him. **16** For everything that is in the world—the lust of the flesh, the lust of the eyes,
and the arrogance of life—is not from the Father but is from the world. **17** The world and its desire are
passing away. But whoever does the will of God will remain forever.

18 Children, it is the last hour. Just as you heard that the antichrist is coming, now many antichrists have
come. By this we know that it is the last hour. **19** They went out from us, but they were not from us. For if
they had been from us they would have remained with us. But when they went out, that showed they were
not from us. **20** But you have an anointing from the Holy One, and you all know. **21** I did not write to you
because you do not know the truth, but because you know it and because no lie is from the truth. **22** Who
is the liar but the one who denies that Jesus is the Christ? That person is the antichrist, since he denies
the Father and the Son. **23** No one who denies the Son has the Father. Whoever confesses the Son also
has the Father. **24** As for you, let what you have heard from the beginning remain in you. If what you
heard from the beginning remains in you, you will also remain in the Son and in the Father. **25** This is the
promise he gave to us—eternal life. **26** I have written these things to you about those who would lead you
astray. **27** As for you, the anointing that you received from him remains in you, and you do not need
anyone to teach you. But as his anointing teaches you everything and is true and is not a lie, and just as it
has taught you, remain in him.

28 Now, children, remain in him so that when he appears we will have boldness and not be ashamed
before him at his coming. **29** If you know that he is righteous, you know that everyone who does what is
right has been born from him.

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Chapter 3

1 See what kind of love the Father has given to us, that we should be called children of God, and this is what we are. For this reason, the world does not know us, because it did not know him. [1]**2** Beloved, we are now children of God, and it has not yet been revealed what we will be. We know that when Christ appears, we will be like him, for we will see him just as he is. **3** Everyone who has this hope in him purifies himself just as he is pure. **4** Everyone who sins is committing acts of lawlessness, for sin is lawlessness. **5** You know that Christ was revealed in order to take away sins, and in him there is no sin. **6** No one who remains in him will keep on sinning. No one who continues to sin has seen him or known him. **7** Children, do not let anyone lead you astray. The one who does righteousness is righteous, just as Christ is righteous. **8** The one who commits sin is from the devil, for the devil has sinned from the beginning. For this reason the Son of God was revealed, so that he would destroy the devil's works. **9** Whoever has been born from God does not continue to sin, because God's seed remains in him. He cannot continue to sin because he has been born of God. **10** In this the children of God and children of the devil are revealed: Whoever does not do what is righteous is not from God, neither is the one who does not love his brother. **11** For this is the message that you have heard from the beginning: We should love one another. **12** We should not be like Cain, who was from the evil one and murdered his brother. Why did he kill him? Because his works were evil and his brother's righteous.

13 Do not be amazed, my brothers, if the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Anyone who does not love remains in death. **15** Anyone who hates his brother is a murderer. You know that no murderer has eternal life residing in him. **16** By this we know love, because Christ laid down his life for us. We also ought to lay down our lives for the brothers. **17** But whoever has the world's goods, sees his brother in need, and shuts up his heart of compassion from him, how does the love of God remain in him? **18** My children, let us not love in word or in tongue, but in actions and truth. **19** It is by this we know that we are from the truth, and we assure our hearts before him. **20** For if our hearts condemn us, God is greater than our hearts, and he knows all things. **21** Beloved, if our hearts do not condemn us, we have confidence toward God. **22** Whatever we ask we will receive from him, because we keep his commandments and do the things that are pleasing before him. **23** This is his commandment: that we should believe in the name of his Son Jesus Christ and love one another, just as he gave us this commandment. **24** The one who keeps God's commandments remains in him, and God remains in him. By this we know that he remains in us, by the Spirit whom he gave to us.

Footnotes

3:1 [1]Some important and ancient Greek copies leave out,

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Chapter 4

1 Beloved, do not believe every spirit. Instead, test the spirits to see whether they are from God, because many false prophets have gone out into the world. **2** By this you will know the Spirit of God—every spirit that confesses that Jesus Christ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming, and now is already in the world. [1]**4** You are from God, children, and have overcome them, because the one who is in you is greater than the one who is in the world. **5** They are from the world; therefore what they say is from the world, and the world listens to them. **6** We are from God. Anyone who knows God listens to us. He who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

7 Beloved, let us love one another, for love is from God, and everyone who loves is born from God and knows God. **8** The person who does not love does not know God, for God is love. **9** Because of this the love of God was revealed among us, that God has sent his only Son into the world so that we would live because of him. **10** In this is love, not that we loved God, but that he loved us, and that he sent his Son to be the atoning sacrifice for our sins. **11** Beloved, if God so loved us, we also should love one another. **12** No one has ever seen God. If we love one another, God remains in us, and his love is perfected in us. **13** By this we know that we remain in him and he in us, because he has given us some of his Spirit. **14** Also, we have seen and testify that the Father has sent the Son to be the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God remains in him and he in God. **16** Also, we have known and believed the love that God has for us. God is love, and the one who remains in this love remains in God, and God remains in him. **17** Because of this, this love has been made perfect among us, so that we will have confidence on the day of judgment, because as he is, just so are we in this world. **18** There is no fear in love. Instead, perfect love throws out fear, because fear has to do with punishment. But the one who fears has not been made perfect in love. **19** We love because God first loved us. **20** If anyone says, "I love God" but hates his brother, he is a liar. For the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen. **21** Also, this is the commandment we have from him: Whoever loves God must also love his own brother.

Footnotes

4:3 [1]Some important and ancient Greek copies read,

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Chapter 5

1 Whoever believes that Jesus is the Christ is born from God, and whoever loves a father also loves the child born from him. **2** This is how we know that we love the children of God: when we love God and obey his commandments. **3** For this is love for God: that we keep his commandments. And his commandments are not burdensome. **4** For everyone who is born from God overcomes the world. And this is the victory that has overcome the world, even our faith. **5** Who is the one who overcomes the world? The one who believes that Jesus is the Son of God. **6** This is the one who came by water and blood: Jesus Christ. He came not only by water, but also by water and blood. The Spirit is the one who testifies, because the Spirit is the truth. **7** For there are three that testify: **8** the Spirit, the water, and the blood. These three are in agreement. [1]**9** If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God that he has testified concerning his Son. **10** Anyone who believes in the Son of God has the testimony in himself. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony that God has given concerning his Son. **11** And the testimony is this: God gave us eternal life, and this life is in his Son. **12** The one who has the Son has life. The one who does not have the Son of God does not have life.

13 I have written to you these things so that you will know that you have eternal life—to you who believe in the name of the Son of God. **14** Also, this is the confidence we have before him, that if we ask anything according to his will, he hears us. **15** Also, if we know that he hears us—whatever we ask of him—we know that we have whatever we have asked of him. **16** If anyone sees his brother commit a sin that does not result in death, he must pray, and God will give him life. I refer to those whose sin does not result in death. There is a sin that results in death; I am not saying that he should pray about that. **17** All unrighteousness is sin, but there is sin that does not result in death.

18 We know that whoever has been born from God does not sin. But the one who was born from God keeps him safe, and the evil one cannot harm him. **19** We know that we are from God, and we know that the whole world lies in the power of the evil one. **20** But we know that the Son of God has come and has given us understanding so that we may know him who is true. Also, we are in him who is true, in his Son Jesus Christ. This one is the true God and eternal life. **21** Children, keep yourselves from idols.

Footnotes

5:8 [1]Some important and ancient Greek copies read,

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Book: 2 John

2 John

Chapter 1

1 From the elder to the chosen lady and her children, whom I love in truth—and not only I, but also all those who have known the truth— **2** because of the truth that remains in us and will be with us forever.

3 Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I have found some of your children walking in truth, just as we have received this commandment from the Father. **5** Now I plead with you, lady—not as though I were writing to you a new commandment, but one that we have had from the beginning—that we should love one another. **6** This is love, that we should walk according to his commandments. This is the commandment, just as you heard from the beginning, that you should walk in it. **7** For many deceivers have gone out into the world, and they do not confess that Jesus Christ came in the flesh. This is the deceiver and the antichrist. **8** Look to yourselves, that you do not lose the things for which we have labored, but so that you may receive a full reward. **9** Whoever goes on ahead and does not remain in the teaching of Christ does not have God. The one who remains in the teaching, this one has both the Father and the Son. **10** If anyone comes to you and does not bring this teaching, do not receive him into your house and do not greet him. **11** For the one who speaks a greeting to him participates in his evil deeds.

12 I have many things to write to you, but I did not wish to write them with paper and ink. However, I hope to come to you and speak face to face, so that our joy will be complete.

13 The children of your chosen sister greet you.

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Book: 3 John

3 John

Chapter 1

1 The elder to beloved Gaius, whom I love in truth.

2 Beloved, I pray that all may go well with you and that you may be healthy, just as it is well with your soul. **3** For I rejoiced greatly when brothers came and bore witness to your truth, just as you walk in truth. **4** I have no greater joy than this, to hear that my children walk in the truth.

5 Beloved, you practice faithfulness whenever you labor for the brothers and for strangers **6** who have borne witness of your love in the presence of the church. You do well to send them off on their journey in a manner worthy of God, **7** because it was for the sake of the name that they went out, taking nothing from the Gentiles. **8** We therefore should welcome such as these so that we will be fellow workers for the truth.

9 I wrote something to the congregation, but Diotrephes, who loves to be first among them, does not receive us. **10** So if I come, I will call attention to the deeds he is doing, falsely accusing us with wicked words. Not satisfied with that, he not only refused to welcome the brothers himself, but he also stops those who want to welcome them and drives them out of the church. **11** Beloved, do not imitate what is evil but what is good. The one who does good is of God; the evildoer has not seen God. **12** Demetrius received a good testimony from everyone and by the truth itself. We also testify about him, and you know that our testimony is true.

13 I had many things to write to you, but I do not wish to write them to you with pen and ink. **14** But I hope to see you soon, and we will speak face to face. **15** May peace be with you. The friends greet you. Greet our friends there by name.

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Book: Jude

Jude

Chapter 1

1 Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father, and kept for Jesus Christ:

2 May mercy and peace and love be multiplied to you.

3 Beloved, while I was making every effort to write to you about our common salvation, I had to write to you to exhort you to struggle earnestly for the faith that was entrusted once for all to God's holy people. **4** For certain men have slipped in secretly among you. These men were marked out for condemnation. They are ungodly men who have changed the grace of our God into sensuality, and who deny our only Master and Lord, Jesus Christ.

5 Now I wish to remind you—although once you fully knew it—that the Lord saved a people out of the land of Egypt, but that afterward he destroyed those who did not believe. **6** Also, angels who did not keep to their own position of authority, but who left their proper dwelling place—God has kept them in everlasting chains, in utter darkness, for the judgment on the great day. **7** So also Sodom and Gomorrah and the cities around them gave themselves over to sexual immorality and perverse sexual acts. They serve as an example of those who suffer the punishment of eternal fire. **8** Yet in the same way, these dreamers also defile their bodies. They reject authority and they slander the glorious ones. **9** But even Michael the archangel, when he was arguing with the devil and disputing with him about the body of Moses, did not dare to bring a slanderous judgment against him, but he said, "May the Lord rebuke you!" **10** But these people insult whatever they do not understand; and what they do understand naturally, like unreasoning animals, these are the very things that destroy them. **11** Woe to them! For they have walked in the way of Cain and have plunged into Balaam's error for profit. They have perished in Korah's rebellion. **12** These people are dangerous reefs at your love feasts, feasting with you fearlessly—shepherds who only feed themselves. They are clouds without rain carried along by winds; autumn trees, without fruit—twice dead, uprooted. **13** They are violent waves in the sea, foaming up their shame; wandering stars, for whom the gloom of complete darkness has been reserved forever. **14** Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord is coming with thousands and thousands of his holy ones. **15** He is coming to execute judgment on everyone. He is coming to convict all the ungodly of all the works they have done in an ungodly way, and of all the bitter words that ungodly sinners have spoken against him." **16** These are grumblers, complainers, following their evil desires. Their mouths speak loud boasts, flattering others for profit.

17 But you, beloved, remember the words that were spoken in the past by the apostles of our Lord Jesus Christ. **18** They said to you, "In the last time there will be mockers who will follow their own ungodly desires." **19** It is these who cause divisions; they are worldly and they do not have the Spirit. **20** But you, beloved, build yourselves up in your most holy faith, and pray in the Holy Spirit. **21** Keep yourselves in God's love, and wait for the mercy of our Lord Jesus Christ that brings you eternal life. **22** Be merciful to those who doubt. **23** Save others by snatching them out of the fire; to others show mercy with fear, hating even the garment defiled by the flesh.

24 Now to the one who is able to keep you from stumbling and to cause you to stand before his glorious presence without blemish and with great joy, **25** to the only God our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

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Book: Revelation

Revelation

Chapter 1

1 This is the revelation of Jesus Christ that God gave him to show his servants what must soon take place.
He made it known by sending his angel to his servant John, **2** who testified about the word of God and the
testimony of Jesus Christ, all the things that he saw. **3** Blessed is the one who reads aloud this prophecy
and those who listen to the words of this prophecy and who obey what is written in it, because the time is
near.

4 John, to the seven churches in Asia: May grace be to you and peace from the one who is, and who was,
and who is to come, and from the seven spirits who are before his throne, **5** and from Jesus Christ, who is
the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To the one who
loves us and has freed us from our sins by his blood— **6** he has made us a kingdom, priests for his God
and Father—to him be the glory and the power forever and ever. Amen.

7 Look, he is coming with the clouds;
every eye will see him,
including those who pierced him.
All the tribes of the earth will mourn because of him.
Yes, Amen.

8 "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come,
the Almighty." [1]

9 I, John—your brother and the one who shares with you in the suffering and kingdom and patient
endurance that are in Jesus—was on the island called Patmos because of the word of God and the
testimony about Jesus. **10** I was in the Spirit on the Lord's day. I heard behind me a loud voice like a
trumpet. **11** It said, "Write what you see in a book, and send it to the seven churches—to Ephesus, to
Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." **12** I turned around to see
whose voice was speaking to me, and as I turned I saw seven golden lampstands. **13** In the middle of the
lampstands there was one like a son of man, wearing a long robe that reached down to his feet and a
golden sash around his chest. **14** His head and hair were as white as wool—as white as snow—and his
eyes were like a flame of fire. **15** His feet were like polished bronze, like bronze that had been refined in a
furnace, and his voice was like the sound of many rushing waters. **16** He had seven stars in his right hand,
and a sword with two sharp edges was coming out of his mouth. His face was shining like the sun at its
strongest. **17** When I saw him, I fell at his feet like a dead man. He placed his right hand on me and said,
"Do not be afraid. I am the first and the last **18** and the one who lives. I was dead, but look, I live forever
and ever! And I have the keys of death and of Hades. **19** Therefore write down what you have seen, what
is now, and what will take place after this. **20** As for the hidden meaning about the seven stars you saw in
my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches,
and the seven lampstands are the seven churches."

Footnotes

1:8 [1]Some important and ancient Greek copies read,

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Chapter 2

1 "To the angel of the church in Ephesus write:

'The words of the one who holds the seven stars in his right hand and who walks among the seven golden lampstands, **2** "I know your deeds, your hard labor, and your patient endurance, and that you cannot tolerate those who are evil, but you have tested those who claim to be apostles but are not, and you have found them to be false. **3** You are enduring patiently and bearing up for my name, and you have not grown weary. **4** But I have against you the fact that you have left behind your first love. **5** Remember therefore from where you have fallen. Repent and do the things you did at first. Unless you repent, I will come to you and I will remove your lampstand from its place. **6** But you have this: You hate the deeds of the Nicolaitans, which I also hate. **7** Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers I will give the right to eat from the tree of life, which is in the paradise of God."'

8 "To the angel of the church in Smyrna write:

'The words of the one who is the first and the last, the one who was dead and who became alive again: **9** "I know your sufferings and your poverty, but you are rich. I know the slander of those who say they are Jews, but they are not. They are a synagogue of Satan. **10** Do not fear what you are about to suffer. Look! The devil is about to throw some of you into prison so that you will be tested, and you will suffer for ten days. Be faithful until death, and I will give you the crown of life. **11** Let the one who has an ear, hear what the Spirit is saying to the churches. The one who conquers will not be hurt by the second death."'

12 "To the angel of the church in Pergamum write:

'The words of the one who has the sword with two sharp edges: **13** "I know where you live, there where Satan's throne is. Yet you hold on tightly to my name. I know that you did not deny your faith in me, even in the days of Antipas my witness, my faithful one, who was killed among you, there where Satan lives. **14** But I have a few things against you: You have there some who hold tightly to the teaching of Balaam, who taught Balak to throw a stumbling block before the sons of Israel so they would eat food sacrificed to idols and be sexually immoral. **15** In the same way, you even have some who hold tightly to the teaching of the Nicolaitans. **16** Repent, therefore! If you do not, I will quickly come to you, and I will wage war against them with the sword in my mouth. **17** Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers, I will give some of the hidden manna, and I will give a white stone with a new name written on the stone, a name which no one knows but the one who receives it."'

18 "To the angel of the church in Thyatira write:

'These are the words of the Son of God, who has eyes like a flame of fire and feet like polished bronze: **19** "I know your deeds: your love and faith and service and your patient endurance. I know that what you have done recently is more than you did at first. **20** But I have this against you: You tolerate the woman Jezebel, who calls herself a prophetess. By her teaching she deceives my servants to commit sexual immorality and to eat food sacrificed to idols. **21** I gave her time to repent, but she is not willing to repent of her immorality. **22** Look! I will throw her onto a sickbed and those who commit adultery with her into great suffering, unless they repent of her deeds. **23** I will strike her children dead, and all the churches will know that I am the one who searches out thoughts and hearts. I will give to each one of you according to your deeds. **24** But to the rest of you in Thyatira, to everyone who does not hold this teaching and does not know what some call the deep things of Satan—to you I say, 'I do not put any other burden on you.' **25** In any case, you must hold on tightly until I come.

26 The one who conquers and does my works until the end, to him I will give authority over the nations.

27 'He will rule them with an iron rod,
like clay jars he will break them into pieces.'

28 Just as I have received from my Father, I will also give him the morning star. **29** Let the one who has an ear, hear what the Spirit is saying to the churches."'

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Chapter 3

1 "To the angel of the church in Sardis write:

'The words of the one who holds the seven spirits of God and the seven stars. "I know your deeds. You have a name that you are alive, but you are dead. **2** Wake up and strengthen what remains but is about to die, because I have not found your deeds complete in the sight of my God. **3** Remember, therefore, what you have received and heard. Obey it, and repent. But if you do not wake up, I will come as a thief, and you will not know what hour I will come against you. **4** But you have a few names in Sardis who have not stained their clothes, and they will walk with me, dressed in white, for they are worthy. **5** The one who conquers will be clothed in white garments, and I will never wipe his name out of the Book of Life, and I will confess his name before my Father, and before his angels. **6** Let the one who has an ear, hear what the Spirit is saying to the churches."'

7 "To the angel of the church in Philadelphia write:

'The words of the one who is holy and true—
he holds the key of David,
he opens and no one shuts,
he shuts and no one can open.

8 "'I know your deeds. Look, I have put before you an open door that no one can shut. I know that you have little strength, yet you have obeyed my word and have not denied my name. **9** Look! I will cause those who belong to the synagogue of Satan, those calling themselves Jews but are not, but rather liars—I will make them come and bow down before your feet, and they will know that I love you. **10** Since you have kept my command to endure patiently, I will also keep you from the hour of testing that is coming on the whole world, to test those who live on the earth. **11** I am coming soon. Hold to what you have so no one can take away your crown. **12** The one who conquers I will make a pillar in the temple of my God. Never again will he go out of it, and I will write on him the name of my God, the name of the city of my God (the new Jerusalem, that comes down out of heaven from my God), and my new name. **13** Let the one who has an ear, hear what the Spirit is saying to the churches."'

14 "To the angel of the church in Laodicea write:

'The words of the Amen, the reliable and true witness, the ruler over God's creation. **15** "I know your deeds and that you are neither cold nor hot. I wish that you were either cold or hot! **16** So, because you are lukewarm—neither hot nor cold—I am about to vomit you out of my mouth. **17** For you say, 'I am rich, I have had many material possessions, and I need nothing.' But you do not know that you are most miserable, pitiable, poor, blind, and naked. **18** Listen to my advice: Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see. **19** I rebuke and discipline everyone whom I love. Therefore, be earnest and repent. **20** Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into his home and will eat with him, and he with me. **21** The one who conquers I will give him the right to sit down with me on my throne, just as I also conquered and sat down with my Father on his throne. **22** Let the one who has an ear, hear what the Spirit is saying to the churches."'"

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Chapter 4

1 After these things I looked, and I saw an open door in heaven. The first voice that I had heard was
speaking to me like a trumpet, saying, "Come up here, and I will show you what must happen after these
things." **2** At once I was in the Spirit, and I saw there a throne placed in heaven, with someone sitting on
it. **3** The one who was sitting on it looked like jasper and carnelian. There was a rainbow around the
throne. The rainbow was like an emerald in appearance. **4** Around the throne were twenty-four thrones,
and seated on the thrones were twenty-four elders, dressed with white garments, with golden crowns on
their heads. **5** From the throne came flashes of lightning, rumblings, and crashes of thunder. Seven
flaming lamps were burning in front of the throne, lamps that were the seven spirits of God. **6** Before the
throne was a sea of glass, like crystal. In the middle of the throne and around the throne were four living
creatures, full of eyes, front and back. **7** The first living creature was like a lion, the second living creature
was like a calf, the third living creature had a face like a man, and the fourth living creature was like a
flying eagle. **8** The four living creatures each had six wings, full of eyes on top and underneath. Night and
day they do not stop saying,

"Holy, holy, holy is the Lord God Almighty,
who was, and who is, and who is to come."

9 Whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, the one
who lives forever and ever, **10** the twenty-four elders fall down before the one seated on the throne and
worship him who lives forever and ever. They lay their crowns before the throne, saying,

11 "Worthy are you, our Lord and our God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created."

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Chapter 5

1 Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and
on the back, sealed with seven seals. **2** I saw a mighty angel proclaiming with a loud voice, "Who is
worthy to open the scroll and break its seals?" **3** No one in heaven or on the earth or under the earth was
able to open the scroll or to read it. **4** I wept bitterly because no one was found worthy to open the scroll
or to read it. **5** But one of the elders said to me, "Do not weep. Look! The Lion of the tribe of Judah, the
Root of David, has conquered. He is able to open the scroll and its seven seals." **6** I saw a Lamb standing
in the middle of the throne area and among the four living creatures and among the elders. He looked as
though he had been killed. He had seven horns and seven eyes, which are the seven spirits of God sent
out into all the earth. **7** He went and took hold of the scroll out of the right hand of the one who was
seated on the throne. **8** When he had taken the scroll, the four living creatures and the twenty-four elders
fell down before the Lamb. Each of them had a harp and a golden bowl full of incense, which are the
prayers of God's holy people. **9** They sang a new song:

"You are worthy to take the scroll
and to open its seals.
For you were slaughtered,
and with your blood you purchased people for God
from every tribe, language, people, and nation.
10 You made them a kingdom and priests to serve our God,
and they will reign on the earth."

11 Then I looked and heard the sound of many angels who encircled the throne and the living creatures
and the elders. Their total number was ten thousands of ten thousands and thousands of thousands. **12**
They said in a loud voice,

"Worthy is the Lamb, who has been slaughtered,
to receive power, wealth, wisdom, strength,
honor, glory, and praise."

13 I heard every created thing that was in heaven and on the earth and under the earth and on the sea—
everything in them—saying,

"To the one who sits on the throne and to the Lamb
be praise, honor, glory, and dominion
forever and ever."

14 The four living creatures said, "Amen!" and the elders fell down and worshiped. [1]

Footnotes

5:14 [1]Some important and ancient Greek copies read,

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Chapter 6

1 I looked when the Lamb opened one of the seven seals, and I heard one of the four living creatures say
in a voice that sounded like thunder, "Come!" **2** I looked and there was a white horse. Its rider held a bow,
and he was given a crown. He came out as a conqueror in order to conquer.

3 When the Lamb opened the second seal, I heard the second living creature say, "Come!" **4** Then another
horse came out—fiery red. To its rider was given permission to take peace away from the earth, so that its
people would slaughter one another. This rider was given a huge sword.

5 When the Lamb opened the third seal, I heard the third living creature say, "Come!" I saw a black horse,
and its rider held a pair of scales in his hand. **6** I heard what seemed to be a voice among the four living
creatures say, "A choenix of wheat for one denarius, and three choenices of barley for a denarius. But do
not harm the oil and the wine."

7 When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" **8**
Then I saw a pale horse. The rider on it was named Death, and Hades was following him. They were given
authority over one-fourth of the earth, to kill with the sword, with famine and disease, and with the wild
animals of the earth.

9 When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed
because of the word of God and the testimony which they held. **10** They cried out with a loud voice, "How
long, Ruler over all, holy and true, until you judge those who live on the earth, and until you avenge our
blood?" **11** Then each of them was given a white robe, and they were told that they should wait a short
time longer until the full number of their fellow servants and their brothers who were to be killed, just as
they had been killed, was made complete.

12 When the Lamb opened the sixth seal, I watched and there was a great earthquake. The sun became as
black as sackcloth, and the full moon became like blood. **13** The stars in the heavens fell to the earth, just
as a fig tree drops its unripe figs when shaken by a stormy wind. **14** The sky vanished like a scroll that
was being rolled up. Every mountain and island was moved out of its place. **15** Then the kings of the earth
and the important people, and the commanders, and the rich, and the powerful, and everyone else, slave
and free, hid in caves and among the rocks of the mountains. **16** They said to the mountains and to the
rocks, "Fall on us! Hide us from the face of the one who is seated on the throne and from the Lamb's
wrath. **17** For the great day of their wrath has come. Who is able to stand?"

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Chapter 7

1 After this I saw four angels standing at the four corners of the earth, tightly holding back the four winds
of the earth so that no wind should blow on the earth, on the sea, or against any tree. **2** I saw another
angel coming up from the east, who had the seal of the living God. He cried out with a loud voice to the
four angels who were given permission to harm the earth and the sea: **3** "Do not harm the earth, the sea,
or the trees until we have put a seal on the foreheads of the servants of our God." **4** I heard the number of
those who were sealed: 144,000, who were sealed from every tribe of the people of Israel:

5 twelve thousand from the tribe of Judah were sealed,
twelve thousand from the tribe of Reuben,
twelve thousand from the tribe of Gad,
6 twelve thousand from the tribe of Asher,
twelve thousand from the tribe of Naphtali,
twelve thousand from the tribe of Manasseh,
7 twelve thousand from the tribe of Simeon,
twelve thousand from the tribe of Levi,
twelve thousand from the tribe of Issachar,
8 twelve thousand from the tribe of Zebulun,
twelve thousand from the tribe of Joseph, and
twelve thousand from the tribe of Benjamin were sealed.

9 After these things I looked, and there was a huge multitude that no one could count—from every nation,
tribe, people, and language—standing before the throne and in front of the Lamb. They were wearing
white robes and holding palm branches in their hands, **10** and they were crying out with a loud voice:

"Salvation belongs to our God,
who is seated on the throne,
and to the Lamb!"

11 All the angels were standing around the throne and around the elders and the four living creatures,
and they fell on their faces before the throne. They worshiped God, **12** saying,

"Amen!
Praise, glory, wisdom, thanksgiving, honor, power, and strength
be to our God forever and ever!
Amen!"

13 Then one of the elders asked me, "Who are these, clothed with white robes, and where did they come
from?" **14** I said to him, "Sir, you know," and he said to me, "These are the ones who have come out of the
great tribulation. They have washed their robes and made them white in the blood of the Lamb.

15 For this reason,

they are before the throne of God,
and they worship him day and night in his temple.
The one who is seated on the throne
will spread his tent over them.
16 They will not be hungry again,
nor will they be thirsty again.
The sun will not beat down on them,
nor any burning heat.
17 For the Lamb at the center of the throne
will shepherd them,
and he will guide them to springs of living water,
and God will wipe away every tear from their eyes."

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Chapter 8

1 When the Lamb opened the seventh seal, there was a silence in heaven for about half an hour. **2** Then I saw the seven angels who stand before God, and seven trumpets were given to them.

3 Another angel came, holding a golden incense bowl, standing at the incense altar. Much incense was given to him so that he would offer it with the prayers of all God's holy people on the golden incense altar before the throne. **4** The smoke of the incense—with the prayers of God's holy people—rose up before God from the angel's hand. **5** The angel took the incense bowl and filled it with fire from the altar. Then he threw it down to the earth, and there were crashes of thunder, rumblings, flashes of lightning, and an earthquake.

6 The seven angels who had the seven trumpets prepared to sound them.

7 The first angel sounded his trumpet, and there was hail and fire mixed with blood. It was thrown down onto the earth so that a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up. [1]

8 The second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea became blood, **9** a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 The third angel sounded his trumpet, and a huge star fell from the sky, blazing like a torch, on a third of the rivers and springs of water. **11** The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the waters that became bitter.

12 The fourth angel sounded his trumpet, and a third of the sun was struck, as well as a third of the moon and a third of the stars. So a third of them turned dark; a third of the day and a third of the night had no light.

13 I looked, and I heard an eagle [2] that was flying overhead calling out with a loud voice, "Woe, woe, woe, to those who live on the earth, because of the remaining trumpet blasts that are about to be sounded by the three angels."

Footnotes

8:7 [1] Some important and ancient Greek copies leave out,
8:13 [2] Some copies have the word

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Chapter 9

1 Then the fifth angel sounded his trumpet. I saw a star from heaven that had fallen to the earth. The star was given the key to the shaft of the bottomless pit. **2** He opened the shaft of the bottomless pit, and smoke went up out of the shaft like smoke from a huge furnace. The sun and the air were turned dark by the smoke from the shaft. **3** Out of the smoke locusts came on the earth, and they were given power like that of scorpions on the earth. **4** They were told not to damage the grass on the earth or any green plant or tree, but only the people who did not have the seal of God on their foreheads. **5** They were not given permission to kill those people, but only to torture them for five months. Their agony would be like the sting of a scorpion when it strikes a person. **6** In those days people will seek death but will not find it. They will greatly desire to die, but death will flee from them. **7** The locusts looked like horses prepared for war. On their heads were something like crowns of gold, and their faces were like human faces. **8** They had hair like women's hair, and their teeth were like lions' teeth. **9** They had breastplates like iron breastplates, and the sound of their wings was like the sound made by many chariots and horses running into battle. **10** They had tails with stingers like scorpions; in their tails they had power to harm people for five months. **11** They had as king over them the angel of the bottomless pit. His name in Hebrew was Abaddon, and in Greek he had the name Apollyon.

12 The first woe is past. Look! After this there are still two disasters to come.

13 The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is present before God, **14** saying to the sixth angel who had the trumpet, "Release the four angels who had been bound at the great Euphrates River." **15** The four angels who had been prepared for that hour, that day, that month, and that year were released to kill a third of mankind. **16** The number of the soldiers on horseback was 200,000,000. I heard their number. **17** This is how I saw the horses in my vision and those who rode on them: Their breastplates were fiery red, dark blue and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke, and sulfur. **18** A third of the people were killed by these three plagues: the fire, smoke, and sulfur that came out of their mouths. **19** For the power of the horses was in their mouths and in their tails—for their tails were like snakes, having heads with which they inflicted wounds on people. **20** The rest of mankind, those who were not killed by these plagues, did not repent of the works of their hands, nor did they stop worshiping demons and idols of gold, silver, bronze, stone, and wood—things that cannot see, hear, or walk. **21** Neither did they repent of their murders, their sorcery, their sexual immorality or their acts of theft.

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Chapter 10

1 Then I saw another mighty angel coming down from heaven. He was clothed in a cloud, and there was a rainbow above his head. His face was like the sun and his feet were like pillars of fire. **2** He held a little scroll, which was opened in his hand. He put his right foot on the sea and his left foot on the land. **3** Then he shouted in a loud voice like a roaring lion. When he shouted, the seven thunders spoke out with their sounds. **4** When the seven thunders spoke out, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders said. Do not write it down." **5** Then the angel I saw standing on the sea and the earth raised his right hand to heaven. **6** He swore by the one who lives forever and ever, who created heaven and all that is in it, the earth and all that is on it, and the sea and all that is in it, and the angel said, "There will be no more delay. **7** But on the day when the seventh angel is about to sound his trumpet, then the mystery of God will be accomplished, just as he proclaimed the good news to his servants the prophets." **8** The voice I heard from heaven spoke to me again: "Go, take the open scroll that is in the hand of the angel standing on the sea and on the land." **9** Then I went to the angel and told him to give me the little scroll. He said to me, "Take the scroll and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey." **10** I took the little scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but after I ate it, my stomach became bitter. **11** Then someone said to me, "You must prophesy again about many peoples, nations, languages, and kings."

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Chapter 11

1 A reed was given to me to use like a measuring rod. I was told, "Get up and measure the temple of God
and the altar, and those who worship in it. **2** But do not measure the courtyard outside the temple, for it
has been given over to the Gentiles. They will trample the holy city for forty-two months. **3** I will give my
two witnesses authority to prophesy for 1,260 days, clothed in sackcloth." **4** These witnesses are the two
olive trees and the two lampstands that have stood before the Lord of the earth. **5** If anyone chooses to
harm them, fire comes out of their mouth and devours their enemies. Anyone who wishes to harm them
must be killed in this way. **6** These witnesses have authority to close up the sky so that no rain will fall
during the days that they prophesy. They have power to turn the waters to blood and to strike the earth
with every kind of plague whenever they wish. **7** When they will have finished their testimony, the beast
that comes up from the bottomless pit will wage war against them. He will conquer them and kill them. **8**
Their bodies will lie in the street of the great city (which is symbolically called Sodom and Egypt) where
their Lord was crucified. **9** For three and a half days some from every people, tribe, language, and nation
will look at their bodies. They will not permit them to be placed in a tomb. **10** Those who live on the earth
will rejoice over them and celebrate. They will even send gifts to one another because these two prophets
tormented those who lived on the earth. **11** But after three and a half days a breath of life from God will
enter them, and they will stand on their feet. Great fear will fall on those who see them. **12** Then they will
hear a loud voice from heaven say to them, "Come up here!" Then they will go up into heaven in a cloud,
while their enemies look on. **13** At that hour there will be a major earthquake, and a tenth part of the city
will collapse. Seven thousand people will be killed in the earthquake, and the survivors will be terrified
and give glory to the God of heaven.

14 The second woe is past. Look! The third woe is coming quickly.

15 Then the seventh angel sounded his trumpet, and loud voices spoke in heaven and said,

"The kingdom of the world has become
the kingdom of our Lord and of his Christ,
and he will reign forever and ever."

16 Then the twenty-four elders, who sit on their thrones in the presence of God, fell upon their faces and
worshiped God. **17** They said,

"We give thanks to you, Lord God Almighty,
the one who is and who was,
because you have taken your great power
and have begun to reign. [1]
18 The nations were enraged,
but your wrath has come.
The time has come for the dead to be judged
and for you to reward your servants the prophets
and God's holy people, and those who feared your name,
both the unimportant and the mighty.
The time has come
for you to destroy those who are destroying the earth."

19 Then God's temple in heaven was opened and the ark of his covenant was seen within his temple.
There were flashes of lightning, rumblings, crashes of thunder, an earthquake, and a great hailstorm.

Footnotes

11:17 [1]The best copies of the ancient Greek text have the phrase

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Chapter 12

1 A great sign was seen in heaven: a woman clothed with the sun, with the moon under her feet and a
crown of twelve stars on her head. **2** She was pregnant, and she was crying out in birth pains, in the
anguish of childbirth. **3** Then another sign was seen in heaven: Look! There was a huge red dragon that
had seven heads and ten horns, and there were seven crowns on his heads. **4** His tail swept away a third
of the stars in heaven and hurled them down to the earth. The dragon stood before the woman who was
about to give birth, so that when she gave birth, he would devour her child. **5** She gave birth to a son, a
male child, who would rule all the nations with an iron rod. Her child was snatched away to God and to
his throne, **6** and the woman fled into the wilderness, where God had prepared a place for her, so she
could be taken care of for 1,260 days.

7 Now there was war in heaven. Michael and his angels fought against the dragon, and the dragon and
his angels fought back. **8** But the dragon was not strong enough to win. So there was no longer any place
in heaven for him and his angels. **9** The great dragon—that old serpent called the Devil or Satan, who
deceives the whole world—was thrown down to the earth, and his angels were thrown down with him. **10**
Then I heard a loud voice in heaven:

"Now have come the salvation and the power
and the kingdom of our God,
and the authority of his Christ.
For the accuser of our brothers has been thrown down,
the one who accused them before our God day and night.
11 They conquered him
by the blood of the Lamb
and by the word of their testimony,
for they did not love their lives
even to death.
12 Therefore rejoice, you heavens
and all who reside in them!
But woe to the earth and to the sea,
because the devil has gone down to you!
He is filled with terrible anger
and knows that he has only a little time!

13 When the dragon realized he had been thrown down to the earth, he pursued the woman who had
given birth to the male child. **14** But the woman was given the two wings of a great eagle so that she
would flee to the place prepared for her in the wilderness. This was the place where she would be taken
care of, for a time, times, and half a time—out of the serpent's presence. **15** The serpent poured water out
of his mouth like a river so that he might make a flood to sweep her away. **16** But the earth helped the
woman. The earth opened its mouth and swallowed the river that the dragon was pouring out of his
mouth. **17** Then the dragon was enraged at the woman and went off to wage war with the rest of her
descendants, those who obey God's commandments and hold to the testimony about Jesus. **18** Then the
dragon stood on the sand of the seashore.

generated on Sat Jan 20 14:08:09 2024

Chapter 13

1 Then I saw a beast coming up out of the sea. It had ten horns and seven heads. On its horns were ten
crowns, and on each of its heads was a blasphemous name. **2** This beast I saw was like a leopard. Its feet
were like a bear's feet, and its mouth was like a lion's mouth. The dragon gave it his power, his throne,
and his great authority to rule. **3** One of the beast's heads seemed to have a fatal wound, but that fatal
wound had been healed. The whole earth marveled as they followed the beast. **4** They also worshiped the
dragon, for he had given his authority to the beast. They worshiped the beast, too, and kept saying, "Who
is like the beast?" and "Who can fight against it?" **5** The beast was given a mouth that could speak proud
words and blasphemies. It was permitted to exercise authority for forty-two months. **6** So the beast
opened its mouth to speak blasphemies against God, blaspheming his name and his tabernacle, those who
live in heaven. **7** The beast was permitted to wage war with God's holy people and to conquer them. Also,
authority was given to it over every tribe, people, language, and nation. **8** All who live on the earth will
worship it, everyone whose name was not written in the Book of Life, which belongs to the Lamb who had
been slaughtered from the foundation of the world. **9** If anyone has an ear, let him hear.

10 If anyone is to be taken into captivity,
into captivity he will go.
If anyone is to be killed with the sword,
with the sword he will be killed.

Here is a call for the patient endurance and faith of God's holy people.

11 Then I saw another beast coming up out of the earth. He had two horns like a lamb, and it spoke like a
dragon. **12** He exercised all the authority of the first beast in his presence, and he made the earth and
those who live on it worship the first beast—the one whose lethal wound had been healed. **13** He
performed mighty miracles. He even made fire come down on the earth from heaven in front of people. **14**
By the signs he was given power on behalf of the beast, he deceived those who live on the earth, telling
them to set up an image for the beast—who was wounded by the sword, but he still lived. **15** He was
permitted to give breath to the beast's image so that the image would even speak and cause all who
refused to worship the beast to be killed. **16** He also forced everyone, unimportant and mighty, rich and
poor, free and slave, to receive a mark on the right hand or on the forehead. **17** It was impossible for
anyone to buy or sell unless he had the mark of the beast, that is, the number representing its name. **18**
This calls for wisdom. If anyone has insight, let him calculate the number of the beast. For it is the
number of a human being. His number is 666.

generated on Sat Jan 20 14:08:09 2024

Chapter 14

1 I looked and saw the Lamb standing on Mount Zion. With him were 144,000 who had his name and his Father's name written on their foreheads. **2** I heard a voice from heaven sounding like a roar of many waters and loud thunder. The sound I heard was also like harpists playing their harps. **3** They sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except for the 144,000 who had been bought from the earth. **4** These are the ones that have not defiled themselves with women, for they have kept themselves sexually pure. It is these who follow the Lamb wherever he goes. These were redeemed from among mankind as firstfruits for God and for the Lamb. **5** No lie was found in their mouth; they are blameless.

6 I saw another angel flying in midair, who had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language, and people. **7** He called out with a loud voice, "Fear God and give him glory. For the hour of his judgment has come. Worship him, the one who made the heaven, the earth, the sea, and the springs of water."

8 Another angel—a second angel—followed, saying, "Fallen, fallen is Babylon the great, who persuaded all the nations to drink the wine of her immoral passion."

9 Another angel—a third angel—followed them, saying with a loud voice, "If anyone worships the beast and his image and receives a mark on his forehead or on his hand, **10** he will also drink some of the wine of God's wrath, the wine that has been poured undiluted into the cup of his anger. The person who drinks it will be tormented with fire and sulfur before God's holy angels and before the Lamb. **11** The smoke from their torment goes up forever and ever, and they have no rest day or night—these worshipers of the beast and his image, and everyone who receives the mark of his name. **12** Here is a call for the patient endurance of God's holy people, those who keep the commandments of God and their faith in Jesus."

13 I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord."

"Yes," says the Spirit, "so that they may rest from their labors, for their deeds will follow them."

14 I looked, and there was a white cloud. Seated on the cloud was one like a son of man. He had a golden crown on his head and a sharp sickle in his hand. **15** Then another angel came out of the temple and called with a loud voice to the one sitting on the cloud: "Take your sickle and start to reap. For the time to reap has come, since the harvest of the earth is ripe." **16** Then the one who was sitting on the cloud swung his sickle over the earth, and the earth was reaped.

17 Another angel came out from the temple in heaven; he also had a sharp sickle. **18** Still another angel came out from the incense altar, who had authority over the fire. He called out with a loud voice to the one who had the sharp sickle, "Take your sharp sickle and gather in the clusters of grapes from the vines of the earth, for their grapes are now ripe." **19** The angel swung his sickle to the earth and harvested the grapevine of the earth. He threw it into the great winepress of God's wrath. **20** The winepress was trodden outside the city, and blood poured out from it up to the height of a horse's bridle, for 1,600 stadia.

generated on Sat Jan 20 14:08:09 2024

Chapter 15

1 Then I saw another sign in heaven, great and marvelous: There were seven angels with seven plagues, which are the final plagues, for with them the wrath of God will be completed.

2 I saw what appeared to be a sea of glass mixed with fire. Standing beside the sea were those who had been victorious over the beast and his image and over the number representing his name. They were holding harps given to them by God. **3** They were singing the song of Moses, the servant of God, and the song of the Lamb:

"Great and marvelous are your deeds,
Lord God, the Almighty.
Just and true are your ways,
King of the nations.
4 Who will not fear you, Lord,
and glorify your name?
For you alone are holy.
All nations will come
and worship before you
because your righteous deeds have been revealed."

5 After these things I looked, and the temple of the tabernacle of witness was open in heaven. **6** Out of the temple came the seven angels holding the seven plagues. They were clothed with pure, bright linen and had golden sashes around their chests. **7** One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. **8** The temple was filled with smoke from the glory of God and from his power. No one could enter it until the seven plagues of the seven angels were completed.

generated on Sat Jan 20 14:08:09 2024

Chapter 16

1 I heard a loud voice call out of the temple and say to the seven angels, "Go and pour out on the earth
the seven bowls of God's wrath."

2 The first angel went and poured out his bowl on the earth; ugly and painful sores came on the people
who had the mark of the beast, those who worshiped his image.

3 The second angel poured out his bowl into the sea. It became blood, like the blood of a dead person, and
every living thing in the sea died.

4 The third angel poured out his bowl into the rivers and the springs of water, and they became blood. **5** I
heard the angel of the waters say,

"You are righteous—the one who is and who was, the Holy One—
because you have judged these things.
6 Because they poured out the blood of God's holy people and prophets,
you have given them blood to drink;
it is what they deserve."

7 I heard the altar reply,

"Yes, Lord God Almighty,
your judgments are true and righteous."

8 The fourth angel poured out his bowl on the sun, and it was given permission to scorch the people with
fire. **9** They were scorched by the terrible heat, and they blasphemed the name of God, who has the
authority over these plagues. They did not repent or give him glory.

10 Then the fifth angel poured out his bowl on the throne of the beast, and darkness covered its kingdom.
They chewed on their tongues because of the pain. **11** They blasphemed the God of heaven because of
their pain and sores, and they still refused to repent of their deeds.

12 The sixth angel poured out his bowl into the great river, the Euphrates. Its water was dried up in order
to prepare the way for the kings that would come from the east. **13** I saw three unclean spirits that looked
like frogs coming out of the mouths of the dragon, of the beast, and of the false prophet. **14** For they are
spirits of demons performing miraculous signs. They were going out to the kings of the whole world in
order to gather them together for the battle on the great day of God Almighty. **15** ("Look! I am coming as a
thief! Blessed is the one who keeps watching, keeping his garments on so that he does not walk around
naked and so that they do not see his shameful condition.")

16 They brought them together at the place that is called Armageddon in Hebrew.

17 Then the seventh angel poured out his bowl into the air. Then a loud voice came out of the temple and
from the throne, saying, "It is done!" **18** There were flashes of lightning, rumblings, crashes of thunder,
and a terrible earthquake—an earthquake greater than any that has ever happened since human beings
have been on the earth, so great was this earthquake. **19** The great city was split into three parts, and the
nations' cities collapsed. Then God called to mind Babylon the great, and he gave that city the cup filled
with the wine made from his furious wrath. **20** Every island disappeared, and the mountains were no
longer found. **21** Great hailstones, weighing about a talent, came down from the sky upon the people.
They blasphemed God for the plague of hail because that plague was so terrible.

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Chapter 17

1 One of the seven angels who had been holding the seven bowls came and said to me, "Come, I will show
you the condemnation of the great prostitute who is seated on many waters, **2** with whom the kings of the
earth committed sexual immorality, and with the wine of her sexual immorality the inhabitants of the
earth became drunk." **3** Then the angel carried me away in the Spirit to a wilderness, and I saw a woman
sitting on a scarlet beast that was full of blasphemous names. The beast had seven heads and ten horns. **4**
The woman was dressed in purple and scarlet and was adorned with gold, precious stones, and pearls.
She was holding in her hand a golden cup full of detestable things and the impurities of her sexual
immorality. **5** On her forehead was written a name, a mystery: "Babylon the great, the mother of
prostitutes and of the detestable things of the earth."

6 I saw that the woman was drunk with the blood of God's holy people and with the blood of the martyrs
for Jesus. When I saw her, I was greatly astonished. **7** But the angel said to me, "Why are you astonished?
I will explain to you the mystery of the woman and of the beast that is carrying her, the beast that has the
seven heads and the ten horns. **8** The beast you saw existed, does not exist now, and is about to come up
from the bottomless pit. Then he will go on to destruction. Those who live on the earth, those whose
names have not been written in the Book of Life since the foundation of the world—they will be astounded
when they see the beast, because he once was, and now is not, and yet will come. **9** This calls for a mind
that has wisdom. The seven heads are seven hills on which the woman is seated. **10** They are also seven
kings. Five kings have fallen, one exists, and the other has not yet come, and when he comes, he must
remain for a little while. **11** The beast that once was, and now is not, yet he is an eighth king. He belongs
to the seven and is going to his destruction. **12** The ten horns that you saw are ten kings who have not yet
received a kingdom, but they will receive authority as kings for one hour together with the beast. **13**
These are of one mind, and they give over their power and authority to the beast. **14** They will wage war
against the Lamb. But the Lamb will conquer them because he is Lord of lords and King of kings—and
those with him are the called, chosen, and faithful ones." **15** The angel said to me, "The waters you saw,
where the prostitute is seated, are peoples, multitudes, nations, and languages. **16** The ten horns that you
saw—they and the beast will hate the prostitute. They will make her desolate and naked, they will devour
her flesh, and they will burn her completely with fire. **17** For God has put it into their hearts to carry out
his purpose by agreeing to give their power to rule to the beast until God's words are fulfilled. **18** The
woman you saw is the great city that has power to rule over the kings of the earth."

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Chapter 18

1 After these things I saw another angel coming down out of heaven. He had great authority, and the
earth was illumined by his glory. **2** He cried out with a mighty voice, saying,

"Fallen, fallen is Babylon the great!
She has become a dwelling place for demons,
a prison for every unclean spirit,
a prison for every unclean bird,
a prison for every unclean and detestable animal.
3 For all the nations have drunk
the wine of her immoral passion.
The kings of the earth have committed immorality with her.
The merchants of the earth have become rich from the power of her sensual way of living."

4 Then I heard another voice from heaven say,

"Come out from her, my people,
so that you will not share in her sins,
and so that you will not receive any of her plagues.
5 Her sins have piled up as high as heaven,
and God has remembered her evil actions.
6 Pay her back as she has paid others back,
and repay her double for her deeds;
in the cup she mixed, mix double the amount for her.
7 As she glorified herself and lived in luxury,
give her just as much torture and grief.
For she says in her heart,
'I am seated as a queen;
I am not a widow,
and I will never see mourning.'
8 Therefore in one day her plagues will come:
death, mourning, and famine.
She will be consumed by fire,
for the Lord God is mighty, and he is her judge."

9 The kings of the earth who committed sexual immorality and went out of control with her will weep and
wail over her when they see the smoke of her burning. **10** They will stand off at a distance, afraid of her
torment, saying,

"Woe, woe to the great city,
Babylon, the powerful city!
For in a single hour your punishment has come."

11 The merchants of the earth weep and mourn for her since no one buys their merchandise anymore— **12**
merchandise of gold, silver, precious stone, pearls, fine linen, purple, silk, scarlet, all kinds of scented
wood, every vessel of ivory, every vessel made of most precious wood, bronze, iron, marble, **13** cinnamon,
spice, incense, myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots and
bodies and souls of people. **14** The fruit that you desired with all your might is gone from you. All your
luxury and splendor have vanished, never to be found again. **15** The merchants of these goods who
became rich by her will stand away from her at a distance because of the fear of her torment, weeping
and mourning loudly.

16 They will say,

"Woe, woe to the great city
that was dressed in fine linen, in purple, and in scarlet,
and was adorned with gold, precious jewels, and pearls!

generated on Sat Jan 20 14:08:09 2024

17 In a single hour all that wealth has been laid waste."

Every ship's captain, every seafaring man, sailors, and all who make their living from the sea stood off at a distance.

18 They cried out as they saw the smoke of her burning. They said, "What city is like the great city?" **19** They threw dust on their heads, and cried out, weeping and mourning,

"Woe, woe to the great city
where all who had their ships
at sea became rich from her wealth.
For in a single hour she has been laid waste."
20 "Rejoice over her, heaven,
you holy people and apostles and prophets,
for God has brought your judgment on her!"

21 A mighty angel took up a stone like a great millstone and threw it into the sea, saying,

"In this way, Babylon, the great city,
will be thrown down with violence
and will not be seen anymore.
22 The sound made by harpists, musicians,
flute players, and trumpeters
will not be heard anymore in you.
No craftsman of any kind
will be found in you.
No sound of a mill
will be heard anymore in you.
23 The light of a lamp
will not shine in you anymore.
The voices of the bridegroom and the bride
will not be heard in you anymore,
for your merchants were the princes of the earth,
and the nations were deceived by your sorcery.
24 In her the blood of prophets and of God's holy people was found,
and the blood of all who have been killed on the earth."

generated on Sat Jan 20 14:08:09 2024

Chapter 19

1 After these things I heard what sounded like a loud voice of a large number of people in heaven calling out,

"Hallelujah!
Salvation, glory, and power belong to our God.
2 His judgments are true and just,
for he has judged the great prostitute
who corrupted the earth with her sexual immorality.
He has avenged the blood of his servants
from her hand."

3 They spoke a second time:

"Hallelujah!
The smoke rises from her forever and ever."

4 The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. They were saying,

"Amen. Hallelujah!"

5 Then a voice came out from the throne, saying,

"Praise our God,
all you his servants,
you who fear him,
both the unimportant and the powerful."

6 Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder, saying,

"Hallelujah!
For the Lord reigns, our God, the Almighty.
7 Let us rejoice and be glad
and give him the glory!
For the wedding celebration of the Lamb has come,
and his bride has made herself ready.
8 She was permitted to be dressed
in bright and clean fine linen"

fine linen is the righteous acts of God's holy people).

9 The angel said to me, "Write this: Blessed are those who are invited to the wedding feast of the Lamb." He also said to me, "These are true words of God." **10** I fell down at his feet to worship him, but he said to me, "Do not do this! I am a fellow servant with you and your brothers who hold the testimony about Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy."

11 Then I saw heaven open, and I looked and there was a white horse. The one riding it is called faithful and true. It is with justice that he judges and wages war. **12** His eyes are like a fiery flame, and on his head are many crowns. He has a name written on him that no one knows but himself. **13** He is clothed with a robe that was dipped in blood, and his name is called the Word of God. **14** The armies of heaven

generated on Sat Jan 20 14:08:09 2024

were following him on white horses, dressed in fine linen, white and clean. **15** Out of his mouth goes a sharp sword with which he strikes down the nations, and he will rule them with an iron rod. He tramples in the winepress of the fury of the wrath of God Almighty. **16** He has a name written on his robe and on his thigh: "King of kings and Lord of lords."

17 I saw an angel standing in the sun. He called out in a loud voice to all the birds flying overhead, "Come, gather together for the great feast of God. **18** Come eat the flesh of kings, the flesh of commanders, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, the unimportant and the powerful."

19 I saw the beast and the kings of the earth with their armies. They were assembling in order to wage war with the one who rode the horse and with his army. **20** The beast was captured and with him the false prophet who performed the signs in his presence. With these signs he deceived those who had received the mark of the beast and who worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur. **21** The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse. All the birds ate their dead flesh.

generated on Sat Jan 20 14:08:09 2024

Chapter 20

1 Then I saw an angel coming down from heaven. He had the key to the bottomless pit, and he had a great chain in his hand. **2** He took hold of the dragon, the old serpent, which is the devil, or Satan, and bound him for a thousand years. **3** He threw him into the bottomless pit. He shut it and sealed it over him. This was so that he would not deceive the nations anymore until the thousand years were over. After that, he must be set free for a short amount of time.

4 Then I saw thrones. Seated on them were those who had been given authority to judge. I also saw the souls of those who had been beheaded for the testimony about Jesus and for the word of God. They had not worshiped the beast or his image, and they had refused to receive the mark on their forehead or hand. They came to life, and they reigned with Christ for a thousand years. **5** The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. **6** Blessed and holy is anyone who takes part in the first resurrection! Over these the second death has no power. They will be priests of God and of Christ and will reign with him for a thousand years.

7 When the thousand years come to an end, Satan will be released from his prison. **8** He will go out to deceive the nations at the four corners of the earth—Gog and Magog—to bring them together for the battle. They will be as many as the sand of the sea. **9** They went up over the broad plain of the earth and surrounded the camp of God's holy people—the beloved city. But fire came down from heaven and devoured them. **10** The devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.

11 Then I saw a great white throne and the one who is seated on it. The earth and the heavens fled away from his presence, but there was no place for them to go. **12** I saw the dead—the mighty and the unimportant—standing before the throne, and the books were opened. Then another book was opened—the Book of Life. The dead were judged by what was recorded in the books, according to their deeds. **13** The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them, and the dead were judged according to their deeds. **14** Death and Hades were thrown into the lake of fire. This is the second death—the lake of fire. **15** If anyone's name was not found written in the Book of Life, he was thrown into the lake of fire.

generated on Sat Jan 20 14:08:09 2024

Chapter 21

1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. **2** I saw the holy city, new Jerusalem, that came down out of heaven from God, prepared like a bride adorned for her husband. **3** I heard a great voice from the throne saying, "Look! The dwelling place of God is with human beings, and he will live with them. They will be his people, and God himself will be with them and he will be their God. **4** He will wipe away every tear from their eyes, and there will be no more death, or grieving, or crying, or pain. The former things have passed away. **5** The one who was seated on the throne said, "Look! I make all things new." He said, "Write this down because these words are trustworthy and true." **6** He said to me, "These things are done! I am the Alpha and the Omega, the beginning and the end. To the one who thirsts I will give drink without cost from the spring of the water of life. **7** The one who conquers will inherit these things, and I will be his God, and he will be my son. **8** But as for the cowards, the faithless, the detestable, the murderers, the sexually immoral, sorcerers, idolaters, and all liars, their place will be in the fiery lake of burning sulfur. That is the second death."

9 One of the seven angels came to me, the one who had the seven bowls full of the seven last plagues, and he said, "Come here. I will show you the bride, the wife of the Lamb." **10** Then he carried me away in the Spirit to a great and high mountain and showed me the holy city Jerusalem coming down out of heaven from God. **11** Jerusalem had the glory of God, and its brightness was like a very precious jewel, like a stone of crystal-clear jasper. **12** It had a great, high wall with twelve gates, with twelve angels at the gates. On the gates were written the names of the twelve tribes of the sons of Israel. **13** On the east were three gates, on the north three gates, on the south three gates, and on the west three gates. **14** The wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. **15** The one who spoke with me had a measuring rod made of gold to measure the city, its gates, and its wall. **16** The city was laid out in a square; its length was the same as its width. He measured the city with the measuring rod, twelve thousand stadia in length (its length, width, and height were the same). **17** He also measured its wall, 144 cubits thick by human measurement (which is also the angel's measure). **18** The wall was built of jasper and the city of pure gold, like clear glass. **19** The foundations of the wall were adorned with every kind of precious stone. The first was jasper, the second was sapphire, the third was agate, the fourth was emerald, **20** the fifth was onyx, the sixth was carnelian, the seventh was chrysolite, the eighth was beryl, the ninth was topaz, the tenth was chrysoprase, the eleventh was jacinth, and the twelfth was amethyst. **21** The twelve gates were twelve pearls; each of the gates was made from a single pearl. The streets of the city were pure gold, like transparent glass. **22** I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. **23** The city had no need of the sun or the moon in order to shine on it because the glory of God shone on it, and its lamp is the Lamb. **24** The nations will walk by the light of that city. The kings of the earth will bring their glory into it. **25** Its gates will not be shut during the day, and there will be no night there. **26** They will bring the glory and the honor of the nations into it, **27** but nothing unclean will ever enter into it, nor anyone who does what is detestable or deceitful, but only those whose names are written in the Lamb's Book of Life.

generated on Sat Jan 20 14:08:09 2024

Chapter 22

1 Then the angel showed me the river of the water of life, clear as crystal. It was flowing from the throne
of God and of the Lamb **2** through the middle of the city's street. On each side of the river was the tree of
life, bearing twelve kinds of fruits, and it bears its fruit every month. The leaves of the tree are for the
healing of the nations. **3** There will no longer be any curse. The throne of God and of the Lamb will be in
the city, and his servants will serve him. **4** They will see his face, and his name will be on their foreheads.
5 There will be no more night; they will have no need for the light of a lamp or sunlight because the Lord
God will shine on them. They will reign forever and ever.

6 The angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the
prophets, sent his angel to show his servants what must happen soon." **7** "Look! I am coming soon!
Blessed is the one who obeys the words of the prophecy of this book."

8 I, John, am the one who heard and saw these things. When I heard and saw them, I fell down to worship
at the feet of the angel who had been showing me these things. **9** He said to me, "Do not do that! I am a
fellow servant with you, with your brothers the prophets, and with those who obey the words of this book.
Worship God!"

10 Then he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. **11** The
one who is unrighteous, let him continue to do unrighteousness. The one who is morally filthy, let him
continue to be morally filthy. The one who is righteous, let him continue to do what is righteous. The one
who is holy, let him continue to be holy."

12 "Look! I am coming soon. My reward is with me, to pay back each one according to his deeds. **13** I am
the Alpha and the Omega, the first and the last, the beginning and the end. **14** Blessed are those who
wash their robes so that they will have the right to eat from the tree of life and to enter the city through
the gates. [1]**15** Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters,
and everyone who loves and practices falsehood.

16 I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the
descendant of David, the bright morning star."

17 The Spirit and the Bride say, "Come!" Let the one who hears say, "Come!" Whoever is thirsty, let him
come, and whoever desires it, let him freely have the water of life.

18 I testify to everyone who hears the words of the prophecy of this book: If anyone adds to them, God will
add to him the plagues that are written about in this book. **19** If anyone takes away from the words of this
book of prophecy, God will take away his share in the tree of life and in the holy city that are written
about in this book. [2]

20 The one who testifies to these things says, "Yes! I am coming soon." Amen! Come, Lord Jesus!

21 The grace of the Lord Jesus be with all. Amen. [3]

Footnotes

22:14 [1]Instead of,
22:19 [2]Some older copies read
22:21 [3]Some ancient copies of the Greek text or ancient translations of the Greek text add the phrase:

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ULB Translation Words

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priests for the people of Israel.

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 07:38-40
- Exodus 28:1-3
- Luke 01:05
- Numbers 16:45

Word Data:

- Strong's: H175, G2

Forms Found in the English ULB:

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Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 04:02
- Genesis 04:09
- Hebrews 12:24
- Luke 11:49-51
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Word Data:

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Forms Found in the English ULB:

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Abiathar

Facts:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: Zadok, Saul (OT), David, Solomon, Adonijah)

Bible References:

- 1 Chronicles 27:32-34
- 1 Kings 01:07
- 1 Kings 02:22-23
- 2 Samuel 17:15
- Mark 02:25-26

Word Data:

- Strong's: H54, G8

Forms Found in the English ULB:

Abiathar, Abiathar's

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

Bible References:

- 1 Kings 15:03
- 1 Samuel 08:1-3
- 2 Chronicles 13:02
- 2 Chronicles 13:19
- Luke 01:05

Word Data:

- Strong's: H29, G7

Forms Found in the English ULB:

Abijah, Abijah's

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Forms Found in the English ULB:

Abijah, Abijah's

Abraham

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: Canaan, Chaldeans, Sarah, Isaac)

Bible References:

- Galatians 03:08
- Genesis 11:29-30
- Genesis 21:04
- Genesis 22:02
- James 02:23
- Matthew 01:02

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Word Data:

- Strong's: H87, H85, G11

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- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: Canaan, Chaldeans, Sarah, Isaac)

Bible References:

- Galatians 03:08

generated on Sat Jan 20 14:08:09 2024

- Genesis 11:29-30
- Genesis 21:04
- Genesis 22:02
- James 02:23
- Matthew 01:02

Word Data:

- Strong's: H87, H85, G11

Forms Found in the English ULB:

Abraham, Abraham's, Abram

Abraham

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

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Word Data:

- Strong's: H87, H85, G11

Forms Found in the English ULB:

Abraham, Abraham's, Abram

Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 02:14
- Genesis 03:17
- Genesis 05:01
- Genesis 11:05
- Luke 03:38
- Romans 05:15

Word Data:

- Strong's: H120, G76

Forms Found in the English ULB:

Adam, Adam's, the man, mankind

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Forms Found in the English ULB:

Adam, Adam's, the man, mankind

Ahaz

Facts:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(See also: Babylon)

Bible References:

- 1 Chronicles 08:35-37
- 2 Chronicles 28:01
- 2 Kings 16:20
- Hosea 01:01
- Isaiah 01:1
- Isaiah 07:04
- Matthew 01:9-11

Word Data:

- Strong's: H271

Forms Found in the English ULB:

Ahaz, Ahaz's

Almighty

Facts:

The term "Almighty" literally means "all-powerful"; in the Bible, it always refers to God.

- The titles "the Almighty" or "the Almighty One" refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles "Almighty God" and "God Almighty" and "Lord Almighty" and "Lord God Almighty."

Translation Suggestions:

- This term could also be translated as "All-powerful" or "Completely Powerful One" or "God, who is completely powerful."
- Ways to translate the phrase "Lord God Almighty" could include "God, the Powerful Ruler" or "Powerful Sovereign God" or "Mighty God who is Master over everything."

(See also: God, lord, power)

Bible References:

- Exodus 06:2-5
- Genesis 17:01
- Genesis 35:11-13
- Job 08:03
- Numbers 24:15-16

generated on Sat Jan 20 14:08:09 2024

- Revelation 01:7-8
- Ruth 01:19-21

Word Data:

- Strong's: H7706, G3841

Forms Found in the English ULB:

Almighty, Almighty's

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Word Data:

- Strong's: H7706, G3841

Forms Found in the English ULB:

Almighty, Almighty's

Amos

Facts:

Amos was an Israelite prophet who lived during the time of King Uzziah of Judah.

- Before being called as a prophet, Amos was originally a shepherd and fig farmer living in the kingdom of Judah.
- Amos prophesied against the prosperous northern kingdom of Israel regarding their unjust treatment of people.

(See also: fig, Judah, kingdom of Israel, shepherd, Uzziah)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Amos 01:01

Word Data:

- Strong's: H5986

Forms Found in the English ULB:

Amos, Amos'

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- John 01:40
- Mark 01:17
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:19
- Matthew 10:2-4

Word Data:

- Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

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Word Data:

- Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(See also: high priest, priest)

Bible References:

- Acts 04:5-7
- John 18:22-24
- Luke 03:02

Word Data:

- Strong's: G452

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Annas, Annas'

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Antioch

Facts:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called "Christians." The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they didn't have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(See also:Barnabas, Colossae, John Mark, Paul, province, Rome, Syria)

Bible References:

- 2 Timothy 03:10-13
- Acts 06:5-6
- Acts 11:19-21
- Acts 11:26
- Galatians 02:11-12

Word Data:

- Strong's: G491

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Word Data:

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Forms Found in the English ULB:

Antioch

Apollos

Facts:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

- Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
- He was instructed by two Christians in Ephesus named Aquila and Priscilla.
- Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(See also: Aquila, Ephesus, Priscilla, word of God)

Bible References:

- 1 Corinthians 01:13
- 1 Corinthians 16:12
- Acts 18:25
- Titus 03:13

Word Data:

- Strong's: G625

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Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

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Aquila

Facts:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(See also: Apollos, Corinth, Rome)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 04:19-22
- Acts 18:02
- Acts 18:24

Word Data:

- Strong's: G207

Forms Found in the English ULB:

Aquila, Aquila's

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- 2 Timothy 04:19-22
- Acts 18:02
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- Acts 18:24

Word Data:

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Forms Found in the English ULB:

Aquila, Aquila's

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Arabia

Related Words:

Arab, Arabian

Facts:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term "Arabian" is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham's son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(See also: Esau, Galatia, Ishmael, Shem, Sinai)

Bible References:

- 1 Kings 10:14-15
- Acts 02:11
- Galatians 01:15-17
- Galatians 04:24-25
- Jeremiah 25:24-26
- Nehemiah 02:19-20

Word Data:

- Strong's: H6152, H6153, H6163, G688, G690

Forms Found in the English ULB:

Arab, Arabia, Arabian, Arabians

Arabia

Related Words:

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H6152, H6153, H6163, G688, G690

Forms Found in the English ULB:

Arab, Arabia, Arabian, Arabians

Aram

Related Words:

Aram of Damascus, Aramaic, Aramean

Facts:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah.
- The region of Aram was probably named after one of the two men.
- The people living in Aram became known as "Arameans" and spoke "Aramaic."
- The region of Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."
- Jesus and other Jews of his time also spoke Aramaic.

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 01:17-19
- 2 Samuel 08:06
- Amos 01:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 060:1

Word Data:

- Strong's: H130, H726, H758, H761, H762, H763, H1834, H7421

Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

generated on Sat Jan 20 14:08:09 2024

Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

Bible References:

- 1 Chronicles 09:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:03
- Jeremiah 41:09
- Matthew 01:07

Word Data:

- Strong's: H609

Forms Found in the English ULB:

Asa, Asa's

Asher

Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel and this tribe was also called "Asher."

- Asher's mother was Zilpah, the servant of Leah.
- His name means "happy" or "blessed."
- Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(See also: Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 04:16
- Ezekiel 48:1-3
- Genesis 30:13
- Luke 02:36-38

Word Data:

- Strong's: H836

Forms Found in the English ULB:

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- Genesis 30:13
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Word Data:

- Strong's: H836

Forms Found in the English ULB:

Asher, Asher's

Asia

Facts:

In Bible times, "Asia" was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, "the ancient Roman province called Asia" or "Asia Province."
- All of the churches referenced in Revelation were in the Roman province of Asia.

(See also: Rome, Paul, Ephesus)

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 01:1-2
- 2 Timothy 01:15-18
- Acts 06:8-9
- Acts 16:07
- Acts 27:1-2
- Revelation 01:4-6
- Romans 16:05

Word Data:

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generated on Sat Jan 20 14:08:09 2024

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- Revelation 01:4-6
- Romans 16:05

Word Data:

- Strong's: G773

Forms Found in the English ULB:

Asia

Baal

Facts:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(See also: Ahab, Asherah, Elijah, god, prostitute, Yahweh)

Bible References:

- 1 Kings 16:31
- 1 Samuel 07:3-4
- Jeremiah 02:7-8
- Judges 02:11
- Numbers 22:41

Word Data:

- Strong's: G896

Forms Found in the English ULB:

Baal, Baal's

Babylon

Related Words:

Babylonia, Babylonian

generated on Sat Jan 20 14:08:09 2024

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: [[rc://en/ta/man/jit/figs-synecdoche])
- In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: Metaphor)

(See also: Babel, Chaldeans, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 09:01
- 2 Kings 17:24-26
- Acts 07:43
- Daniel 01:02
- Ezekiel 12:13
- Matthew 01:11
- Matthew 01:17

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians

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Babylon, Babylon's, Babylonia, Babylonian, Babylonians

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.

generated on Sat Jan 20 14:08:09 2024

- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(See also: bless, Canaan, curse, donkey, Euphrates, Jordan River, Midian, Moab, Peor)

Bible References:

- 2 Peter 02:16
- Deuteronomy 23:3-4
- Joshua 13:22-23
- Numbers 22:05
- Revelation 02:14

Word Data:

- Strong's: H1109, G903

Forms Found in the English ULB:

Balaam, Balaam's

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Word Data:

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Forms Found in the English ULB:

Balaam, Balaam's

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(See also: Pilate, Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:07
- Matthew 27:15-16

Word Data:

- Strong's: G912

Forms Found in the English ULB:

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Facts:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called "Barnabas," which means "son of encouragement."

(See also: Christian, Cyprus, good news, Levi, Paul)

Bible References:

- Acts 04:36
- Acts 11:26
- Acts 13:03
- Acts 15:33
- Colossians 04:10-11
- Galatians 02:9-10
- Galatians 02:13

Word Data:

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generated on Sat Jan 20 14:08:09 2024

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(See also: Christian, Cyprus, good news, Levi, Paul)

Bible References:

- Acts 04:36
- Acts 11:26
- Acts 13:03
- Acts 15:33
- Colossians 04:10-11
- Galatians 02:9-10
- Galatians 02:13

Word Data:

- Strong's: G921

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Barnabas, Barnabas'

Barnabas

Facts:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called "Barnabas," which means "son of encouragement."

(See also: Christian, Cyprus, good news, Levi, Paul)

Bible References:

- Acts 04:36
- Acts 11:26
- Acts 13:03
- Acts 15:33
- Colossians 04:10-11
- Galatians 02:9-10
- Galatians 02:13

Word Data:

- Strong's: G921

Forms Found in the English ULB:

Barnabas, Barnabas'

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(See also: apostle, good news, Holy Spirit, miracle, Pentecost, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G918

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Bartholomew, Bartholomew's

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- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G918

Forms Found in the English ULB:

Bartholomew, Bartholomew's

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means, "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebub" of Ekron.

(See also: demon, Ekron, Satan)

Bible References:

- Luke 11:15
- Mark 03:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

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- Luke 11:15
- Mark 03:22
- Matthew 10:25
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Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

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Bible References:

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- Mark 03:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

Benjamin

Related Words:

Benjamite

generated on Sat Jan 20 14:08:09 2024

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, "son of my right hand."

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- The term "Benjamite" refers to a person who belonged to the tribe of Benjamin.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(See also: Israel, Jacob, Joseph (OT), Paul, Rachel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 02:08
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:04
- Genesis 42:35-36
- Philippians 03:4-5

Word Data:

- Strong's: H1144, G958

Forms Found in the English ULB:

Benjamin, Benjamin's, Benjamite, Benjamites

Benjamin

Related Words:

Benjamite

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, "son of my right hand."

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- Acts 13:21-22
- Genesis 35:18
- Genesis 42:04
- Genesis 42:35-36
- Philippians 03:4-5

Word Data:

- Strong's: H1144, G958

Forms Found in the English ULB:

Benjamin, Benjamin's, Benjamite, Benjamites

Berea

Facts:

In New Testament times, Berea (or Beroea) was a prosperous Greek city in southeast Macedonia, about 80 kilometers south of Thessalonica.

- Paul and Silas fled to the city of Berea after their fellow Christians helped them escape from certain Jews who had caused trouble for them in Thessalonica.
- When the people living in Berea heard Paul preach, they researched the Scriptures to confirm that what he was telling them was true.

(See also: Macedonia, Paul, Silas, Thessalonica)

Bible References:

- Acts 17:11
- Acts 17:13-15
- Acts 20:04

Word Data:

- Strong's: G960

Forms Found in the English ULB:

Berea

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(See also: Jericho, Jerusalem, Lazarus, Martha, Mary (sister of Martha), Mount of Olives)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- John 01:26-28
- Luke 24:50-51
- Mark 11:01
- Matthew 21:15-17

Word Data:

- Strong's: G963

Forms Found in the English ULB:

Bethany

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- Luke 24:50-51
- Mark 11:01
- Matthew 21:15-17

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- Luke 24:50-51
- Mark 11:01
- Matthew 21:15-17

Word Data:

- Strong's: G963

Forms Found in the English ULB:

Bethany

Bethlehem

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 07:42
- Matthew 02:06
- Matthew 02:16
- Ruth 01:02
- Ruth 01:21

Word Data:

- Strong's: H672, H1035, G965

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Word Data:

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Forms Found in the English ULB:

Bethlehem

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(See also: Moab, redeem, Ruth)

Bible References:

- 1 Chronicles 02:12
- 2 Chronicles 03:17
- Luke 03:30-32
- Matthew 01:05
- Ruth 02:04

Word Data:

- Strong's: H1162

Forms Found in the English ULB:

Boaz, Boaz's

Boaz

Facts:

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- Luke 03:30-32
- Matthew 01:05
- Ruth 02:04

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H1162

Forms Found in the English ULB:

Boaz, Boaz's

Book of Life

Definition:

The term "Book of Life" is used to refer to where God has written the names of all the people whom he has redeemed and given eternal life to.

- Revelation refers to this book as "the Lamb's Book of Life." This could be translated as "the book of life belonging to Jesus, the Lamb of God." The sacrifice of Jesus on the cross paid the penalty for people's sins so that they can have eternal life through faith in him.
- The word for "book" can also mean "scroll" or "letter" or "writing" or "legal document." It may be literal or figurative.

(See also: eternity, lamb, life, sacrifice, scroll)

Bible References:

- Philippians 04:03
- Psalms 069:28-29
- Revelation 03:5-6
- Revelation 20:11-12

Word Data:

- Strong's: H2416, H5612, G976, G2222

Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H2416, H5612, G976, G2222

Forms Found in the English ULB:

Book of Life

Caesar

Related Words:

the emperor

Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."
- When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler."
- In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it.
- An emperor is the ruler of an empire.

(See also: king, Paul, Rome)

Bible References:

- Acts 25:06
- Luke 02:01
- Luke 20:23-24
- Luke 23:02
- Mark 12:13-15
- Matthew 22:17
- Philippians 04:22

Word Data:

- Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

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the emperor

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- Matthew 22:17
- Philippians 04:22

Word Data:

- Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

Caesarea

Related Words:

Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(See also: Caesar, Gentile, the sea, Carmel, Hermon, Rome, Tarsus)

Bible References:

- Acts 09:30
- Acts 10:1-2
- Acts 25:01
- Acts 25:14
- Mark 08:27
- Matthew 16:13-16

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: G2542, G5376

Forms Found in the English ULB:

Caesarea, Caesarea Philippi

Caesarea

Related Words:

Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(See also: Caesar, Gentile, the sea, Carmel, Hermon, Rome, Tarsus)

Bible References:

- Acts 09:30
- Acts 10:1-2
- Acts 25:01
- Acts 25:14
- Mark 08:27
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Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(See also: Annas, high priest)

Bible References:

- Acts 04:5-7
- John 18:12
- Luke 03:02
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

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Cain

Facts:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

- Cain was a farmer who produced food crops while Abel was a sheep herder.
- Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
- As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
- God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(See also: Adam, sacrifice)

Bible References:

- 1 John 03:12
- Genesis 04:02
- Genesis 04:09
- Genesis 04:15
- Hebrews 11:4
- Jude 01:11

Word Data:

- Strong's: H7014, G2535

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

Cain, Cain's

Cana

Facts:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

- Cana was the hometown of Nathanael, one of the Twelve.
- Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine.
- Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: Capernaum, Galilee, the twelve)

Bible References:

- John 02:1-2
- John 04:46-47

Word Data:

- Strong's: G2580

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Word Data:

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Forms Found in the English ULB:

Cana

generated on Sat Jan 20 14:08:09 2024

Canaan

Related Ideas:

Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 03:7-8
- Genesis 09:18
- Genesis 10:19-20
- Genesis 13:07
- Genesis 47:02

Word Data:

- Strong's: H3667, H3669, G5478

Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

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Word Data:

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Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(See also: Galilee, Sea of Galilee)

Bible References:

- John 02:12
- Luke 04:31
- Luke 07:1
- Mark 01:21
- Mark 02:02
- Matthew 04:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G2584

Forms Found in the English ULB:

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Word Data:

- Strong's: G2584

Forms Found in the English ULB:

Capernaum

Chaldeans

Related Words:

Chaldea

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."

(See also: Abraham, Babylon, Shinar, Ur)

Bible References:

- Acts 07:4-5
- Ezekiel 01:01
- Genesis 11:27-28
- Genesis 11:31-32
- Genesis 15:6-8
- Isaiah 13:19

Word Data:

- Strong's: H3679, H3778, H3779, G5466

Forms Found in the English ULB:

Chaldea, Chaldean, Chaldeans, Chaldeans'

Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

- Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.

generated on Sat Jan 20 14:08:09 2024

- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever.
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
- Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah."
- The transliterated word could be followed by the definition of the term, as in "Christ, the Anointed One."
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 05:1-3
- Acts 02:35
- Acts 05:40-42
- John 01:40-42
- John 03:27-28
- John 04:25
- Luke 02:10-12
- Matthew 01:16

Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

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Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Christ

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(See also: Son of God, David, Jesus, anoint)

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Christian

Definition:

Some time after Jesus went back to heaven, people made up the name "Christian" which means, "follower of Christ."

- It was in the city of Antioch where Jesus' followers were first called "Christians."
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term "Christian" is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of "Christian" in the Bible.
- Because the term "Christian" in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a "believer."

Translation Suggestions:

- This term could be translated as "Christ-follower" or "follower of Christ" or perhaps something like, "Christ-person."
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language.

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(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

Bible References:

- 1 Corinthians 06:7-8
- 1 Peter 04:16
- Acts 11:26
- Acts 26:28

Word Data:

- Strong's: G5546

Forms Found in the English ULB:

Christian, Christians

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Forms Found in the English ULB:

Christian, Christians

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Cilicia

Facts:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

- The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
- Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
- Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

(See also: Paul, Stephen, Tarsus)

Bible References:

- Acts 06:8-9
- Acts 15:41
- Acts 27:3-6
- Galatians 01:21-24

Word Data:

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Forms Found in the English ULB:

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Colossae

Related Words:

Colossae, Colossians

Facts:

In New Testament times, Colossae was a city located in the Roman province of Phrygia, an area of land that is now southwestern Turkey. The Colossians were the people who lived in Colossae.

- Located about 100 miles inland from the Mediterranean Sea, Colossae was on an important trade route between the city of Ephesus and the Euphrates River.
- While in prison in Rome, Paul wrote a letter to the "Colossians" to correct false teachings among the believers at Colossae.
- When he wrote this letter, Paul had not visited the church at Colossae, but had heard about the believers there from his coworker, Epaphras.
- Epaphras was probably the Christian worker who started the church at Colossae.
- The book of Philemon was a letter by Paul addressed to a slave owner in Colossae.

(See also: Ephesus, Paul)

Bible References:

- Colossians 01:03

Word Data:

- Strong's: G2857

Forms Found in the English ULB:

Colossae, Colossians

Corinth

Related Words:

Corinth, Corinthians

Facts:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(See also: Apollos, Timothy, Titus)

Bible References:

- 1 Corinthians 01:03
- 2 Corinthians 01:23-24
- 2 Timothy 04:19-22
- Acts 18:01

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Word Data:

- Strong's: G2881, G2882

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Word Data:

- Strong's: G2881, G2882

Forms Found in the English ULB:

Corinth, Corinthians

Corinth

Related Words:

Corinth, Corinthians

Facts:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(See also: Apollos, Timothy, Titus)

Bible References:

- 1 Corinthians 01:03
- 2 Corinthians 01:23-24
- 2 Timothy 04:19-22
- Acts 18:01

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- 2 Timothy 04:19-22
- Acts 18:01

Word Data:

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Forms Found in the English ULB:

Corinth, Corinthians

Cornelius

Facts:

Cornelius was a Gentile, or non-Jewish man, who was a military officer in the Roman army.

- He prayed regularly to God and was very generous in giving to the poor.
- When Cornelius and his family heard the apostle Peter explain the gospel, they became believers in Jesus.
- The people of Cornelius' household were the first non-Jewish people to become believers.
- This showed Jesus' followers that he had come to save all people, including Gentiles.

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(See also: apostle, believe, Gentile, good news, Greek, centurion)

Bible References:

- Acts 10:01
- Acts 10:08
- Acts 10:18
- Acts 10:22
- Acts 10:24
- Acts 10:26
- Acts 10:30

Word Data:

- Strong's: G2883

Forms Found in the English ULB:

Cornelius, Cornelius'

Crete

Related Words:

Cretan

Facts:

Crete is an island that is located off the southern coast of Greece. A "Cretan" is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

Bible References:

- Acts 02:11
- Acts 27:08
- Amos 09:7-8
- Titus 01:12

Word Data:

- Strong's: G2912, G2914

Forms Found in the English ULB:

Cretan, Cretans, Crete

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Word Data:

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Forms Found in the English ULB:

Cretan, Cretans, Crete

Cyprus

Facts:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

- Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
- Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
- Later on, Barnabas and Mark visited Cyprus again.
- In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(See also: Barnabas, John Mark, the sea)

Bible References:

- Acts 04:36-37
- Acts 13:05
- Acts 15:41
- Acts 27:04
- Ezekiel 27:6-7
- Isaiah 23:10-12

Word Data:

- Strong's: G2953, G2954

Forms Found in the English ULB:

Cyprus

Cyrene

Related Ideas:

Cyrenian

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Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G2956, G2957

Forms Found in the English ULB:

Cyrene, Cyrenians

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Forms Found in the English ULB:

Cyrene, Cyrenians

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.

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- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 09:1-2
- Acts 09:03
- Acts 26:12
- Galatians 01:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G1154

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- Genesis 14:15-16

Word Data:

- Strong's: H1834, G1154

Forms Found in the English ULB:

Damascus

Dan

Related Words:

Danite

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel.The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term "Danites" refers to the descendants of Dan, who were also members of his clan.

(See also: Canaan, Jerusalem, twelve tribes of Israel)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 04:25

generated on Sat Jan 20 14:08:09 2024

- Exodus 01:1-5
- Genesis 14:14
- Genesis 30:06

Word Data:

- Strong's: H1835, H1839, H2051

Forms Found in the English ULB:

Dan, Dan's, Danite, Danites

Daniel

Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(See also: Babylon, Nebuchadnezzar)

Bible References:

- Daniel 01:6-7
- Daniel 05:29
- Daniel 07:28
- Ezekiel 14:12-14
- Matthew 24:15

Word Data:

- Strong's: H1840, H1841, G1158

Forms Found in the English ULB:

Daniel, Daniel's

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 05:02
- 2 Timothy 02:08
- Acts 02:25
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Word Data:

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Word Data:

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Forms Found in the English ULB:

David, David's

Egypt

Related Words:

Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
- Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(See also: Herod the Great, Joseph (NT), Nile River, patriarch)

Bible References:

- 1 Samuel 04:7-9
- Acts 07:10
- Exodus 03:07
- Genesis 41:29
- Genesis 41:57
- Matthew 02:15

Word Data:

- Strong's: H4692, H4693, H4713, H4714, G124, G125

Forms Found in the English ULB:

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Forms Found in the English ULB:

Egypt, Egypt's, Egyptian, Egyptians, Egyptians'

Elam

Related Words:

Elamite

Facts:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called "Elamites," and they lived in a region that was also called "Elam."
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(See also: Noah, Shem)

Bible References:

- 1 Chronicles 01:17-19
- Acts 02:09
- Ezra 08:4-7
- Isaiah 22:06

Word Data:

- Strong's: H5867, H5962, G1639

Forms Found in the English ULB:

Elam, Elamites

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

- Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
- Eleazar was also the name of one of David's "mighty men."
- Another Eleazar was one of Jesus' ancestors.

(See also: Aaron, high priest, David, mighty)

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Bible References:

- 1 Chronicles 24:03
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H499, G1648

Forms Found in the English ULB:

Eleazar, Eleazar's

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H471, G1662

Forms Found in the English ULB:

Eliakim, Eliakim's

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generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H471, G1662

Forms Found in the English ULB:

Eliakim, Eliakim's

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- James 05:16-18
- John 01:19-21
- John 01:24-25
- Mark 09:05

Word Data:

- Strong's: H452, G2243

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Forms Found in the English ULB:

Elijah, Elijah's

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(See also: Elijah, Naaman, prophet)

Bible References:

- 1 Kings 19:15-16
- 2 Kings 03:15
- 2 Kings 05:08
- Luke 04:25

Word Data:

- Strong's: H477

Forms Found in the English ULB:

Elisha, Elisha's

Elizabeth

Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.

generated on Sat Jan 20 14:08:09 2024

- Elizabeth was also a relative of Mary, Jesus' mother.

(See also: John (the Baptist), Zechariah (NT))

Bible References:

- Luke 01:05
- Luke 01:24-25
- Luke 01:41

Word Data:

- Strong's: G1665

Forms Found in the English ULB:

Elizabeth, Elizabeth's

Enoch

Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(See also: Cain, Seth)

Bible References:

- 1 Chronicles 01:03
- Genesis 05:18-20
- Genesis 05:24
- Jude 01:14
- Luke 03:36-38

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- Strong's: H2585, G1802

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Forms Found in the English ULB:

Enoch, Enoch's

Ephesus

Related Words:

Ephesian

Facts:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(See also: Asia, Paul, Timothy)

Bible References:

- 1 Corinthians 15:32
- 1 Timothy 01:03
- 2 Timothy 04:11-13
- Acts 19:01
- Ephesians 01:01

Word Data:

- Strong's: G2179, G2180, G2181

Forms Found in the English ULB:

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Word Data:

- Strong's: G2179, G2180, G2181

Forms Found in the English ULB:

Ephesian, Ephesians, Ephesus

Ephraim

Related Words:

Ephraimite

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel.
- Ephraim was apparently a very mountainous or hilly area, based on references to "the hill country of Ephraim" or "the mountains of Ephraim."

(See also: kingdom of Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 06:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:16
- Genesis 41:52
- Genesis 48:1-2
- John 11:54

Word Data:

- Strong's: H669, H673, G2187

Forms Found in the English ULB:

Ephraim, Ephraim's, Ephraimite, Ephraimites

Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.

generated on Sat Jan 20 14:08:09 2024

- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(See also: Edom, Isaac, Jacob, Rebekah)

Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:05
- Hebrews 12:17
- Romans 09:13

Word Data:

- Strong's: H6215, G2269

Forms Found in the English ULB:

Esau, Esau's

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- Romans 09:13

Word Data:

- Strong's: H6215, G2269

Forms Found in the English ULB:

Esau, Esau's

Ethiopia

Related Words:

Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an "Ethiopian."

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called "Cush" or "Nubia."
- The countries of Ethiopia ("Cush") and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(See also: Cush, Egypt, eunuch, Philip)

Bible References:

- Acts 08:27
- Acts 08:30
- Acts 08:32-33
- Acts 08:36-38
- Isaiah 18:1-2
- Nahum 03:09
- Zephaniah 03:9-11

Word Data:

- Strong's: G128

Forms Found in the English ULB:

Ethiopia, Ethiopian

Euphrates

Related Words:

Euphrates River, the River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called "the River."

Bible References:

- 1 Chronicles 05:7-9
- 2 Chronicles 09:25-26
- Exodus 23:30-33
- Genesis 02:13-14
- Isaiah 07:20

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H5104, H6578, G2166

Forms Found in the English ULB:

Euphrates, Euphrates River, the River

Eve

Facts:

This was the name of the first woman. Her name means "life" or "living."

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: Adam, life, Satan)

Bible References:

- 1 Timothy 02:13
- 2 Corinthians 11:03
- Genesis 03:20
- Genesis 04:02

Word Data:

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- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: Adam, life, Satan)

Bible References:

- 1 Timothy 02:13
- 2 Corinthians 11:03
- Genesis 03:20
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Word Data:

- Strong's: H2332, G2096

Forms Found in the English ULB:

Eve, Eve's

generated on Sat Jan 20 14:08:09 2024

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Gabriel

Facts:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

- God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
- Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
- In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
- Sixth months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(See also: angel, Daniel, Elizabeth, John (the Baptist), Mary, prophet, Son of God, Zechariah (NT))

Bible References:

- Daniel 08:15-17
- Daniel 09:21
- Luke 01:19
- Luke 01:26

Word Data:

- Strong's: H1403, G1043

Forms Found in the English ULB:

Gabriel, Gabriel's

Gad

Related Words

Gadite

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."
- A Gadite was a person from the tribe of Gad.

(See also: census, prophet, twelve tribes of Israel)

Bible References:

- 1 Chronicles 05:18
- Exodus 01:1-5
- Genesis 30:11
- Joshua 01:12
- Joshua 21:38

Word Data:

- Strong's: H1410, H1425, G1045

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Galatia

Related Words:

Galatian

Facts:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(See also: Asia, believe, Cilicia, good news, Paul, work)

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Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 01:1-2
- 2 Timothy 04:9-10
- Acts 16:6-8
- Galatians 01:01

Word Data:

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Galilee

Related Words:

Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the "Sea of Galilee."
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

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(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 09:32
- Acts 13:31
- John 02:1-2
- John 04:03
- Luke 13:03
- Mark 03:07
- Matthew 02:22-23
- Matthew 03:13-15

Word Data:

- Strong's: H1551, G1056, G1057

Forms Found in the English ULB:

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Word Data:

- Strong's: H1551, G1056, G1057

Forms Found in the English ULB:

Galilee, Galilean, Galileans

Gath

Related Words:

Gittite

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.

- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.
- A Gittite was a person from the city of Gath.

(See also: Ashdod, Ashkelon, Ekron, Gaza, Goliath, Philistines)

Bible References:

- 1 Kings 02:39
- 1 Samuel 05:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's: H1661, H1663

Forms Found in the English ULB:

Gath, Gittite, Gittites

Gaza

Related Words

Gazite

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.
- A Gazite was a person from the city of Gaz.

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 04:24-25
- Acts 08:26
- Genesis 10:19
- Joshua 10:40-41
- Judges 06:3-4

Word Data:

- Strong's: H5804, H5841, G1048

Forms Found in the English ULB:

Gaza, Gazites

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Gentile

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- In the Bible, the term "uncircumcised" is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God's people.
- The Jews were also called "Israelites" or "Hebrews" at different times in history. They referred to anyone else as a "Gentile."
- Gentile could also be translated as "not a Jew" or "non-Jewish" or "not an Israelite" (Old Testament) or "non-Jew.".
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

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- Acts 09:13-16
- Acts 14:5-7
- Galatians 02:16
- Luke 02:32
- Matthew 05:47
- Matthew 06:5-7
- Romans 11:25

Word Data:

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Word Data:

- Strong's: H1471, G1482, G1484

Forms Found in the English ULB:

Gentile, Gentiles

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Forms Found in the English ULB:

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Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(See also: Judas Iscariot, Kidron Valley, Mount of Olives)

Bible References:

- Mark 14:32
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Word Data:

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Gethsemane

Gideon

Facts:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.

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- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(See also: Baal, Asherah, deliver, Midian, Yahweh)

Bible References:

- Hebrews 11:32-34
- Judges 06:11
- Judges 06:23
- Judges 08:17

Word Data:

- Strong's: H1439, H1441

Forms Found in the English ULB:

Gideon, Gideon's

God

Related Ideas:

the living God

Facts:

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- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being."
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God, God's, the living God

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Related Ideas:

the living God

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- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being."
- Other ways to translate "God" could be "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for "God" and "god."
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(See also: create, god, God the Father, Holy Spirit, god, Son of God, Yahweh)

Bible References:

- 1 John 01:07
- 1 Samuel 10:7-8
- 1 Timothy 04:10
- Colossians 01:16
- Deuteronomy 29:14-16
- Ezra 03:1-2
- Genesis 01:02
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:20
- Jeremiah 05:05
- John 01:03
- Joshua 03:9-11
- Lamentations 03:43
- Micah 04:05
- Philippians 02:06
- Proverbs 24:12
- Psalms 047:09

Word Data:

- Strong's: H136, H410, H426, H430, H433, H2623, H3069, H4136, H6697, G112, G516, G932, G935, G2098, G2124, G2128, G2152, G2153, G2299, G2304, G2312, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G4151, G5207, G5377, G5463, G5537, G5538

Forms Found in the English ULB:

God, God's, the living God

God the Father

Related Ideas:

Father, heavenly Father, my Father

Facts:

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Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
- Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(See also: Aram, Mount of Olives)

Bible References:

- John 19:17
- Mark 15:22
- Matthew 27:33

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Gomorrah

Facts:

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- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(See also: Abraham , Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 02:06
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 01:9
- Matthew 10:15

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- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 01:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Forms Found in the English ULB:

Gomorrah

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(See also: Abraham , Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 02:06
- Genesis 10:19
- Genesis 14:1-2
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- Isaiah 01:9
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generated on Sat Jan 20 14:08:09 2024

Word Data:

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Forms Found in the English ULB:

Gomorrah

Greece

Facts:

During New Testament times, Greece was a province in the Roman Empire.

- Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
- The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.

(See also: Corinth, Gentile, Greek, Hebrew, Philippi, Thessalonica)

Bible References:

- Daniel 08:21
- Daniel 10:20-21
- Daniel 11:1-2
- Zechariah 09:13

Word Data:

- Strong's: H3120, G1671

Forms Found in the English ULB:

Greece

Greek

Related Words:

Grecian

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(See also: Aram, Gentile, Greece, Hebrew, Rome)

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- Acts 06:1
- Acts 09:29
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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H3125, G1672, G1673, G1674, G1675, G1676

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Greek, Greeks, Grecian

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Hades

Related Ideas:

Sheol

Definition:

The terms "Hades" and "Sheol" are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term "Sheol" is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term "Hades" refers to a place for the souls of people who rebelled against God. These souls are referred to as going "down" to Hades. This is sometimes contrasted to going "up" to heaven, where the souls of people who believe in Jesus live.
- The term "Hades" is coupled with the term "death" in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term "Sheol" could be translated as "place of the dead" or "place for dead souls." Some translations translate this as "the pit" or "death," depending on the context.
- The New Testament term "Hades" could also be translated as "place for unbelieving dead souls" or "place of torment for the dead" or "place for the souls of unbelieving dead people."
- Some translations keep the words "Sheol" and "Hades," spelling them to fit the sound patterns of the language of translation.
- A phrase could also be added to each term to explain it, examples of doing this are, "Sheol, place where dead people are" and "Hades, place of death."

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 02:31
- Genesis 44:29
- Jonah 02:02
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 01:18

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Forms Found in the English ULB:

Hades, Sheol

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(See also: death, heaven, hell, tomb)

Bible References:

- Acts 02:31
- Genesis 44:29
- Jonah 02:02
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 01:18

Word Data:

- Strong's: H7585, G86

Forms Found in the English ULB:

Hades, Sheol

generated on Sat Jan 20 14:08:09 2024

Hades

Related Ideas:

Sheol

Definition:

The terms "Hades" and "Sheol" are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term "Sheol" is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term "Hades" refers to a place for the souls of people who rebelled against God. These souls are referred to as going "down" to Hades. This is sometimes contrasted to going "up" to heaven, where the souls of people who believe in Jesus live.
- The term "Hades" is coupled with the term "death" in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term "Sheol" could be translated as "place of the dead" or "place for dead souls." Some translations translate this as "the pit" or "death," depending on the context.
- The New Testament term "Hades" could also be translated as "place for unbelieving dead souls" or "place of torment for the dead" or "place for the souls of unbelieving dead people."
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Word Data:

- Strong's: H7585, G86

Forms Found in the English ULB:

Hades, Sheol

Hagar

Facts:

Hagar was an Egyptian woman who was Sarai's personal slave.

- When Sarai was not able to bear children, she gave Hagar to her husband Abram to have a child by him.
- Hagar conceived and gave birth to Abram's son Ishmael.
- God watched over Hagar when she was in distress in the desert and promised to bless her descendants.

(See also: Abraham, descendant, Ishmael, Sarah, servant)

Bible References:

- Galatians 04:25
- Genesis 16:1-4

generated on Sat Jan 20 14:08:09 2024

- Genesis 21:09
- Genesis 25:12

Word Data:

- Strong's: H1904

Forms Found in the English ULB:

Hagar

Ham

Related Words:

Hamite

Facts:

Ham was the second of Noah's three sons.

- During the worldwide flood that covered the whole earth, Ham and his brothers were with Noah in the ark, along with their wives.
- After the flood, there was an occasion where Ham was very dishonoring to his father, Noah. As a result, Noah cursed Ham's son Canaan and all his descendants, who eventually became known as the Canaanites.

(See also: ark, Canaan, dishonor, Noah)

Bible References:

- Genesis 05:32
- Genesis 06:10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:20

Word Data:

- Strong's: H2526

Forms Found in the English ULB:

Ham, Hamite, Hamites

Hamor

Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Sukkoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(See also: Canaan, Hivite, Jacob, Shechem, Sukkoth)

Bible References:

- Acts 07:14-16
- Genesis 34:02

generated on Sat Jan 20 14:08:09 2024

- Genesis 34:21
- Joshua 24:32-33
- Judges 09:28

Word Data:

- Strong's: H2544

Forms Found in the English ULB:

Hamor, Hamor's

Haran

Facts:

Haran was a younger brother of Abram and the father of Lot.

- Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(See also: Abraham, Caleb, Canaan, Levi, Lot, Terah, Ur)

Bible References:

- 2 Kings 19:12
- Acts 07:1-3
- Genesis 11:31
- Genesis 27:43-45
- Genesis 28:10-11
- Genesis 29:4-6

Word Data:

- Strong's: H2039

Forms Found in the English ULB:

Haran

Hebrew

Facts:

The "Hebrews" were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a "Hebrew."

- The term "Hebrew" also refers to the language that the Hebrew people spoke. The vast majority of the Old Testament was written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called "Jewish people" or "Israelites." It is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(See also: Israel, Jew, Jewish authorities)

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:15

generated on Sat Jan 20 14:08:09 2024

- Genesis 41:12-13
- John 05:1-4
- John 19:13
- Jonah 01:8-10
- Philippians 03:05

Word Data:

- Strong's: H5680, G1445, G1446, G1447

Forms Found in the English ULB:

Hebrew, Hebrews, Hebrews'

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Forms Found in the English ULB:

Hebrew, Hebrews, Hebrews'

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas' brother Philip, but later she unlawfully married Herod Antipas.

generated on Sat Jan 20 14:08:09 2024

- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(See also: Herod Antipas, John (the Baptist))

Bible References:

- Luke 03:19
- Mark 06:17
- Mark 06:22
- Matthew 14:04

Word Data:

- Strong's: G2266

Forms Found in the English ULB:

Herodias, Herodias'

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Word Data:

- Strong's: G2266

Forms Found in the English ULB:

Herodias, Herodias'

Hezekiah

Facts:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, god, Judah, Sennacherib)

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- Hosea 01:01
- Matthew 01:9-11
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G1478

Forms Found in the English ULB:

Hezekiah, Hezekiah's

Holy One

Related Ideas:

holy one

Definition:

The term "Holy One" is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase "Holy One of Israel."
- In the New Testament, Jesus is also referred to as the "Holy One."
- The term "holy one" is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is "the Holy" (with "One" being implied.) Many languages (like English) will translate this with the implied noun included (such as "One" or "God").
- This term could also be translated as "God, who is holy" or "the Set Apart One."
- The phrase "the Holy One of Israel" could be translated as "the Holy God whom Israel worships" or "the Holy One who rules Israel."
- It is best to translate this term using the same word or phrase that is used to translate "holy."

(See also: holy, God)

Bible References:

- 1 John 02:20
- 2 Kings 19:22
- Acts 02:27
- Acts 03:13-14
- Isaiah 05:15-17
- Isaiah 41:14
- Luke 04:33-34

Word Data:

- Strong's: H6918, G40, G3741

Forms Found in the English ULB:

Holy One, holy ones

Holy One

Related Ideas:

holy one

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generated on Sat Jan 20 14:08:09 2024

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Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 04:7-8
- Acts 08:17
- Galatians 05:25
- Genesis 01:1-2
- Isaiah 63:10
- Job 33:04
- Matthew 12:31
- Matthew 28:18-19
- Psalms 051:10-11

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

generated on Sat Jan 20 14:08:09 2024

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Hosea

Facts:

Hosea was a prophet of Israel who lived and prophesied about 750 years before the time of Christ.

- His ministry lasted for many years through the reigns of several kings, such as Jeroboam, Zechariah, Jotham, Ahaz, Hoshea, Uzziah, and Hezekiah.
- Hosea was told by God to marry a prostitute named Gomer and to continue to love her, even though she was unfaithful to him.
- This was a picture of God's love for his unfaithful people, Israel.
- Hosea prophesied against the people of Israel because of their sin, warning them to turn away from worshipping idols.

(See also: Ahaz, Hezekiah, Hoshea, Jeroboam, Jotham, Uzziah, Zechariah (OT))

Bible References:

- Hosea 01:1-2
- Hosea 01:3-5
- Hosea 01:6-7

Word Data:

- Strong's: H1954, G5617

Forms Found in the English ULB:

Hosea, Hosea's

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Iconium

Facts:

Iconium was a city in the south central part of what is now the country of Turkey.

- On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
- Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
- After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(See also: Barnabas, Lystra, stone)

Bible References:

- 2 Timothy 03:10-13
- Acts 14:01
- Acts 14:19-20
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Word Data:

- Strong's: G2430

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- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
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- Genesis 28:1-2
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Word Data:

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- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:08
- Genesis 28:1-2
- Genesis 31:18
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3327, H3446, G2464

Forms Found in the English ULB:

Isaac, Isaac's

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

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- Galatians 04:28-29
- Genesis 25:9-11
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

Isaac, Isaac's

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 01:1
- Luke 03:4
- Mark 01:01
- Mark 07:06
- Matthew 03:03
- Matthew 04:14

Word Data:

- Strong's: H3470, G2268

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generated on Sat Jan 20 14:08:09 2024

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Isaiah, Isaiah's

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Related Ideas:

Israelite

Facts:

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- The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:01
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- John 01:49-51
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- Philippians 03:4-5

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

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Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

Issachar

Facts:

Issachar was the fifth son of Jacob. His mother was Leah.

- The tribe of Issachar was one of the twelve tribes of Israel.
- Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.
- It was located just south of the Sea of Galilee.

(See also: Gad, Manasseh, Naphtali, twelve tribes of Israel, Zebulun)

Bible References:

- Exodus 01:1-5

- Ezekiel 48:23-26
- Genesis 30:18
- Joshua 17:10

Word Data:

- Strong's: H3485, G2466

Forms Found in the English ULB:

Issachar, Issachar's

Jacob

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(See also: Canaan, deceive, Esau, Isaac, Israel, Rebekah, twelve tribes of Israel)

Bible References:

- Acts 07:11
- Acts 07:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 04:4-5
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- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(See also: Canaan, deceive, Esau, Isaac, Israel, Rebekah, twelve tribes of Israel)

Bible References:

- Acts 07:11
- Acts 07:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 04:4-5
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3290, G2384

Forms Found in the English ULB:

Jacob, Jacob's

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Forms Found in the English ULB:

Jacob, Jacob's

James son of Alphaeus

Facts:

James, the son of Alphaeus, was one of Jesus' twelve disciples. Jesus also called these men apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(See also: apostle, disciple, James (brother of Jesus), James (son of Zebedee), the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G2385

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James son of Alphaeus

James son of Zebedee

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(See also: apostle, Elijah, James (brother of Jesus), James (son of Alphaeus), Moses)

Bible References:

- Luke 09:28-29
- Mark 01:19-20
- Mark 01:29-31
- Mark 03:17
- Matthew 04:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G2385

Forms Found in the English ULB:

James son of Zebedee, James

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- Strong's: G2385

Forms Found in the English ULB:

James son of Zebedee, James

Jehoshaphat

Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a "recorder" for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(See also: altar, David, god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 03:10-12
- 1 Kings 04:17
- 2 Chronicles 17:01
- 2 Kings 01:17
- 2 Samuel 08:15-18
- Matthew 01:7-8

Word Data:

- Strong's: H3092, G2498

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Forms Found in the English ULB:

Jehoshaphat, Jehoshaphat's

Jephthah

Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jepthah however, made a foolish, hasty vow to God which resulted in the sacrifice of his daughter.

(See also: Ammon, deliver, Ephraim, judge, vow)

Bible References:

- Hebrews 11:32-34
- Judges 11:1-3
- Judges 11:35
- Judges 12:02

Word Data:

- Strong's: H3316

Forms Found in the English ULB:

Jephthah, Jephthah's

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(See also: Babylon, Judah, prophet, rebel, suffer, well)

Bible References:

- 2 Chronicles 35:25
- Jeremiah 01:02
- Jeremiah 11:01
- Matthew 02:18
- Matthew 16:13-16
- Matthew 27:10

Word Data:

- Strong's: H3414, G2408

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Forms Found in the English ULB:

Jeremiah, Jeremiah's

Jericho

Facts:

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- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 06:78
- Joshua 02:1-3
- Joshua 07:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Word Data:

- Strong's: H3405, G2410

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- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebus, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 04:26-27
- John 02:13
- Luke 04:9-11
- Luke 13:05
- Mark 03:7-8
- Mark 03:20-22
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- Matthew 04:23-25
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Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebus, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 04:26-27
- John 02:13
- Luke 04:9-11
- Luke 13:05
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:06
- Matthew 04:23-25
- Matthew 20:17

Word Data:

- Strong's: H3389, H3390, G2414, G2415, G2419

Forms Found in the English ULB:

Jerusalem, Jerusalem's

Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(See also: Bethlehem, Boaz, descendant, fruit, Jesus, king, prophet, Ruth, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 03:32
- Matthew 01:4-6

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H3448, G2421

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Forms Found in the English ULB:

Jesse, Jesse's

Jesus

Related Ideas:

the Lord Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.
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(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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Jewish, person of Judah

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- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

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Related Ideas:

Jewish leader

Definitions:

The term "Jewish leader" or "Jewish authority" refers to religious leaders such as the priests and teachers of God's laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God's laws).

- Two main groups of Jewish leaders were the Pharisees and Saduccees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase "the Jews" referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
- These terms could also be translated as "Jewish rulers" or "men who ruled over the Jewish people" or "Jewish religious leaders."

(See also: Jew, chief priests, council, high priest, Pharisee, priest, Sadducee, scribe)

Bible References:

- Exodus 16:22-23
- John 02:19
- John 05:10-11
- John 05:16
- Luke 19:47-48

Word Data:

- Strong's: G2453

Forms Found in the English ULB:

Jewish authorities, Jewish leader

Jezebel

Facts:

Jezebel was the wicked wife of King Ahab of Israel.

- Jezebel influenced Ahab and the rest of Israel to worship idols.
- She also killed many of God's prophets.
- Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
- Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(See also: Ahab, Elijah, god)

Bible References:

- 1 Kings 16:31-33
- 1 Kings 19:1-3
- 2 Kings 09:07
- 2 Kings 09:31
- Revelation 02:20

Word Data:

- Strong's: H348, G2403

Forms Found in the English ULB:

Jezebel, Jezebel's

generated on Sat Jan 20 14:08:09 2024

Job

Facts:

Job was a man who is described in the Bible as blameless and righteous before God. He is best known for persevering in his faith in God through times of terrible suffering.

- Job lived in the land of Uz, which was located somewhere east of the land of Canaan, possibly near the region of the Edomites.
- It is thought that he lived during the time of Esau and Jacob because one of Job's friends was a "Temanite," which was a people group named after Esau's grandson.
- The Old Testament book of Job tells about how Job and others responded to his suffering. It also gives God's viewpoint as the sovereign creator and ruler of the universe.
- After all the disasters, God eventually healed Job and gave him more children and wealth.
- The book of Job says that he was very old when he died.

(See also: Abraham, Esau, flood, JacobNoah, people group)

Bible References:

- Ezekiel 14:12-14
- James 05:9-11
- Job 01:01
- Job 03:05

Word Data:

- Strong's: H347, G2492

Forms Found in the English ULB:

Job, Job's

Joel

Facts:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

- The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
- The only personal information we have about the prophet Joel is that his father's name was Pethuel.
- In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(See also: Joash, Judah, Pentecost)

Bible References:

- 1 Chronicles 06:33-35
- 1 Samuel 08:1-3
- Acts 02:16
- Ezra 10:43
- Joel 01:02

Word Data:

- Strong's: H3100, G2493

Forms Found in the English ULB:

Joel, Joel's

generated on Sat Jan 20 14:08:09 2024

John the Baptist

Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(See also: baptize, Zechariah (NT))

Bible References:

- John 03:22-24
- Luke 01:11-13
- Luke 01:62-63
- Luke 03:7
- Luke 03:15-16
- Luke 07:27-28
- Matthew 03:13
- Matthew 11:14

Word Data:

- Strong's: G910 G2491

Forms Found in the English ULB:

John the Baptist, Baptist, John the Baptist, John's

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Word Data:

- Strong's: G910 G2491

Forms Found in the English ULB:

John the Baptist, Baptist, John the Baptist, John's

Jonah

Facts:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he wasrunning away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(See also: disobey, Nineveh, turn)

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Bible References:

- Jonah 01:03
- Luke 11:30
- Matthew 12:39
- Matthew 16:04

Word Data:

- Strong's: H3124, G2495

Forms Found in the English ULB:

Jonah, Jonah's

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- Matthew 16:04

Word Data:

- Strong's: H3124, G2495

Forms Found in the English ULB:

Jonah, Jonah's

Joppa

Facts:

In Bible times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa is the location of the present-day city of Jaffa, which is now part of the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter brought her back to life.

generated on Sat Jan 20 14:08:09 2024

(See also: the sea, Jerusalem, Sharon, Tarshish)

Bible References:

- Acts 09:37
- Acts 10:08
- Acts 11:4-6
- Acts 11:11
- Jonah 01:03

Word Data:

- Strong's: H3305, G2445

Forms Found in the English ULB:

Joppa

Joram

Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(See also: Ahab, David, Elijah, Hamath, Jehoram, kingdom of Israel, Judah, Obadiah, prophet)

Bible References:

- 1 Chronicles 03:10-12
- 2 Chronicles 22:4-5
- 2 Kings 01:17
- 2 Kings 08:16

Word Data:

- Strong's: H3088, H3141, G2496

Forms Found in the English ULB:

Joram, Joram's

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates the countries of Israel and Jordan. Israel is on the west side of the river, and Jordan is on the east side of the river.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Genesis 32:9-10
- John 01:26-28
- John 03:25-26
- Luke 03:3
- Matthew 03:06
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

Word Data:

- Strong's: H3383, G2446

Forms Found in the English ULB:

Jordan River, Jordan

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Jordan River, Jordan

Joshua

Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

Bible References:

- 1 Chronicles 07:25-27
- Deuteronomy 03:21
- Exodus 17:10
- Joshua 01:03
- Numbers 27:19

Word Data:

- Strong's: H1954, H3091, G2424

Forms Found in the English ULB:

Joshua, Joshua's

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Word Data:

- Strong's: H1954, H3091, G2424

Forms Found in the English ULB:

Joshua, Joshua's

generated on Sat Jan 20 14:08:09 2024

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(See also: god, Judah, law, Passover, temple)

Bible References:

- 1 Chronicles 03:13-14
- 2 Chronicles 33:24-25
- 2 Chronicles 34:03
- Jeremiah 01:03
- Matthew 01:11

Word Data:

- Strong's: H2977, G2502

Forms Found in the English ULB:

Josiah, Josiah's

Jotham

Facts:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelek, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:05
- Isaiah 01:1
- Judges 09:5-6

Word Data:

- Strong's: H3147

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Forms Found in the English ULB:

Jotham, Jotham's

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(See also: Jacob, Jew, Judah, Judea, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:09
- Genesis 29:35
- Genesis 38:02
- Luke 03:33
- Ruth 01:02

Word Data:

- Strong's: H3061, H3063

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Forms Found in the English ULB:

Judah, Judah's

Judah

Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:08
- Hosea 05:14
- Jeremiah 07:33
- Judges 01:16-17

Word Data:

- Strong's: H4438, H3063, G2455

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generated on Sat Jan 20 14:08:09 2024

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Judaism

Definition:

The term "Judaism" refers to the religion practiced by the Jews.

- The word “Judaism” only appears in the New Testament, since the term did not exist before that time.
- Judaism includes all the Old Testament laws and instructions that God gave to the Israelites to obey. It also includes the customs and traditions that have been added to the Jewish religion over time.
- When translating, the term "Jewish religion" or "religion of the Jews" can be used in both the Old and New Testaments.
- When translating the word “Judaism”, the term “Jewish religion” or “religion of the Jews” can be used.

(See also: Jew, law of Moses)

Bible References:

- Galatians 01:13
- Galatians 01:14

Word Data:

- Strong's: G2454

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Judaism

Judas Iscariot

Related Words

Judas son of Simon Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(See also: apostle, betray, Jewish authorities, Judas son of James)

Bible References:

- Luke 06:14-16
- Luke 22:47-48
- Mark 03:19
- Mark 14:10-11
- Matthew 26:23-25

Word Data:

- Strong's: G2455, G2469

Forms Found in the English ULB:

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Word Data:

- Strong's: G2455, G2469

Forms Found in the English ULB:

Judas ... Iscariot

Judas son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(See also: Judas Iscariot, son, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16

Word Data:

- Strong's: G2455

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

Judas son of James

Judea

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 02:14
- Acts 02:09
- Acts 09:32
- Acts 12:19
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Word Data:

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Forms Found in the English ULB:

Judea

King of the Jews

Definition:

The term "King of the Jews" is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was "King of the Jews."
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus "King of the Jews." This title was also written on a piece of wood and nailed to the top of Jesus' cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term "King of the Jews" could also be translated as "king over the Jews" or "king who rules over the Jews" or "supreme ruler of the Jews."
- Check to see how the phrase "king of" is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Luke 23:03
- Luke 23:38
- Matthew 02:02
- Matthew 27:11
- Matthew 27:35-37

Word Data:

- Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

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Word Data:

- Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

Korah

Facts:

Korah was the name of three men in the Old Testament.

- One of the sons of Esau was named Korah. He became a leader in his community.
- Korah was also a descendant of Levi and so served in the tabernacle as a priest. He became jealous of Moses and Aaron and led a group of men to rebel against them.
- A third man named Korah is listed as a descendant of Judah.

(See also: Aaron, authority, Caleb, descendant, Esau, Judah, priest)

Bible References:

- 1 Chronicles 01:34-37
- Numbers 16:1-3
- Numbers 16:25-27
- Psalm 042:1-2

Word Data:

- Strong's: H7141

Forms Found in the English ULB:

Korah, Korahite, Korahites

Lamech

Facts:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(See also: Cain, Noah, Seth)

Bible References:

- Genesis 04:18-19
- Genesis 04:24
- Genesis 05:25
- Genesis 05:29
- Genesis 05:31
- Luke 03:36

Word Data:

- Strong's: H3929, G2984

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Lamech, Lamech's

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

- Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
- The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus.
- Jesus also told a parable about a poor beggar and a rich man in which the beggar was named "Lazarus."

(See also: beg, Jewish authorities, Martha, Mary, raise)

Bible References:

- John 11:11
- John 12:1-3
- Luke 16:21

Word Data:

- Strong's: G2976

Forms Found in the English ULB:

Lazarus, Lazarus'

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Levi

Facts:

Levi was one of the twelve sons of Jacob, or Israel. The term "Levite" refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: Matthew, priest, sacrifice, temple, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- Acts 04:36-37
- Genesis 29:34
- John 01:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G3017, G3018, G3019, G3020

Forms Found in the English ULB:

Levi, Levite, Levites, Levitical, Levi's, Levite's, Levites'

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Forms Found in the English ULB:

Levi, Levite, Levites, Levitical, Levi's, Levite's, Levites'

Levi

Facts:

Levi was one of the twelve sons of Jacob, or Israel. The term "Levite" refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: Matthew, priest, sacrifice, temple, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- Acts 04:36-37
- Genesis 29:34
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Lord's Supper

Definition:

The term "Lord's Supper" was used by the apostle Paul to refer to the Passover meal that Jesus ate with his disciples on the night he was arrested by the Jewish leaders.

- During this meal, Jesus broke the Passover bread into pieces and called it his body, which would soon be beaten and killed.
- He called the cup of wine his blood, which would soon be spilled out as he died as a sacrifice for sin.
- Jesus commanded that as often as his followers shared this meal together, they should remember his death and resurrection.
- In his letter to the Corinthians, the apostle Paul also further established the Lord's Supper as a regular practice for believers in Jesus.
- Churches today often use the term "communion" to refer to the Lord's Supper. The term "Last Supper" is also sometimes used.

Translation Suggestions:

- This term could also be translated as "the Lord's meal" or "the meal of our Lord Jesus" or "the meal in memory of the Lord Jesus."

(See also: Passover)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 Corinthians 11:20
- 1 Corinthians 11:25-26

Word Data:

- Strong's: G1173, G2960

Forms Found in the English ULB:

Lord's Supper

Lot

Facts:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(See also: Abraham, Ammon, Haran, Moab, Sodom)

Bible References:

- 2 Peter 02:08
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G3091

Forms Found in the English ULB:

Lot, Lot's

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Luke

Facts:

Luke wrote two books of the New Testament: the gospel of Luke and the book of Acts.

- In his letter to the Colossians, Paul refers to Luke as a doctor. Paul also mentions Luke in two of his other letters.
- It is thought that Luke was a Greek and a Gentile who came to know Christ. In his gospel, Luke includes several accounts that highlight Jesus' love for all peoples, both Jews and Gentiles.
- Luke accompanied Paul on two of his missionary journeys and helped him in his work.
- In some early church writings, it is said that Luke was born in the city of Antioch in Syria.

(See also: Antioch, Paul, Syria)

Bible References:

- 2 Timothy 04:11-13
- Colossians 04:12-14
- Philemon 01:24

Word Data:

- Strong's: G3065

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Forms Found in the English ULB:

Luke, Luke's

Lystra

Facts:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

- Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
- In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
- After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(See also: evangelist, Iconium, Timothy)

Bible References:

- 2 Timothy 03:10-13
- Acts 14:06
- Acts 14:08
- Acts 14:21-22

Word Data:

- Strong's: G3082

Forms Found in the English ULB:

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Forms Found in the English ULB:

Lystra

Macedonia

Related Words

Macedonian

Facts:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(See also: believe, Berea, faith, good news, Greece, Philippi, Thessalonica)

Bible References:

- 1 Thessalonians 01:6-7
- 1 Thessalonians 04:10
- 1 Timothy 01:3-4
- Acts 16:10
- Acts 20:1-3
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Word Data:

- Strong's: G3109, G3110

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Macedonia, Macedonians

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Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.

- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan. Members of the tribe are called "Manassites."

- One of the kings of Judah was also named Manasseh.

- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(See also: altar, Dan, Ephraim, Ezra, god, Jacob, Judah, pagan, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:09
- Deuteronomy 03:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 01:27-28

Word Data:

- Strong's: H4519, H4520, G3128

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- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(See also: Lazarus, Mary (sister of Martha))

Bible References:

- John 11:02
- John 12:1-3
- Luke 10:39

Word Data:

- Strong's: G3136

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Martha, Martha's

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Mary

Facts:

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- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 02:04
- John 02:12
- Luke 01:29
- Luke 01:35
- Mark 06:03
- Matthew 01:16
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generated on Sat Jan 20 14:08:09 2024

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- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 02:04
- John 02:12
- Luke 01:29
- Luke 01:35
- Mark 06:03
- Matthew 01:16
- Matthew 01:19

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: G3137

Forms Found in the English ULB:

Mary, the mother of Jesus

Mary

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
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Forms Found in the English ULB:

Mary, the mother of Jesus

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(See also: demon, demon-possessed)

Bible References:

- Luke 08:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G3094, G3137

Forms Found in the English ULB:

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Matthew

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(See also: apostle, Levi, tax)

Bible References:

- Luke 05:27
- Luke 06:14-16
- Mark 02:14
- Mark 03:17-19
- Matthew 09:09
- Matthew 10:03

Word Data:

- Strong's: G3017, G3156

Forms Found in the English ULB:

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Word Data:

- Strong's: G3017, G3156

Forms Found in the English ULB:

Matthew, Levi

Melchizedek

Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later "Jerusalem")

- Melchizedek's name means "king of righteousness" and his title "king of Salem" means "king of peace."
- He was also called a "priest of God Most High."
- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(See also: Abraham, eternity, high priest, Jerusalem, Levi, priest, righteous)

Bible References:

- Genesis 14:18
- Hebrews 06:20
- Hebrews 07:17
- Psalm 110:4

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Word Data:

- Strong's: H4442, G3198

Forms Found in the English ULB:

Melchizedek, Melchizedek's

Mesopotamia

Related Words:

Aram Naharaim

Facts:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was also called "Aram Naharaim."
- The word "Mesopotamia" means "between rivers." The phrase "Aram Naharaim" means "Aram of two rivers."
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called "Chaldea" was also part of Mesopotamia.

(See also: Aram, Babylon, Chaldeans, Euphrates)

Bible References:

- Acts 02:09
- Acts 07:1-3
- Genesis 24:10-11

Word Data:

- Strong's: H763, G3318

Forms Found in the English ULB:

Mesopotamia, Aram Naharaim

Michael

Facts:

Michael is the chief of all God's holy, obedient angels. He is the only angel who is specifically referred to as the "archangel" of God.

- The term "archangel" literally means "chief angel" or "ruling angel."
- Michael is a warrior who fights against God's enemies and protects God's people.
- He led the Israelites in fighting against the Persian army. In the end times he will lead the armies of Israel in the final battle against the forces of evil, as foretold in Daniel.
- There are also several men in the Bible with the name Michael. Several men are identified as being the "son of Michael"

(See also: angel, Daniel, messenger, Persia)

Bible References:

- Daniel 10:13
- Daniel 10:21

generated on Sat Jan 20 14:08:09 2024

- Ezra 08:08
- Revelation 12:7-9

Word Data:

- Strong's: H4317, G3413

Forms Found in the English ULB:

Michael, Michael's

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- Daniel 10:13
- Daniel 10:21
- Ezra 08:08
- Revelation 12:7-9

Word Data:

- Strong's: H4317, G3413

Forms Found in the English ULB:

Michael, Michael's

Midian

Related Words

Midianite

Facts:

Midian was a son of Abraham and his wife Keturah. Midian was also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called "Midianites."

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro's daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also Arabia, Egypt, flock, Gideon, Jethro, Moses)

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Bible References:

- Acts 07:30
- Exodus 02:16
- Genesis 25:1-4
- Genesis 36:34-36
- Genesis 37:28
- Judges 07:1

Word Data:

- Strong's: H4080, H4084, H4092

Forms Found in the English ULB:

Midian, Midianite, Midianites, Midian's

Molech

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are "Moloch" and "Molek."

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(See also: Canaan, evil, god, God, god, sacrifice, true, worship, Yahweh)

Bible References:

- 1 Kings 11:07
- 2 Kings 23:10
- Acts 07:43
- Jeremiah 32:33-35
- Leviticus 18:21

Word Data:

- Strong's: H4428, H4432, G3434

Forms Found in the English ULB:

Molech

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

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- Acts 07:21
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Forms Found in the English ULB:

Moses, Moses'

Most High

Facts:

The term "Most High" is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of "Sovereign" or "Supreme."
- The word "high" in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as "Most High God" or "Most Supreme being" or "God Most High" or "Greatest One" or "Supreme One" or "God, who is Greater than all."
- If a word like "high" is used, make sure it does not refer to being physically high or tall.

(See also: God)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Acts 07:47-50
- Acts 16:16-18
- Daniel 04:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 07:1-3
- Hosea 07:16
- Lamentations 03:35
- Luke 01:32

Word Data:

- Strong's: H5945, G5310

Forms Found in the English ULB:

Most High

Most High

Facts:

The term "Most High" is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of "Sovereign" or "Supreme."
- The word "high" in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as "Most High God" or "Most Supreme being" or "God Most High" or "Greatest One" or "Supreme One" or "God, who is Greater than all."
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Word Data:

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Forms Found in the English ULB:

Most High

Mount of Olives

Facts:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29
- Luke 19:37
- Mark 13:03
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2132, G3735, G1636

Forms Found in the English ULB:

Mount of Olives, mountain that is called Olives

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- Strong's: H2132, G3735, G1636

Forms Found in the English ULB:

Mount of Olives, mountain that is called Olives

Naaman

Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(See also: Aram, Jordan River, leper, prophet)

Bible References:

- 1 Chronicles 08:6-7
- 2 Kings 05:01
- Luke 04:27

Word Data:

- Strong's: H5283, G3497

Forms Found in the English ULB:

Naaman, Naaman's

Nahor

Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(See also: Abraham, Rebekah)

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Bible References:

- 1 Chronicles 01:24-27
- Genesis 31:53
- Joshua 24:02
- Luke 03:34

Word Data:

- Strong's: H5152, G3493

Forms Found in the English ULB:

Nahor, Nahor's

Nahum

Facts:

Nahum was a prophet who preached during the time when the evil King Manasseh was ruling over Judah.

- Nahum was from the town of Elkosh, which was about 20 miles from Jerusalem.
- The Old Testament book of Nahum records his prophecies about the destruction of the Assyrian city of Nineveh.

(See also: Assyria, Manasseh, prophet, Nineveh)

Bible References:

- Nahum 01:1

Word Data:

- Strong's: H5151, G3486

Forms Found in the English ULB:

Nahum, Nahum's

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived.
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Kinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(See also: Asher, Dan, Jacob, Sea of Galilee, twelve tribes of Israel)

Bible References:

- 1 Kings 04:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:08
- Judges 01:33
- Matthew 04:13

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H5321, G3508

Forms Found in the English ULB:

Naphtali, Naphtali's

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- Matthew 04:13

Word Data:

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Forms Found in the English ULB:

Naphtali, Naphtali's

Nathan

Facts:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(See also: David, faithful, prophet, Uriah)

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 09:29
- 2 Samuel 12:1-3
- Psalm 051:01

Word Data:

- Strong's: H5416, G3481

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Forms Found in the English ULB:

Nathan, Nathan's

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Forms Found in the English ULB:

Nathan, Nathan's

Nazareth

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareths synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, Joseph (NT), Mary)

Bible References:

- Acts 26:9-11
- John 01:43-45
- Luke 01:26-29
- Mark 16:5-7
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- Matthew 21:9-11
- Matthew 26:71-72

Word Data:

- Strong's: G3478, G3479, G3480

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Word Data:

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Forms Found in the English ULB:

Nazareth, Nazarene

Nineveh

Facts:

Nineveh was the capital city of Assyria. A "Ninevite" was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(See also: Assyria, Jonah, repent, turn)

Bible References:

- Genesis 10:11-14
- Jonah 01:03
- Jonah 03:03
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong's: H5210, G3535, G3536

Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

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Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(See also: descendant, ark)

Bible References:

- Genesis 05:30-31
- Genesis 05:32
- Genesis 06:08
- Genesis 08:01
- Hebrews 11:7
- Matthew 24:37

Word Data:

- Strong's: H5146, G3575

Forms Found in the English ULB:

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Forms Found in the English ULB:

Noah, Noah's

Passover

Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 05:07
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:02
- Exodus 12:26-28
- Ezra 06:21-22
- John 13:01
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:03

Word Data:

- Strong's: H6453, G3957

Forms Found in the English ULB:

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- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 05:07
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:02
- Exodus 12:26-28
- Ezra 06:21-22
- John 13:01
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:03

Word Data:

- Strong's: H6453, G3957

Forms Found in the English ULB:

Passover

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

Passover

generated on Sat Jan 20 14:08:09 2024

Paul

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Saul

Facts:

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- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
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- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(See also: Christian, Jewish authorities, Rome)

Bible References:

- 1 Corinthians 01:03
- Acts 08:03
- Acts 09:26
- Acts 13:10
- Galatians 01:01
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Word Data:

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Paul, Saul, Paul's

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Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

Pentecost

Related Ideas:

Festival of Weeks

Facts:

The "Festival of Weeks" was a Jewish festival that took place fifty days after Passover. It was later referred to as "Pentecost."

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called "Pentecost" which has "fifty" as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(See also: festival, firstfruit, harvest, Holy Spirit, raise)

Bible References:

- 2 Chronicles 08:12-13
- Acts 02:01
- Acts 20:15-16
- Deuteronomy 16:16-17
- Numbers 28:26

Word Data:

- Strong's: H2282, H7620, G4005

Forms Found in the English ULB:

Festival of Weeks, Pentecost

Pentecost

Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

Festival of Weeks, Pentecost

Peter

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: disciple, apostle)

Bible References:

- Acts 08:25
- Galatians 02:6-8
- Galatians 02:12
- Luke 22:58
- Mark 03:16
- Matthew 04:18-20
- Matthew 08:14
- Matthew 14:30
- Matthew 26:33-35

Word Data:

- Strong's: G2786, G4074, G4613, G4826

Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

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- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: disciple, apostle)

Bible References:

- Acts 08:25
- Galatians 02:6-8
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- Luke 22:58
- Mark 03:16
- Matthew 04:18-20
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- Matthew 14:30
- Matthew 26:33-35

Word Data:

- Strong's: G2786, G4074, G4613, G4826

Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

Peter

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

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Pharaoh

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as "Pharaoh."

(See also: Egypt, king)

Bible References:

- Acts 07:9-10
- Acts 07:13
- Acts 07:21
- Genesis 12:15
- Genesis 40:07
- Genesis 41:25

Word Data:

- Strong's: H4428, H4714, H6547, G5328

Forms Found in the English ULB:

Pharaoh, king of Egypt, Pharaoh's

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Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish authorities, law of Moses, Sadducee)

Bible References:

- Acts 26:04
- John 03:1-2
- Luke 11:44
- Matthew 03:07
- Matthew 05:20
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Philip

Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(See also: Philip)

Bible References:

- Acts 06:5-6
- Acts 08:06
- Acts 08:13
- Acts 08:31
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Word Data:

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- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
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Philippi

Related Words

Philippians

Facts:

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- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.

- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 02:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 01:01

Word Data:

- Strong's: G5374, G5375

Forms Found in the English ULB:

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- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 02:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 01:01

Word Data:

- Strong's: G5374, G5375

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Philippi, Philippians

Philippi

Related Words

Philippians

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- Philippians 01:01

Word Data:

- Strong's: G5374, G5375

Forms Found in the English ULB:

Philippi, Philippians

Phoenicia

Facts:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

- Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
- In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon. Phoenicia was near Syria, so people from that area were called "Syrophoenician."
- Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly skilled boat builders.
- One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(See also: cedar, purple, Sidon, Tyre)

Bible References:

- Acts 11:19-21
- Acts 15:3-4

generated on Sat Jan 20 14:08:09 2024

- Acts 21:02
- Isaiah 23:10-12

Word Data:

- Strong's: H3667, G4949, G5403

Forms Found in the English ULB:

Phoenicia, Syrophoenician

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(See also: crucify, governor, guilt, Judea, Rome)

Bible References:

- Acts 04:27-28
- Acts 13:28
- Luke 23:02
- Mark 15:02
- Matthew 27:13
- Matthew 27:58

Word Data:

- Strong's: G4091, G4194

Forms Found in the English ULB:

Pilate, Pontius Pilate

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Facts:

Pontus was a Roman province during the time of the Roman Empire and the early Church. It was located along the southern coast of the Black Sea, in the northern part of what is now the country of Turkey.

- As recorded in the book of Acts, people from the province of Pontus were in Jerusalem when the Holy Spirit first came to the apostles on the Day of Pentecost.
- A believer named Aquila was from Pontus.
- When Peter was writing to Christians who were scattered into different regions, Pontus was one of the regions he mentioned.

(See also: Aquila, Pentecost)

Bible References:

- 1 Peter 01:1-2
- Acts 02:09

Word Data:

- Strong's: G4193, G4195

Forms Found in the English ULB:

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Word Data:

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generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Pontus

Priscilla

Facts:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work. She was also known as Prisca.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 04:19-22
- Acts 18:01
- Acts 18:24

Word Data:

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Word Data:

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Forms Found in the English ULB:

Priscilla, Prisca

Rabbi

Related Ideas:

Rabboni

Definition:

The term "Rabbi" literally means "my master" or "my teacher."

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws.
- Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

Translation Suggestions:

- Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how "Rabbi" is translated in a Bible translation in a related language or a national language.

See:

(See also: teacher)

Bible References:

- John 01:49-51
- John 06:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong's: G4461

Forms Found in the English ULB:

Rabbi, Rabboni

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Word Data:

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Forms Found in the English ULB:

Rabbi, Rabboni

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

Bible References:

- Genesis 29:06
- Genesis 29:19-20
- Genesis 29:30
- Genesis 31:06
- Genesis 33:1-3
- Matthew 02:18

Word Data:

- Strong's: H7354, G4478

Forms Found in the English ULB:

Rachel, Rachel's

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when Jericho was destroyed. Then Rahab and her family lived with the Israelites.

(See also: Israel, Jericho, prostitute)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Hebrews 11:29-31
- James 02:25
- Joshua 02:21
- Joshua 06:17-19
- Matthew 01:05

Word Data:

- Strong's: H7343, G4460

Forms Found in the English ULB:

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- Joshua 06:17-19
- Matthew 01:05

Word Data:

- Strong's: H7343, G4460

Forms Found in the English ULB:

Rahab

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 02:17-18

Word Data:

- Strong's: H7414, G4471

Forms Found in the English ULB:

Ramah

Rebekah

Facts:

Rebekah was a grand-daughter of Abraham's brother Nahor.

- God chose Rebekah to be the wife of Abraham's son Isaac.
- Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
- For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(See also: Abraham, Aram, Esau, Isaac, Jacob, Nahor, Negev)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Genesis 24:15
- Genesis 24:45
- Genesis 24:56
- Genesis 24:64
- Genesis 25:28
- Genesis 26:08

Word Data:

- Strong's: H7259

Forms Found in the English ULB:

Rebekah, Rebekah's

Rehoboam

Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(See also: kingdom of Israel, Judah, Solomon)

Bible References:

- 1 Chronicles 03:10
- 1 Kings 11:41-43
- 1 Kings 14:21
- Matthew 01:07

Word Data:

- Strong's: H7346, G4497

Forms Found in the English ULB:

Rehoboam, Rehoboam's

Reuben

Facts:

Reuben was the firstborn son of Jacob. His mother was Leah. Reuben's descendants were called Reubenites. * When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead. * Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by. * Reuben's descendants became one of the twelve tribes of Israel.

(See also: Jacob, Joseph (OT), Leah, twelve tribes of Israel)

Bible References:

- Genesis 29:32

generated on Sat Jan 20 14:08:09 2024

- Genesis 35:21-22
- Genesis 42:22
- Genesis 42:37

Word Data:

- Strong's: H7205, H7206, G4502

Forms Found in the English ULB:

Reuben, Reubenites, Reubenite, Reuben's

Rome

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term "Roman" referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of "Romans" is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

Bible References:

- 2 Timothy 01:15-18
- Acts 22:25
- Acts 28:14
- John 11:48

Word Data:

- Strong's: G4514, G4516

Forms Found in the English ULB:

Rome, Roman, Romans

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Word Data:

- Strong's: G4514, G4516

Forms Found in the English ULB:

Rome, Roman, Romans

Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(See also: Bethlehem, Boaz, David, judge])

generated on Sat Jan 20 14:08:09 2024

Bible References:

- Matthew 01:05
- Ruth 01:3-5
- Ruth 03:09
- Ruth 04:06

Word Data:

- Strong's: H7327, G4503

Forms Found in the English ULB:

Ruth, Ruth's

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 02:06
- Leviticus 19:03
- Luke 13:14
- Mark 02:27
- Matthew 12:02
- Nehemiah 10:32-33

Word Data:

- Strong's: H7676, H7677, G4315, G4521

Forms Found in the English ULB:

Sabbath, Sabbaths

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- Nehemiah 10:32-33

Word Data:

- Strong's: H7676, H7677, G4315, G4521

Forms Found in the English ULB:

Sabbath, Sabbaths

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
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Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish authorities, Pharisee, priest)

Bible References:

- Acts 04:03
- Acts 05:17-18
- Luke 20:27
- Matthew 03:07
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Word Data:

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Forms Found in the English ULB:

Sadducee, Sadducees

Samaria

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The Plain of Sharon is west of this region, and the Jordan River is east of this region. The people of Samaria were called Samaritans.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Galilee was north of Samaria, and the region of Judea was south of Samaria.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- Acts 08:1-3

generated on Sat Jan 20 14:08:09 2024

- Acts 08:05
- John 04:4-5
- Luke 09:51-53
- Luke 10:33

Word Data:

- Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Forms Found in the English ULB:

Samaria, Samaria's, Samaritan, Samaritans

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Forms Found in the English ULB:

Samaria, Samaria's, Samaritan, Samaritans

Samson

Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(See also: deliver, Philistines, twelve tribes of Israel)

Bible References:

- Hebrews 11:32-34
- Judges 13:25
- Judges 16:02
- Judges 16:31

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H8123, G4546

Forms Found in the English ULB:

Samson, Samson's

Samuel

Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(See also: Hannah, judge, prophet, Yahweh)

Bible References:

- 1 Samuel 01:19
- 1 Samuel 09:24
- 1 Samuel 12:17
- Acts 03:24
- Acts 13:20
- Hebrews 11:32-34

Word Data:

- Strong's: H8050, G4545

Forms Found in the English ULB:

Samuel, Samuel's

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Word Data:

- Strong's: H8050, G4545

Forms Found in the English ULB:

Samuel, Samuel's

Sarah

Facts:

- Sarah was Abraham's wife.
- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(See also: Abraham, Isaac)

Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

Word Data:

- Strong's: H8283, H8297, G4564

Forms Found in the English ULB:

Sarah, Sarah's, Sarai

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Satan

Related Ideas:

devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 03:08
- 1 Thessalonians 02:17-20

generated on Sat Jan 20 14:08:09 2024

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- Acts 13:10
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- Mark 08:33
- Zechariah 03:01

Word Data:

- Strong's: H7854, G1140, G1228, G4190, G4566, G4567

Forms Found in the English ULB:

Satan, devil, devil's, evil one

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Related Ideas:

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(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 03:08
- 1 Thessalonians 02:17-20
- 1 Timothy 05:15
- Acts 13:10
- Job 01:08
- Mark 08:33
- Zechariah 03:01

Word Data:

- Strong's: H7854, G1140, G1228, G4190, G4566, G4567

Forms Found in the English ULB:

Satan, devil, devil's, evil one

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Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

Satan, devil, devil's, evil one

Saul

Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(See also: king)

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Bible References:

- 1 Chronicles 10:1-3
- 1 Samuel 09:01
- 2 Samuel 01:1-2
- Acts 13:22
- Psalm 018:1

Word Data:

- Strong's: H7586, G4549

Forms Found in the English ULB:

Saul, Saul's

Savior

Definitions:

The term "savior" refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel's Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
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Sea of Galilee

Facts:

The "Sea of Galilee" is a lake in eastern Israel. It was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret." In the Old Testament it was called the "Sea of Kinnereth."

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus' life took place on or near the Sea of Galilee.
- This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 06:1-3
- Luke 05:01
- Mark 01:16-18
- Matthew 04:12-13
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generated on Sat Jan 20 14:08:09 2024

- Matthew 08:18-20
- Matthew 13:1-2
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Word Data:

- Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

Forms Found in the English ULB:

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Sea of Reeds

Facts:

The "Sea of Reeds" was the name of a body of water located between Egypt and Arabia. It is now called the "Red Sea."

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as "Reed Sea."

(See also: Arabia. Canaan, Egypt)

Bible References:

- Acts 07:35-37
- Exodus 13:17-18
- Joshua 04:22-24
- Numbers 14:23-25

Word Data:

- Strong's: H3220, H5488, G2063, G2281

Forms Found in the English ULB:

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Forms Found in the English ULB:

Sea of Reeds, Red Sea

Seth

Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(See also: Abel, Cain, call, descendant, father, flood, Noah)

Bible References:

- 1 Chronicles 01:01
- Luke 03:36-38
- Numbers 24:17

Word Data:

- Strong's: H8352, G4589

Forms Found in the English ULB:

Seth, Seth's

Sharon

Related Words

Lasharon

Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the "Plain of Sharon."

- Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
- This could be translated as "the plain called Sharon" or "Sharon Plain."
- People who lived in the region of Sharon were called "Sharonites."
- "Lasharon" is probably another name for "Sharon."

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(See also: Caesarea, Carmel, Joppa, the sea)

Bible References:

- 1 Chronicles 05:16-17
- Acts 09:35
- Isaiah 33:9

Word Data:

- Strong's: H8289, H8290

Forms Found in the English ULB:

Sharon, Plain of Sharon, Lasharon

Shechem

Facts:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

Bible References:

- Acts 07:14-16
- Genesis 12:6-7
- Genesis 33:19
- Genesis 37:13

Word Data:

- Strong's: H7928, H7930

Forms Found in the English ULB:

Shechem, Shechem's

Shem

Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(See also: Abraham, Arabia, ark, flood, Noah)

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Bible References:

- Genesis 05:32
- Genesis 06:10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:31
- Genesis 11:10
- Luke 03:36-38

Word Data:

- Strong's: H8035, G4590

Forms Found in the English ULB:

Shem, Shem's

Sidon

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G4605, G4606

Forms Found in the English ULB:

Sidon, Sidonians

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Forms Found in the English ULB:

Sidon, Sidonians

Silas

Facts:

Silas was a leader among the believers in Jerusalem. He was also known as Silvanus.

- The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
- Silas later traveled with Paul to other cities to teach people about Jesus.
- Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(See also: Antioch, Barnabas, Jerusalem, Paul, Philippi, prison, testimony)

Bible References:

- 1 Peter 05:12
- 1 Thessalonians 01:1
- 2 Thessalonians 01:01
- Acts 15:22

Word Data:

- Strong's: G4609, G4610

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Silas, Silvanus

Simeon

Facts:

In the Bible, there were several men named Simeon.

- In the Old Testament, the second son of Jacob (Israel) was named Simeon. His mother was Leah. His descendants became one of the twelve tribes of Israel. They were the Simeonites.
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(See also: Canaan, Christ, dedicate, Jacob, Judah, temple)

Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23
- Luke 02:25

Word Data:

- Strong's: H8095, H8099, G4826

Forms Found in the English ULB:

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Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G2208, G2581, G4613

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Simon the Zealot, Simon ... Zealot

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Sinai

Facts:

Mount Sinai is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as "Mount Horeb."

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: desert, Egypt, Horeb, Promised Land, Ten Commandments)

Bible References:

- Acts 07:29-30
- Exodus 16:1-3
- Galatians 04:24
- Leviticus 27:34
- Numbers 01:17-19

Word Data:

- Strong's: H5514, G3735, G4614

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Forms Found in the English ULB:

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Sodom

Facts:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G4670

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Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 07:47-50
- Luke 12:27
- Matthew 01:7-8
- Matthew 06:29
- Matthew 12:42

Word Data:

- Strong's: H8010, G4672

Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

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Son of God

Related Ideas:

the Son

Facts:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God.
- God the Father, God the Son, and God the Holy Spirit are all fully and equally God.
- The Son of God has the same character as God the Father.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(See also: Christ, father, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 04:10
- Acts 09:20
- Colossians 01:17
- Galatians 02:20
- Hebrews 04:14
- John 03:18
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- Matthew 11:27
- Revelation 02:18
- Romans 08:29

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Forms Found in the English ULB:

Son of God, the Son

generated on Sat Jan 20 14:08:09 2024

Son of God

Related Ideas:

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Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Forms Found in the English ULB:

Son of God, the Son

Son of God

Related Ideas:

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Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

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mankind, son of man

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- In the Bible, "son of man" could be a way of referring to or addressing a man. It could also mean "human being."
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- The prophet Daniel saw a vision of a "son of man" coming with the clouds, which is a reference to the coming Messiah.
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- Acts 07:56
- Daniel 07:14
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Word Data:

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Son of Man, mankind, son of man

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Stephen

Facts:

Stephen is most remembered as the first Christian martyr, that is, the first person to be killed because of his faith in Jesus. The facts about his life and death are recorded in the book of Acts.

- Stephen was appointed by the early Church in Jerusalem to serve the Christians as a deacon by providing food for widows and other Christians in need.
- Certain Jews falsely accused Stephen of speaking against God and against the laws of Moses.
- Stephen boldly spoke the truth about Jesus the Messiah, beginning with the history of God's dealings with the people of Israel.
- The Jewish leaders were furious and executed Stephen by stoning him to death outside the city.
- His execution was witnessed by Saul of Tarsus, who later became the apostle Paul.
- Stephen is also well-known for his last words before he died, "Lord, please do not hold this sin against them," which showed the love he had for others.

(See also: appoint, deacon, Jerusalem, Paul, stone, true)

Bible References:

- Acts 06:05
- Acts 06:09
- Acts 06:10-11
- Acts 06:12
- Acts 07:59
- Acts 11:19
- Acts 22:20

Word Data:

- Strong's: G4736

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Forms Found in the English ULB:

Stephen, Stephen's

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(See also: Aram, commander, Damascus, descendant, Elisha, leper, Naaman, persecute, prophet)

Bible References:

- Acts 15:23
- Acts 15:41
- Acts 20:03
- Galatians 01:21-24
- Matthew 04:23-25

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- Strong's: H758, G4947, G4948

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Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament.

- Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea.
- There was also a place called "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, father, Amnon, David, father, Judah, Salt Sea)

Bible References:

- 1 Chronicles 02:04
- 2 Samuel 13:02
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Matthew 01:1-3

Word Data:

- Strong's: H1193, H2688, H8559

Forms Found in the English ULB:

Tamar, Tamar's

Tarsus

Facts:

Tarsus was a prosperous city in the Roman province of Cilicia, in what is now south central Turkey.

- Tarsus was located along a major river and near the Mediterranean Sea, so it was part of an important trade route.
- At one time it was the capital of Cilicia.
- In the New Testament, Tarsus was best known as the hometown of Paul the apostle.

(See also: Cilicia, Paul, province, the sea)

Bible References:

- Acts 09:11
- Acts 09:30
- Acts 11:25

Word Data:

- Strong's: G5018, G5019

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Tarsus

Terah

Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(See also: Abraham, Canaan, Haran, Lot, Mesopotamia, Nahor, Sarah, Shem, Ur)

Bible References:

Genesis 11:31-32

- 1 Chronicles 01:24-27
- Luke 03:33-35

Word Data:

- Strong's: H8646, G2291

Forms Found in the English ULB:

Terah, Terah's

Thessalonica

Facts:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the "Thessalonians."

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(See also: Macedonia, Paul, Rome)

Bible References:

- 1 Thessalonians 01:1
- 2 Thessalonians 01:01
- 2 Timothy 04:9-10
- Acts 17:01
- Philippians 04:14-17

Word Data:

- Strong's: G2331, G2332

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

Thessalonica, Thessalonian, Thessalonians

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Word Data:

- Strong's: G2331, G2332

Forms Found in the English ULB:

Thessalonica, Thessalonian, Thessalonians

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(See also: apostle, disciple, God the Father, the twelve)

Bible References:

- Acts 01:12-14
- John 11:15-16
- Luke 06:14-16
- Mark 03:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G2381

Forms Found in the English ULB:

Thomas, Thomas'

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Forms Found in the English ULB:

Thomas, Thomas'

Timothy

Facts:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 03:02
- 1 Timothy 01:02
- Acts 16:03
- Colossians 01:01
- Philemon 01:01

generated on Sat Jan 20 14:08:09 2024

- Philippians 01:01
- Philippians 02:19

Word Data:

- Strong's: G5095

Forms Found in the English ULB:

Timothy, Timothy's

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Word Data:

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Forms Found in the English ULB:

Timothy, Timothy's

Titus

Facts:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(See also: appoint, believe, church, circumcise, Crete, elder, courage, instruct, minister)

Bible References:

- 2 Timothy 04:10
- Galatians 02:1-2
- Galatians 02:3-5
- Titus 01:04

Word Data:

- Strong's: G5103

Forms Found in the English ULB:

Titus, Titus'

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Word Data:

- Strong's: G5103

Forms Found in the English ULB:

Titus, Titus'

Troas

Facts:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

- Paul visited Troas at least three times during his trips to different regions to preach the gospel.
- On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.
- When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(See also: Asia, preach, province, raise, Rome, scroll, Timothy)

Bible References:

- 2 Corinthians 02:13
- 2 Timothy 04:11-13
- Acts 16:08
- Acts 20:05

Word Data:

- Strong's: G5174

Forms Found in the English ULB:

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- Acts 16:08
- Acts 20:05

Word Data:

- Strong's: G5174

Forms Found in the English ULB:

Troas

Tychicus

Facts:

Tychicus was one of Paul's fellow ministers of the gospel.

- Tychicus accompanied Paul on at least one of his missionary journeys to Asia.
- Paul described him as "beloved" and "faithful."
- Tychicus carried Paul's letters to Ephesus and Colosse.

(See also: Asia, beloved, Colossae, Ephesus, faithful, good news, minister)

Bible References:

- 2 Timothy 04:11-13
- Colossians 04:09
- Titus 03:12

Word Data:

- Strong's: G5190

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Word Data:

- Strong's: G5190

Forms Found in the English ULB:

Tychicus, Tychicus'

Tyre

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.

generated on Sat Jan 20 14:08:09 2024

- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G5183, G5184

Forms Found in the English ULB:

Tyre, Tyrians

Tyre

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
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Word Data:

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Forms Found in the English ULB:

Tyre, Tyrians

Ur

Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

- Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.
- Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(See also: Abraham, Canaan, Chaldeans, Euphrates, Haran, Lot, Mesopotamia)

Bible References:

- Genesis 11:27-28
- Genesis 11:31

Word Data:

- Strong's: H218

Forms Found in the English ULB:

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(See also: Abraham, Canaan, Chaldeans, Euphrates, Haran, Lot, Mesopotamia)

Bible References:

- Genesis 11:27-28
- Genesis 11:31

Word Data:

- Strong's: H218

Forms Found in the English ULB:

Ur

generated on Sat Jan 20 14:08:09 2024

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:05
- 2 Samuel 11:03
- 2 Samuel 11:26-27
- Nehemiah 03:04

Word Data:

- Strong's: H223, G3774

Forms Found in the English ULB:

Uriah, Uriah's

Uzziah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(See also: Azariah, Judah, king, leper, reign, watchtower)

Bible References:

- 2 Kings 14:21
- Amos 01:01
- Hosea 01:01
- Isaiah 06:1-2
- Matthew 01:7-8

Word Data:

- Strong's: H5818

Forms Found in the English ULB:

Uzziah, Uzziah's

generated on Sat Jan 20 14:08:09 2024

Zacchaeus

Facts:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

- Zacchaeus was completely changed when he believed in Jesus.
- He repented of his sin of cheating people and promised to give half his possessions to the poor.
- He also promised that he would pay people back four times the amount that he had overcharged them for their taxes.

(See also: believe, promise, repent, sin, tax, tax)

Bible References:

- Luke 19:02
- Luke 19:06

Word Data:

- Strong's: G2195

Forms Found in the English ULB:

Zacchaeus, Zacchaeus'

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 01:26-27
- 2 Samuel 15:24-26
- Matthew 01:12-14

Word Data:

- Strong's: H6659, G4524

Forms Found in the English ULB:

Zadok, Zadok's

generated on Sat Jan 20 14:08:09 2024

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(See also: disciple, fishermen, James (son of Zebedee), John (the apostle))

Bible References:

- John 21:1-3
- Luke 05:8-11
- Mark 01:19-20
- Matthew 04:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G2199

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Zebedee, Zebedee's

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Word Data:

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Forms Found in the English ULB:

Zebedee, Zebedee's

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Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel. His descendants were called Zebulunites.

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name "Zebulun" is also used to refer to the land where this Israelite tribe lived.

(See also: Jacob, Leah, Salt Sea, twelve tribes of Israel)

Bible References:

- Exodus 01:1-5
- Genesis 30:20
- Isaiah 09:01
- Judges 04:10
- Matthew 04:13
- Matthew 04:16

Word Data:

- Strong's: H2074, H2075, G2194

Forms Found in the English ULB:

Zebulun, Zebulunite, Zebulunites, Zebulun's

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Forms Found in the English ULB:

Zebulun, Zebulunite, Zebulunites, Zebulun's

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Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 03:19-21
- Ezra 02:1-2
- Ezra 03:8-9
- Luke 03:27-29
- Matthew 01:12

Word Data:

- Strong's: H2216, H2217, G2216

Forms Found in the English ULB:

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Forms Found in the English ULB:

Zerubbabel, Zerubbabel's

generated on Sat Jan 20 14:08:09 2024

Zion

Related Ideas:

Mount Zion

Definition:

Originally, the term "Zion" or "Mount Zion" referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, "Zion" and "Mount Zion" became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem.
- David named Zion, or Jerusalem, the "City of David." This is different from David's hometown, Bethlehem, which was also called the City of David.
- The term "Zion" is used in other figurative ways, to refer to Israel or to God's spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebus)

Bible References:

- 1 Chronicles 11:05
- Amos 01:02
- Jeremiah 51:35
- Psalm 076:1-3
- Romans 11:26

Word Data:

- Strong's: H6726, G4622

Forms Found in the English ULB:

Mount Zion, Zion

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Related Ideas:

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Word Data:

- Strong's: H6726, G4622

Forms Found in the English ULB:

Mount Zion, Zion

abomination

Related Ideas:

abominable, abominably, disgusting, foul

Definition:

The term "abomination" is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an "abomination." This means that the Egyptians disliked the Hebrews and didn't want to associate with them or be near them.
- Some of the things that the Bible calls "an abomination to Yahweh" include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.

- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an "abomination of desolation" that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term "abomination" could also be translated by "something God hates" or "something disgusting" or "disgusting practice" or "very evil action."
- Depending on the context, ways to translate the phrase "is an abomination to" could include "is greatly hated by" or "is disgusting to" or "is totally unacceptable to" or "causes deep disgust."
- The phrase "abomination of desolation" could be translated as "defiling object that causes people to be greatly harmed" or "disgusting thing that causes great sorrow."

(See also: adultery, desecrate, desolate, god, sacrifice)

Bible References:

- Ezra 09:1-2
- Genesis 46:34
- Isaiah 01:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong's: H6292, H8251, H8262, H8263, H8441, H8581, G946

Forms Found in the English ULB:

abominable, abomination, abominations, committed ... abominably, disgusting practices, disgusting thing, disgusting things, foul, foul thing

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abyss

Related Ideas:

bottomless pit

Definition:

The term "abyss" refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, "the abyss" is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word "abyss" could also be translated as "bottomless pit" or "deep chasm."
- This term should be translated differently from "hades," "sheol," or "hell."

(See Also: Hades, hell, punish)

Bible References:

- Luke 08:30-31
- Romans 10:07

Word Data:

- Strong's: G12, G5421

Forms Found in the English ULB:

abyss, bottomless pit

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Word Data:

- Strong's: G12, G5421

Forms Found in the English ULB:

abyss, bottomless pit

accuse

Related Ideas:

accusation, accuser

Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called "the accuser."

Bible References:

- Acts 19:40
- Hosea 04:04
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33

Word Data:

- Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

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Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called "the accuser."

Bible References:

- Acts 19:40
- Hosea 04:04
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- Luke 06:6-8
- Romans 08:33

Word Data:

- Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

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acknowledge

Related Ideas:

admit

Definitions:

The term "acknowledge" means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, "acknowledge" could be translated as "admit" or "declare" or "confess to be true" or "believe."
- When referring to acknowledging a person, this term could be translated as "accept" or "recognize the value of" or "tell others that (the person) is faithful."
- In the context of acknowledging God, this could be translated as "believe and obey God" or "declare who God is" or "tell other people about how great God is" or "confess that what God says and does is true."

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 09:4-6
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Word Data:

- Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3140, G3670

Forms Found in the English ULB:

acknowledge, acknowledged, acknowledges, admit, admitted

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acknowledge, acknowledged, acknowledges, admit, admitted

administration

Related Ideas:

administer, administrator

Definitions:

The terms "administration" and "administrator" refer to managing or governing of people of a country to help it function in an orderly way.

- Daniel and three other Jewish young men were appointed to be administrators, or government officials, over certain parts of Babylon.
- In the New Testament, administration is one of the gifts of the Holy Spirit.
- A person who has the spiritual gift of administration is able to lead and govern people as well as supervise the maintenance of buildings and other property.
- The word "administration" can also refer to the work done by an administrator.

Translation Suggestions

- Depending on the context, some ways to translate "administrator" could include "governor" or "organizer" or "manager" or "ruler" or "government official."
- The term "administration" could be translated as "governing" or "management" or "leadership." or "organization."
- Expressions such as "in charge of" or "taking care of" or "keeping order" could possibly be part of the translation of these terms.

(See also: Babylon, Daniel, gift, governor, Hananiah, Mishael, Azariah)

Bible References:

- 1 Chronicles 18:14
- Daniel 06:1-3
- Esther 09:3-5

Word Data:

- Strong's: H5532, H5608, H5632, H5673, H6213, H7860, G1247, G2941, G3622

Forms Found in the English ULB:

administered, administering, administration, administrator, administrators

adopt

Related Ideas:

adoption

generated on Sat Jan 20 14:08:09 2024

Definition:

The terms "adopt" and "adoption" refer to the process of someone legally becoming the child of people who are not his biological parents.

- The Bible uses "adoption" and "adopt" in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
- As adopted children, God makes believers to be co-heirs with Jesus Christ, giving them all of the privileges of sons and daughters of God.

Translation Suggestions:

- This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
- The phrase "experience adoption as sons" could be translated as "be adopted by God as his children" or "become God's (spiritual) children."
- To "wait for the adoption of sons" could be translated as "look forward to becoming God's children" or "wait expectantly for God to receive as children."
- The phrase "adopt them" could be translated as "receive them as his own children" or "make them his own (spiritual) children."

(See also: heir, inherit, spirit)

Bible References:

- Ephesians 01:5
- Galatians 04:3-5
- Romans 08:14-15
- Romans 08:23
- Romans 09:04

Word Data:

- Strong's: G5206

Forms Found in the English ULB:

adopt, adopted, adoption

adopt

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adultery

Related Ideas:

adulterer, adulteress, adulterous, immoral woman

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Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

- The term "adulterer" refers generally to any person who commits adultery.
- Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
- Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife."
- When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
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Word Data:

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- Revelation 02:22

Word Data:

- Strong's: H2114, H5003, H5004, H5237, G3428, G3429, G3430, G3431, G3432

Forms Found in the English ULB:

adulterer, adulterers, adulteress, adulteresses, adulteries, adulterous, adultery, immoral woman

adultery

Related Ideas:

adulterer, adulteress, adulterous, immoral woman

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

- The term "adulterer" refers generally to any person who commits adultery.
- Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
- Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife."
- When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:28
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adversary

Related Ideas:

enemy, hostile, hostility, opponent, oppose, opposition

Definition:

An "adversary" is a person or group who is opposed to someone or something. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- Adversary may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.
- Someone who is "hostile" wants to fight other people. Such a person has "hostile intent" or acts with "hostility."

Bible References:

- 1 Timothy 05:14
- Isaiah 09:11
- Job 06:23
- Lamentations 04:12
- Luke 12:59
- Matthew 13:25

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Word Data:

- Strong's: H340, H341, H6146, H6862, H6887, H6965, H7379, H7790, H7854, H8130, H8324, G476, G480, G485, G498, G2189, G2190, G5227

Forms Found in the English ULB:

adversaries, adversary, enemies, enemies', enemy, enemy's, hostile, hostilities, hostility, opponent, opponents, oppose, opposed, opposes, opposition

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afflict

Related Ideas:

affliction, difficulty

Definition:

The term "afflict" means to cause someone distress or suffering. An "affliction" is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To "be afflicted with" means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as "cause someone to experience troubles" or "cause someone to suffer" or "cause suffering to come."
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- Depending on the context, the term "affliction" could be translated as "calamity" or "sickness" or "suffering" or "great distress."
- The phrase "afflicted with" could also be translated as "suffering from" or "sick with."

(See also: leper, plague, suffer)

Bible References:

- 2 Thessalonians 01:06
- Amos 05:12
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Forms Found in the English ULB:

afflict, afflicted, afflicting, affliction, afflictions, difficulties

age

Related Ideas:

aged, from ancient times, old age

Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

- Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.
- Other words used to express an extended period of time include "era" and "season."
- The phrase "ancient times" refers to times long ago.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
- The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time."
- The phrase "this present evil age" means "during this time right now when people are very evil."

Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 02:07
- Hebrews 06:05
- Job 05:26

Word Data:

- Strong's: H5769, H7872, G165, G166, G1074

Forms Found in the English ULB:

age, aged, ages, from ancient times, old age

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- Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
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Word Data:

- Strong's: H5769, H7872, G165, G166, G1074

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alarm

Related Ideas:

sound an alarm

Definitions:

An alarm is something that warns people about something that could harm them. To "be alarmed" is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression "sound an alarm" means to give a warning. In ancient times, a person could sound an alarm by making a noise.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions

- To "alarm someone" means to "cause someone to worry" or to "worry someone."
- To "be alarmed" could be translated as "be worried" or "be frightened" or "be very concerned."
- The expression "sound an alarm" could be translated by "publicly warn" or "announce that danger is coming" or "blow a trumpet to warn about danger."

(See also: Jehoshaphat, Moab)

Bible References:

- Daniel 11:44-45
- Jeremiah 04:19-20
- Numbers 10:9

Word Data:

- Strong's: H2648, H7321, H8643

Forms Found in the English ULB:

alarm, alarms, sound ... alarm

alms

Related Ideas:

merciful deeds for the poor

Definition:

The term "alms" refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as "money" or "gifts to poor people" or "help for the poor."

Bible References:

- Acts 03:1-3
- Matthew 06:01
- Matthew 06:03

Word Data:

- Strong's: G1654

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- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
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- This term could be translated as "money" or "gifts to poor people" or "help for the poor."

Bible References:

- Acts 03:1-3
- Matthew 06:01
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Word Data:

- Strong's: G1654

Forms Found in the English ULB:

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Related Ideas:

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An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.

- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, god, grain offering, sacrifice)

Bible References:

- Genesis 08:20
- Genesis 22:09
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amazed

Related Ideas:

amazement, appalled, astonished, astounded, incomprehensible, marvel, marvelous, perplexed, remarkable, surprised, wonder, wonderful

generated on Sat Jan 20 14:08:09 2024

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ambassador

Related Ideas:

envoy, representative

Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. The word is also used in a figurative sense and is sometimes translated more generally as "representative."

- An ambassador or representative gives people messages from the person or government that sent him.
- The more general term "representative" refers to someone who has been given the authority to act and speak on behalf of the person he is representing.
- The apostle Paul taught that Christians are Christ's "ambassadors" or "representatives" since they represent Christ in this world and teach others his message.
- Depending on the context, this term could be translated as "official representative" or "appointed messenger" or "chosen representative" or "God's appointed representative."
- A "delegation of ambassadors" could be translated as "some official messengers" or "group of appointed representatives" or "official party of people to speak for all people."
- An "envoy" is anyone whom another person person sends to represent him.

(See also: messenger)

Bible References:

- Ephesians 06:20
- Luke 14:31-33
- Luke 19:13-15

Word Data:

- Strong's: H3887, H4136, H4397, H6735, G4243

Forms Found in the English ULB:

ambassador, ambassadors, envoy, representative, representatives

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

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(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 05:19
- Jude 01:24-25
- Matthew 26:33-35
- Philemon 01:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: fulfill, true)

Bible References:

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generated on Sat Jan 20 14:08:09 2024

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(See also: chief, head, messenger, Michael, ruler, servant)

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- 2 Samuel 24:16
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- Colossians 02:18-19
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- Revelation 01:20
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Word Data:

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(See also: chief, head, messenger, Michael, ruler, servant)

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Related Ideas:

angry, indignant, indignation, quick-tempered

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- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God's anger (also called "wrath") expresses his strong displeasure regarding sin.
- The phrase "provoke to anger" means "cause to be angry."
- A "quick-tempered" person becomes angry quickly and easily.
- To be "indignant" is to grieve to the point of anger or to be angry because someone has been arrogant.

(See also: wrath)

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- Strong's: H599, H639, H1149, H1984, H2152, H2194, H2195, H2198, H2534, H2734, H2740, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, H7852, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G3950, G4360, G5520

Forms Found in the English ULB:

anger, anger burned, angered, angry, burning anger, indignant, indignation, quick-tempered

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Related Ideas:

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anguish

Related Ideas:

anxious, pain

Definition:

The term "anguish" refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term "anguish" could also be translated as "emotional distress" or "deep sorrow" or "severe pain."

Bible References:

- Jeremiah 06:24
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Forms Found in the English ULB:

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Forms Found in the English ULB:

anguish, inflicts pain, pain, severe pain

anoint

Related Ideas:

perfume, sons of fresh olive oil

Definition:

The term "anoint" means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)."
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term "anoint" could be translated as "pour oil on" or "put oil on" or "consecrate by pouring perfumed oil on."
- To "be anointed" could be translated as "be consecrated with oil." or "be appointed" or "be consecrated."
- In some contexts the term "anoint" could be translated as "appoint."
- A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 02:20
- 1 John 02:27
- 1 Samuel 16:2-3
- Acts 04:27-28
- Amos 06:5-6
- Exodus 29:5-7
- James 05:13-15

Word Data:

- Strong's: H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G3462, G3464, G5545, G5548

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Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

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Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

generated on Sat Jan 20 14:08:09 2024

anoint

Related Ideas:

perfume, sons of fresh olive oil

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antichrist

Definition:

The term "antichrist" refers to a person or teaching that is against Jesus Christ and his work. There are many antichrists in the world.

- The apostle John wrote that a person is the antichrist if he deceives people by saying that Jesus is not the Messiah or if he denies that Jesus is both God and human.
- The Bible also teaches that there is a general spirit of antichrist in the world which opposes Jesus' work.

Translation Suggestions:

- Other ways to translate this term could include a word or phrase that means "Christ-opposer" or "enemy of Christ" or "person who is against Christ."
- The phrase "spirit of the antichrist" could also be translated as "spirit that is against Christ" or "(someone) teaching lies about Christ" or "attitude of believing lies about Christ" or "spirit that teaches lies about Christ."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: Christ, reveal, tribulation)

Bible References:

- 1 John 02:18
- 1 John 04:03
- 2 John 01:07

Word Data:

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apostle

Related Ideas:

apostleship

Definition:

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- The word "apostle" means "someone who is sent out for a special purpose." The apostle has the same authority as the one who sent him.
- Jesus' twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God's power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
- It is important to translate the terms "apostle" and "disciple" in different ways.
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(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 01:17-19
- Luke 09:12-14

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

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Related Ideas:

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chest

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- Genesis 08:4-5
- Luke 17:27
- Matthew 24:37-39

Word Data:

- Strong's: H727, H8392, G2787

Forms Found in the English ULB:

ark, chest

ark

Related Ideas:

chest

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The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word "ark" is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

ark, chest

ark of the covenant

Related Ideas:

ark of Yahweh, ark of the covenant decrees, ark of the covenant of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony)

Bible References:

- 1 Samuel 06:15
- Exodus 25:10-11
- Hebrews 09:05
- Judges 20:27
- Numbers 07:89
- Revelation 11:19

Word Data:

- Strong's: H727, H1285, H3068, H5715

Forms Found in the English ULB:

ark of Yahweh, ark of the covenant, ark of the covenant decrees, ark of the covenant of Yahweh

armor

Related Ideas:

armory, body armor, weapon

Definition:

The term "armor" refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier's armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.

generated on Sat Jan 20 14:08:09 2024

- This could be translated with a term that means "soldier gear" or "protective battle clothing" or "protective covering" or "weapons."

(See also: faith, Holy Spirit, peace, save, spirit)

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
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Word Data:

- Strong's: H2290, H2488, H3627, H4055, H5402, H8302, G3696, G3833

Forms Found in the English ULB:

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arrogant

Related Ideas:

arrogance, arrogantly, pomp

Definition:

The term "arrogant" means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- A person who is arrogant usually thinks that other people are not as important or talented as he is.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.
- To act "arrogantly" or "in arrogance" is to act as an arrogant person.
- "Pomp" is arrogant, vain glory, a magnificent show.

(See also: acknowledge, boast, proud)

Bible References:

- 1 Corinthians 04:18
- 2 Peter 02:18
- Ezekiel 16:49
- Proverbs 16:05
- Psalm 056:1-2

Word Data:

- Strong's: H1346, H1347, H2086, H2087, H2102, H2103, H3093, H5678, H6075, H6277, H7292, G212, G5244, G5450

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generated on Sat Jan 20 14:08:09 2024

ash

Related Ideas:

powder

Definitions:

The term "ash" or "ashes" refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

- In the Bible sometimes the word "dust" is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground.
- An "ash heap" is a pile of ashes.
- In ancient times, sitting in ashes was a sign of mourning or grieving.
- When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- Striving for something worthless, is said to be like "feeding on ashes."
- When translating "ashes," use the word in the project language that refers to the burned-up remains after wood has burned.
- Note that an "ash tree" is a completely different term.

(See also: fire, sackcloth)

Bible References:

- 1 Kings 20:10
- Jeremiah 06:26
- Psalms 102:09
- Psalms 113:07

Word Data:

- Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Forms Found in the English ULB:

ash, ashes, powder

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Word Data:

- Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Forms Found in the English ULB:

ash, ashes, powder

ash

Related Ideas:

powder

generated on Sat Jan 20 14:08:09 2024

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sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

- To "sleep" or "be asleep" can be a metaphor meaning to "be dead."

generated on Sat Jan 20 14:08:09 2024

- The expression "fall asleep" means start sleeping, or, figuratively, die.
- To "sleep with one’s fathers" means to die, as one’s ancestors have, or to be dead, as one's ancestors are.
- To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead.
- The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

Translation Suggestions:

- To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died."
- Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

Bible References:

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- Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 04:14
- Acts 07:60
- Daniel 12:02
- Psalms 044:23
- Romans 13:11

Word Data:

- Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G879, G1852, G1853, G2518, G2837, G5258

Forms Found in the English ULB:

asleep, fallen asleep, fell asleep, sleep, lay down, lies down, sleeper, sleeping, sleeps, slept

asleep

Related Ideas:

sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

- To "sleep" or "be asleep" can be a metaphor meaning to "be dead."
- The expression "fall asleep" means start sleeping, or, figuratively, die.
- To "sleep with one’s fathers" means to die, as one’s ancestors have, or to be dead, as one's ancestors are.
- To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead.
- The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

Translation Suggestions:

- To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died."
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assembly

Related Ideas:

assemble together, bring together, call together, come together, community, congregation, crowd, gather, gathering, group, meet, meeting

Definition:

The term "assembly" usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a "sacred assembly" in which the people of Israel would gather to worship Yahweh.
- Sometimes the term "assembly" referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers was sometimes also referred to as an "assembly." This could be translated as "army."
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the "Sanhedrin" or the "Council."

Translation Suggestions

- Depending on the context, "assembly" could also be translated as "special gathering" or "congregation" or "council" or "army" or "large group."
- When the term "assembly" refers generally to the Israelites as a whole, it could also be translated as "community" or "people of Israel."
- The phrase, "all the assembly" could be translated as "all the people" or "the whole group of Israelites" or "everyone."

(See also: council)

Bible References:

- 1 Kings 08:14
- Acts 07:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 04:20-21
- Nehemiah 08:1-3

Word Data:

- Strong's: H622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, H7125, G1218, G1577, G3831, G4863, G4864, G4871, G4905

Forms Found in the English ULB:

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assign

Related Ideas:

assignment, portion, reassign

Definitions:

The term "assign" or "assigned" refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would "assign" the best young men of Israel to serve in the military.
- Moses "assigned" to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, "assign" could be translated as "give" or "appoint" or "choose for the task of."
- The term "assigned" could be translated as "appointed" or "given the task."

(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 06:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:02
- Numbers 04:27-28
- Psalms 078:55

Word Data:

- Strong's: H1486, H2505, H2506, H2706, H3335, H4487, H4864, H4888, H4941, H5157, H5307, H5344, H5414, H5596, H5975, H6485, H7760, G3307

Forms Found in the English ULB:

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astray

Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

- The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
- To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
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- 1 John 03:07
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Word Data:

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- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
- To "lead someone astray" could be translated as "cause someone to disobey God" or "influence someone to stop obeying God" or "cause someone to follow you down a wrong path."

(See also: disobey, shepherd)

Bible References:

- 1 John 03:07
- 2 Timothy 03:13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:13
- Matthew 24:05
- Psalms 058:03
- Psalms 119:110

Word Data:

- Strong's: H5074, H5080, H7683, H7686, H8582, G1294, G4105, G5351

Forms Found in the English ULB:

astray, drawn away, go astray, goes astray, gone astray, lead ... astray, leads ... astray, led ... astray, made ... mistake, mislead, misleading, misleads, misled, mistaken, stray, strayed, straying, strays, wander, went astray

astray

Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

- The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
- To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."

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atonement

Related Ideas:

atone

Definition:

The terms "atone" and "atonement" refer to how God provided a sacrifice to pay for people's sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ's death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term "atone" could be translated by a word or phrase that means "pay for" or "provide payment for" or "cause someone's sins to be forgiven" or "make amends for a crime."
- Ways to translate "atonement" could include "payment" or "sacrifice to pay for sin" or "providing the means of forgiveness."
- Make sure the translation of this term does not refer to payment of money.

(See also: atonement lid, forgive, propitiation, reconcile, redeem)

Bible References:

- Ezekiel 43:25-27
- Ezekiel 45:18-20
- Leviticus 04:20
- Numbers 05:08
- Numbers 28:22

Word Data:

- Strong's: H3722, H3725

Forms Found in the English ULB:

atone, atoned, atonement, atones

atonement lid

Definition:

The "atonement lid" was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an "atonement cover."

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a "mercy seat" because it communicates God's mercy in coming down to redeem sinful human beings.

Translation Suggestions:

- Other ways to translate this term could include "ark covering where God promises to redeem" or "place where God atones" or "lid of ark where God forgives and restores."
- Can also mean "place of propitiation."
- Compare this term with how you translated "atonement," "propitiation," and "redemption."

(See also: ark of the covenant, atonement, cherubim, propitiation, redeem)

Bible References:

- Exodus 25:17
- Exodus 30:06
- Exodus 40:17-20
- Leviticus 16:1-2
- Numbers 07:89

Word Data:

- Strong's: H3727, G2435

Forms Found in the English ULB:

atonement lid

authority

Related Ideas:

authority to judge, place in charge, put in charge, right

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- Masters have authority over their servants or slaves. Parents have authority over their children.
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Translation Suggestions:

- The term "authority" can also be translated as "control" or "right" or "qualifications."
- Sometimes "authority" is used with the meaning of "power."
- When "authorities" is used to refer to people or organizations who rule people, it could also be translated as "leaders" or "rulers" or "powers."
- The phrase "by his own authority" could also be translated as, "with his own right to lead" or "based on his own qualifications."
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(See also: citizen, command, obey, power, ruler)

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generated on Sat Jan 20 14:08:09 2024

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authorities, authority, authority to judge, places ... in charge, put ... in charge, puts ... in charge, right, was ... in charge, were ... in charge

authority

Related Ideas:

authority to judge, place in charge, put in charge, right

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The term "authority" refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
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- The term "authority" can also be translated as "control" or "right" or "qualifications."
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- Colossians 02:10
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generated on Sat Jan 20 14:08:09 2024

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avenge

Related Ideas:

avenger, revenge, see justice done, vengeance, vengefully

Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

- Usually "avenge" implies an intent to see justice done or to right a wrong.
- When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
- When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."
- When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."

- Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
- When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
- When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, justice, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
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awe

Related Ideas:

awesome

Definition:

The term "awe" refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term "awesome" describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were "awesome" or "awe-inspiring."

generated on Sat Jan 20 14:08:09 2024

- Typical human responses showing awe of God's presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: fear, glory)

Bible References:

- 1 Chronicles 17:21
- Genesis 28:16-17
- Hebrews 12:28
- Psalm 022:23
- Psalms 147:4-5

Word Data:

- Strong's: H366, H1481, H2865, H3372, H6206, H6342, H7227, G2124

Forms Found in the English ULB:

awe, awesome, awesome deeds

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate "ax."
- Other ways to translate this term could include "tree-cutting tool" or "wooden tool with blade" or "long-handled wood-chopping tool."
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:05
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10
- Psalm 035:03

Word Data:

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Forms Found in the English ULB:

ax, axes

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Forms Found in the English ULB:

ax, axes

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as, "elaborate meal" or "important feast" or "multi-course meal."

Bible References:

- Daniel 05:10
- Isaiah 05:11-12
- Jeremiah 16:08
- Luke 05:29-32
- Song of Solomon 02:3-4

Word Data:

- Strong's: H4960, H4961, H8354, G1173, G1403

Forms Found in the English ULB:

banquet

baptize

Related Ideas:

baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire."
- The term "baptism" is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water."
- The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing."
- When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 02:38
- Acts 08:36
- Acts 09:18
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Forms Found in the English ULB:

baptism, baptize, baptized, baptizing

baptize

Related Ideas:

baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire."
- The term "baptism" is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water."
- The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing."
- When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 02:38
- Acts 08:36
- Acts 09:18
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barley

Definition:

The term "barley" refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as "grain called barley" or "barley grain."

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 07:14
- Numbers 05:15
- Revelation 06:06

Word Data:

- Strong's: H8184, G2915, G2916

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Forms Found in the English ULB:

barley

generated on Sat Jan 20 14:08:09 2024

barren

Related Ideas:

dried, faded, salt land, withered

Definition:

To be "barren" means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When "barren" is used to refer to land, it could be translated as "not fertile" or "unfruitful" or "without plants."
- When it is referring to a barren woman, it could be translated as "childless" or "not able to bear children" or "unable to conceive a child."
- "Salt land" is barren because nothing can grow in salty soil.

Bible References:

- 1 Samuel 02:5
- Galatians 04:27
- Genesis 11:30
- Job 03:07

Word Data:

- Strong's: H535, H1565, H2717, H3001, H4420, H5034, H6115, H6135, H6723, H7921, G692, G4723

Forms Found in the English ULB:

barren, dried, dry, fade, fades, fading, salt land, wither, withered, withers

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basket

Related Ideas:

basketful, cage

Definition:

The term "basket" refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as "basket" in that story is the same word that is translated as "ark" referring to the boat that Noah built. The common meaning of its use in these two contexts may be "floating container."
- A "cage" is a container in which people keep animals.

(See also: ark, Moses, Nile River, Noah)

Bible References:

- 2 Corinthians 11:33
- Acts 09:25
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Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H8392, G2894, G3426, G4553, G4711

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bear

Related Ideas:

bearer, bear with, birth, carry, childbirth, support, sustain, tolerate

Definitions:

The term "bear" literally means "carry" something. There are also many figurative uses of this term.

- When speaking of a woman who will bear a child, this means "give birth to" a child.
- To "bear a burden" means to "experience difficult things." These difficult things could include physical or emotional suffering.
- To "bear with" someone means to be patient with them and their faults.
- A common expression in the Bible is "bear fruit," which means "produce fruit" or "have fruit."
- The expression "bear witness" means "testify" or "report what one has seen or experienced."
- The statement that "a son will not bear the iniquity of his father" means that he "will not be held responsible for" or "will not be punished for" his father's sins.
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Bible References:

- Lamentations 03:27

Word Data:

- Strong's: H2032, H2232, H3201, H3205, H3211, H4138, H4853, H5375, H5445, H5449, H5582, H6030, H6403, H6509, H6779, H7617, G142, G430, G941, G1080, G1627, G2592, G3140, G4722, G4828, G5041, G5088, G5342, G5409, G5576

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Bible References:

- Lamentations 03:27

Word Data:

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generated on Sat Jan 20 14:08:09 2024

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bear

Definition:

A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
- Two bears came out of the forest and attacked a group of youths who had mocked the prophet Elisha.

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beast

Related Ideas:

animal

Definitions:

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- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.

generated on Sat Jan 20 14:08:09 2024

- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term "livestock" is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God.
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include "creature" or "created thing" or "animal" or "wild animal," depending on the context.

(See also: authority, Daniel, livestock, nation, power, reveal, Beelzebul)

Bible References:

- 1 Corinthians 15:32
- 1 Samuel 17:44
- 2 Chronicles 25:18
- Jeremiah 16:1-4
- Leviticus 07:21
- Psalms 049:12-13

Word Data:

- Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H4806, G2226, G2341, G2342, G2934, G4968, G5074

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In the Bible, the term "beast" is often just another way of saying "animal."

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term "livestock" is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God.
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include "creature" or "created thing" or "animal" or "wild animal," depending on the context.

(See also: authority, Daniel, livestock, nation, power, reveal, Beelzebul)

Bible References:

- 1 Corinthians 15:32
- 1 Samuel 17:44
- 2 Chronicles 25:18
- Jeremiah 16:1-4
- Leviticus 07:21
- Psalms 049:12-13

Word Data:

- Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H4806, G2226, G2341, G2342, G2934, G4968, G5074

Forms Found in the English ULB:

animal, animal's, animals, beast, beast's, beasts

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Related Ideas:

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Forms Found in the English ULB:

animal, animal's, animals, beast, beast's, beasts

beg

Related Ideas:

ask, beggar, needy

Definition:

The term "beg" means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
- A "beggar" is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, "plead" or "urgently ask" or "demand money" or "regularly ask for money."

(See also: plead)

Bible References:

- Luke 16:20
- Mark 06:56
- Matthew 14:36
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believe

Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

- believe
  - To believe something is to accept or trust that it is true.
  - To believe someone is to acknowledge that what that person has said is true.
  - To persuade someone is to get that person to believe that something is true.
- believe in
  - To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
  - When a person truly believes in something, he will act in such a way that shows that belief.
  - The phrase "have faith in" usually has the same meaning as "believe in."
  - To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

Translating "believe" and "believe in":
* To "believe" could be translated as to "know to be true" or "know to be right." * To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."

Translating "believer":
* Some translations may prefer to say "believer in Jesus" or "believer in Christ." * This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him." * Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus." * The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

Translating "unbelief" and "unbeliever": * Other ways to translate "unbelief" could include "lack of faith" or "not believing." * The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:06
- Genesis 45:26
- Job 09:16-18

generated on Sat Jan 20 14:08:09 2024

- Habakkuk 01:5-7
- Mark 06:4-6
- Mark 01:14-15
- Luke 09:41
- John 01:12
- Acts 06:05
- Acts 09:42
- Acts 28:23-24
- Romans 03:03
- 1 Corinthians 06:01
- 1 Corinthians 09:05
- 2 Corinthians 06:15
- Hebrews 03:12
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Word Data:

- Strong's: H539, H3948, H6601, G544, G569, G3982, G4100, G4102, G4103

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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The terms "believe" and "believe in" are closely related, but have slightly different meanings:

- believe
  - To believe something is to accept or trust that it is true.
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  - To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
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* Some translations may prefer to say "believer in Jesus" or "believer in Christ." * This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him." * Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus." * The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

Translating "unbelief" and "unbeliever": * Other ways to translate "unbelief" could include "lack of faith" or "not believing." * The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:06
- Genesis 45:26
- Job 09:16-18
- Habakkuk 01:5-7
- Mark 06:4-6
- Mark 01:14-15
- Luke 09:41
- John 01:12
- Acts 06:05
- Acts 09:42
- Acts 28:23-24
- Romans 03:03
- 1 Corinthians 06:01
- 1 Corinthians 09:05
- 2 Corinthians 06:15
- Hebrews 03:12
- 1 John 03:23

Word Data:

- Strong's: H539, H3948, H6601, G544, G569, G3982, G4100, G4102, G4103

Forms Found in the English ULB:

am persuaded, belief, believe, believed, believer, believers, believes, believing, has faith, persuade, persuaded, persuading, persuasiveness, were persuaded

believe

Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

- believe
  - To believe something is to accept or trust that it is true.
  - To believe someone is to acknowledge that what that person has said is true.
  - To persuade someone is to get that person to believe that something is true.

- believe in
  - To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
  - When a person truly believes in something, he will act in such a way that shows that belief.
  - The phrase "have faith in" usually has the same meaning as "believe in."
  - To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

Translating "believe" and "believe in":
* To "believe" could be translated as to "know to be true" or "know to be right." * To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."

Translating "believer":
* Some translations may prefer to say "believer in Jesus" or "believer in Christ." * This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him." * Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus." * The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.

Translating "unbelief" and "unbeliever": * Other ways to translate "unbelief" could include "lack of faith" or "not believing." * The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

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beloved

Related Ideas:

dear, lovely, treasured

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The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
- God refers to Jesus as his "beloved Son."
- In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."
- Something or someone who is "lovely" attracts the love and good desires of others.

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- This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."
- In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
- Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 04:14
- 1 John 03:02
- 1 John 04:07
- Mark 01:11
- Mark 12:06
- Revelation 20:09
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Word Data:

- Strong's: H157, H1730, H2532, H3033, H3039, H4261, G25, G26, G27, G5207

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- Something or someone who is "lovely" attracts the love and good desires of others.

Translation Suggestions:

- This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."
- In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
- Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 04:14
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- Mark 01:11
- Mark 12:06
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Word Data:

- Strong's: H157, H1730, H2532, H3033, H3039, H4261, G25, G26, G27, G5207

Forms Found in the English ULB:

beloved, dear, lovely, treasured

beloved

Related Ideas:

dear, lovely, treasured

Definition:

The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
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betray

Related Ideas:

betrayal, betrayer, give over, hand over, traitor, treacherous, treacherously, treachery, turn over

Definition:

The term "betray" means to act in a way that deceives a person and allows other people to harm that person. A "betrayer" is a person who betrays a friend who was trusting him.

- Judas was "the betrayer" because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus' unjust death.
- "Betrayal" and "treachery" are two words for what happens when one person betrays another.

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- Depending on the context, the term "betray" could be translated as "deceive and cause harm to" or "turn over to the enemy" or "treat treacherously."
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(See also: Judas Iscariot, Jewish authorities, apostle)

Bible References:

- Acts 07:52
- John 06:64
- John 13:22
- Matthew 10:04
- Matthew 26:22

Word Data:

- Strong's: H898, H4042, H4603, H4604, H4820, H5462, H7411, G1560, G3860, G4273, G5483

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bind

Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond." The term "bound" is the past tense of this term.

- To be "bound" means to have something tied or wrapped around something else.
- In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do.
- The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be "bound" with cloth in preparation for burial.
- The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken.
- The term "bind" can also refer to forbidding an activity.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)."
- Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)."
- A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit."
- The term "bonds" could be translated as "chains" or "ropes" or "shackles."
- Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship."
- The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings."
- To "bind up" could be translated as "wrap around" or "put a bandage on."
- To "bind" oneself with a vow could be translated as "promise to fulfill a vow" or "commit to fulfill a vow."
- Depending on the context, the term "bound" could also be translated as "tied" or "tied up" or "chained" or "obligated (to fulfill)" or "required to do."

(See also: fulfill, peace, prison, servant, vow)

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- Leviticus 08:07
- Matthew 16:19

Word Data:

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Forms Found in the English ULB:

bind, binding, bond, bonds, bound, chain, chained, chains, fetters, is bound, put ... in bonds, puts on, restrain, tie, tie up, tied, tied up, tying, wrapped

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birthright

Definition:

The term "birthright" in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

- The birthright of the firstborn son included a double portion of the father's inheritance.
- A king's firstborn son was normally given the birthright to rule after his father died.
- Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
- The birthright also included the honor of having the family descendants traced through the firstborn son's line.

Translation Suggestions:

- Possible ways to translate "birthright" could include, "rights and wealth of the firstborn son" or "family honor" or "privilege and inheritance of the firstborn."

(See also: firstborn, inherit, descendant)

Bible References:

- 1 Chronicles 05:01
- Genesis 25:34
- Genesis 43:33
- Hebrews 12:14-17

Word Data:

- Strong's: H1062, G4415

Forms Found in the English ULB:

birthright

blameless

Related Ideas:

blamelessly, faultless, without blame

Definition:

The term "blameless" literally means "without blame." It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being "blameless" behaves in a way that honors God.
- According to one verse, a person who is blameless is "one who fears God and turns away from evil."

Translation Suggestions:

- This could also be translated as "with no fault to his character" or "completely obedient to God" or "avoiding sin" or "keeping away from evil."

Bible References:

- 1 Thessalonians 02:10
- 1 Thessalonians 03:11-13
- 2 Peter 03:14
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Word Data:

- Strong's: H1368, H2135, H2136, H8535, H8549, G273, G274, G298, G299, G410, G423, G677

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blameless, blamelessly, faultless, without blame

blameless

Related Ideas:

blamelessly, faultless, without blame

Definition:

The term "blameless" literally means "without blame." It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being "blameless" behaves in a way that honors God.
- According to one verse, a person who is blameless is "one who fears God and turns away from evil."

Translation Suggestions:

- This could also be translated as "with no fault to his character" or "completely obedient to God" or "avoiding sin" or "keeping away from evil."

Bible References:

- 1 Thessalonians 02:10
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blasphemy

Related Ideas:

blaspheme, blasphemer, blasphemous, insult, revile, taunt

Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" or "insult" or "revile" someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as "slander" when it refers to blaspheming people.

Translation Suggestions:

- To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander."
- Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: dishonor, slander)

Bible References:

- 1 Timothy 01:12-14
- Acts 06:11
- Acts 26:9-11
- James 02:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 074:10

Word Data:

- Strong's: H1421, H1442, H2778, H3639, H5006, H5007, H5344, G987, G988, G989, G3059, G3680, G5196

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blemish

Related Ideas:

defect, unblemished

Definitions:

The term "blemish" refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.
- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include "defect" or "imperfection" or "sin," depending on the context.
- Something that is "unblemished" does not have any blemishes or defects.

(See also: believe, clean, sacrifice, sin)

Bible References:

- 1 Peter 01:19
- 2 Peter 02:13
- Deuteronomy 15:19-21
- Numbers 06:13-15
- Song of Solomon 04:07

Word Data:

- Strong's: H3971, H8400, H8549, G299, G3470

Forms Found in the English ULB:

blemish, blemishes, defect, unblemished

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bless

Related Ideas:

happier, happy

Definition:

To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people "bless" God or express a desire that God be blessed, this means they are praising him.
- The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To "bless" could also be translated as to "provide abundantly for" or to "be very kind and favorable toward."
- "God has brought great blessing to" could be translated as "God has given many good things to" or "God has provided abundantly for" or "God has caused many good things to happen to".
- "He is blessed" could be translated as "he will greatly benefit" or "he will experience good things" or "God will cause him to flourish."
- "Blessed is the person who" could be translated as "How good it is for the person who."
- Expressions like "blessed be the Lord" could be translated as "May the Lord be praised" or "Praise the Lord" or "I praise the Lord."
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(See also: praise)

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- 1 Corinthians 10:16
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Word Data:

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Forms Found in the English ULB:

bless, blessed, blesses, blessing, blessings, happier, happy

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Word Data:

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blood

Related Ideas:

bleeding

Definition:

The term "blood" refers to the red liquid that comes out of a person's skin when there is an injury or wound. Blood brings life-giving nutrients to a person's entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal's life to pay for people's sins.
- Through his death on the cross, Jesus' blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression "flesh and blood" refers to human beings.
- The expression "own flesh and blood" refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression "flesh and blood" could be translated as "people" or "human beings."
- Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people."
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(See also: flesh)

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Word Data:

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Forms Found in the English ULB:

bleeding, blood

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- This term should be translated with the term that is used for blood in the target language.
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(See also: flesh)

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- 1 John 01:07
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Word Data:

- Strong's: H1818, H5332, G129, G130, G131

Forms Found in the English ULB:

bleeding, blood

blood

Related Ideas:

bleeding

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bleeding, blood

boast

Related Ideas:

boastful

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- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead "boast" or be proud about the fact that they know him.
- The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

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- Other ways to translate "boast" could include "brag" or "talk proudly" or "be proud."
- The term "boastful" could be translated by a word or phrase that means "full of prideful talk" or "prideful" or "talking proudly about oneself."
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- Some languages have two words for "pride": one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in one's work, family, or country.

Translation Suggestions:

(See also: proud)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 Kings 20:11
- 2 Timothy 03:1-4
- James 03:14
- James 04:15-17
- Psalms 044:08

Word Data:

- Strong's: H1984, H3235, H6286, G212, G213, G1461, G2620, G2744, G2745, G2746, G3166

Forms Found in the English ULB:

boast, boasted, boastful, boasting, boasts, reason for boasting

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generated on Sat Jan 20 14:08:09 2024

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Translation Suggestions:

(See also: proud)

Bible References:

- 1 Kings 20:11
- 2 Timothy 03:1-4
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- James 04:15-17
- Psalms 044:08

Word Data:

- Strong's: H1984, H3235, H6286, G212, G213, G1461, G2620, G2744, G2745, G2746, G3166

Forms Found in the English ULB:

boast, boasted, boastful, boasting, boasts, reason for boasting

boast

Related Ideas:

boastful

Definition:

The term "boast" means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is "boastful" talks about himself in a proud way.
- God rebuked the Israelites for "boasting in" their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead "boast" or be proud about the fact that they know him.
- The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate "boast" could include "brag" or "talk proudly" or "be proud."
- The term "boastful" could be translated by a word or phrase that means "full of prideful talk" or "prideful" or "talking proudly about oneself."
- In the context of boasting in or about knowing God, this could be translated as "take pride in" or "exalt in" or "be very glad about" or "give thanks to God about."
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body

Related Ideas:

bodily, body of Christ, carcass, corpse

generated on Sat Jan 20 14:08:09 2024

Definition:

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- Often the term "body" refers to a dead person. Sometimes this is referred to as a "dead body" or a "corpse." The dead body of an animal is called a "carcass."
- When Jesus said to the disciples at his last Passover meal, "This (bread) is my body," he was referring to his physical body that would be "broken" (killed) to pay for their sins.
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(See also: head, spirit)

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bodily, body of Christ, carcass, corpse

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The term "body" literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

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- Jesus is also referred to as the "head" (leader) of the "body" of his believers. Just as a person's head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his "body."

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say "spiritual body of Christ."
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(See also: head, spirit)

Bible References:

- 1 Chronicles 10:12
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Word Data:

- Strong's: H990, H1320, H1472, H1480, H1655, H3409, H4191, H5038, H5315, H6297, H7607, G4430, G4561, G4954, G4983

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boldly, boldness, emboldened

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(See also: confidence, good news, redeem)

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- 1 John 02:28
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born again

Related Ideas:

born from God, born from him, new birth

Definition:

The term "born again" was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms "born of God" and "born of the Spirit" also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a "new birth" when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God's Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God's work to cause a person to be born again and become his child.
- Jesus uses the metaphor of being born again to speak of the time when he returns and rules over the earth.

Translation Suggestions:

- Other ways to translate "born again" could include "born anew" or "born spiritually."
- It is best to translate this term literally and use the normal word in the language that would be used for being born.
- The term "new birth" might be translated as "spiritual birth."
- The phrase "born of God" could be translated as "caused by God to have new life like a newborn baby" or "given new life by God."
- In the same way, "born of the Spirit" could be translated as "given new life by the Holy Spirit" or "empowered by the Holy Spirit to become God's child" or "caused by the Spirit to have new life like a newborn baby."

(See also: Holy Spirit, save)

Bible References:

- 1 John 03:09
- 1 Peter 01:03
- 1 Peter 01:23
- John 03:04
- John 03:07
- Titus 03:05

Word Data:

- Strong's: G313, G509, G1080, G3824

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Forms Found in the English ULB:

born again, born from God, born from him, born of God, new birth

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bow

Related Ideas:

bend, bend the knee, bow down, fall down before, kneel

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Note

For the weapon called a bow, click here.

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 05:18
- Exodus 20:05
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:05
- Matthew 02:11
- Revelation 03:09

Word Data:

- Strong's: H86, H1288, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4098, G4352, G4364

Forms Found in the English ULB:

are bent, bend, bend the knee, bow, bow down, bowed, bowed ... down, bowed ... down ... before, bowing, bowing down, bows, bows down, fall down, fell, fell down, has ... bent, have ... bent, kneel, kneeling, knelt, will bend

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- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
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bread

Related Ideas:

food, loaf of bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
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- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
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breastplate

Related Ideas:

breastpiece

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Definition:

The term "breastplate" refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term "breastpiece" refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A "breastplate" used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The "breastpiece" worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term "breastplate" could include "metal protective chest covering" or "armor piece protecting the chest."
- The term "breastpiece" could be translated with a word that means "priestly clothing covering the chest" or "priestly garment piece" or "front piece of priest's clothing."

(See also: armor, high priest, pierce, priest, temple, warrior)

Bible References:

- 1 Thessalonians 05:08
- Exodus 39:14-16
- Isaiah 59:17
- Revelation 09:7-9

Word Data:

- Strong's: H2833 , H8302, G2382

Forms Found in the English ULB:

breastpiece, breastplate, breastplates

breastplate

Related Ideas:

breastpiece

Definition:

The term "breastplate" refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term "breastpiece" refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

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breath

Related Ideas:

breathe

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In the Bible, the terms "breathe" and "breath" are often used figuratively to refer to giving life or having life.

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- When Jesus breathed on the disciples and told them to "receive the Spirit," he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.

- Sometimes the terms "breathing" and "breathing out" are used to refer to speaking.
- The figurative expression "breath of God" or "breath of Yahweh" often refers to God's wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

- The expression "breathed his last" is a figurative way of saying "he died." It could also be translated as "he took his last breath" or "he stopped breathing and died" or "he breathed in air one last time."
- Describing the Scriptures as "God-breathed" means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate "God-breathed" somewhat literally since it is difficult to communicate the exact meaning of this.
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(See also: Adam, Paul, word of God, life)

Bible References:

- 1 Kings 17:17
- Ecclesiastes 08:08
- Job 04:09
- Revelation 11:11
- Revelation 13:15

Word Data:

- Strong's: H3307, H5301, H5396, H5397, H7307, G1720, G4157

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

breath, breathe, breathed, breathes, breathing

bribe

Related Ideas:

bribery, payoff

Definition:

To "bribe" means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus' empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, "bribe" could be translated as, "dishonest payment" or "payment for lying" or "price for breaking the rules."
- To "bribe" could be translated with a word or phrase that means, to "pay to influence (someone)" or to "pay to have a dishonest favor done" or to "pay for a favor."

Bible References:

- 1 Samuel 08:1-3

- Ecclesiastes 07:7
- Isaiah 01:23
- Micah 03:9-11
- Proverbs 15:27-28

Word Data:

- Strong's: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G5260

Forms Found in the English ULB:

bribe, bribed, bribery, bribes, payoffs

bride

Related Ideas:

bridal

Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

- The term "bride" is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the "bridegroom" for the Church.

(See also: bridegroom, church)

Bible References:

- Exodus 22:16
- Isaiah 62:5
- Joel 02:16

Word Data:

- Strong's: H3618, G3565

Forms Found in the English ULB:

bridal, bride, brides

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Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

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- Isaiah 62:5
- Joel 02:15-16
- John 03:30
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- Mark 02:19
- Mark 02:20
- Matthew 09:15

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Forms Found in the English ULB:

bridegroom, bridegrooms

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Forms Found in the English ULB:

bridegroom, bridegrooms

bronze

Definition:

The term "bronze" refers to a kind of metal that is made from melting together the metals copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers' armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called "casting."

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 07:16
- 1 Samuel 17:37-38
- Daniel 02:44-45
- Exodus 25:3-7
- Revelation 01:15

Word Data:

- Strong's: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Forms Found in the English ULB:

bronze

brother

Related Ideas:

brotherhood

Definition:

The term "brother" usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term "brothers" is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used "brothers" to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.

- A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
- In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother."
- If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters."
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

Bible References:

- Acts 07:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 03:01
- Philippians 04:21
- Revelation 01:09

Word Data:

- Strong's: H251, H252, H264, H1730, H2993, H7453, G80, G81, G2385, G2500, G4613, G5360, G5569

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brother, brother's, brotherhood, brothers, brothers'

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Forms Found in the English ULB:

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Related Ideas:

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- If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
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(See also: apostle, God the Father, sister, spirit)

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Forms Found in the English ULB:

brother, brother's, brotherhood, brothers, brothers'

brother

Related Ideas:

brotherhood

generated on Sat Jan 20 14:08:09 2024

Definition:

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- A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

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- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
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Related Ideas:

burdensome, heavy, load

generated on Sat Jan 20 14:08:09 2024

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A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person's sin is a burden to him.
- The "burden of the Lord" is a figurative way of referring to a "message from God," usually an important or unpleasant one, that a prophet must deliver to God's people.
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- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person's sin is a burden to him.
- The "burden of the Lord" is a figurative way of referring to a "message from God," usually an important or unpleasant one, that a prophet must deliver to God's people.
- The term "burden" can be translated by "responsibility" or "duty" or "heavy load" or "message," depending on the context.

Bible References:

- 2 Thessalonians 03:6-9
- Galatians 06:1-2
- Galatians 06:03

- Genesis 49:15
- Matthew 11:30
- Matthew 23:04

Word Data:

- Strong's: H2960, H3053, H4614, H4853, H4864, H4931, H5445, H5447, H5448, H5449, H6006, H6231, G4, G916, G922, G1912, G2347, G2599, G2655, G5413

Forms Found in the English ULB:

burden, burdened, burdens, burdensome, heavy, load, loaded, loaded up, loads

burden

Related Ideas:

burdensome, heavy, load

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
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burnt offering

Related Ideas:

offering by fire

Definition:

A "burnt offering" was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an "offering by fire."

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, cow, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 08:20
- Genesis 22:1-3
- Leviticus 03:05
- Mark 12:33

Word Data:

- Strong's: H801, H5930, H7133, G3646

Forms Found in the English ULB:

burnt offering, burnt offerings, offering by fire, offering made by fire

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Forms Found in the English ULB:

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bury

Related Ideas:

burial

Definition:

The term "bury" usually refers to putting a dead body into a hole or other burial place. The term "burial" is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms "burial place" or "burial room" or "burial chamber" or "burial cave" are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.

- The phrase "buried his face" usually means "covered his face with his hands."
- Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also:Jericho, tomb)

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:07
- Psalm 079:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Forms Found in the English ULB:

burial, buried, buries, bury, burying

bury

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burial

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Forms Found in the English ULB:

burial, buried, buries, bury, burying

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."

- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
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- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
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Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
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(See also: pray)

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- 1 Kings 18:24
- 1 Thessalonians 04:07
- 2 Timothy 01:09
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appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

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appeal to, invite, summon

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- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
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- When God says, "I have called you by name," this could be translated as, "I know you and have chosen you."

(See also: pray)

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 04:07
- 2 Timothy 01:09
- Ephesians 04:01
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- Matthew 02:15
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Word Data:

- Strong's: H2199, H3259, H4744, H6817, H7121, H7123, H7769, H7773, G154, G1528, G1793, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G3870, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."
- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."
- To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
- To invite someone is to ask them to do something that they might like to do.

Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
- "You must call his name" can also be translated as, "you must name him."
- "His name is called" could also be translated as, "his name is" or "he is named."
- To "call out" could be translated as, "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.
- The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you."
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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back.

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

Bible References:

- 1 Chronicles 05:21
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- Mark 10:25
- Matthew 03:04
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G2574

Forms Found in the English ULB:

camel, camel's, camels, camels'

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Forms Found in the English ULB:

camel, camel's, camels, camels'

captive

Related Ideas:

captivate, captivity, captor, capture, catch

Definition:

The terms "captive" and "captivity" refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.

- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to "take captive" is another way of talking about capturing someone.
- The expression, "carry you away captive" could also be translated as, "force you to live as captives" or "take you away to another country as prisoners."
- In a figurative sense, the apostle Paul tells Christians to "take captive" every thought and make it obedient to Christ.
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- A "captor" is a person who captures another person or takes him captive.

Translation Suggestions

- Depending on the context, to be "held captive" could also be translated by, "not allowed to be free" or "kept in prison" or "forced to live in a foreign country."
- The expression, "led captive" or "taken captive" could be translated as, "captured" or "imprisoned" or "forced to go to a foreign land."
- The term "captives" could also be translated as, "people who were captured" or "enslaved people."
- Depending on the context, "captivity" could also be translated as, "imprisonment" or "exile" or "forced stay in a foreign country."

(See also: Babylon, exile, prison, seize)

Bible References:

- 2 Corinthians 10:05
- Isaiah 20:04
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- Luke 04:18

Word Data:

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Forms Found in the English ULB:

captivate, captivated, captive, captives, captivity, captor, captors, capture, captured, captures, carried away captive, catch, caught, held captive, taken ... captive

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generated on Sat Jan 20 14:08:09 2024

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cast out

Related Ideas:

banish, cast off, compel to go, drive out, force out, outcast, put outside, throw out

Definition:

To "cast out" or "drive out" someone or something means to force that person or thing to go away.

- The term "cast" means the same thing as "throw." To cast a net means to throw the net into the water.
- In a figurative sense, "cast out" or "cast away" someone can mean to reject that person and send him away.
- To "banish" someone is to force them to stay far away.
- An "outcast" is someone whom other people have rejected and forced him to go live somewhere else.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, "force out" or "send away" or "get rid of."
- To "cast out demons" could be translated as "cause the demons to leave" or "drive the evil spirits out" or "expel the demons" or "command the demon to come out."

(See also: demon, demon-possessed, lots)

Bible References:

- Acts 07:17-19
- Mark 03:13-16
- Mark 09:29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H5080, H7843, H7971, H7993, G1544

Forms Found in the English ULB:

banish, banished, cast ... off, cast ... out, casting out, compelled ... to go, drive, drive ... away, drive ... out, driven, driven ... away, driven ... out, drives ... away, drives ... out, driving ... out, drove ... out, force ... out, forced ... out, forcing ... out, outcast, outcasts, put ... outside, threw ... out, throw ... out, throwing out, thrown, thrown out

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generated on Sat Jan 20 14:08:09 2024

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caught up

Related Ideas:

catch up with

Definition:

The term "caught up" often refers to God taking a person up to heaven in a sudden, miraculous way.

- The phrase "caught up with" refers to coming up to someone after hurrying to reach him. A term with a similar meaning is "overtake."
- The apostle Paul talked about being "caught up" to the third heaven. This could also be translated as "taken up."
- Paul said that when Christ comes back, Christians will be "caught up" together to meet him in the air.
- The figurative expression, "my sins have caught up with me" could be translated as, "I am receiving the consequences of my sin" or "because of my sin I am suffering" or "my sin is causing me trouble."

(see: miracle, overtake, suffer, trouble)

Bible References:

- 2 Corinthians 12:1-2
- Acts 08:39-40

Word Data:

- Strong's: H1692, G726

Forms Found in the English ULB:

catch up with, caught up, caught up with

caught up

Related Ideas:

catch up with

generated on Sat Jan 20 14:08:09 2024

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(see: miracle, overtake, suffer, trouble)

Bible References:

- 2 Corinthians 12:1-2
- Acts 08:39-40

Word Data:

- Strong's: H1692, G726

Forms Found in the English ULB:

catch up with, caught up, caught up with

census

Related Ideas:

register

Definition:

The term "census" refers to a formal counting of the number of people in a nation or empire.

- The Old Testament records different times when God ordered that the men of Israel be counted, such as when the Israelites first left Egypt and then again just before they entered Canaan.
- Often the purpose of a census was in order to know how many people should be paying taxes.
- For example, one time in Exodus the Israelite men were counted so that each one would pay a half shekel for taking care of the temple.
- When Jesus was a baby, the Roman government did a census to count all the people who lived throughout their empire, to require them to pay taxes.

Translation Suggestions

- Possible ways to translate this term could include, "name counting" or "list of names" or "enrollment."
- The phrase "take a census" could be translated as "register people's names" or "enroll people" or "write down people's names."

(See also: nation, Rome)

Bible References:

- Acts 05:37
- Exodus 30:12
- Exodus 38:26
- Luke 02:03
- Numbers 04:1-4

Word Data:

- Strong's: H1538, H3789, H4662, H5674, H6485, H7218, G582, G583

Forms Found in the English ULB:

census, register, registered

census

Related Ideas:

register

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Forms Found in the English ULB:

census, register, registered

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, "leader of a hundred men" or "army leader" or "officer in charge of a hundred."
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus' crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

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(See also: Rome)

Bible References:

- Acts 10:01
- Acts 27:01
- Acts 27:42-44
- Luke 07:04
- Luke 23:47
- Mark 15:39
- Matthew 08:07
- Matthew 27:54

Word Data:

- Strong's: G1543, G2760

Forms Found in the English ULB:

centurion, centurions

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Forms Found in the English ULB:

centurion, centurions

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chaff

Related Ideas:

straw

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food, so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.
- "Straw" is the stalk of the grain left after the the seed has been taken away.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 02:35
- Job 21:18
- Luke 03:17
- Matthew 03:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Forms Found in the English ULB:

chaff, straw

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Forms Found in the English ULB:

chaff, straw

chariot

Related Ideas:

charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.
- A "charioteer" was a person who drove a chariot.

(See also: Egypt, Rome)

Bible References:

- 1 Kings 09:22
- 2 Chronicles 18:28-30
- Acts 08:29
- Acts 08:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G716, G4480

Forms Found in the English ULB:

chariot, charioteer, charioteers, chariots

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

chariot, charioteer, charioteers, chariots

cherubim

Related Ideas:

cherub

Definition:

The term "cherub," and its plural form "cherubim," refer to a special type of heavenly being that God created. Cherubim have wings and can fly. Ezekiel also called them “living creatures” and described them as having four faces: the faces of a man, a lion, an ox, and an eagle.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term "cherubim" could be translated as "creatures with wings" or "guardians with wings" or "winged spiritual guardians" or "holy, winged guardians."
- A "cherub" should be translated as the singular of cherubim, as in, "creature with wings" or "winged spiritual guardian," for example.
- Make sure that the translation of this term is different from the translation of "angel."
- Also consider how this term is translated or written in a Bible translation in a local or national language.

(See also: angel)

Bible References:

- 1 Chronicles 13:06
- 1 Kings 06:23-26
- 2 Samuel 22:11
- Exodus 25:15-18
- Ezekiel 01:05-14
- Ezekiel 09:03
- Ezekiel 10:15
- Genesis 03:22-24

Word Data:

- Strong's: H3742, G5502

Forms Found in the English ULB:

cherub, cherubim

chief

Related Ideas:

finest, first of all, important, prominent

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

- Examples of this include, "chief musician," "chief priest," "chief tax collector" and "chief ruler."
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
- When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: chief priests, priest, tax)

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16
- Luke 19:02
- Psalm 004:1

Word Data:

- Strong's: H47, H117, H441, H3629, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G3175, G4410, G4413, G5506

Forms Found in the English ULB:

chief, chiefs, finest, first of all, important, most important, prominent

chief

Related Ideas:

finest, first of all, important, prominent

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Forms Found in the English ULB:

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chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
- Make sure this term is translated differently from the term "high priest."

(See also: chief, high priest, Jewish authorities, priest)

Bible References:

- Acts 09:13-16
- Acts 22:30
- Acts 26:12-14
- Luke 20:01
- Mark 08:31
- Matthew 16:21
- Matthew 26:3-5
- Matthew 26:59
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Word Data:

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Forms Found in the English ULB:

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Forms Found in the English ULB:

chief priests

children

Related Ideas:

child, childhood, childless

Definition:

In the Bible, the term "child" is often used to generally refer to someone who is young in age, including an infant. * The word "childhood" refers to the time that a person is a child. * The word "childless" describes a person who has no children. * The word "children" is the plural form of "child."

The words "child" and "children" also have several figurative uses.

- In the Bible, disciples or followers are sometimes called "children."
- Often the term "children" is used to refer to a person's descendants.
- The phrase "children of" can refer to being characterized by something. Some examples of this would be:
    - children of the light
    - children of obedience
    - children of the devil
- This term can also refer to people who are like spiritual children. For example, "children of God" refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term "children" could be translated as "descendants" when it is referring to a person's great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, "children of" could be translated as, "people who have the characteristics of" or "people who behave like."
- If possible, the phrase, "children of God" should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, "people who belong to God" or "God's spiritual children."
- When Jesus calls his disciples "children," this could also be translated as, "dear friends" or "my beloved disciples."
- When Paul and John refer to believers in Jesus as "children," this could also be translated as "dear fellow believers."
- The phrase, "children of the promise" could be translated as, "people who have received what God promised them."

(See also: descendant, promise, son, spirit, believe, beloved)

Bible References:

- 1 John 02:28
- 3 John 01:04
- Galatians 04:19
- Genesis 45:11
- Joshua 08:34-35
- Nehemiah 05:05

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1397, H1580, H2029, H2030, H2056, H2145, H2233, H2945, H3173, H3205, H3206, H3243, H3490, H4392, H5288, H5290, H5759, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G4690, G5040, G5041, G5042, G5043, G5044, G5207, G5388

Forms Found in the English ULB:

child, childhood, childless, children

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- The phrase "children of" can refer to being characterized by something. Some examples of this would be:
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- This term literally refers to a "called out" assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter ("Church") to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone's home. These local churches were given the name of the city such as the "church at Ephesus."

- In the Bible, "church" does not refer to a building.

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- The term "church" could be translated as a "gathering together" or "assembly" or "congregation" or "ones who meet together."
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(See also: assembly, believe, Christian)

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- 1 Corinthians 05:12
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- Strong's: G1577

Forms Found in the English ULB:

church, churches

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Forms Found in the English ULB:

church, churches

circumcise

Related Ideas:

circumcision, uncircumcision

Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
- The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
- In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms "uncircumcised" and "uncircumcision" refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, "uncircumcised" could be translated as "not circumcised."

- The expression "the uncircumcision" could be translated as "people who are not circumcised" or "people who do not belong to God," depending on the context.
- Other ways to translate figurative senses of this term could include "not God's people" or "rebellious like those who don't belong to God" or "people who have no sign of belonging to God."
- The expression "uncircumcised in heart" could be translated as "stubbornly rebellious" or "refusing to believe." However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, "cut around" or "cut in a circle" or "cut off the foreskin."
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of "male."

(See also: Abraham, covenant)

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Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, G203, G564, G1986, G4059, G4061

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- Colossians 02:13

Word Data:

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circumcise, circumcised, circumcision, uncircumcised, uncircumcision

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citizen

Related Ideas:

citizenship

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as "inhabitant" or "official resident."
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called "citizens" of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God's kingdom.

(See: kingdom, Paul, province, Rome)

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- Acts 21:39-40
- Isaiah 03:03
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city of David

Facts:

The term "city of David" can refer to the city of Jerusalem, part of Jerusalem, or Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(See also: David, Bethlehem, Jerusalem)

Bible References:

- 1 Kings 08:1-2
- 2 Samuel 05:6-7
- Isaiah 22:8-9
- Luke 02:04
- Nehemiah 03:14-15

Word Data:

- Strong's: H1732, H5892, G1138, G4172

Forms Found in the English ULB:

city of David

clan

Related Ideas:

ancestral clan

Definition:

The term "clan" refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses' father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as "family group" or "extended family" or "relatives."

(See also: family, Jethro, tribe)

Bible References:

- 1 Chronicles 06:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40
- Joshua 15:20
- Numbers 03:38-39

Word Data:

- Strong's: H1, H441, H504, H1004, H4940

Forms Found in the English ULB:

ancestral clan, ancestral clans, clan, clans

clean

Related Ideas:

cleanness, cleanse, unclean, uncleanness, wash

Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

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- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, "unclean spirit" refers to an evil spirit.

Translation Suggestions:

Translating "clean": * This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty). * Other ways to translate this could include, "ritually clean" or "acceptable to God." * "Cleanse" could be translated by "wash" or "purify." * Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

Translating "unclean"" * The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled." * When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled." * The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 07:02
- Genesis 07:08
- Deuteronomy 12:15
- Psalms 051:07
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27
- Luke 05:13
- Acts 08:07
- Acts 10:27-29
- Colossians 03:05
- 1 Thessalonians 04:07
- James 04:08

Word Data:

- Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

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clothed

Related Ideas:

cloth, clothe, cover, dressed, garment, put on, unclothed, wardrobe, wear

Definition:

When used figuratively in the Bible, "clothed with" means to be endowed or equipped with something. To "clothe" oneself with something means to seek to have a certain character quality.

- In the same way that clothing is outside your body and is visible to all, when you are "clothed" with a certain character quality, others can readily see it. To "clothe yourself with kindness" means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be "clothed with power from on high" means to have power given to you.
- This term is also used to express negative experiences, such as "clothed with shame" or "clothed with terror."
- All of the clothes a person wears is called his "wardrobe."

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, "clothe yourselves with." Another way to translate this could be "put on" if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate "clothed with" could be "showing" or "manifesting" or "filled with" or "having the quality of."
- The term "clothe yourself with" could also be translated as "cover yourself with" or "behave in a way that shows."

Bible References:

- Luke 24:49

Word Data:

- Strong's: H155, H899, H2290, H3680, H3736, H3801, H3830, H3847, H3848, H4055, H4254, H4374, H5526, H5497, H8008, H8071, H8516, G294, G1463, G1562, G1737, G1742, G1746, G1902, G2066, G2224, G2439, G2440, G4016, G4749, G5409, G5509

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- Luke 24:49

Word Data:

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Forms Found in the English ULB:

cloth, clothe, clothed, clothes, clothing, cover, covered, coverings, coverings for their loins, covers, dressed, garment, garments, put ... on, putting ... on, unclothed, wardrobe, wear, wearing, worn

clothed

Related Ideas:

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Definition:

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comfort

Related Ideas:

comforter, console, consolation

Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a "comforter."
- In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression "comforter of Israel" referred to the Messiah who would come to rescue his people.
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- To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

Translation Suggestions:

- Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
- A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
- The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages."
- When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
- The phrase "comforter of Israel" could be translated as, "the Messiah, who comforts Israel."
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(See also: courage, Holy Spirit)

Bible References:

- 1 Thessalonians 05:8-11
- 2 Corinthians 01:04
- 2 Samuel 10:1-3
- Acts 20:11-12

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G3870, G3874, G3875, G3888, G3890, G3931

Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, uncomforted

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generated on Sat Jan 20 14:08:09 2024

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(See also: courage, Holy Spirit)

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Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, uncomforted

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Related Ideas:

comforter, console, consolation

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commandment, forbid, order, requirement, solemn command

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- A command can be positive ("Honor your parents") or negative ("Do not steal").
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- It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
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command

Related Ideas:

commandment, forbid, order, requirement, solemn command

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

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- A command can be positive ("Honor your parents") or negative ("Do not steal").
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- It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
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- Luke 01:06
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generated on Sat Jan 20 14:08:09 2024

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commander

Related Ideas:

captain, leader, military officer, one who leads

Definition:

The term "commander" refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate "commander" could include, "leader" or "captain" or "officer."
- The term to "command" an army could be translated as to "lead" or to "be in charge of."

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 02:14
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commit

Related Ideas:

commitment

Definition:

The terms "commit" and "commitment" refer to making a decision or promising to do something.

- A person who promises to do something is also described as being "committed" to doing it.
- To "commit" to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has "committed" (or "given") to us the ministry of helping people be reconciled to God.
- To "commit" something to someone is to give that thing completely to that person.
- To "commit" someone to another person is to put someone either in the care of or under the guard of that other person.
- The terms "commit" and "committed" also often refer to doing a certain wrong action such as "commit a sin" or "commit adultery" or "commit murder."
- The expression "committed to him the task" could also be translated as "gave him the task" or "entrusted to him the task" or "assigned the task to him."
- The term "commitment" could be translated by, "task that was given" or "promise that was made," depending on the context.

(See also: adultery, faithful, promise, sin)

Bible References:

- 1 Chronicles 28:07
- 1 Peter 02:21-23
- Jeremiah 02:12-13
- Matthew 13:41
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companion

Related Ideas:

associate, company, fellow worker, friend, partner, private advisor

Definitions:

The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."
- The word "company" refers to a person's companions.
- The word "associates" refers to companions who are involved in official activities.

Bible References:

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- Hebrews 01:09
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- Psalms 038:11-12

Word Data:

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The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."
- The word "company" refers to a person's companions.
- The word "associates" refers to companions who are involved in official activities.

Bible References:

- Ezekiel 37:16
- Hebrews 01:09
- Proverbs 02:17
- Psalms 038:11-12

Word Data:

- Strong's: H157, H251, H441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H5712, H6116, H6951, H7474, H7453, H7462, H7464, G2844, G3353, G3657, G4898, G4904

Forms Found in the English ULB:

associates, companion, companions, company, fellow worker, fellow workers, friend, friends, keeps company with, partner, partners, private advisor

companion

Related Ideas:

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Forms Found in the English ULB:

associates, companion, companions, company, fellow worker, fellow workers, friend, friends, keeps company with, partner, partners, private advisor

compassion

Related Ideas:

compassionate, deal gently with, pity, sympathy

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul's letter to the Colossians, he tells them to "clothe themselves with compassion." He is instructing them to care about people and to actively help others who are in need.
- To have "sympathy" for someone is to understand how that person feels and to want to help him.

Translation Suggestions:

- The literal meaning of "compassion" is "bowels of mercy." This is an expression that means "mercy" or "pity." Other languages may have their own expression that means this.
- Ways of translating "compassion" could include, "a deep caring for" or "helpful mercy."
- The term "compassionate" could also be translated as, "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
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Word Data:

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compassion, compassionate, compassions, deal gently with, pitied, pity, sympathy

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Forms Found in the English ULB:

compassion, compassionate, compassions, deal gently with, pitied, pity, sympathy

conceive

Related Ideas:

conception

Definition:

The terms "conceive" and "conception" usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase "conceive a child" could be translated as, "become pregnant" or some other term that is an acceptable way of referring to this.

- The related term "conception" could be translated as, "beginning of a pregnancy" or "moment of becoming pregnant."
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, "think of" or "plan" or "create," depending on the context.
- Sometimes this term can be used figuratively as in, "when sin is conceived" which means "when sin is first thought of" or "at the very start of a sin" or "when a sin first begins."

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 02:4-5
- Job 15:35
- Luke 01:24-25
- Luke 02:21

Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G2602, G2845, G4815

Forms Found in the English ULB:

conceive, conceived, conceives, conception

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conceive, conceived, conceives, conception

condemn

Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

Definition:

The terms "condemn" and "condemnation" refer to judging someone for doing something wrong.

- Often the word "condemn" includes punishing that person for what they did wrong.
- Sometimes "condemn" means to falsely accuse someone or to judge someone harshly.
- To "denounce" someone is to say that he is guilty of great evil.
- The term "condemnation" refers to the act of condemning or accusing someone. The word "judgment" means the same as "condemnation."

Translation Suggestions:

- Depending on the context, this term could be translated as "harshly judge" or "criticize falsely."
- The phrase "condemn him" could be translated as,"judge that he is guilty" or "state that he must be punished for his sin."
- The term "condemnation" could be translated as, "harsh judging" or "declaring to be guilty" or "punishment of guilt."

(See also: judge, punish)

Bible References:

- 1 John 03:20
- Job 09:29
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- Strong's: H816, H6600, H7561, H8199, H8381, G843, G1349, H1882, G1935, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920

Forms Found in the English ULB:

condemn, condemnation, condemned, condemning, condemns, denounce, sentence, sentence of condemnation, sentenced to death

condemn

Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

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(See also: judge, punish)

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generated on Sat Jan 20 14:08:09 2024

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confess

Related Ideas:

confession, profess

Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
- Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: faith, testimony)

Bible References:

- 1 John 01:8-10
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Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

Forms Found in the English ULB:

confess, confessed, confesses, confessing, confession, profess

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confidence

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assure, carefree, confident, convinced, fully assured, without fear

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Bible References:

{{topic>confidence&nocomments}}

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confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

Definition:

The terms "confirm" and "confirmation" refer to stating or assuring that something is true or sure or trustworthy.

- In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is "confirmed" it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
- The "confirmation" of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath "as confirmation" means to solemnly state or swear that something is true or trustworthy.
- Ways to translate "confirm" could include, "state as true" or "prove to be trustworthy" or "agree with" or "assure" or "promise," depending on the context.
- To "carry out" a promise is to do what one has promised to do.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 01:21
- 2 Kings 23:3
- Hebrews 06:16-18

Word Data:

- Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

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Definition:

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- In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
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(See also: covenant, oath, trust)

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Word Data:

- Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

Forms Found in the English ULB:

carry out, cause ... to believe firmly, confirm, confirmation, confirmed, confirms, guaranteed

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consume

Related Ideas:

swallow

Definition:

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- In the Bible, the word "consume" often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a "consuming fire," which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, "consume the land" could be translated as "destroy the land."

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as "destroy."
- When fire is referred to, "consume" could be translated as "burn up."

- The burning bush that Moses saw "was not consumed" which could be translated as, "did not get burned up" or "did not burn up."
- When referring to eating, "consume" could be translated as "eat" or "devour."
- If someone's strength is "consumed," it means his strength is "used up" or "gone."
- The expression, "God is a consuming fire" could be translated as, "God is like a fire that burns things up" or "God is angry against sin and will destroy sinners like a fire."

(See also: devour, wrath)

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- The burning bush that Moses saw "was not consumed" which could be translated as, "did not get burned up" or "did not burn up."
- When referring to eating, "consume" could be translated as "eat" or "devour."
- If someone's strength is "consumed," it means his strength is "used up" or "gone."
- The expression, "God is a consuming fire" could be translated as, "God is like a fire that burns things up" or "God is angry against sin and will destroy sinners like a fire."

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 07:16
- Jeremiah 03:23-25
- Job 07:09
- Numbers 11:1-3

Word Data:

- Strong's: H398, H1086, H1104, H1105, H1197, H2628, H3615, H3617, H3857, H5595, H7462, H8046, H8552, G355, G2068, G2618, G2654, G2666, G2719, G5315

Forms Found in the English ULB:

consume, consumed, consumes, consuming, swallow, swallowed, swallows

consume

Related Ideas:

swallow

Definition:

The term "consume" literally means to use up something. It has several figurative meanings.

- In the Bible, the word "consume" often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a "consuming fire," which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, "consume the land" could be translated as "destroy the land."

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as "destroy."
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

consume, consumed, consumes, consuming, swallow, swallowed, swallows

contempt

Related Ideas:

contemptible, have no standing, insolence, not worth listening to

Definitions:

The term "contempt" refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called "contemptible."

- A person or behavior that shows open disrespect for God is also called "contemptible" and could be translated as "greatly disrespectful" or "completely dishonorable" or "deserving scorn."
- To "hold in contempt" means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: "have contempt for" or "show contempt for" or "be in contempt of" or "treat with contempt." These all mean to "strongly disrespect" or "strongly dishonor" something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had "shown contempt for" God. It means he had greatly disrespected and dishonored God by doing that.

(See also: dishonor)

Bible References:

- Daniel 12:1-2
- Proverbs 15:5-6
- Psalms 031:18

Word Data:

- Strong's: H936, H937, H959, H963, H1860, H2195, H2781, H7043, H7589, H5006, G1848

Forms Found in the English ULB:

contempt, contemptible, have no standing, insolence, not worth listening to, showed ... contempt

cornerstone

Definition:

The term "cornerstone" refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its "cornerstone."
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term "cornerstone" could also be translated as "main building stone" or "foundation stone."
- Consider whether the target language has a term for a part of a building's foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, "a foundation stone used for the corner of a building."
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means "large stone" (such as "boulder") but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 04:11
- Ephesians 02:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong's: H68, H6438, H7218, G204, G1137, G2776, G3037

Forms Found in the English ULB:

cornerstone, cornerstones

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corrupt

Related Ideas:

corruption, depraved, flawed, incorruptibility, incorruptible

Definition:

The terms "corrupt" and "corruption" refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term "corrupt" literally means to be "bent" or "broken" morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to "corrupt" could be translated as to "influence to do evil" or to "cause to be immoral."
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- The term "corruption" could be translated as "the practice of evil" or "evil" or "immorality."
- Something that cannot be corrupted is "incorruptible" and is characterized as having "incorruptibility."

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 06:6-8
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- Matthew 12:33-35
- Psalm 014:1

Word Data:

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "advice."

(See also: assembly, counsel, Pharisee, law of Moses, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20
- John 03:02
- Luke 22:68
- Mark 13:09
- Matthew 05:22
- Matthew 26:59

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H4186, H5475, G1010, G4824, G4892

Forms Found in the English ULB:

council, councils

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- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "advice."

(See also: assembly, counsel, Pharisee, law of Moses, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20
- John 03:02
- Luke 22:68
- Mark 13:09
- Matthew 05:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G1010, G4824, G4892

Forms Found in the English ULB:

council, councils

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.

generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

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Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

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The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
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- To "speak with courage" could be translated as, "speak boldly" or "speak without being afraid" or "speak confidently."

The terms "encourage" and encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
- The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

(See also: confidence, exhort, fear, strength)

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

courage

Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

Definitions:

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- The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
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- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous."
- The term "courageous" could also be translated as "brave" or "unafraid" or "bold."
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The terms "encourage" and encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
- The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

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generated on Sat Jan 20 14:08:09 2024

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Related Ideas:

courtyard

Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
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- The courtyard of a house was an open area in the middle of the house.
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- The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

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(See also: Gentile, judge, king, tabernacle, temple)

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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court, courts, courtyard, courtyards

covenant

Related Ideas:

agreed, contract, new covenant, will

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements or contracts, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.

- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."

- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."

- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

Bible References:

- Genesis 09:12
- Genesis 17:07
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 01:73
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Forms Found in the English ULB:

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The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
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Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
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generated on Sat Jan 20 14:08:09 2024

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- Galatians 03:17-18
- Hebrews 12:24

Word Data:

- Strong's: H1285, H1697, H2319, H2374, G1242, G4934

Forms Found in the English ULB:

agreed, contract, covenant, covenants, new covenant, will

cow

Related Ideas:

bull, calf, cattle, heifer, ox, oxen

Definition:

The terms "cow," "bull," "heifer," "ox," and "cattle" all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a "cow," the male is a "bull," and their offspring is a "calf."
- In the Bible, cattle were among the "clean" animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A "heifer" is an adult female cow that has not yet given birth to a calf.

An "ox" is a type of cattle that is specifically trained to do agricultural work. The plural of this term is "oxen." Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to "be under a yoke" became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 01:24-25
- 1 Samuel 15:03
- 1 Samuel 16:2-3
- 1 Kings 01:09
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:05
- Hebrews 09:13

Word Data:

- Strong's: H47, H441, H504, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6629, H7214, H7716, H7794, H7921, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G5022

Forms Found in the English ULB:

bull, bull's, bulls, calf, calves, cattle, cow, cows, fattened calves, heifer, heifer's, ox, oxen

create

Related Ideas:

creation, creator, workmanship

Definition:

The term "create" means to make something or to cause something to be. Whatever is created is called a "creation." God is called the "Creator" because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings "create" something, it means they made it out of things that already existed.
- Sometimes "create" is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term "creation" can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word "creation" refers more specifically to just the people in the world.
- "Workmanship" is anything that a person makes.

Translation Suggestions:

- Some languages may have to directly say that God created the world "out of nothing" to make sure this meaning is clear.
- The phrase, "since the creation of the world" means, "since the time when God created the world."
- A similar phrase, "at the beginning of creation" could be translated as, "when God created the world at the beginning of time," or "when the world was first created."
- To preach the good news to "all creation" means to preach the good news to "all people everywhere on earth."
- The phrase "Let all creation rejoice" means "Let everything that God created rejoice."
- Depending on the context, "create" could be translated as "make" or "cause to be" or "make out of nothing."

- The term "the Creator" could be translated as "the One who created everything" or "God, who made the whole world."
- Phrases like "your Creator" could be translated as "God, who created you."

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 04:17-19
- Colossians 01:15
- Galatians 06:15
- Genesis 01:01
- Genesis 14:19-20

Word Data:

- Strong's: H1254, H3335, H4639, H6213, H7069, G2041, G2675, G2936, G2937, G2938, G2939, G5480

Forms Found in the English ULB:

create, created, created thing, creates, creation, creator, thing that has been created, workmanship

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Forms Found in the English ULB:

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creature

Definition:

The term "creature" refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing "living creatures" in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term "creation" has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term "creature" only includes living things.

Translation Suggestions

- Depending on the context, "creature" could be translated as, "being" or "living being" or "created being."
- The plural, "creatures" could be translated as "all living things" or "people and animals" or "animals" or "human beings."

(See also: create)

Bible References:

- Daniel 04:10-12
- Ezekiel 01:09
- Joshua 10:28
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- Revelation 19:04

Word Data:

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creature, creatures

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creature, creatures

crime

Related Ideas:

criminal

Definition:

The term "crime" usually refers to a sin that involves breaking the law of a country or state. The term "criminal" refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone's property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: thief)

Bible References:

- 2 Timothy 02:09
- Hosea 06:8-9
- Job 31:26-28
- Luke 23:32
- Matthew 27:23-24

Word Data:

- Strong's: H2154, H2400, H4639, H5771, H7563, H7564, G2556, G2557, G4467

Forms Found in the English ULB:

crime, crimes, criminal, criminals

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language.

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 01:17
- Colossians 02:15
- Galatians 06:12
- John 19:18
- Luke 09:23
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Word Data:

- Strong's: G4716

Forms Found in the English ULB:

cross

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Bible References:

- 1 Corinthians 01:17
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cross

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- A "garland" and "a wreath" are a crown or necklace made of flowers or leaves.

Sometimes "crown" is used figuratively. * The figurative use of to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King. * Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

Translation Suggestions:

- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- The expression, "he was crowned with glory and honor" could be translated as, "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:03
- Lamentations 05:16
- Matthew 27:29
- Philippians 04:01
- Psalms 021:03
- Revelation 03:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

crown

Related Ideas:

crest, garland, wreath

generated on Sat Jan 20 14:08:09 2024

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown is a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- If a person is "crowned," this means that a crown was put on his head.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- A "crest" is a crown or a piece of metal or expensive wood with a design on it or something else that people recognize as a symbol of the king or another official. A person whom the official wants to honor will wear the "crest" or put it on the animal that he rides or that pulls his chariot.
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Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

crucify

Related Ideas:

nail him to a cross

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term "crucify" could be translated as, "kill on a cross" or "execute by nailing to a cross."

(See also: cross, Rome)

Bible References:

- Acts 02:23
- Galatians 02:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Word Data:

- Strong's: G388, G4362, G4717, G4957

Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

crucify

Related Ideas:

nail him to a cross

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Word Data:

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Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

cry

Related Ideas:

outcry, raised his voice, scream, shout, speak out, speak loudly

Definition:

The terms "cry" or "cry out" often mean to say something loudly and urgently. Someone can "cry out" in pain or in distress or in anger.

- The phrase "cry out" also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
- An expression such as, "I cry out to you" could be translated as, "I call to you for help" or "I urgently ask you for help."

(See also: call, plead)

Bible References:

- Job 27:09
- Mark 05:5-6
- Mark 06:48-50
- Psalm 022:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8643, H8663, G310, G349, G400, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

Forms Found in the English ULB:

cried, cried for help, cried out, cries, cries of distress, cries out, cry, cry ... for help, cry aloud, cry of distress, cry out, crying, crying out, outcries, outcry, raised ... voice, scream, screams, shout, shout out loud, shouted, shouting, shouting out, shouts, speak out, spoke loudly

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curse

Related Ideas:

accursed, speak evil

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as, "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as, "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as, "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as, "The soil will not be very fertile."
- "Cursed be the day I was born" could also be translated as, "I am so miserable it would have been better not to be born."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10
- Galatians 03:14
- Genesis 03:14
- Genesis 03:17
- James 03:10
- Numbers 22:06
- Psalms 109:28

Word Data:

- Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curse

Related Ideas:

accursed, speak evil

generated on Sat Jan 20 14:08:09 2024

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- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10
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- Genesis 03:14
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- James 03:10
- Numbers 22:06
- Psalms 109:28

Word Data:

- Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curse

Related Ideas:

accursed, speak evil

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curtain

Related Ideas:

covering, screen

Definition:

In the Bible, the term "curtain" refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of "linen" which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.
- The "screens" were curtains hung at the entrance to the courtyard of the tabernacle, at the entrance to the tabernacle, and in front of the ark of the covenant.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, "curtain covering" or "covering" or "piece of thick cloth" or "animal skin covering" or "hanging piece of cloth."

(See also: holy place, tabernacle, temple)

Bible References:

- Hebrews 10:20
- Leviticus 04:17
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- Numbers 04:05

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Forms Found in the English ULB:

covering, curtain, curtains, screen, screening

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covering, screen

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cut off

Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

To "pluck" is to separate a part of something from the rest by pulling it off or out.

- In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
- God also said he would "cut off" or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.

Picture of Cut Off From People:

Translation Suggestions:

- The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
- Depending on the context, to "cut off" could be translated as, to "destroy" or to "send away" or to "separate from" or to "destroy."
- In the context of flowing waters being cut off, this could be translated as "were stopped" or "were caused to stop flowing" or "were divided."

Bible References:

- Genesis 17:14
- Judges 21:06
- Proverbs 23:18

Word Data:

- Strong's: H1214, H1219, H1438, H1494, H1497, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G609, G851, G1581, G1807

Forms Found in the English ULB:

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The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

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- In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
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Picture of Cut Off From People:

Translation Suggestions:

- The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
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- Genesis 17:14
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Forms Found in the English ULB:

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darkness

Related Ideas:

dark, darken, gloom

Definition:

The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

- As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
- It also refers to anything related to sin and moral corruption.
- The expression "dominion of darkness" refers to all that is evil and ruled by Satan.
- The term "darkness" can also be used as a metaphor for death.
- People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
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- The term "gloom" can be used as a metaphor for sadness.

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- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
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(See also: corrupt, dominion, kingdom, light, redeem, righteous)

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generated on Sat Jan 20 14:08:09 2024

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(See also: corrupt, dominion, kingdom, light, redeem, righteous)

Bible References:

- 1 John 01:06
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dark, darken, darkened, darker, darkness, gloom, thick darkness, turned dark

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daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, Zion)

Bible References:

- Jeremiah 06:02
- John 12:15
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Word Data:

- Strong's: H6726

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day

Related Ideas:

daily, daytime, morning, today

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- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days."
- Some languages will use a different expression to translate these figurative uses or will translate "day" nonfiguratively.
- Other translations of "day" could include, "time" or "season" or "occasion" or "event," depending on the context.

(See also: judgment day, last day)

Bible References:

- Acts 20:06
- Daniel 10:04
- Ezra 06:15
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- Matthew 09:15

Word Data:

- Strong's: H3117, H3118, H3119, H6242, G2250, G4594

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- Daniel 10:04
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Word Data:

- Strong's: H3117, H3118, H3119, H6242, G2250, G4594

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Related Ideas:

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Forms Found in the English ULB:

daily, day, day's, days, days', daytime, morning, today

day of the Lord

Related Ideas:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath

Description:

The Old Testament term "day of Yahweh" is used to refer to one or more specific times when God would punish people for their sin.

- The New Testament term "day of the Lord" usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the "last day." This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.

- The word "day" in these phrases may sometimes refer to a literal day or it may refer to a "time" or "occasion" that is longer than a day.
- Sometimes the punishment is referred to as a "pouring out of God's wrath" upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate "day of Yahweh" could include "time of Yahweh" or "time when Yahweh will punish his enemies" or "time of Yahweh's wrath."
- Other ways to translate "day of the Lord" could include "time of the Lord's judgment" or "time when the Lord Jesus will return to judge people."

(See also: day, judgment day, lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 05:05
- 1 Thessalonians 05:02
- 2 Peter 03:10
- 2 Thessalonians 02:02
- Acts 02:20-21
- Philippians 01:9-11

Word Data:

- Strong's: H3068, H3117, G2250, G2962

Forms Found in the English ULB:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath, day of our Lord Jesus, day of our Lord Jesus Christ, day of the Lord

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deacon

Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

- The word "deacon" is taken directly from a Greek word meaning "servant" or "minister."
- From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.
- For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
- The term "deacon" could also be translated as "church minister" or "church worker" or "church servant," or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: minister, servant)

Bible References:

- 1 Timothy 03:10

generated on Sat Jan 20 14:08:09 2024

- 1 Timothy 03:13
- Philippians 01:01

Word Data:

- Strong's: G1249

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deacon, deacons

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- Philippians 01:01

Word Data:

- Strong's: G1249

Forms Found in the English ULB:

deacon, deacons

death

Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

- The words "deadly" and "lethal" describe something that causes someone to die.
- Something that is "mortal" can die; it does not live forever.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate the words "die," death," and dead," it is usually best to use the everyday, natural word or expression in the target language that refers to death. This is true both when “death” refers to physical death and when it refers to spiritual death.
- In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died."
- The expression "put to death" could also be translated as "kill" or "murder" or "execute."

(See also: believe, faith, life, spirit)

Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10
- Romans 5:12
- Romans 6:10

Word Data:

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- Spiritual death is the separation of a person from God.
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(See also: believe, faith, life, spirit)

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Word Data:

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Forms Found in the English ULB:

about to die, breathed ... last, causes ... death, dead, deadly, deadness, death, deathly, deaths, die, die with, died, dies, dying, fatal, lethal, mortal, stop breathing, stops breathing

death

Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

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- To "die" means to stop living. Death is the end of physical life.
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- Something that is "mortal" can die; it does not live forever.

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- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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deceive

Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

Definition:

The word "deceive" means to cause someone to believe something that is not true.

- The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
- A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
- The words “deceitful” and “deceptive” can describe people who deceive others or to messages or actions that are meant to deceive others.
- To “entice” someone is to deceive him into thinking that he will enjoy doing something evil.
- To “defraud” someone is to use deceit to get from him something that he would not give if he knew the truth.
- To “flatter” someone is to praise him falsely so that he will do what the speaker wants him to do.
- To “lie” to someone or to tell a “lie” is not the same as to lie down to go to sleep.

Translation Suggestions:

- Depending on the context, “deceive” could be translated as "lie to," "mislead," "trick," or "fool."
- "Deceiver" could be translated as "liar" or "one who misleads" or "someone who deceives."
- Depending on the context, the terms "deception" or "deceit" could be translated with a word or phrase that means "falsehood" or "lying" or "trickery" or "dishonesty."
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(See also: true)

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- 1 John 1:8
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(See also: true)

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a lie, deal falsely, deceit, deceitful, deceitfully, deceitfulness, deceive, deceived, deceiver, deceivers, deceives, deceiving, deception, deceptive, defraud, defrauded, delusion, entice, error, false, falsehood, falsely, flatter, flattering, flatters, flattery, illusions, liar, liars, lies, trick

generated on Sat Jan 20 14:08:09 2024

deceive

Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

Definition:

The word "deceive" means to cause someone to believe something that is not true.

- The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
- A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
- The words “deceitful” and “deceptive” can describe people who deceive others or to messages or actions that are meant to deceive others.
- To “entice” someone is to deceive him into thinking that he will enjoy doing something evil.
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- The terms "deceptive" or "deceitful" could be translated as "untruthful" or "misleading" or "lying" to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

Bible References:

- 1 John 1:8
- 1 Timothy 2:14
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declare

Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.
- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.

Translation Suggestions:

- Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
- The term "declaration" could be translated as "statement" or "proclamation."
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(See also: preach)

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Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

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announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

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The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.
- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
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- Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
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(See also: preach)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
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Word Data:

- Strong's: H262, H816, H874, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H4853, H5002, H5042, H5046, H5608, H6567, H6963, H7121, H7150, H7440, H7561, H7878, H8085, G312, G518, G591, G669, G1229, G1344, G1555, G1718, G1861, G2097, G2511, G2605, G2607, G2782, G2784, G2980, G3004, G3140, G3142, G3670, G3724, G3870, G3955, G4135, G4296, G5335

Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

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decree

Related Ideas:

prohibition

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something, or to "issue a decree," means to give an order that must be obeyed. This could be translated as to "order" or to "command" or to "formally require" or to "publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."
- A "prohibition" is a decree that tells people that they cannot do something they would otherwise do.

(See also: command, declare, law, preach)

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 08:57-58
- Acts 17:5-7
- Daniel 02:13
- Esther 01:22
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Word Data:

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Forms Found in the English ULB:

decree, decreed, decrees, prohibition

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Forms Found in the English ULB:

decree, decreed, decrees, prohibition

defile

Related Ideas:

pollute, pollution, stain

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- A "stain" is a dirty mark that is hard to clean.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: clean, clean)

Bible References:

- 2 Kings 23:08
- Exodus 20:24-26
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Word Data:

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are defiled, be defiled, defile, defiled, defiles, defiling, polluted, pollutes, pollution, stain, stained, was defiled, were defiled

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Forms Found in the English ULB:

are defiled, be defiled, defile, defiled, defiles, defiling, polluted, pollutes, pollution, stain, stained, was defiled, were defiled

defile

Related Ideas:

pollute, pollution, stain

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- A "stain" is a dirty mark that is hard to clean.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: clean, clean)

Bible References:

- 2 Kings 23:08
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:04
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 07:14-16
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deliver

Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
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- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

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- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
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(See also: judge, save)

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be rescued, defend, defended, deliver, deliverance, delivered, delivered ... over, deliverer, deliverers, delivering, delivers, escape, escaped, permit ... to escape, relieve, rescue, rescued, rescuer, rescues

deliver

Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: judge, save)

Bible References:

- 2 Corinthians 01:10
- Acts 07:35
- Galatians 01:04
- Judges 10:12

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4498, H4672, H5337, H5414, H5437, H5462, H6299, H6403, H6413, H6475, H6561, H7378, H7611, H7725, H7804, H8199, H8668, G325, G525, G629, G1080, G1325, G1659, G1807, G1929, G3086, G3860, G4506, G4991, G5088, G5483

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demon

Related Ideas:

demonic

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language.

(See also: demon-possessed, Satan, god, god, angel, evil, clean)

Bible References:

- James 02:19
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demon-possessed

Related Ideas:

possessed by a demon

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

- Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: demon)

Bible References:

- Mark 01:32
- Matthew 04:24
- Matthew 08:16
- Matthew 08:33

Word Data:

- Strong's: G1139

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demon-possessed, possessed by a demon, possessed by demons

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descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
- The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
- A person's "posterity" is all of his descendants.

(See also: Abraham, father, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 09:4-5
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Word Data:

- Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

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clans descended, descend, descendant, descendants, descended, posterity

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- Acts 13:23
- Deuteronomy 02:20-22
- Genesis 10:1
- Genesis 28:12-13

Word Data:

- Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
- The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
- A person's "posterity" is all of his descendants.

(See also: Abraham, father, Jacob, Noah, twelve tribes of Israel)

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Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

desecrate

Definition:

The term "desecrate" means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God's temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God's temple.
- This term could be translated as "cause to be unholy" or "dishonor by making impure" or "disrespectfully profane" or "cause to be impure."

(See also: altar, defile, dishonor, profane, pure, temple, holy)

Bible References:

- Acts 24:4-6
- Isaiah 30:22
- Psalms 074:7-8
- Psalms 089:39

Word Data:

- Strong's: H2490, H2610, H2930, G953

Forms Found in the English ULB:

desecrate, desecrated, desecrating

desert

Related Ideas:

remote place, solitary place, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place," "remote place," "solitary place," or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 04:27-28
- Genesis 37:21-22
- John 03:14
- Luke 01:80
- Luke 09:12-14
- Mark 01:03
- Matthew 04:01
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Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Forms Found in the English ULB:

desert, deserts, remote places, solitary place, wilderness, wildernesses

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Forms Found in the English ULB:

desert, deserts, remote places, solitary place, wilderness, wildernesses

desolate

Related Ideas:

alone, deserted, desolation, desolations, isolated, left alone, left without, lonely

Definition:

The terms "desolate" and "desolation" refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term "desolate" describes a condition of ruin, loneliness, and grief.
- A widow is desolate because she has no man to provide for her and therefore often lacks food, shelter, and clothing.
- The term "desolation" is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A "desolate region" refers to an area of land where few people live because few crops or other vegetation grow there.
- A "desolate land" or "wilderness" was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is "made desolate" it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes "empty" and "ruined." This is similar to the meaning of "devastate" or "devastated," but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as "ruined" or "destroyed" or "laid waste" or "lonely and outcast" or "deserted."
- A person who is "lonely" is alone. He has no friends or family or other people with whom he can enjoy being.
- The term "deserted" describes a place that everyone has left.

(See also: desert, devastated, ruin, waste)

Bible References:

- 2 Kings 22:19
- Acts 01:20
- Daniel 09:17-19
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- Luke 11:17
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Word Data:

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destroy

Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

- The term "destroyer" literally means "person who destroys."
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males."
- In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created.
- The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
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Word Data:

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Forms Found in the English ULB:

an end is put to, be destroyed, break ... down, breaking ... down, breaks ... down, bring ... to nothing, broke to pieces, broken, broken to pieces, brought ... down, brought ... to nothing, complete destruction, completely destroy, completely destroyed, crashing sound, cut ... to pieces, cut into pieces, cuts ... into pieces, demolish, destroy, destroy ... completely, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, downfall, overthrew, overthrown, pass away, put an end to, shatter, shattered, shattering, spoil, throw down, throws ... down, thrown down, wasting away

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- Strong's: H6, H7, H8, H622, H398, H1104, H1197, H1760, H1820, H1826, H1942, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H2865, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H3832, H4191, H4229, H4288, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5486, H5487, H5493, H5595, H5642, H5674, H6365, H6789, H6979, H7665, H7112, H7701, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8213, H8552, G355, G396, G622, G853, G684, G1311, G1842, G2049, G2506, G2507, G2647, G2704, G3089, G3639, G3645, G4199, G5351, G5356

Forms Found in the English ULB:

an end is put to, be destroyed, break ... down, breaking ... down, breaks ... down, bring ... to nothing, broke to pieces, broken, broken to pieces, brought ... down, brought ... to nothing, complete destruction, completely destroy, completely destroyed, crashing sound, cut ... to pieces, cut into pieces, cuts ... into

pieces, demolish, destroy, destroy ... completely, destroyed, destroyer, destroyers, destroying, destroys, destruction, destructive, downfall, overthrew, overthrown, pass away, put an end to, shatter, shattered, shattering, spoil, throw down, throws ... down, thrown down, wasting away

destroy

Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

- The term "destroyer" literally means "person who destroys."
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males."
- In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created.
- The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 06:26
- Judges 16:24

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detest

Related Ideas:

abhor, abhorrent, abhorrence, be disgusted with, detestable, disgusting, hate

Definitions:

The term "detestable" describes something that should be disliked and rejected. To "detest" something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word "detestable" to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to "detest" the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts "detestable."
- Divination, sorcery, and child sacrifice were all "detestable" to God.
- The term "detest" could be translated as "strongly reject" or "hate" or "regard as very evil."
- The term "detestable" could also be translated as "horribly evil" or "disgusting" or "deserving rejection."
- When applied to the righteous being "detestable to" the wicked, this could be translated as "considered very undesirable to" or "distasteful to" or "rejected by."
- God told the Israelites to "detest" certain kinds of animals that God had declared to be "unclean" and not suitable for food. This could also be translated as "strongly dislike" or "reject" or "regard as unacceptable."
- To "abhor" is to strongly detest, and the adjective for something that people should abhor is "abhorrent."

(See also: divination, clean)

Bible References:

- Genesis 43:32
- Jeremiah 07:30
- Leviticus 11:10
- Luke 16:15
- Revelation 17:3-5

Word Data:

- Strong's: H1602, H1860, H3988, H6675, H6973, H8130, H8251, H8262, H8263, H8441, H8581, G946, G947, G948, G4767

Forms Found in the English ULB:

abhor, abhorred, abhorrence, abhorrent, abhorrently, abhors, be disgusted with, detest, detestable, detestable idol, detestable idols, detestable thing, detestable things, detested, disgusted, disgusting, hate, hated, hates

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devour

Definition:

The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as "completely consume" or "totally destroy."

Bible References:

- 1 Peter 05:08
- Amos 01:10
- Exodus 24:17
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- Matthew 23:13-15
- Psalms 021:09

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3615, H3857, H3898, H7462, G2068, G2666, G2719, G5315

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devour, devoured, devouring, devours

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Forms Found in the English ULB:

devour, devoured, devouring, devours

discern

Related Ideas:

discernment, discretion, distinguish

Definition:

The term "discern" means to be able to understand something, especially being able to know whether something is right or wrong.

- The term "discernment" refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, "discern" could also be translated as "understand" or "know the difference between" or "distinguish good and evil" or "judge rightly about" or "perceive right from wrong."
- "Discernment" could be translated as "understanding" or "ability to distinguish good and evil."
- "Discretion" is a form of good judgment, the ability to know what is best to do.

(See also: judge, wise)

Bible References:

- 1 Kings 03:7-9
- Genesis 41:33-34
- Proverbs 01:05
- Psalms 019:12

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Word Data:

- Strong's: H995, H998, H2940, H5234, H8085, G350, G1252, G1253, G2924, G3539

Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

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Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
- John the Baptist also had disciples.
- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the twelve."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 06:40
- Matthew 11:03
- Matthew 26:33-35
- Matthew 27:64

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

disciple, disciples

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- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the twelve."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 06:40
- Matthew 11:03
- Matthew 26:33-35
- Matthew 27:64

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

disciple, disciples

generated on Sat Jan 20 14:08:09 2024

disciple

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The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

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Forms Found in the English ULB:

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discipline

Related Ideas:

idle, confront, disorderly, self-discipline, train

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The term "discipline" refers to training people to obey a set of guidelines for moral behavior.

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- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God's will.
- Self-discipline is the process of applying moral and spiritual principles to one's own life.
- To "confront" someone is to try to force him to stop doing what he is doing, either by speaking strongly to him or by physically preventing him from continuing.
- To be "disorderly" is to reject discipline and correction, either by being idle or by doing harmful things.

Translation Suggestions:

- Depending on the context, "discipline" could be translated as "train and instruct" or "morally guide" or "punish for wrongdoing."
- The noun "discipline" could be translated as "moral training" or "punishment" or "moral correction" or "moral guidance and instruction."

Bible References:

- Ephesians 06:4
- Hebrews 12:05
- Proverbs 19:18
- Proverbs 23:13-14

Word Data:

- Strong's: H3198, H3256, H3925, H4148, H7378, H8433, G812, G1651, G3809, G3810, G3811, G4995

Forms Found in the English ULB:

are ... idle, confronted, discipline, disciplined, disciplines, disorderly, no discipline, self-discipline, trained, training, trains, untrained, were ... idle

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disgrace

Related Ideas:

disgraceful, vile

Definitions:

The term "disgrace" refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term "disgraceful" is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.

- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or dishonoring."

(See also: dishonor, honor, shame)

Bible References:

- 1 Timothy 03:07
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Word Data:

- Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G150, G819, G3680, G3856

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Forms Found in the English ULB:

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dishonor

Related Ideas:

dishonorable, lightly esteemed

Definition:

The term "dishonor" means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term "dishonorable" describes an action that is shameful or that causes someone to be dishonored.
- Sometimes "dishonorable" is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to "not honor" or to "treat with no respect."
- The noun "dishonor" could be translated as "disrespect" or "loss of honor."
- Depending on the context, "dishonorable" could also be translated as "not honorable" or "shameful" or "not worthwhile" or "not valuable."
- A person who is "lightly esteemed" is dishonored by people who refuse to give him the honor he deserves.

(See also: disgrace, honor)

Bible References:

- 1 Corinthians 04:10
- 1 Samuel 20:34

generated on Sat Jan 20 14:08:09 2024

- 2 Corinthians 06:8-10
- Ezekiel 22:07
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Word Data:

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- The noun "dishonor" could be translated as "disrespect" or "loss of honor."
- Depending on the context, "dishonorable" could also be translated as "not honorable" or "shameful" or "not worthwhile" or "not valuable."
- A person who is "lightly esteemed" is dishonored by people who refuse to give him the honor he deserves.

(See also: disgrace, honor)

Bible References:

- 1 Corinthians 04:10
- 1 Samuel 20:34
- 2 Corinthians 06:8-10
- Ezekiel 22:07
- John 08:48
- Leviticus 18:08

Word Data:

- Strong's: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6173, H7034, H7036, H7043, G818, G819, G820, G2617

Forms Found in the English ULB:

dishonor, dishonorable, dishonored, dishonors, lightly esteemed

dishonor

Related Ideas:

dishonorable, lightly esteemed

Definition:

The term "dishonor" means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term "dishonorable" describes an action that is shameful or that causes someone to be dishonored.
- Sometimes "dishonorable" is used to refer to objects that are not useful for anything important.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
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Forms Found in the English ULB:

dishonor, dishonorable, dishonored, dishonors, lightly esteemed

disobey

Related Ideas:

disobedient

Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
- A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: authority, evil, sin, obey)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 Kings 13:21
- Acts 26:19
- Colossians 03:07
- Luke 01:17
- Luke 06:49
- Psalms 089:30-32

Word Data:

- Strong's: H4784, H5674, G506, G543, G544, G545, G3847, G3876

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disobedience, disobedient, disobey, disobeyed, disobeying, disobeys

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Forms Found in the English ULB:

disobedience, disobedient, disobey, disobeyed, disobeying, disobeys

divination

Related Ideas:

divine, diviner, enchantment, interpret omens, soothsayer, spells

Definition:

The terms "divination" and "soothsaying" refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a "diviner" or "soothsayer."

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.

- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- A person who "interprets omens" seeks supernatural knowledge from such things as tea leaves and animal organs and the weather.
- An "enchantment" or "spell" is a set of words that people believe have magic power.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, god, magic, sorcery)

Bible References:

- 1 Samuel 06:1-2
- Acts 16:16
- Ezekiel 12:24-25
- Genesis 44:05
- Jeremiah 27:9-11

Word Data:

- Strong's: H1870, H3049, H4738, H5172, H6049, H7080, H7081, G4436

Forms Found in the English ULB:

divination, divinations, divine, diviner, diviners, divining, enchantments, interpret omens, interprets omens, practice ... divination, soothsayer, soothsaying, spells

divine

Related Ideas:

deity, divine nature

Definition:

The term "divine" refers to anything pertaining to God.

- Some ways this term is used include "divine authority," "divine judgment," "divine nature," "divine power," and "divine glory."
- In one passage in the Bible, the term "divine" is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term "divine" could include "God's" or "from God" or "pertaining to God" or "characterized by God."
- For example, "divine authority" could be translated as "God's authority" or "authority that comes from God."
- The phrase "divine glory" could be translated as "God's glory" or "the glory that God has" or "glory that comes from God."
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, god, glory, God, judge, power)

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 01:04
- Romans 01:20

Word Data:

- Strong's: G2303, G2304, G2305, G2316

Forms Found in the English ULB:

deity, divine, divine nature

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

deity, divine, divine nature

divorce

Definition:

A divorce is the legal act of ending a marriage. The term to "divorce" means to formally and legally separate from one's spouse in order to end the marriage.

- The literal meaning of the term to "divorce" is to "send away" or to "formally separate from." Other languages may have similar expressions to refer to divorce.
- A "certificate of divorce" could be translated as a "paper stating that the marriage has ended."

Bible References:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:04
- Matthew 05:32
- Matthew 19:03

Word Data:

- Strong's: H1644, H3748, H5493, H7971, G630, G647, G863

Forms Found in the English ULB:

divorce, divorces

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Forms Found in the English ULB:

divorce, divorces

doctrine

Related Ideas:

beliefs, learning

Definition:

The word "doctrine" literally means "teaching." It usually refers to religious teaching.

- In the context of Christian teachings, "doctrine" refers to all teachings about God—Father, Son and Holy Spirit–including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word "doctrine" is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as "teaching."

(See also: teach)

Bible References:

- 1 Timothy 01:03
- 2 Timothy 03:16-17
- Mark 07:6-7
- Matthew 15:7-9

Word Data:

- Strong's: H3948, G1319, G2085

Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

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beliefs, doctrine, doctrines, learning

dominion

Related Ideas:

control, dominate, subjugate

Definition:

The term "dominion" refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan's dominion has been defeated forever by Jesus Christ's death on the cross.

- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "authority" or "power" or "control."
- The phrase "have dominion over" could be translated as "rule over" or "manage."

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Bible References:

- 1 Peter 05:10-11
- Colossians 01:13
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Word Data:

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Forms Found in the English ULB:

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The term "dominion" refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan's dominion has been defeated forever by Jesus Christ's death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "authority" or "power" or "control."
- The phrase "have dominion over" could be translated as "rule over" or "manage."

(See also: authority, power)

Bible References:

- 1 Peter 05:10-11
- Colossians 01:13

- Jude 01:25

Word Data:

- Strong's: H4474, H4475, H4910, G4912, H4915, H7287, H7985, G1849, G2634, G2904, G2963

Forms Found in the English ULB:

control, controls, dominate, dominion, dominions, subjugate

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donkey

Related Ideas:

mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:04
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15
- Matthew 21:02

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G3678, G3688, G5268

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dove

Related Ideas:

pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as "a small grayish brown bird called a dove" or "a small gray or brown bird, similar to a (name of local bird)".
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: olive, innocent, pure)

Bible References:

- Genesis 08:09
- Luke 02:22-24
- Mark 01:10
- Matthew 03:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Forms Found in the English ULB:

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dream

Related Ideas:

dreamer

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.

- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 02:16-17
- Daniel 01:17-18
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- Genesis 40:4-5
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Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Forms Found in the English ULB:

dream, dreamed, dreamer, dreamers, dreaming, dreams

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drunk

Related Ideas:

intoxicated, drink much, drunkard, drunkenness

Definitions:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

- A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: wine)

Bible References:

- 1 Corinthians 05:11-13
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- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: wine)

Bible References:

- 1 Corinthians 05:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 07:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

eagle

Related Ideas:

vulture

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens. A vulture is a large powerful bird that eats dead animals that it finds.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: Daniel, free, Nebuchadnezzar, power)

Bible References:

- 2 Samuel 01:23
- Daniel 07:04
- Jeremiah 04:13-15
- Leviticus 11:13-16
- Revelation 04:07

Word Data:

- Strong's: H5403, H5404, G105

Forms Found in the English ULB:

eagle, eagle's, eagles, eagles', vultures

earth

Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

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- "Earth" can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth.
- The expressions "let the earth be glad" and "he will judge the earth" are examples of figurative uses of this term.
- The term "earthly" usually refers to physical things in contrast to spiritual things.
- The term "earthen" describes something that is made of clay

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, "earth" could also be translated as "world" or "land" or "dirt" or "soil" or "clay."
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(See also: spirit, world)

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- 1 Kings 01:38-40
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elder

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 03:1-3
- 1 Timothy 04:14
- Acts 05:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Forms Found in the English ULB:

elder, elders

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elder, elders

elect

Related Ideas:

Chosen One, choice, choose, election

Definition:

The term "the elect" literally means "chosen ones" or "chosen people" and refers to those whom God has appointed or selected to be his people. "Chosen One" or "Chosen One of God" is a title that refers to Jesus, who is the chosen Messiah.

- The term "choose" means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be "chosen" means to be "selected" or "appointed" to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called "the chosen (ones) or "the elect."
- The term "chosen one" is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God's chosen people.
- The phrase "the elect" is an older term that literally means "the chosen ones" or "the chosen people." This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term "elect" is used in both the Old and New Testaments to translate the word for "chosen one(s)." More modern versions use "elect" only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as "chosen ones."

Translation Suggestions:

- It is best to translate "elect" with a word or phrase that means "chosen ones" or "chosen people." This could also be translated as "people whom God chose" or "the ones God appointed to be his people."
- The phrase "who were chosen" could also be translated as "who were appointed" or "who were selected" or "whom God chose."
- "I chose you" could be translated as "I appointed you" or "I selected you."
- In reference to Jesus, "Chosen One" could also be translated as "God's chosen One" or "God's specially appointed Messiah" or "the One God appointed (to save people)."

(See also: appoint, Christ)

Bible References:

- 2 John 01:01
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Forms Found in the English ULB:

Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election

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endure

Related Ideas:

endurance, patient endurance, put up with, resist, stand

Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
- The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.
- To "endure suffering" can also mean to "experience suffering."

Translation Suggestions:

- Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm."
- In some contexts, to "endure" could be translated as to "experience" or to "go through."
- With the meaning of lasting for a long time, the term "endure" could also be tranlsated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
- Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: persevere)

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- 2 Timothy 02:11-13
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Word Data:

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Forms Found in the English ULB:

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endure

Related Ideas:

endurance, patient endurance, put up with, resist, stand

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enslave

Related Ideas:

bondage, bring into slavery, slave, slavery

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.

- To "enslave" also means to take away a person's freedom.
- Another word for "bondage" is "slavery."
- In a figurative way, human beings are "enslaved" to sin until Jesus frees them from its control and power.
- When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve others" or "put under the control of others."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "under the control of."

(See also: free, righteous, servant)

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- Galatians 04:03
- Galatians 04:24-25
- Genesis 15:13
- Jeremiah 30:8-9

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- Strong's: H519, H4522, H5647, H5650, H5659, H8198, G1397, G1398, G1401, G1402, G3814

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envy

Related Ideas:

covet, covetousness, envious, greed

Definition:

The term "envy" refers to being jealous of someone because of what that person possesses or because of that person's admirable qualities.

- Envy is normally a negative feeling of resentment because of another person's success, good fortune, or possessions.
- To "covet" means to have a strong desire to have someone else's property, or even someone else's spouse. Often a person who covets something is willing to sin to get it.
- "Greed" is a strong, selfish desire to have something. Often a person who is greedy wants more of what he already has.

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- 1 Corinthians 13:4-7
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eternity

Related Ideas:

ages long ago, eternal, ever, everlasting, for all time, forever, forevermore

Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.
- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like.

The term "forever" refers to never-ending time. Sometimes it is used figuratively to mean "a very long time."

- The term "forever and ever" emphasizes that something will always happen or exist.
- The phrase "forever and ever" is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include"unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."

- Also consider how this word is translated in a Bible translation in a local or national language.

- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

Bible References:

- Genesis 17:08
- Genesis 48:04
- Exodus 15:17
- 2 Samuel 03:28-30
- 1 Kings 02:32-33
- Job 04:20-21
- Psalms 021:04
- Isaiah 09:6-7
- Isaiah 40:27-28
- Daniel 07:18
- Luke 18:18
- Acts 13:46
- Romans 05:21
- Hebrews 06:19-20
- Hebrews 10:11-14
- 1 John 01:02
- 1 John 05:12
- Revelation 01:4-6
- Revelation 22:3-5

Word Data:

- Strong's: H1755, H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G126, G165, G166, G1336

Forms Found in the English ULB:

ages long ago, eternal, eternity, ever, everlasting, for all time, forever, forevermore, never

eunuch

Definition:

Usually the term "eunuch" refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings' servants who were set as guards over the women's quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

Bible References:

- Acts 08:27
- Acts 08:36

- Acts 08:39
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:12

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- Strong's: H5631, G2134, G2135

Forms Found in the English ULB:

eunuch, eunuchs

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Forms Found in the English ULB:

eunuch, eunuchs

evangelist

Definition:

An "evangelist" is a person who tells other people the good news about Jesus Christ.

- The literal meaning of "evangelist" is "someone who preaches the good news."
- Jesus sent his apostles out to spread the good news about how to be part of God's kingdom through trusting in Jesus and his sacrifice for sin.
- All Christians are exhorted to share this good news.
- Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called "evangelists."

Translation Suggestions:

- The term "evangelist" could be translated as "someone who preaches the good news" or "teacher of the good news" or "person who proclaims the good news (about Jesus)" or "good news proclaimer."

(See also: good news, spirit, gift)

Bible References:

- 2 Timothy 04:05
- Ephesians 04:11-13

Word Data:

- Strong's: G2099

Forms Found in the English ULB:

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evangelist, evangelists

evil

Related Ideas:

deal violently, displeasing, evil actions, evil deeds, evil plans, fraudulent, harm, harmful, violate, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly

Definition:

The terms "evil" and "wicked" both refer to anything that is opposed to God's holy character and will.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
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Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
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(See also: disobey, sin, good, righteous, demon)

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- Proverbs 03:07
- Psalms 022:16-17

Word Data:

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generated on Sat Jan 20 14:08:09 2024

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- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
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Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
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(See also: disobey, sin, good, righteous, demon)

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Forms Found in the English ULB:

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evildoer

Related Ideas:

do harm, do evil, harmed, work out evil

Definition:

The term "evildoer" is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for "evil" or "wicked," with the word for "doing" or "making" or "causing" something.

(See also: evil)

Bible References:

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Word Data:

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did ... harm, do ... harm, doing evil, doing harm, evildoer, evildoers, harmed, work out evil

evildoer

Related Ideas:

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exalt

Related Ideas:

exaltation, high position, leadership position, lifted up

Definition:

To exalt is to lift up. Often exalt means to praise or honor someone or something. It can also mean to put someone in an honored position of leadership.

- In the Bible, the term "exalt" is most often used for honoring God.
- When a person exalts himself, it means he thinks about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
- In some contexts it could be translated by a word or phrase that means "put in a higher position" or "give more honor to" or "talk about proudly."
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(See also: praise, worship, glory, boast, proud)

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- 1 Peter 05:5-7

generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

exalt, exaltation, exalted, exalting, exalts, high position, leadership positions, lifted up, lofty

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exhort

Related Ideas:

exhortation, urge

Definition:

The term "exhort" means to strongly encourage and urge someone to do what is right. Such encouragement is called "exhortation."

- The purpose of exhortation is to persuade other people to avoid sin and follow God's will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, "exhort" could also be translated as "strongly urge" or "persuade" or "advise."
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term "exhort" should be translated differently than "encourage," which means to inspire, reassure, or comfort someone.
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Bible References:

- 1 Thessalonians 02:3-4
- 1 Thessalonians 02:12
- 1 Timothy 05:02
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Word Data:

- Strong's: H5927, H6484, G3867, G3870, G3874

Forms Found in the English ULB:

exhort, exhortation, exhortations, exhorted, exhorting, urge, urged

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Related Ideas:

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exile

Definition:

The term "exile" refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase "the exiles" refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
- The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
- Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: Babylon, Judah)

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Bible References:

- 2 Kings 24:14
- Daniel 02:25-26
- Ezekiel 01:1-3
- Isaiah 20:04
- Jeremiah 29:1-3

Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H7617, H7622, G3927

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Forms Found in the English ULB:

exile, exiled, exiles

face

Related Ideas:

before, facedown, facial, presence, surface

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Definition:

The word "face" literally refers to the front part of a person's head. This term also has several figurative meanings.

- The expression "your face" is often a figurative way of saying "you." Similarly, the expression "my face" often means "I" or "me."
- In a physical sense, to "face" someone or something means to look in the direction of that person or thing.
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- Being "face to face" means that two people are seeing each other in person, at a close distance.
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- The expression "face of the land" refers to the surface of the earth and often is a general reference to the whole earth. For example, a "famine covering the face of the earth" refers to a widespread famine affecting many people living on earth.
- The figurative expression "do not hide your face from your people" means "do not reject your people" or "do not desert your people" or "do not stop taking care of your people."

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- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
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Bible References:

- Deuteronomy 05:04
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Word Data:

- Strong's: H600, H639, H2122, H6440, H8389, G3799, G4383, G4750

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before, facedown, facial, presence, surface

generated on Sat Jan 20 14:08:09 2024

Definition:

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- The expression "your face" is often a figurative way of saying "you." Similarly, the expression "my face" often means "I" or "me."
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Bible References:

- Deuteronomy 05:04
- Genesis 33:10

Word Data:

- Strong's: H600, H639, H2122, H6440, H8389, G3799, G4383, G4750

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Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.

- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe."
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 04:07
- Acts 06:7
- Galatians 02:20-21
- James 02:20

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(See also: believe, faithful)

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- 2 Timothy 04:07
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Word Data:

- Strong's: H529, H530, G1680, G3640, G4102, G4103

Forms Found in the English ULB:

faith

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
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Forms Found in the English ULB:

faith

faithful

Related Ideas:

faithfully, faithfulness, reliable

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- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
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- In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
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Translating "unfaithful" and "unfaithfulness" * Depending on the context, "unfaithful" could be translated as "not faithful" or "unbelieving" or "not obedient" or "not loyal." * The phrase "the unfaithful" could be translated as "people who are not faithful (to God)" or "unfaithful people" or "those who disobey God" or "people who rebel against God." * The term "unfaithfulness" could be translated as "disobedience" or "disloyalty" or "not believing or obeying." * In some languages, the term "unfaithful" is related to the word for "unbelief."

(See also: adultery, believe, disobey, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:07
- Joshua 02:14
- Judges 02:16-17
- 1 Samuel 02:9
- Psalm 012:1
- Proverbs 11:12-13
- Isaiah 01:26
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- Luke 16:10
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- 3 John 01:05

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H529, H530, H539, H540, H571, H2181, H2616, H2623, H4603, H4820, G569, G4102, G4103

Forms Found in the English ULB:

faithful, faithful one, faithful people, faithfully, faithfulness, reliable, show ... self ... faithful

faithful

Related Ideas:

faithfully, faithfulness, reliable

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him.The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

The term "unfaithful" describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is "unfaithfulness."

- The people of Israel were called "unfaithful" when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
- God used the term "unfaithfulness" to describe Israel's disobedient behavior. They were not obeying God or honoring him.

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Forms Found in the English ULB:

faithful, faithful one, faithful people, faithfully, faithfulness, reliable, show ... self ... faithful

faithless

Related Ideas:

faithless deeds, faithlessly, faithlessness, unbelief, unbeliever, unfaithful, unfaithfully, unfaithfulness

Definition:

The term "faithless" means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

Translation Suggestions

- Depending on the context, the term "faithless" could be translated as "unfaithful" or "unbelieving" or "disobedient to God" or "not believing."
- The term "faithlessness" could be translated as "unbelief" or "unfaithfulness" or "rebellion against God."

(See also: believe, faithful, disobey)

Bible References:

- Ezekiel 43:6-8
- Ezra 09:1-2
- Jeremiah 02:19
- Proverbs 02:22
- Revelation 21:7-8

Word Data:

- Strong's: H898, H4603, H4604, H5472, G570, G569, G571, G802

Forms Found in the English ULB:

be unfaithful, faithless, faithless deeds, faithlessly, faithlessness, those who do not believe, unbelief, unbeliever, unbelievers, unbelieving, unfaithful, unfaithfully, unfaithfulness

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false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as "person who falsely claims to be God's spokesman" or "someone who falsely claims to speak God's words."
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 04:1-3
- 2 Peter 02:01
- Acts 13:6-8

generated on Sat Jan 20 14:08:09 2024

- Luke 06:26
- Matthew 07:16
- Matthew 24:23-25

Word Data:

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Forms Found in the English ULB:

false prophet, false prophets

family

Related Ideas:

family line, genealogical record

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "family" refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as "clan" or "household" that would fit better in contexts where more than just parents and children are being referred to.
- The term "family" is also used to refer to people who are related spiritually, such as people who are part of God's family because they believe in Jesus.
- A "genealogy" is a record of a person's family that tells who his ancestors were.

(See also: clan, father, house)

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:18
- Exodus 01:21
- Joshua 02:12-13
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Word Data:

- Strong's: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H3188, H4138, H4940, H5387, H5712, H8435, G1085, G3614, G3624, G3965

Forms Found in the English ULB:

families, family, family line, genealogical record, genealogical records, genealogies, genealogy, recorded in ... genealogies, recorded in ... genealogy

family

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famine

Related Ideas:

famished, hunger

Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain. The term "famished" means extremely hungry. * Food crops can fail from natural causes such as lack of rain, crop disease, or insects. * Food shortages can also be caused by people, such as enemies who destroy crops. * In the Bible, God often caused famine as a way to punish nations when they sinned against him. * In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

Bible References:

- 1 Chronicles 21:11-12
- Acts 07:11
- Genesis 12:10
- Genesis 45:06
- Jeremiah 11:21-23
- Luke 04:25
- Matthew 24:08

Word Data:

- Strong's: H3720, H7458, H7459, G3042, G3521

Forms Found in the English ULB:

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fast

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
- The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: Jewish authorities)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:03
- Acts 13:1-3
- Jonah 03:4-5
- Luke 05:34
- Mark 02:19
- Matthew 06:18
- Matthew 09:15

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Word Data:

- Strong's: H2908, H5144, H6684, H6685, G3521, G3522

Forms Found in the English ULB:

fast, fasted, fasting, fastings, fasts

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The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
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Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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favor

Related Ideas:

favorable, favoritism, privilege, request for favor, show favor

Definition:

To "favor" is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term "favoritism" means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoratism is considered unfair.
- Jesus grew up "in favor with" God and men. This means they approved of his character and behavior.
- The expression "find favor" with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person's request and grants it.
- A "favor" can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term "favor" could include, "blessing" or "benefit" or "credit."
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fear

Related Ideas:

afraid, alarmed, anxiety, coward, dismay, dread, fainthearted, fearful, fearlessly, fearsome, frighten, timid, unafraid

Definition:

The terms "fear" and "afraid" refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term "fear" can also refer to a deep respect and awe for a person in authority.
- The phrase "fear of Yahweh," as well as related terms "fear of God" and "fear of the Lord," refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
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- "Anxiety" is fear about the future, what is going to happen.
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- The sentence "The fear of God fell on all of them" could be translated as "Suddenly they all felt a deep awe and respect for God" or "Immediately, they all felt very amazed and revered God deeply" or "Right then, they all felt very afraid of God (because of his great power)."
- The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."
- Note that the phrase "fear of Yahweh" does not occur in the New Testament. The phrase "fear of the Lord" or "fear of the Lord God" is used instead.

(See also: amazed, awe, lord, power, Yahweh)

Bible References:

- 1 John 04:18
- Acts 02:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 06:14
- Jonah 01:09
- Luke 12:05
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H367, H926, H928, H1204, H1481, H1672, H1674, H1763, H2119, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7390, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1568, G1630, G1719, G2125, G5398, G5399, G5401

Forms Found in the English ULB:

afraid, alarmed, anxiety, cowards, dismay, dismayed, dread, dreaded, fainthearted, fear, feared, fearful, fearful thing, fearlessly, fears, fearsome, frighten, frightened, timid, unafraid

feast

Related Ideas:

dinner

Definition:

The term "feast" refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to "feast" means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
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(See also: festival)

Bible References:

- 2 Peter 02:12-14
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Word Data:

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Forms Found in the English ULB:

dinner, feast, feasting, feasts

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Forms Found in the English ULB:

dinner, feast, feasting, feasts

fellowship

Related Ideas:

alliance, associate with, association, allied with, contribution, participants with, partnership, share, united

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Definition:

In general, the term "fellowship" refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term "fellowship" usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God's Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.
- An "alliance" is a kind of fellowship between governments in which the governments agree to work together, usually to fight common enemies.

Translation Suggestions:

- Ways to translate "fellowship" could include "a sharing together" or "relationship" or "companionship" or "Christian community."

Bible References:

- 1 John 01:03
- Acts 02:40-42
- Philippians 01:3-6
- Philippians 02:01
- Philippians 03:10
- Psalms 055:12-14

Word Data:

- Strong's: H2266, H2270, H4541, H6148, H8641, G2842, G2844, G3352, G3353, G4790

Forms Found in the English ULB:

alliance, alliances, associate with, association, be allied with, be participants with, contribution, contributions, fellowship, participant, participants, partnership, share, sharers, shares, sharing, united

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festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for "festival" in the Old Testament literally means "appointed time."
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.

- There were several main festivals that the Israelites celebrated every year:

- Passover

- Festival of Unleavened Bread
- Firstfruits
- Festival of Weeks (Pentecost)
- Festival of Trumpets
- Day of Atonement

- Festival of Shelters

- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

- A person who "celebrates" acts as if he were at a festival.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
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festival, festivals

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fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- James 03:12
- Luke 13:07
- Mark 11:14
- Matthew 07:17
- Matthew 21:18

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filled with the Holy Spirit

Related Ideas:

full of the Holy Spirit

Definition:

The term "filled with the Holy Spirit" is a figurative expression that, when used to describe a person means the Holy Spirit is empowering that person to do God's will.

- The expression "filled with" is an expression that often means "controlled by."
- People are "filled with the Holy Spirit" when they follow the Holy Spirit's leading and completely rely on him to help them do what God wants.

Translation Suggestions:

- This term could be translated as "empowered by the Holy Spirit" or "controlled by the Holy Spirit." But it should not sound as though the Holy Spirit is forcing the person to do something.
- A sentence such as "he was filled with the Holy Spirit" could be translated as "he was living fully by the Spirit's power" or "he was completely guided by the Holy Spirit" or "the Holy Spirit was guiding him completely."
- This term is similar in meaning to the expression "live by the Spirit," but "filled with the Holy Spirit" emphasizes the completeness with which a person allows the Holy Spirit to have control or influence over his life. So these two expressions should be translated differently, if possible.

(See also: Holy Spirit)

Bible References:

- Acts 04:31
- Acts 05:17
- Acts 06:8-9
- Luke 01:15
- Luke 01:39-41
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Word Data:

- Strong's: H4390, H4392, H7646, H8003, G40, G4130, G4137, G4151

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- Fir trees are also referred to as "evergreen" trees.
- In ancient times, the wood of fir trees was used for making musical instruments and for building structures such as boats, houses, and the temple.
- Some examples of fir trees mentioned in the Bible are pine, cedar, cypress, and juniper.

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Word Data:

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Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

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Related Ideas:

blazing, fiery, firebrands, inflame, kindle

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- A fire that is "blazing" is very hot and has large flames.
- A "fire brand" is a piece of burning wood.
- To "set on fire" or "set fire to" something is to make it start burning with fire.
- To "inflame" something is to make it start burning.
- To "kindle" a fire is to start that fire burning.
- The final judgment of unbelievers is in the fire of hell.

The word "fire" and ideas related to fire are also used figuratively. * The term "fire" can refer to judgment or purification. * The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified." * Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:10

generated on Sat Jan 20 14:08:09 2024

- 2 Thessalonians 01:08
- Acts 07:29-30
- John 15:06
- Luke 03:16
- Matthew 03:12
- Nehemiah 01:3

Word Data:

- Strong's: H217, H398, H784, H800, H801, H1197, H1200, H1513, H1814, H2734, H2740, H3341, H3857, H4168, H5135, H6315, G439, G440, G1067, G2741, G2618, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

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Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

firstborn

Related Ideas:

first issue

Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, "firstborn" usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.
- The phrase "first issue of the womb" is another way of saying "firstborn."

Translation Suggestions:

- When "firstborn" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied.
- Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 01:15
- Genesis 04:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 02:6-7
- Revelation 01:05

Word Data:

- Strong's: H1060, H1062, H1067, H1069, H6363, G4416, G5207

Forms Found in the English ULB:

first ... issue, firstborn

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

first ... issue, firstborn

firstfruit

Definition:

The term "firstfruits" refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the "firstfruits" of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the "firstfruits" of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as "first portion (of crops)" or "first part of the harvest."
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 02:13
- Exodus 23:16-17
- James 01:18
- Jeremiah 02:03
- Psalms 105:36

Word Data:

- Strong's: H1061, H6529, H7225, G536

Forms Found in the English ULB:

firstfruit, firstfruits

generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

firstfruit, firstfruits

fishermen

Related Ideas:

fish, fisher

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Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as "men who catch fish" or "men who earn money by catching fish."
- The word "fish" can also be a verb that means "to catch fish."

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:08
- Luke 05:1-3
- Matthew 04:19
- Matthew 13:47

Word Data:

- Strong's: H1728, H1770, H1771, H2271, G231

Forms Found in the English ULB:

fish, fishermen, fishers

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Forms Found in the English ULB:

fish, fishermen, fishers

flesh

Related Ideas:

fleshly, human, living creatures, meat, physical

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
- In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."

generated on Sat Jan 20 14:08:09 2024

- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."
- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 02:16
- 2 John 01:07
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Word Data:

- Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

Forms Found in the English ULB:

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In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
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In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
- In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
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- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

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- 1 John 02:16
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Word Data:

- Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

Forms Found in the English ULB:

flesh, fleshly, human, humans, living creatures, meat, physical

generated on Sat Jan 20 14:08:09 2024

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flock

Related Ideas:

herd

Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term "herd" can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term "flock" in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to "flocks and herds" it may be better to add "of sheep" or "of cattle" for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, cow, pig, sheep,)

Bible References:

- 1 Kings 10:28-29
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Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

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flute

Related Ideas:

pipe, wind instrument

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a "flute."
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

Bible References:

- 1 Corinthians 14:07
- 1 Kings 01:38-40
- Daniel 03:3-5
- Luke 07:31-32
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Word Data:

- Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

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fool

Related Ideas:

folly, foolish, foolishly, foolishness, insane, insanity, out of his mind, senseless, stupid, thoughtless, unwise

Definition:

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footstool

Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
- When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
- To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 07:49
- Isaiah 66:1
- Luke 20:43
- Matthew 05:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong's: H1916, H3534, H7272, G4228, G5286

Forms Found in the English ULB:

footstool

footstool

Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

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foreigner

Related Ideas:

alien, barbarian, foreign, sojourn, sojourner, stranger, tenant

Definition:

The term "foreigner" refers to a person living in a country that is not his own. Another name for a foreigner is an "alien."

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were "foreigners" to God's covenant.
- Sometimes "foreigner" is translated as "stranger," but it should not refer only to someone who is unfamiliar or unknown.
- A "sojourner" is a person who is living in one country that is not his but waiting for the chance to move to his own country.
- A "barbarian" is a person from another country who does not speak the local language or obey the local customs and so the natives do not like or respect him.
- A "strangers" are persons who do not know each other.
- To be "alienated" is to no longer be living in loving relationship with another. For example, a husband and wife who are no longer living together but are not divorced are "alienated" or "estranged."
- A "tenant" is a person who rents his dwelling place.

Bible References:

- 2 Chronicles 02:17
- Acts 07:29-30
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- Genesis 15:12-13
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Word Data:

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Forms Found in the English ULB:

alien, alienated, alienates, barbarian, foreign, foreigner, foreigners, live as a foreigner, living as foreigners, sojourn, sojourned, sojourner, sojourners, sojourning, stranger, strangers, tenant, tenants

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generated on Sat Jan 20 14:08:09 2024

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foreknow

Related Ideas:

foreknowledge

Definition:

The verb "foreknow" means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.
- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term "foreknew" could also be translated as, "knew before" or "knew ahead of time" or "knew beforehand" or "already knew."
- The term "foreknowledge" could be translated as, "knowing before" or "knowing ahead of time" or "already knowing" or "knowing in advance."

(See also: know, predestine)

Bible References:

- Romans 08:29
- Romans 11:02

Word Data:

- Strong's: G4267, G4268

Forms Found in the English ULB:

foreknew, foreknowledge, foreknown

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Related Ideas:

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- Romans 08:29
- Romans 11:02

Word Data:

- Strong's: G4267, G4268

Forms Found in the English ULB:

foreknew, foreknowledge, foreknown

generated on Sat Jan 20 14:08:09 2024

forgive

Related Ideas:

forgiven, forgiveness, pardon

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 05:17-19
- Psalms 025:11
- Psalms 025:17-19
- Isaiah 55:6-7
- Isaiah 40:02
- Luke 05:21
- Acts 08:22
- Ephesians 04:31-32
- Colossians 03:12-14
- 1 John 02:12

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, G859, G863, G2433, G5483

Forms Found in the English ULB:

forgave, forgive, forgiven, forgiveness, forgives, pardon, pardoned

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To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
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(See also: guilt)

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Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, G859, G863, G2433, G5483

Forms Found in the English ULB:

forgave, forgive, forgiven, forgiveness, forgives, pardon, pardoned

generated on Sat Jan 20 14:08:09 2024

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found

Related Ideas:

establish, foundation, founder

Definition:

The verb "found" means build, create, or lay a base for. The phrase "founded on" means supported by or based on. A "foundation" is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term "foundation" can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A "foundation stone" was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.
- To "establish" something is for a person to start or make or create something that he wants to endure for a long time.

Translation Suggestions:

- The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
- The term "founded on" could be translated as "securely built on" or "firmly based on."
- Depending on the context, "foundation" could be translated as "strong base" or "solid support" or "beginning" or "creation."

(See also: cornerstone, create)

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fountain

Related Ideas:

spring

Definition:

The terms "fountain" and "spring" usually refer to a large amount of water that flows out naturally from the ground.

- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- "Fountain" and "spring" are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.

Bible References:

- 2 Peter 02:17
- Genesis 07:11
- Genesis 08:02
- Genesis 24:13
- Genesis 24:42
- James 03:11

Word Data:

- Strong's: H953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G242, G4077

Forms Found in the English ULB:

fountain, fountains, spring, springing, springs

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

Bible References:

- 1 Chronicles 09:28-29
- Exodus 30:34-36
- Matthew 02:11-12
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free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
- To "volunteer" is to freely and willingly agree to do something.

Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
- The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
- A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 04:26

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Word Data:

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Forms Found in the English ULB:

free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
- To "volunteer" is to freely and willingly agree to do something.

Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
- The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
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fruit

Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten. * A "fruitful" plant is one that has a lot of good fruit. * The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains. * The term "crop" can refer to what people have planted for for food. * The term "crop" can refer to the food that is harvested at one time.

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Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."

- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
- The expression "fruit of the womb" could be translated as "what the womb produces" or "children a women gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
- Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
- Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous."
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(See also: descendant, grain, grape, Holy Spirit, vine, womb)

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bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

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generated on Sat Jan 20 14:08:09 2024

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Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
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Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

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fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

Definition:

The term "fulfill" means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
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- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
- The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
- Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 02:27
- Acts 03:17-18
- Leviticus 22:17-19
- Luke 04:21
- Matthew 01:22-23
- Matthew 05:17
- Psalms 116:12-15

Word Data:

- Strong's: H1214, H4390, H5487, H7999, G378, G4135, G4137, G4138, G5048, G5055

Forms Found in the English ULB:

carried out, fill up ... to the limit, finishing, fulfill, fulfilled, fulfillment, fulfills, in full, make ... full

fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

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furnace

Related Ideas:

kiln, oven

Definitions:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.
- An "oven" is like a small furnace, and it is used for cooking food.
- A "kiln" is also a small furnace used to heat things other than food.

(See also: god, image)

Bible References:

- 1 Kings 08:51
- Genesis 19:28
- Proverbs 17:03
- Psalms 021:09
- Revelation 09:02

Word Data:

- Strong's: H861, H3536, H3564, H5948, H8574, G2575

Forms Found in the English ULB:

furnace, furnaces, kiln, oven, ovens

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generated on Sat Jan 20 14:08:09 2024

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gate

Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

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- A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate.
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- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
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generated on Sat Jan 20 14:08:09 2024

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The term "generation" refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
- "This wicked generation" could also be translated as "these wicked people living now."
- The expression "from generation to generation" or "from one generation to the next" could be translated as "people living now, as well as their children and grandchildren" or "people in every time period" or "people in this time period and future time periods" or "all people and their descendants."
- "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: descendant, evil, father)

Bible References:

- Acts 15:19-21
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- Genesis 17:07
- Mark 08:12
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Forms Found in the English ULB:

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- Strong's: H1755, H1859, H8435, G1074

Forms Found in the English ULB:

generation, generations

generation

Definition:

The term "generation" refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
- "This wicked generation" could also be translated as "these wicked people living now."
- The expression "from generation to generation" or "from one generation to the next" could be translated as "people living now, as well as their children and grandchildren" or "people in every time period" or "people in this time period and future time periods" or "all people and their descendants."
- "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: descendant, evil, father)

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Bible References:

- Acts 15:19-21
- Exodus 03:13-15
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Related Ideas:

give, gracious gift

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- The general term for "gift" could be translated with a word or phrase that means "something that is given."
- In the context of someone having a gift or special ability that comes from God, the term "gift from the Spirit" could be translated as "spiritual ability" or "special ability from the Holy Spirit" or "special spiritual skill that God gave."

(See also: spirit, Holy Spirit)

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- 2 Samuel 11:08
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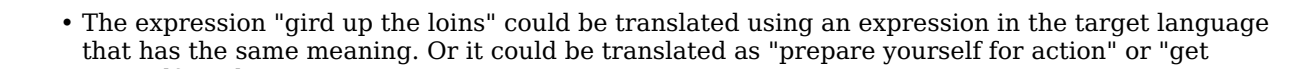
gird

Definition:

The term "gird" means to fasten something around something else. It often refers to wrapping a belt or sash around the waist to keep a robe or tunic in place.

- The phrase "gird up the loins" refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean "get ready to work" or to be prepared to do something difficult.
- The phrase "gird the sword" means to tuck the sword into one's belt in order to carry it.

Picture of Girding a sword:



Translation Suggestions

- The expression "gird up the loins" could be translated using an expression in the target language that has the same meaning. Or it could be translated as "prepare yourself for action" or "get yourself ready."
- The term "girded with" could be translated as "encircled by" or wrapped with" or "belted with."

(See also: loins)

Bible References:

- 1 Peter 01:13
- Job 38:03

Word Data:

- Strong's: H640, H247, H2290, H2296, H5401, H8151, G328, G1241, G2224, G4024

Forms Found in the English ULB:

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Definition:

The term "gird" means to fasten something around something else. It often refers to wrapping a belt or sash around the waist to keep a robe or tunic in place.

- The phrase "gird up the loins" refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean "get ready to work" or to be prepared to do something difficult.
- The phrase "gird the sword" means to tuck the sword into one's belt in order to carry it.

Picture of Girding a sword:



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Related Ideas:

beautiful, beauty, glorify, glorious, take pride

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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goatskins, kid, scapegoat, young goat

Definition:

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- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- Sheep usually like to stay with their flocks, but goats are more independent and tend to wander away from their herds.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

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- Exodus 12:3-4
- Genesis 30:32
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- Genesis 37:31
- Leviticus 03:12-14
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disgusting figure, false god, goat idols, goddess, idolater, idolatrous, idolatry

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generated on Sat Jan 20 14:08:09 2024

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A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

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- There may already be a word for "god" or "false god" in the language or in a nearby language.
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(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

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generated on Sat Jan 20 14:08:09 2024

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- The phrase "the godly" could be translated as "godly people" or "people who obey God."
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(See also evil, honor, obey, righteous, righteous)

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- Job 27:10
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- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase "the godly" could be translated as "godly people" or "people who obey God."
- The adjective "godly" could be translated as "obedient to God" or "righteous" or "pleasing to God."
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- Ways to translate "godliness" could include "acting in a way that pleases God" or "obeying God" or "living in a righteous manner."

- Depending on the context, the term "ungodly" could be translated as "displeasing to God" or "immoral" or "disobeying God."

- The terms "godless" and "godlessness" literally mean that the people are "without God" or "having no thought of God" or "acting in a way that does not acknowledge God."
- Other ways to translate "ungodliness" or "godlessness" could be "wickedness" or "evil" or "rebellion against God".

(See also evil, honor, obey, righteous, righteous)

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gold

Related Ideas:

golden, goldsmith, purest gold

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- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
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good

Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

Definition:

The word "good" has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God's character, purposes, and will.
- Something that is "good" could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is "good" could be called "fertile" or "productive."
- A "good" crop could be a "plentiful" crop.

generated on Sat Jan 20 14:08:09 2024

- A person can be "good" at what they do if they are skillful at their task or profession, as in, the expression, "a good farmer."
- In the Bible, the general meaning of "good" is often contrasted with "evil."
- The term "goodness" usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.
- Actions that are "proper" are those that are good and right for the situation in which they are done.
- "Goods" are good things, valuable possessions.
- To "prefer" something is to think it is better than other things.

Translation Suggestions:

- The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable."
- "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops."
- The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone.
- To "do good on the Sabbath" means to "do things that help others on the Sabbath."
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good

Related Ideas:

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good news

Related Ideas:

gospel

Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
- In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."

- The writers of the New Testament use a verb based on this noun to talk about telling or proclaiming good news or preaching the gospel.

Translation Suggestions:

- Different ways to translate this term could include, "good message" or "good announcement" or "God's message of salvation" or "the good things God teaches about Jesus."
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(See also: kingdom, sacrifice, save)

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- 1 Thessalonians 01:05
- Acts 08:25
- Colossians 01:23
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Word Data:

- Strong's: H1319, G2097, G2098, G4283

Forms Found in the English ULB:

announce good news, announced the good news, announcing ... the good news, being told good news, bring ... good news, brings ... good news, brought ... good news, good news, gospel, gospel's, had ... good news proclaimed, preach the gospel, preached the gospel beforehand, preaching ... the gospel, proclaim ... gospel, proclaimed the good news, proclaimed the gospel, proclaiming ... good news, proclaiming the gospel, telling ... good news, were told the good news

good news

Related Ideas:

gospel

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
- In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."
- The writers of the New Testament use a verb based on this noun to talk about telling or proclaiming good news or preaching the gospel.

Translation Suggestions:

- Different ways to translate this term could include, "good message" or "good announcement" or "God's message of salvation" or "the good things God teaches about Jesus."
- Depending on the context, ways to translate the phrase, "good news of" could include, "good news about" or "good message about" or "good message from" or "the good things God tells us about" or "what God says about how he saves people."

(See also: kingdom, sacrifice, save)

Bible References:

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gossip

Related Ideas:

gossiper

Definition:

The term "gossip" refers to talking to people about someone else's personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone's relationships with other people.

(See also: slander)

Bible References:

- 1 Timothy 05:13
- 2 Corinthians 12:20
- Leviticus 19:15-16
- Proverbs 16:28
- Romans 01:29-31

Word Data:

- Strong's: H5372, G2636

Forms Found in the English ULB:

gossip, gossiper, gossips

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governor

Related Ideas:

deputy, govern government, high officials, proconsul

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- The term "proconsul" was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
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Forms Found in the English ULB:

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grace

Related Ideas:

generous, gracious, graciously

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
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act of grace, generous, grace, gracious, graciously, graciously given

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grain

Related Ideas:

grainfields, standing grain

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- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:03
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 06:02
- Mark 02:24
- Matthew 13:7-9
- Ruth 01:22

generated on Sat Jan 20 14:08:09 2024

Word Data:

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Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G2848, G3450, G4621, G4719

Forms Found in the English ULB:

grain, grainfields, grains, standing grain

grain

Related Ideas:

grainfields, standing grain

Definition:

The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

generated on Sat Jan 20 14:08:09 2024

(See also: head, wheat)

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Forms Found in the English ULB:

grain, grainfields, grains, standing grain

grape

Related Ideas:

raisin

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.

- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times, and having vineyards was a sign of wealth.
- "Raisins" are dried grapes. People often dried grapes in order to keep them from rotting.
- Jesus told a parable about a grape vineyard to teach his disciples about God's kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
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groan

Related Ideas:

sigh

Definition:

The term to "groan" refers to the uttering of a deep, low sound that is caused by physical or emotional distress. It could also be the sound someone makes without any words.

- A person can groan because of feeling grief.
- Groaning can be caused by feeling a terrible, oppressive burden.
- Other ways to translate "groan" could include, "give a low cry of pain" or "grieve deeply."
- As a noun, this could be translated as, "a low cry of distress" or "a deep murmur of pain."

(See also: cry)

Bible References:

- 2 Corinthians 05:02
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- Psalms 102:5-6

Word Data:

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guilt

Related Ideas:

guilty, accountable, reason for a penalty

Definition:

The term "guilt" refers to the fact of having sinned or committed a crime.

- To "be guilty" means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of "guilty" is "innocent."

Translation Suggestions:

- Some languages might translate "guilt" as "the weight of sin" or "the counting of sins."
- Ways to translate to "be guilty" could include a word or phrase that means, to "be at fault" or "having done something morally wrong" or "having committed a sin."

(See also: innocent, iniquity, punish, sin)

Bible References:

- Exodus 28:36-38
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Forms Found in the English ULB:

cause ... to become guilty, find guilty, guilt, guilty, held accountable, reason for ... penalty

hail

Related Ideas:

hailstones, hailstorm

Definitions:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, "hail" is used in greeting someone and can mean, "hello" or "greetings to you."

- Hail that comes down from the sky is in the form of balls or chunks of ice called "hailstones."
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word "hail" that is a formal greeting in older English literally means "rejoice" and could be translated as "Greetings!" or "Hello!"

Bible References:

- Matthew 27:29
- Matthew 28:8-10
- Psalms 078:48
- Psalms 148:08
- Revelation 08:07

Word Data:

- Strong's: H68, H417, H1258, H1259, G5463, G5464

Forms Found in the English ULB:

hail, hails, hailstones, hailstorm

hand

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.

- Some other figurative uses of "hand" include:

- To "lay a hand on" means to "harm."

- To "save from the hand of" means to stop someone from harming someone else.
- The position of being "on the right hand" means "on the right side" or "to the right."

- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.

- Placing hands on someone is often done while speaking a blessing over that person.

- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: adversary, bless, captive, honor, power)

Bible References:

- Acts 07:25
- Acts 08:17
- Acts 11:21
- Genesis 09:05
- Genesis 14:20
- John 03:35
- Mark 07:32
- Matthew 06:03

Word Data:

- Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

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- Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

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- The position of being "on the right hand" means "on the right side" or "to the right."

- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.

- Placing hands on someone is often done while speaking a blessing over that person.

- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with

that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: adversary, bless, captive, honor, power)

Bible References:

- Acts 07:25
- Acts 08:17
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- John 03:35
- Mark 07:32
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Word Data:

- Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

hand

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.

- Some other figurative uses of "hand" include:

- To "lay a hand on" means to "harm."

- To "save from the hand of" means to stop someone from harming someone else.
- The position of being "on the right hand" means "on the right side" or "to the right."

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Definition:

The term "hang" means to suspend something or someone above the ground.

- Death by hanging typically is done by tying a rope that is tied around a person's neck and sustending him from an elevated object, like a tree limb. Judas killed himself by hanging.
- Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
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Bible References:

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hard

Related Ideas:

hardly, hardness, hardship

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.
- Work that is "hard" is difficult to do.
- When a person works "hard", he does that work diligently and with a lot of effort to do it well.
- A person who "hardly" does something either does not do it completely or does it rarely.
- A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively * A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent. * A person whose heart is hardened has become stubbornly disobedient.

Translation Suggestions

- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
- The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey."
- "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying."
- Other ways to translate "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling."
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- A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: disobey, evil, heart, labor pains, stiff-necked)

Bible References:

- 2 Corinthians 11:23
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Word Data:

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Bible References:

- 2 Corinthians 11:23
- Deuteronomy 15:07
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Word Data:

- Strong's: H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4164, H4165, H4522, H4751, H4784, H4843, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H7185, H7188, H7280, H8068, H8307, H8513, H8631, G917, G1421, G1422, G1423, G2205, G2478, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912

Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

generated on Sat Jan 20 14:08:09 2024

hard

Related Ideas:

hardly, hardness, hardship

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.
- Work that is "hard" is difficult to do.
- When a person works "hard", he does that work diligently and with a lot of effort to do it well.
- A person who "hardly" does something either does not do it completely or does it rarely.
- A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively * A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent. * A person whose heart is hardened has become stubbornly disobedient.

Translation Suggestions

- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
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harp

elated Ideas:

harpist, lyre

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Players of harps and lyres would hold them in the hands and play them by strumming or plucking while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.
- A lyre looks like a small harp, having strings strung across an open frame.

(See also: David, fir, psalm, Saul (OT))

Picture of a Harp:

Bible References:

- 1 Chronicles 15:16-18
- Amos 05:23-24
- Daniel 03:05
- Psalm 033:1-3
- Revelation 05:8

Word Data:

- Strong's: H3658, H5035, H7030, G2788, G2789, G2790

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Related Ideas:

harvester

Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, "time of gathering in" or "crop gathering time" or "fruit picking time."
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(See also: firstfruit, festival)

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head

Definition:

In the Bible, the word "head" is used with several figurative meanings.

- Often this term is used to refer to a ruler or to someone who has authority over people, as in "you have made me the head over nations."
- Jesus is called the "head of the church." Just as a person's head guides and directs the members of its body, so Jesus guides and directs the members of his "body," the Church.
- The New Testament teaches that a husband is the "head" or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The term "head" can also represent the whole person, as in "this gray head," referring to an elderly person, or as in "the head of Joseph," which refers to Joseph.
- The expression "no razor will ever touch his head" means" he will never cut or shave his hair."
- The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that.
- The expression "heads of grain" refers to the top parts of a wheat or barley plant that contains the seeds.
- The term "head" can also refer to the beginning or source of something, as in the "head of the street."

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- 1 Chronicles 01:51-54
- 1 Kings 08:1-2
- 1 Samuel 09:22
- Colossians 02:10
- Colossians 02:19
- Numbers 01:04

Word Data:

- Strong's: H441, H1538, H4425, H4761, H4763, H5110, H5324, H6285, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G346, G755, G2775, G2776, G4719

Forms Found in the English ULB:

head, heads

head

Definition:

In the Bible, the word "head" is used with several figurative meanings.

- Often this term is used to refer to a ruler or to someone who has authority over people, as in "you have made me the head over nations."

- Jesus is called the "head of the church." Just as a person's head guides and directs the members of its body, so Jesus guides and directs the members of his "body," the Church.
- The New Testament teaches that a husband is the "head" or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The term "head" can also represent the whole person, as in "this gray head," referring to an elderly person, or as in "the head of Joseph," which refers to Joseph.
- The expression "no razor will ever touch his head" means" he will never cut or shave his hair."
- The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that.
- The expression "heads of grain" refers to the top parts of a wheat or barley plant that contains the seeds.
- The term "head" can also refer to the beginning or source of something, as in the "head of the street."

Translation Suggestions

- Depending on the context, the term "head" could be translated as "ruler" or "the one who leads and directs" or "the one who is responsible for."
- The expression "head of" can refer to the whole person and so this expression could be translated using just the person's name. For example, "the head of Joseph" could simply be translated as "Joseph."
- The expression "will be on his own head" could be translated as "will be on him" or "he will be punished for" or "he will be held responsible for" or "he will be considered guilty for."
- Depending on the context, other ways to translate this term could include "beginning" or "source" or "ruler" or "leader" or "top."

(See also: grain)

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Forms Found in the English ULB:

head, heads

heal

Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is "healed" or "cured" has been "made well" or "made healthy."
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.

- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.
- A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time.
- Health can be a metaphor for anything that is good or trustworthy. "Healthy teaching" is teaching that people can depend on to be true and helpful and morally good.

(See also: miracle)

Bible References:

- Acts 05:16
- Acts 08:06
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heart

Related Ideas:

kidneys

Definition:

In the Bible, the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

- To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God.
- The expressions "with all my heart" or "with my whole heart" mean to do something with no holding back, with complete commitment and willingness.
- The expression "take it to heart" means to treat something seriously and apply it to one's life.
- The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally.
- The kidneys are also used as a synecdoche for the physical inner organs and as a metonym for a person's innermost thoughts and emotions.

Translation Suggestions

- Some languages use a different body part such as "stomach" or "liver" to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires" or "inner self".
- Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment."
- The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it."
- The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God."
- Ways to translate "brokenhearted" could include "very sad" or "feeling deeply hurt."

(See also: hard)

Bible References:

- 1 John 03:17
- 1 Thessalonians 02:04
- 2 Thessalonians 03:13-15
- Acts 08:22
- Acts 15:09
- Luke 08:15
- Mark 02:06
- Matthew 05:08

- Matthew 22:37

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(See also: hard)

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Forms Found in the English ULB:

heart, hearts, kidneys

generated on Sat Jan 20 14:08:09 2024

heart

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kidneys

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Forms Found in the English ULB:

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heaven

Related Ideas:

heavenly, in midair, overhead, sky

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
- When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

Translation Suggestions:

- When "heaven" is used figuratively, it could be translated as "God."
- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as, "sun, moon, and stars" or "all the stars in the universe."
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(See also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:17
- Deuteronomy 09:01
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Word Data:

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Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

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- Strong's: H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Forms Found in the English ULB:

heaven, heavenly, heavens, in midair, overhead, skies, sky

generated on Sat Jan 20 14:08:09 2024

heaven

Related Ideas:

heavenly, in midair, overhead, sky

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
- When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

Translation Suggestions:

- When "heaven" is used figuratively, it could be translated as "God."
- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as, "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:17
- Deuteronomy 09:01
- Ephesians 06:9
- Genesis 01:01
- Genesis 07:11
- John 03:12
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(See also: firstborn, inherit)

Bible References:

- Galatians 04:1-2
- Galatians 04:07
- Genesis 15:01
- Genesis 21:10-11
- Luke 20:14
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- Strong's: H1121, H3423, G2816, G2818, G2820, G4789

Forms Found in the English ULB:

heir, heirs

heir

Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
- The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

Bible References:

- Galatians 04:1-2
- Galatians 04:07
- Genesis 15:01
- Genesis 21:10-11
- Luke 20:14
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

heir, heirs

hell

Related Ideas:

delivered to Tartarus, hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them will be punished forever in hell.
- "Tartarus" is a name for hell borrowed from Greek religion to refer to the place where evil spirits are punished.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
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generated on Sat Jan 20 14:08:09 2024

(See also: heaven, death, Hades, abyss)

Bible References:

- James 03:06
- Luke 12:05
- Mark 09:42-44
- Matthew 05:21-22
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- Matthew 23:33
- Matthew 25:41-43
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Word Data:

- Strong's: G86, G1067, G3041, G4442, G5020, G5394

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

delivered ... to Tartarus, hell, lake of fire

high priest

Related Ideas:

high priesthood

Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiphas' father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- Make sure this term is translated differently from the term "chief priest."

(See also: Annas, Caiaphas, chief priests, priest, temple)

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- Acts 05:27
- Acts 07:01
- Acts 09:01
- Exodus 30:10
- Hebrews 06:19-20

generated on Sat Jan 20 14:08:09 2024

- Leviticus 16:32
- Luke 03:02
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Word Data:

- Strong's: H7218, H1419, H3548, G748, G749

Forms Found in the English ULB:

high priest, high priesthood, high priests

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Forms Found in the English ULB:

high priest, high priesthood, high priests

holy

Related Ideas:

holiness, sacred, unholy

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
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- Believers in Jesus are holy people, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.
- When people of any religion, true or false, consider something "sacred," they consider it holy according to their religion.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was often used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
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- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
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(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22

generated on Sat Jan 20 14:08:09 2024

- 2 Kings 03:02
- Lamentations 04:01
- Ezekiel 20:18-20
- Matthew 07:6
- Mark 08:38
- Acts 07:33
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Word Data:

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- When people of any religion, true or false, consider something "sacred," they consider it holy according to their religion.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

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Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
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(See also: Holy Spirit, consecrate, sanctify, set apart)

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- Genesis 28:22

generated on Sat Jan 20 14:08:09 2024

- 2 Kings 03:02
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Word Data:

- Strong's: H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G2150, G2413, G2839, G3741, G3742

Forms Found in the English ULB:

holier, holiest, holiness, holy, holy duties, honored as holy, makes ... holy, sacred, sacred gifts, sacred places, unholy

holy

Related Ideas:

holiness, sacred, unholy

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.
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holy city

Definition:

In the Bible, the term "holy city" refers to the city of Jerusalem.

- This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
- This term can be translated by combining the terms for "holy" and "city" that have been used in the rest of the translation.

(See also: heaven, holy, Jerusalem)

Bible References:

- Matthew 04:5-6
- Matthew 27:51-53
- Revelation 21:1-2
- Revelation 21:9-10
- Revelation 22:18-19

Word Data:

- Strong's: H5892, H6944, G40, G4172

Forms Found in the English ULB:

holy cities, holy city

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Forms Found in the English ULB:

holy cities, holy city

holy place

Definition:

In the Bible, the terms "the holy place" and "the most holy place" refer to the two parts of the tabernacle or temple building.

- The "holy place" was the first room, and it contained the altar of incense and the table with the special "bread of the presence" on it.
- The "most holy place" was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes "holy place" refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term "holy place" could also be translated as "room set apart for God" or "special room for meeting God" or "place reserved for God."
- The term "most holy place" could be translated as "room that is the most set apart for God" or "most special room for meeting God."
- Depending on the context, ways to translate the general expression "a holy place" could include "a consecrated place" or "a place that God has set apart" or "a place in the temple complex, which is holy" or "a courtyard of God's holy temple."

(See also: altar of incense, ark of the covenant, bread, consecrate, court, curtain, holy, set apart, tabernacle, temple)

Bible References:

- 1 Kings 06:16-18
- Acts 06:12-15
- Exodus 26:33

generated on Sat Jan 20 14:08:09 2024

- Exodus 31:10-11
- Ezekiel 41:01
- Ezra 09:8-9
- Hebrews 09:1-2
- Leviticus 16:18
- Matthew 24:15-18
- Revelation 15:05

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

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holy place

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Forms Found in the English ULB:

holy place

honey

Related Ideas:

honeycomb

generated on Sat Jan 20 14:08:09 2024

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey."
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:06
- Proverbs 05:03

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G3192

Forms Found in the English ULB:

honey, honeycomb

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honor

Related Ideas:

dignified, esteem, held in honor, highly regarded, honorable, of high standing, places of honor, recognition

Definition:

The terms "honor" and to "honor" refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.
- To "esteem" someone is to consider him worthy of great honor.

Translation Suggestions:

- Other ways to translate "honor" could include "respect" or "esteem" or "high regard."
- The term to "honor" could be translated as to "show special respect to" or to "cause to be praised" or to "show high regard for" or to "highly value."

(See also: dishonor, glory, glory, praise)

Bible References:

- 1 Samuel 02:8
- Acts 19:17
- John 04:44
- John 12:26
- Mark 06:04
- Matthew 15:06

Word Data:

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- Strong's: H1420, H1921, H1922, H1923, H1926, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5082, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1741, G1784, G2151, G2233, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

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Forms Found in the English ULB:

dignified, esteem, held in honor, highly regarded, honor, honorable, honored, honoring, honors, of high standing, places of honor, recognition

hope

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Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

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hope, hoped, hopes, look to ... in hope, uselessly hope

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horn

Related Ideas:

ram's horn

Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.

- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

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- 1 Chronicles 15:27-28
- 1 Kings 01:39
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Word Data:

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Forms Found in the English ULB:

horn, horned, horns, ram's horn, rams' horns

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generated on Sat Jan 20 14:08:09 2024

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horse

Related Ideas:

horseback, warhorse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: chariot, , donkey, Solomon)

Bible References:

- 1 Chronicles 18:04
- 2 Kings 02:11
- Exodus 14:23-25
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Word Data:

- Strong's: H47, H5483, H5484, H6571, H7409, G2462

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In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

- When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The phrase "that hour" is also used to mean "at that moment" or "right then."
- When the text talks about the "hour" being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term "hour" can be translated as "time" or "moment" or "appointed time."
- The phrase "in that very hour" or "the same hour" could be translated as "at that moment" or "at that time" or "immediately" or "right then."
- The expression "the hour was late" could be translated as "it was late in the day" or "it would soon be getting dark" or "it was late afternoon."
- Referring to Jesus, the expression "his hour had come" could be translated as, "the time had come for him" or "it was the appointed time for him."

(See also: hour (biblical time))

Bible References:

- Mark 14:35
- 1 Corinthians 15:30

Word Data:

- Strong's: G5610

Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

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generated on Sat Jan 20 14:08:09 2024

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(See also: hour (biblical time))

Bible References:

- Mark 14:35
- 1 Corinthians 15:30

Word Data:

- Strong's: G5610

Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

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hour

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In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

- When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The phrase "that hour" is also used to mean "at that moment" or "right then."
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Related Ideas:

home, residence

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- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, "God's house" is used as a metaphor to refer to God's people or, more generally, to everything pertaining to God.
- A "residence" is any place in which people live without plans to move to another place.

Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
- The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
- Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
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Forms Found in the English ULB:

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home, residence

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- This term is also used more specifically to refer to the tabernacle or the temple.
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- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
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- Genesis 28:17
- Judges 18:30-31
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household members

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Word Data:

- Strong's: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624, G3626

Forms Found in the English ULB:

household, household members, households, members of household

household

Related Ideas:

household members

Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involves directing the servants and also taking care of the property.
- Sometimes "household" can refer figuratively to the whole family line of someone, especially his descendants.

(See also: house)

Bible References:

- Acts 07:10
- Galatians 06:10
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humble

Related Ideas:

humbly, humility, lowliness of mind

Definition:

The term "humble" describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one's weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
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- Humility also means serving with a modest attitude when using one's gifts and abilities.
- The phrase "be humble" could be translated as "don't be prideful."
- "Humble yourself before God" could be translated as "Submit your will to God, recognizing his greatness."

(See also: proud)

Bible References:

- James 01:21
- James 03:13
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

humble, humbled, humbles, humbling, humbly, humility, lowliness of mind

humiliate

Related Ideas:

abase, humiliation

Definitions:

The term "humiliate" means to cause someone to feel shamed or disgraced. This is usually done publicly. The act of shaming someone is called "humiliation."

- To "humiliate" could also be translated as to "shame" or to "cause to feel shame" or to "embarrass".
- Depending on the context, ways to translate "humiliation" could include "shame" or "degrading" or "disgrace."
- To "abase" something means to bring it down low.
- To "abase" someone means to humiliate him.
- When God humbles someone it means that he causes a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt a person.

(See also: disgrace, humble, shame)

Bible References:

- Deuteronomy 21:14
- Ezra 09:05
- Proverbs 25:7-8
- Psalms 006:8-10

generated on Sat Jan 20 14:08:09 2024

- Psalms 123:03

Word Data:

- Strong's: H937, H954, H1421, H2659, H2778, H2781, H3001, H3637, H3639, H6030, H6031, H6256, H7034, H7043, H7511, H7817, H8216, H8213, H8217, H8589, G2617, G5014

Forms Found in the English ULB:

abase, abased, humiliate, humiliated, humiliation

hypocrite

Related Ideas:

hypocrisy

Definition:

The term "hypocrite" refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term "hypocrisy" refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn't admit his own faults.

Translation Suggestions:

- Some languages have an expression like "two-faced" that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate "hypocrite" could include "fraud" or "pretender" or "arrogant, deceitful person."
- The term "hypocrisy" could be translated by, "deception" or "fake actions" or "pretending."

Bible References:

- Galatians 02:13
- Luke 06:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 07:6-7
- Matthew 06:1-2
- Romans 12:09

Word Data:

- Strong's: G505, G5272, G5273

Forms Found in the English ULB:

hypocrisy, hypocrite, hypocrites

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Related Ideas:

hypocrisy

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hypocrisy, hypocrite, hypocrites

image

Related Ideas:

carved figure, cast metal figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term "image" is a shortened form of "carved image."

- A "carved image" or "carved figure" is a wooden object that has been made to look like an animal, person, or thing.
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- These wooden and metal objects were used in the worship of false gods.
- The term "image" when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term "image" could also be translated as "statue" or "engraved idol" or "carved religious object."
- It may be more clear in some languages to always use a descriptive word with this term, such as "carved image" or "cast metal figure," even in places where only the term "image" or "figure" is in the original text.

(See also: god, God, god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 01:23

Word Data:

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- A "cast metal figure" is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term "image" when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term "image" could also be translated as "statue" or "engraved idol" or "carved religious object."
- It may be more clear in some languages to always use a descriptive word with this term, such as "carved image" or "cast metal figure," even in places where only the term "image" or "figure" is in the original text.

(See also: god, God, god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 01:23

Word Data:

- Strong's: H457, H1544, H1823, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G1504, G5179

Forms Found in the English ULB:

carved figure, carved figures, carved image, carved images, cast metal figure, cast metal figures, cast metal images, castings, figure, figures, image, images, statue

image

Related Ideas:

carved figure, cast metal figure, statue

Definition:

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

carved figure, carved figures, carved image, carved images, cast metal figure, cast metal figures, cast metal images, castings, figure, figures, image, images, statue

image of God

Definition:

The term "image" refers to something that looks like something else or that is like someone in character or essence. The phrase "image of God" is used in different ways, depending on the context.

- At the beginning of time, God created human beings "in his image," that is, "in his likeness." This means that people have certain characteristics that reflect the image of God, such as the ability to feel emotion, the ability to reason and communicate, and a spirit that lives eternally.
- The Bible teaches that Jesus, God's Son, is "the image of God," that is, he is God himself. Unlike human beings, Jesus was not created. From all eternity God the Son has had all the divine characteristics because he has had the same essence with God the Father.

Translation Suggestions:

- When referring to Jesus, "image of God" could be translated as "exact likeness of God" or "same essence as God" or "same being as God."
- When referring to human beings, "God created them in his image" could be translated with a phrase that means "God created them to be like him" or "God created them with characteristics like his own."

(See also: image, Son of God, Son of God)

Bible References:

- 2 Corinthians 04:3-4
- Colossians 03:9-11
- Genesis 01:26-27
- Genesis 09:06
- James 03:9-10
- Romans 08:28-30

Word Data:

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Forms Found in the English ULB:

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Forms Found in the English ULB:

image of God

imitate

Related Ideas:

imitator

Definition:

The terms "imitate" and "imitator" refers to copying someone else by acting exactly like that person does.

- Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
- The apostle Paul told the early church to imitate him, just as he imitated Christ.

Translation Suggestions:

- The term "imitate" could be translated as "do the same things as" or "follow his example."
- The expression "be imitators of God" could be translated as "be people who act like God does" or "be people who do the kinds of things God does."
- "You became imitators of us" could be translated as "You followed our example" or "You are doing the same kinds of godly things that you saw us do."

Bible References:

- 3 John 01:11
- Matthew 23:1-3

Word Data:

- Strong's: H6213, G3401, G3402

Forms Found in the English ULB:

imitate, imitator, imitators

imitate

Related Ideas:

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Word Data:

- Strong's: H6213, G3401, G3402

Forms Found in the English ULB:

imitate, imitator, imitators

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
- Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:

- "who belong to Christ"

- "because you believe in Christ"
- "because Christ has saved us"
- "in service to the Lord"
- "relying on the Lord"

- "because of what the Lord has done."

- People who "believe in" Christ or who "have faith in" Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like "believe in" or "share in" or "trust in."

(See also: Christ, lord, Jesus, believe, faith)

Bible References:

- 1 John 02:05
- 2 Corinthians 02:17
- 2 Timothy 01:01
- Galatians 01:22
- Galatians 02:17

- Philemon 01:06
- Revelation 01:10
- Romans 09:01

Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

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- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

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Related Ideas:

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- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:

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generated on Sat Jan 20 14:08:09 2024

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in Christ

Related Ideas:

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- Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:

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generated on Sat Jan 20 14:08:09 2024

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- Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:

- "who belong to Christ"

- "because you believe in Christ"
- "because Christ has saved us"
- "in service to the Lord"
- "relying on the Lord"

- "because of what the Lord has done."

- People who "believe in" Christ or who "have faith in" Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like "believe in" or "share in" or "trust in."

(See also: Christ, lord, Jesus, believe, faith)

Bible References:

- 1 John 02:05
- 2 Corinthians 02:17
- 2 Timothy 01:01
- Galatians 01:22
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- Philemon 01:06
- Revelation 01:10
- Romans 09:01

Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
- Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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Forms Found in the English ULB:

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incense

Related Ideas:

censer, sweet aroma

Definition:

The term "incense" refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The "altar of incense" was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate "incense" could include "fragrant spices" or "good-smelling plants."
- A "censer" is a pan or small pot that holds burning incence.

(See also: altar of incense, burnt offering, frankincense)

Bible References:

- 1 Kings 03:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:04
- Exodus 25:3-7
- Luke 01:10

Word Data:

- Strong's: H3828, H4196, H5208, H6988, H6999, H7002, H7004, H7381, G2368, G2369, G2370, G2379, G3031

Forms Found in the English ULB:

censers, incense, incenses, sweet aroma

incense

Related Ideas:

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Forms Found in the English ULB:

censers, incense, incenses, sweet aroma

inherit

Related Ideas:

heritage, inheritance,legacy

Definition:

The term "inherit" refers to receiving something valuable from a parent or other person because of a special relationship with that person. The "inheritance" is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God's people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

generated on Sat Jan 20 14:08:09 2024

- There is also a figurative or spiritual sense in which people who belong to God are said to "inherit the land." This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will "inherit salvation" and "inherit eternal life." It is also expressed as, "inherit the kingdom of God." This is a spiritual inheritance that lasts forever.

- There are other figurative meanings for these terms:

- The Bible says that wise people will "inherit glory" and righteous people will "inherit good things."

- To "inherit the promises" means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who "inherit the wind" or "inherit folly." This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term "inherit" could be translated might include "receive" or "possess" or "come into possession of."
- Ways to translate "inheritance" could include "promised gift" or "secure possession."
- When God's people are referred to as his inheritance this could be translated as "valued ones belonging to him."
- The term "heir" could be translated with a word or phrase that means "privileged child who receives the father's possessions" or "person chosen to receive (God's) spiritual possessions or blessings."
- The term "heritage" could be translated as "blessings from God" or "inherited blessings."

(See also: heir, Canaan, Promised Land)

Bible References:

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Word Data:

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Forms Found in the English ULB:

heritage, inherit, inheritance, inheritances, inherited, legacy

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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Forms Found in the English ULB:

heritage, inherit, inheritance, inheritances, inherited, legacy

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innocent

Related Ideas:

guiltless, innocence

Definition:

The term "innocent" means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term "innocent" is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking "innocent people."

Translation Suggestions:

- In most contexts, the term "innocent" can be translated as "not guilty" or "not responsible" or "not to blame" for something.
- When referring in general to innocent people, this term could be translated as "who have done nothing wrong" or "who are not involved in evil."
- The frequently occurring expression "innocent blood" could be translated as "people who did nothing wrong to deserve being killed."
- The expression "shed innocent blood" could be translated as "kill innocent people" or "kill people who did nothing wrong to deserve it."
- In the context of someone being killed, "innocent of the blood of" could be translated as "not guilty for the death of."
- When talking about people not hearing the good news about Jesus but not accepting it, "innocent of the blood of" could be translated as "not responsible for whether they remain spiritually dead or not" or "not responsible for whether they accept this message."
- When Judas said "I have betrayed innocent blood," he was saying "I have betrayed a man who did nothing wrong" or "I have caused the death of a man who was sinless."
- When Pilate said about Jesus "I am innocent of the blood of this innocent man," this could be translated as "I am not responsible for the killing of this man who has done nothing wrong to deserve it."

(See also: guilt)

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Word Data:

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Forms Found in the English ULB:

declared innocent, guiltless, innocence, innocent

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generated on Sat Jan 20 14:08:09 2024

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declared innocent, guiltless, innocence, innocent

instruct

Related Ideas:

instruction, instructor

Definitions:

The terms "instruct" and "instruction" refer to giving specific directions about what to do.

- To "give instructions" means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term "instruct" could also be translated as "tell" or "direct" or "teach" or "give instructions to."
- The term "instructions" could be translated as "directions" or "explanations" or "what he has told you to do."
- When God gives instructions, this term is sometimes translated as "commands" or "orders."

(See also: command, decree, teach)

Bible References:

- Exodus 14:04
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- Proverbs 01:30

Word Data:

- Strong's: H631, H1696, H1697, H3256, H3289, H3384, H3948, H4148, H4156, H4687, H4931, H4941, H6098, H6490, H6680, H7919, H8451, G1256, G1291, G1299, G1319, G1321, G1378, G1781, G1785, G2012, G2727, G2753, G3559, G3560, G3807, G3810, G3811, G3852, G3853, G4264, G4367, G4822, G4929

Forms Found in the English ULB:

gave ... instructions, instruct, instructed, instructing, instruction, instructions, instructor, instructors, instructs

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- Strong's: H631, H1696, H1697, H3256, H3289, H3384, H3948, H4148, H4156, H4687, H4931, H4941, H6098, H6490, H6680, H7919, H8451, G1256, G1291, G1299, G1319, G1321, G1378, G1781, G1785, G2012, G2727, G2753, G3559, G3560, G3807, G3810, G3811, G3852, G3853, G4264, G4367, G4822, G4929

Forms Found in the English ULB:

gave ... instructions, instruct, instructed, instructing, instruction, instructions, instructor, instructors, instructs

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- Exodus 14:04
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integrity

Definition:

The term "integrity" refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term "integrity" could also be translated as "honesty" or "moral uprightness" or "behaving truthfully" or "acting in a trustworthy, honest manner."

(See also: Daniel, Joseph (OT))

Bible References:

- 1 Kings 09:04
- Job 02:3
- Job 04:06
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- Psalm 026:1-3

Word Data:

- Strong's: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549

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intercede

Related Ideas:

intercession, petition

Definition:

The terms "intercede" and "intercession" refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions "make intercession for" and "intercede for" mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate "intercede" could include "plead for" or "urge (someone) to do something (for someone else)."
- The noun "intercessions" could be translated as "appeals" or "requests" or "urgent prayers."
- The phrase "make intercession for" could be translated as "make requests for the benefit of" or "make an appeal on behalf of" or "ask God to help" or "appeal to God to bless (someone)."

(See also: pray)

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Bible References:

- Hebrews 07:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 08:26-27
- Romans 08:33-34

Word Data:

- Strong's: H6293, H6419, G1783, G1793, G5241

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interpret

Related Ideas:

interpretation, interpreter, translate

Definitions:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term "interpret" can refer to figuring out the meaning of other things, such as seeing what the sky looks like and figuring out whether or not it will rain or be windy.
- The terms "interpret" and "translate" can refer to explaining what is said in one language to people who speak another language.

Translation Suggestions:

- Ways to translate the term "interpret" include "figure out the meaning of" or "explain" or "give the meaning of."
- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 04:4-6
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- The terms "interpret" and "translate" can refer to explaining what is said in one language to people who speak another language.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- Ways to translate the term "interpret" include "figure out the meaning of" or "explain" or "give the meaning of."
- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 04:4-6
- Genesis 40:4-5
- Judges 07:15-16
- Luke 12:56

Word Data:

- Strong's: H995, H3887, H6591, H6622, H6623, H7760, H7922, G1252, G1328, G1329, G1381, G1955, G2058, G3177, G4793

Forms Found in the English ULB:

interpret, interpretation, interpretations, interpreted, interpreter, interpreting, interprets, translated

interpret

Related Ideas:

interpretation, interpreter, translate

Definitions:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
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Word Data:

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jealous

Related Ideas:

jealousy

Definition:

The terms "jealous" and "jealousy" refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God's strong desire for his people to remain pure and unstained by sin.
- God is also "jealous" for his name, desiring that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word "envious."

Translation Suggestions:

- Ways to translate "jealous" could include "strong protective desire" or "possessive desire."
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- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
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Bible References:

- 2 Corinthians 12:20
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jealous, jealousy

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Forms Found in the English ULB:

jealous, jealousy

joy

Related Ideas:

enjoy, enjoyment, glad, gladness, greet, joyful, joyfulness, jubilant, merry-hearted, rejoice, source of gladness

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.

generated on Sat Jan 20 14:08:09 2024

- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.
- To "salute" is to greet a high-ranking government or military official.
- "Jubilant" is another word for "joyful."

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."
- When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
- The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
- A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
- A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
- A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy."

Bible References:

- Nehemiah 08:10
- Psalm 048:02
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 02:9-10
- Luke 15:07
- Luke 19:37-38
- John 03:29
- Acts 16:32-34
- Romans 05:1-2
- Romans 15:30-32
- Galatians 05:23
- Philippians 04:10-13
- 1 Thessalonians 01:6-7
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- Philemon 01:4-7
- James 01:02
- 3 John 01:1-4

Word Data:

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judge

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generated on Sat Jan 20 14:08:09 2024

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- Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G350, G1252, G1348, G2919, G2922, G2923

Forms Found in the English ULB:

judge, judges, the judge, the judges, their judges, you judges

generated on Sat Jan 20 14:08:09 2024

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law of Moses)

Bible References:

- 2 Timothy 04:08
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justice

Related Ideas:

honest, injustice, just, justification, justify, maintain someone's rights, vindicate, vindication

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."
- To "vindicate" someone whom others have accused of wrongdoing is to show that he has actually done what is right.

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, "just" could be translated as "righteous" or "upright."

- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."

- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
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- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly."

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- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."

- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as, "in an unfair manner" or "wrongly" or "unfairly."

- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly."

- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."

- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 04:3-4
- Jeremiah 22:03
- Ezekiel 18:16-17
- Micah 03:8
- Matthew 05:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:03
- Luke 18:08
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:04
- Romans 04:1-3

- Galatians 03:6-9
- Galatians 03:11
- Galatians 05:3-4
- Titus 03:6-7
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Word Data:

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Forms Found in the English ULB:

desire for justice, dishonest, honest, injustice, injustices, just, justice, justification, justified, justifies, justify, justly, maintain ... rights, unjust, unjustly, vindicate, vindicated, vindication

justice

Related Ideas:

honest, injustice, just, justification, justify, maintain someone's rights, vindicate, vindication

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."
- To "vindicate" someone whom others have accused of wrongdoing is to show that he has actually done what is right.

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, "just" could be translated as "righteous" or "upright."

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kin

Related Ideas:

kindred, kinfolk, kinsman, relative

Definition:

The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

- "Kin" can only refer to a person's close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
- This term "kin" could also be translated as, "relative" or "family member."

Bible References:

- Romans 16:9-11
- Ruth 02:20
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The term "kin" refers to a person's blood relatives, considered as a group. The word "kinsman" refers specifically to a male relative.

- "Kin" can only refer to a person's close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
- This term "kin" could also be translated as, "relative" or "family member."

Bible References:

- Romans 16:9-11
- Ruth 02:20
- Ruth 03:09

Word Data:

- Strong's: H251, H1350, H1353, H1730, H4129, H4130, H4138, H4940, H7138, H7607, G1085, G4773

Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

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- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
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- The main thing that distinguishes each "kind" as a separate group is that members of that group can reproduce more of their same "kind." Members of different kinds cannot do that with each other.

Picture showing Kinds:

Translation Suggestions

- Ways to translate this term could include "type" or "class" or "group" or "animal (plant) group" or "category."

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- Genesis 01:21
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Related Ideas:

kingly, kingship

Definition:

The term "king" refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term "king" was used to refer to someone who was not a true king, such as "King Herod" in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The "kingdom of God" refers to God's rule over his people.
- Jesus was called "king of the Jews," "king of Israel," and "king of kings."
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as "supreme chief" or "absolute leader" or "sovereign ruler."
- The phrase "king of kings" could be translated as "king who rules over all other kings" or "supreme ruler who has authority over all other rulers."

(See also: authority, Herod Antipas, kingdom, kingdom of God)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 Timothy 06:15-16
- 2 Kings 05:18
- 2 Samuel 05:03
- Acts 07:9-10
- Acts 13:22
- John 01:49-51
- Luke 01:05
- Luke 22:24-25
- Matthew 05:35
- Matthew 14:09

Word Data:

- Strong's: H4427, H4428, H4430, G935, G936, G937

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H4427, H4428, H4430, G935, G936, G937

Forms Found in the English ULB:

king, king's, kingly, kings, kingship, made ... king, set up ... king, set up kings

king

Related Ideas:

kingly, kingship

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power to rule

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generated on Sat Jan 20 14:08:09 2024

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

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Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

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Definition:

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- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
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- The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
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- Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

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- 2 Timothy 04:17-18
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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Forms Found in the English ULB:

kingdom, kingdoms, power to rule, kingship

kingdom

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kingdom, kingdoms, power to rule, kingship

kingdom of God

Related Ideas:

kingdom of Christ and God, kingdom of heaven

Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly.
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
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- Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')."

- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

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- Acts 08:12-13
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- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly.
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
- The term "kingdom of heaven" could also be translated as "God's rule from heaven as king" or "God in heaven reigning" or "heaven's reign" or "heaven ruling over everything." If it is not possible to translate this simply and clearly, the phrase "kingdom of God" could be translated instead.
- Some translators may prefer to capitalize "Heaven" to show that it refers to God. Others may include a note in the text, such as "kingdom of heaven (that is, 'kingdom of God')."
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 01:05
- Acts 08:12-13
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- Luke 12:31-32
- Matthew 03:02
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- Matthew 05:10
- Romans 14:17

Word Data:

- Strong's: G932, G2316, G3772

Forms Found in the English ULB:

kingdom of Christ and God, kingdom of God, kingdom of heaven

kingdom of God

Related Ideas:

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A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

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- Strong's: H5390, H5401, G2705, G5368, G5370

Forms Found in the English ULB:

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kiss, kissed, kisses, kissing

know

Related Ideas:

knowledge, make known, unknowingly, unknown

Definition:

To "know" means to understand something or to be aware of a fact. The expression "make known" is an expression that means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know" God means to have a relationship with him. This also applies to knowing people.
- To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do.
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- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
- The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."
- If a person does something "unknowingly," he does it without knowing that he is doing it.

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."

generated on Sat Jan 20 14:08:09 2024

- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
- The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
- To "know about" something could be translated as "be aware of" or "be familiar with."
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- To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: law of Moses, reveal, understand, wise)

Bible References:

- 1 Corinthians 02:12-13
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Word Data:

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Related Ideas:

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- If a person does something "unknowingly," he does it without knowing that he is doing it.

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."

- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
- The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
- To "know about" something could be translated as "be aware of" or "be familiar with."
- The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to."
- The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context.
- To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: law of Moses, reveal, understand, wise)

Bible References:

- 1 Corinthians 02:12-13
- 1 Samuel 17:46
- 2 Corinthians 02:15
- 2 Peter 01:3-4
- Deuteronomy 04:39-40
- Genesis 19:05
- Luke 01:77

Word Data:

- Strong's: H502, H1843, H1844, H1847, H1875, H2713, H2372, H3045, H3046, H3925, H4093, H4486, H5046, H5234, H5475, H5869, G50, G56, G1097, G1107, G1108, G1492, G1834, G1921, G1922, G1987, G2467, G5319, G2589, G2657, G4267, G4894, G5318

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labor

Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

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- Sometimes "strive" and "struggle" mean to work very hard to do something.

(See also: hard, labor pains)

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- 1 Thessalonians 02:09
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Word Data:

- Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H8104, G75, G2038, G2040, G2041, G2716, G2872, G2873, G3449, G4866, G4904

Forms Found in the English ULB:

fellow laborers, forced labor, hard labor, hard-working, labor, labored, laborer, laborer's, laborers, laboring, labors, occupation, product of ... labor, products of ... labor, strive, strives, striving together, struggle, toil, toiled, toiling, toils

labor

Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

Definition:

The term "labor" refers to doing physical work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard."
- "Toil" is hard, unpleasant work, and to "toil" is to do hard, unpleasant work.
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generated on Sat Jan 20 14:08:09 2024

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lamb

Related Ideas:

Lamb of God

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Definition:

The term "lamb" refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the "Lamb of God" who was sacrificed to pay for people's sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms "lamb" and "Lamb of God."
- "Lamb of God" could be translated as "God's (sacrificial) Lamb," or "Lamb sacrificed to God" or "(sacrificial) Lamb from God."
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- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See also: sheep, shepherd)

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- 2 Samuel 12:03
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Word Data:

- Strong's: H3532, H3535, H3733, H3775, H6251, H7716, G721, G2316

Forms Found in the English ULB:

Lamb, Lamb of God, lamb, lambs

lamb

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Forms Found in the English ULB:

Lamb, Lamb of God, lamb, lambs

lament

Related Ideas:

dirge, lamentation

Definition:

The terms "lament" and "lamentation" refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to "lament" could be translated as to "deeply mourn" or to "wail in grief" or to "be sorrowful."
- A "lamentation" (or a "lament") could be translated as "loud wailing and weeping" or "deep sorrow" or "sorrowful sobbing" or "mournful moaning."
- A "dirge" is a song that people sing at a funeral because they are sad that someone they love has died.

Bible References:

- Amos 08:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 02:05
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Word Data:

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lamp

Related Ideas:

torch

Definition:

The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.
- A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: lampstand, life, light)

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15
- Matthew 06:22
- Matthew 25:03

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

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lamp, lamps, torch, torches

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generated on Sat Jan 20 14:08:09 2024

- A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: lampstand, life, light)

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15
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Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Forms Found in the English ULB:

lamp, lamps, torch, torches

lamp

Related Ideas:

torch

Definition:

The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
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Definition:

In the Bible, the term "lampstand" generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as "lamp pedestal" or "structure for holding a lamp" or "lamp holder."
- For the temple lampstand, this could be translated as "seven-lamp lampstand" or "gold pedestal with seven lamps."
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 05:5-6
- Exodus 37:17
- Mark 04:21-23
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- Revelation 01:12-13
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Forms Found in the English ULB:

lampstand, lampstands

last day

Related Ideas:

last times, latter days

Definition:

The term "last days" or "latter days" refers generally to the time period at the end of the current age.

- This time period will have an unknown duration.
- The "last days" are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term "last days" can also be translated as "final days" or "end times."
- In some contexts, this could be translated as "end of the world" or "when this world ends."

(See also: day of the Lord, judge, turn, world)

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Bible References:

- 2 Peter 03:3-4
- Daniel 10:14-15
- Hebrews 01:02
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- Jeremiah 23:19-20
- John 11:24-26
- Micah 04:1

Word Data:

- Strong's: H319, H3117, G2078, G2250

Forms Found in the English ULB:

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law

Related Ideas:

lawbreaker, lawgiver, lawyer, principle

Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior.

- Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites.
- God is the lawgiver, the one who made the laws and commanded people to obey them.
- A "lawyer" is a person who studies the law and understands it well.
- Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior.
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Word Data:

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law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

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Related Ideas:

God's law, book of Moses, book of the law, expert in the law, law of God, law of Yahweh, law of the Lord, the law

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms "law" and "God's law" are also used more generally to refer to everything God wants his people to obey.

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- The phrase "the law and the prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

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lawful

Related Ideas:

lawfully, lawless, lawlessness, permitted, unlawful

Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

- In the Bible, something was "lawful" if it was permitted by God's moral law, or by the Law of Moses and other Jewish laws. Something that was "unlawful" was "not permitted" by those laws.
- To do something "lawfully" means to do it "properly" or "in the right way."
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God's laws about loving others.
- Depending on the context, ways to translate "lawful" could include "permitted" or "according to God's law" or "following our laws" or "proper" or "fitting."
- The phrase "Is it lawful?" could also be translated as "Do our laws allow?" or "Is that something our laws permit?"

The terms "unlawful" and "not lawful" are used to describe actions that break a law.

- In the New Testament, the term "unlawful" is not only used to refer to breaking God's laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something "unlawful" if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something "unlawful" because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was "unlawful" for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term "lawless" describes a person who does not obey laws or rules. When a country or group of people are in a state of "lawlessness," there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God's laws.
- The apostle Paul wrote that in the last days there will be a "man of lawlessness," or a "lawless one," who will be influenced by Satan to do evil things.

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Translation Suggestions:

- This term "unlawful" should be translated using a word or expression that means "not lawful" or "lawbreaking."
- Other ways to translate "unlawful" could be "not permitted" or "not according to God's law" or "not conforming to our laws."
- The expression "against the law" has the same meaning as "unlawful."
- The term "lawless" could also be translated as "rebellious" or "disobedient" or "law-defying".
- The term "lawlessness" could be translated as "not obeying any laws" or "rebellion (against God's laws)."
- The phrase "man of lawlessness" could be translated as "man who does not obey any laws" or "man who rebels against God's laws."
- It is important to keep the concept of "law" in this term, if possible.
- Note that the term "unlawful" has a different meaning from this term.

(See also: law, law of Moses, Moses, Sabbath)

Bible References:

- Matthew 07:21-23
- Matthew 12:02
- Matthew 12:04
- Matthew 12:10
- Mark 03:04
- Luke 06:02
- Acts 02:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 02:03
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- 1 John 03:4-6

Word Data:

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learned men

Definition:

"Learned men" or "educated men" were men who were taught by a teacher and knew a lot about one or many topics.

- In Matthew's account of the birth of Christ, "learned men" brought gifts to Jesus in Bethlehem sometime after he was born there.
- These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who studied the stars.
- They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
- Traditionally people have said that there were three of these men because they brought three gifts to Jesus. However, the Bible does not say how many men there were.

(See also: Babylon, Bethlehem, Daniel)

Bible References:

- Daniel 02:27
- Daniel 05:7
- Matthew 02:01
- Matthew 02:07
- Matthew 02:16

Word Data:

- Strong's: G3097

Forms Found in the English ULB:

learned men

leopard

Definitions:

A leopard is a large, cat-like, wild animal that is brown with black spots.

- A leopard is a kind of animal which catches other animals and eats them.
- In the Bible, the suddenness of disaster is compared to a leopard, which pounces suddenly on its prey.
- The prophet Daniel and the apostle John tell about visions in which they saw a beast that looked like a leopard.

(See also: beast, Daniel, prey, vision)

Bible References:

- Daniel 07:06
- Hosea 13:07
- Revelation 13:1-2
- Song of Solomon 04:8

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Word Data:

- Strong's: H5245, H5246

Forms Found in the English ULB:

leopard, leopards

leper

Related Ideas:

leprosy, leprous

Definition:

The term "leprosy" is used in the Bible to refer to several different skin diseases. A "leper" is a person who has leprosy. The term "leprous" describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered "unclean" and had to stay away from other people so that they would not become infected with the disease.
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- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term "leprosy" in the Bible can be translated as "skin disease" or "dreaded skin disease."
- Ways to translate "leprous" could include "full of leprosy" or "infected with skin disease" or "covered with skin sores."

(See also: Miriam, Naaman, clean)

Bible References:

- Luke 05:13
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- Mark 14:03
- Matthew 08:03
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Word Data:

- Strong's: H6879, H6883, G3014, G3015

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letter

Related Ideas:

epistle

Definition:

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- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include "written message" or "written down words" or "writing."

(See also: courage, exhort, teach)

Bible References:

- 1 Thessalonians 05:27
- 2 Thessalonians 02:15
- Acts 09:1-2
- Acts 28:21-22

Word Data:

- Strong's: H104, H107, H3791, H4385, H5406, H5407, H5612, G1121, G1992

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H104, H107, H3791, H4385, H5406, H5407, H5612, G1121, G1992

Forms Found in the English ULB:

epistle, letter, letters

letter

Related Ideas:

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(See also: courage, exhort, teach)

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life

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alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

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- The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

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- Things that are "lifeless" either have never been alive or were once alive but are now dead.
- The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

2. Spiritual life

- A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called "eternal life" to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."

- Depending on the context, the term "live" could be translated by "dwell" or "reside" or "exist."
- The expression "end of his life" could be translated as "when he stopped living."
- The expression "spared their lives' could be translated as "allowed them to live" or "did not kill them."
- The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them."
- Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally." The word "life-giving" can be translated as "something that causes to live" or "something that gives life."

(See also: death, eternity)

Bible References:

- 2 Peter 01:03
- Acts 10:42
- Genesis 02:07
- Genesis 07:22
- Hebrews 10:20
- Jeremiah 44:02
- John 01:04
- Judges 02:18
- Luke 12:23
- Matthew 07:14

Word Data:

- Strong's: H2416, H2417, H2418, H2421, H2425, H2465, H2673, H3351, H3824, H3885, H4241, H5315, H5397, H5564, H6106, H7611, H8141, H8300, G326, G386, G390, G895, G979, G980, G981, G982, G1127, G1236, G1514, G2198, G2222, G2225, G2227, G2450, G3118, G4176, G4684, G4748, G4763, G4800, G4806, G5171, G5225, G5590

Forms Found in the English ULB:

alive, come to life, conduct, conducted, existed, fresh, keep ... alive, life, life-giving, lifeless, lifetime, live, lived, lives, living, revive, revived, survive, survived, survivor, survivors

light

Related Ideas:

bright, brightness, enlighten, shine

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(See also: darkness, holy, righteous, true)

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- 1 John 01:07
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(See also: darkness, holy, righteous, true)

Bible References:

- 1 John 01:07
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Forms Found in the English ULB:

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light

Related Ideas:

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- Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
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like

Related Ideas:

according to, alike, as, as if, compare, in the same way, just as, liken, likeness, likewise, resemble, similar, similarly, unlike

Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

- To "compare" two things is to look at how they are the same or how they are different.
- The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder."
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- In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be."

generated on Sat Jan 20 14:08:09 2024

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- The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: beast, flesh, image of God, image, perish)

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- Mark 08:24
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generated on Sat Jan 20 14:08:09 2024

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(See also: beast, flesh, image of God, image, perish)

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- Ezekiel 01:05
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Word Data:

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lion

Related Ideas:

lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
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- A "lioness" is a female lion.

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livestock

Definitions:

The term "livestock" refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as "farm animals."

(See also: cow, donkey, goat, horse, sheep)

Bible References:

- 2 Kings 03:15-17
- Genesis 30:29
- Joshua 01:14-15
- Nehemiah 09:36-37
- Numbers 03:41

Word Data:

- Strong's: H929, H1165, H4399, H4735

Forms Found in the English ULB:

livestock

locust

Related Ideas:

grasshopper, locust swarms

Definitions:

The term "locust" refers to a type of large, flying grasshopper that sometimes flies with many others of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel's disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 06:28
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Word Data:

- Strong's: H697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G200

Forms Found in the English ULB:

grasshoppers, locust, locust swarms, locusts

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loins

Related Ideass:

side, thigh, waist

Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.
- The term "loins" is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term "loins" often refers figuratively and euphemistically to a man's reproductive organs as the source of his descendants.
- The expression "will come from your loins" could also be translated as, "will be your offspring" or "will be born from your seed" or "God will cause to come from you."
- When referring to a part of the body, this could also be translated as "abdomen" or "hips" or "waist," depending on the context.

(See also: descendant, gird, offspring)

Bible References:

- 1 Peter 01:13
- 2 Chronicles 06:09
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong's: H2504, H3409, H3689, H4975, G3751

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loins, hips, side, thigh, thighs, waist

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- In the Bible, the term "loins" often refers figuratively and euphemistically to a man's reproductive organs as the source of his descendants.
- The expression "will come from your loins" could also be translated as, "will be your offspring" or "will be born from your seed" or "God will cause to come from you."
- When referring to a part of the body, this could also be translated as "abdomen" or "hips" or "waist," depending on the context.

(See also: descendant, gird, offspring)

Bible References:

- 1 Peter 01:13
- 2 Chronicles 06:09
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong's: H2504, H3409, H3689, H4975, G3751

Forms Found in the English ULB:

loins, hips, side, thigh, thighs, waist

generated on Sat Jan 20 14:08:09 2024

loins

Related Ideass:

side, thigh, waist

Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.
- The term "loins" is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
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Forms Found in the English ULB:

loins, hips, side, thigh, thighs, waist

lord

Related Ideas:

landowner, Lord, master, master of the house, mistress, owner, owner of a house, sir

Definition:

The term "lord" refers to someone who has ownership or authority over other people.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

- In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."
- In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.

- The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."
- In the ULB and UDB, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.

Translation Suggestions:

Translating "lord": * * The term "lord" can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for. * When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master." * If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.

Translating "Lord": * When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English. * In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God. * When "Lord" refers to Jesus Christ (the Son of God), it should be translated with the same word that is used for "Lord" when it refers to God the Father. Or if it is translated with different words, both words should express the same degree of honor. * Some languages translate "Lord" as "Master" or "Ruler" or some other term that communicates ownership or supreme rule. * For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:02
- Joshua 03:9-11
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Word Data:

- Strong's: H113, H136, H1167, H1376, H1404, H4756, H5633, H7218, H7980, H8323, G1203, G2634, G2961, G2962, G3617

Forms Found in the English ULB:

Lord, Lord's, landowner, lord, lord's, lords, master, master of the house, master's, masters, mistress, owner, owner of a house, sir, sirs

generated on Sat Jan 20 14:08:09 2024

lord

Related Ideas:

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Definition:

The term "lord" refers to someone who has ownership or authority over other people.

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generated on Sat Jan 20 14:08:09 2024

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lots

Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots" referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.

- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus' robe.
- The phrase "casting lots" can be translated as "tossing lots" or "drawing lots" or "rolling lots." Make sure the translation of "cast" does not sound like the lots were being thrown a long distance.
- Depending on the context, the term "lot" could also be translated as "marked stone" or "pottery piece" or "stick" or "piece of straw."
- If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots."
- To allot things to people can mean to divide those things and to toss lots to decide who gets each portion.
- To allot something to someone can mean to assign it to him or give it to him. (See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 01:07
- Luke 01:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 022:18-19

Word Data:

- Strong's: H1486, G2819, G2975

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allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

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- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus' robe.
- The phrase "casting lots" can be translated as "tossing lots" or "drawing lots" or "rolling lots." Make sure the translation of "cast" does not sound like the lots were being thrown a long distance.
- Depending on the context, the term "lot" could also be translated as "marked stone" or "pottery piece" or "stick" or "piece of straw."
- If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots."
- To allot things to people can mean to divide those things and to toss lots to decide who gets each portion.
- To allot something to someone can mean to assign it to him or give it to him. (See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 01:07
- Luke 01:8-10
- Luke 23:34
- Mark 15:22
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- Psalms 022:18-19

Word Data:

- Strong's: H1486, G2819, G2975

Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

generated on Sat Jan 20 14:08:09 2024

lots

Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots" referred to tossing marked objects onto the ground or other surface.

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love

Related Ideas:

brotherly love

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1. The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

2. Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.

3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.

4. In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.

6. This term refers to natural human love between friends or relatives.

7. The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

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Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

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Related Ideas:

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- Philippians 01:09

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- Song of Solomon 01:02

Word Data:

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brotherly love, love, loved, loves, loving

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Related Ideas:

brotherly love

generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

- Song of Solomon 01:02

Word Data:

- Strong's: H157, H158, H159, H160, H1730, H2245, H2532, H2617, H2836, H3039, H4261, H5689, H5690, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5383, G5388

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brotherly love, love, loved, loves, loving

love

Related Ideas:

brotherly love

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brotherly love, love, loved, loves, loving

lover

Definition:

The term "lover" literally means "person who loves."

- Usually "lover" refers to people who are in a sexual relationship with each other.
- In the Old Testament book Song of Songs, the term "lover" is used in a positive way.
- In other parts of the Bible, it often refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel's disobedience to God in worshiping idols. So the term "lovers" is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by "immoral partners" or "partners in adultery" or "idols."

(See also: adultery, god, god, love)

Bible References:

- Hosea 02:05
- Jeremiah 03:02
- Lamentations 01:02
- Luke 16:14

Word Data:

- Strong's: H157, H158, H868, H5689, H7453, H8566

Forms Found in the English ULB:

lover, lovers

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generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

lover, lovers

lowly

Related Ideas:

bring down, low condition, low position, lowliest, lowliness

Definition:

The terms "lowly" and "lowliness" refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate "lowly" could include "humble" or "of low status" or "unimportant."
- The word "lowliness" could also be translated as "humility" or "little importance."

(See also: humble, proud)

Bible References:

- Acts 20:19
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- Romans 12:16

Word Data:

- Strong's: H6041, H6819, H7034, H8213, H8216, H8217, G5011, G5012, G5014

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lust

Related Ideas:

crave, desire, lustful, lusting, passion, sensual, sensuality

Definition:

Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

- In the Bible, "lust" usually referred to sexual desire for someone other than one's own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, "lust" could be translated as "wrong desire" or "strong desire" or "wrongful sexual desire" or "strong immoral desire" or to "strongly desire to sin."
- The phrase to "lust after" could be translated as to "wrongly desire" or to "think immorally about" or to "immorally desire."
- To "crave" is to desire strongly.
- "Sensuality" is the desire to satisfy sensual desires, to experience sensual pleasures, particularly sexual pleasure.

(See also: adultery, god)

Bible References:

- 1 John 02:16
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- Galatians 05:16
- Galatians 05:19-21
- Genesis 39:7-9
- Matthew 05:28

Word Data:

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Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

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(See also: adultery, god)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 John 02:16
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Word Data:

- Strong's: H183, H185, H1730, H2181, H2183, H2530, H2532, H2656, H5178, H5315, H5375, H5689, H5691, H5869, H7843, G766, G1014, G1937, G1939, G3713, G3715, G3806

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lute

Definition:

A lute is a small, stringed, musical instrument that the Israelites used when they worshiped God.

- A lute is very similar to a modern-day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
- In playing a lute, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

Bible References:

- 1 Kings 10:11-12
- 1 Samuel 10:5-6
- 2 Chronicles 05:11-12

Word Data:

- Strong's: H5035, H5443

Forms Found in the English ULB:

lute, lutes

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lute, lutes

magic

Related Ideas:

magical, magician, spiritist, those who talk with spirits

Definition:

The term "magic" refers to the practice of using supernatural power that does not come from God. A "magician" is someone who practices magic.

- In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh's magicians were able to do some of the same things, but their power did not come from God.
- Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
- God commands his people not to do any of these practices of magic or divination.
- A sorcerer is a type of magician, usually one who uses magic to do harm to others.
- A spiritist is a person who talks with spirits.

(See also: divination, Egypt, Pharaoh, power, sorcery)

Bible References:

- Genesis 41:08
- Genesis 41:22-24
- Genesis 44:3-5
- Genesis 44:15

Word Data:

- Strong's: H178, H2748, H2749, H3049, G3097

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Forms Found in the English ULB:

magic, magical, magician, magicians, spiritist, spiritists, those who talked with spirits, who talk with spirits, who talks with spirits

magistrate

Definition:

A magistrate is an appointed official who acts as a judge and decides matters of law.

- In Bible times, a magistrate also settled disputes between people.
- Depending on the context, ways to translate this term could include "ruling judge" or "legal officer" or "city leader."

(See also: judge, law of Moses)

Bible References:

- Acts 16:20
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Forms Found in the English ULB:

magistrate, magistrates

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Forms Found in the English ULB:

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majesty

Related Ideas:

great, greatness, magnificent, majestic

Definition:

The term "majesty" refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, "majesty" frequently refers to the greatness of God, who is the supreme King over the universe.
- "Your Majesty" is a way of addressing a king.

Translation Suggestions:

- This term could be translated as "kingly greatness" or "royal splendor."
- "Your Majesty" could be translated as something like "your Highness" or "your Excellency" or using a natural way of addressing a ruler in the target language.
- To be "great" is to be more famous or powerful or good than most people. Great kings are more powerful than most other kings. Great people are good or famous or powerful, but they do not have to be kings.
- "Magnificent" deeds are deeds worthy of a king or a great person or divine being.

(See also: king)

Bible References:

- 2 Peter 01:16-18
- Daniel 04:36
- Isaiah 02:10
- Jude 01:25
- Micah 05:04

Word Data:

- Strong's: H117, H1347, H1348, H1419, H1420, H1431, H1923, H1926, H1935, H4768, H7227, H7229, H7238, H7613, H7690, G3168, G3169, G3172, G3173

Forms Found in the English ULB:

great, greater, greatest, greatness, magnificent, majestic, majesty

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Forms Found in the English ULB:

great, greater, greatest, greatness, magnificent, majestic, majesty

man of God

Facts:

The expression "man of God" is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

- When referring to a prophet, this could also be translated as "man who belongs to God" or "man whom God has chosen" or "man who serves God."
- When referring to an angel this could also be translated as "messenger of God" or "your angel" or "heavenly being from God who looks like a man."

(See also: angel, honor, prophet)

Bible References:

- 1 Chronicles 23:12-14
- 1 Kings 12:22
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Word Data:

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manager

Related Ideas:

engage, manage, management, steward, stewardship

Definition:

The term "manager" or "steward" in the Bible refers to a servant who was entrusted with taking care of his master's property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term "manager" is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.
- The terms "management" and "stewardship" refer to the work that a manager or steward does.

Translation Suggestions:

- This could also be translated as "supervisor" or "household organizer" or "servant who manages" or "person who organizes."

(See also: servant)

Bible References:

- 1 Timothy 03:4-5
- Genesis 39:04
- Genesis 43:16
- Isaiah 55:10-11
- Luke 08:03
- Luke 16:02
- Matthew 20:8-10
- Titus 01:07

Word Data:

- Strong's: H4453, H6485, G2012, G3616, G3621, G3622, G3623, G4291

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engage, manage, management, steward, stewardship

Definition:

The term "manager" or "steward" in the Bible refers to a servant who was entrusted with taking care of his master's property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term "manager" is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.
- The terms "management" and "stewardship" refer to the work that a manager or steward does.

Translation Suggestions:

- This could also be translated as "supervisor" or "household organizer" or "servant who manages" or "person who organizes."

(See also: servant)

Bible References:

- 1 Timothy 03:4-5
- Genesis 39:04
- Genesis 43:16
- Isaiah 55:10-11
- Luke 08:03
- Luke 16:02
- Matthew 20:8-10
- Titus 01:07

Word Data:

- Strong's: H4453, H6485, G2012, G3616, G3621, G3622, G3623, G4291

Forms Found in the English ULB:

engage, manage, management, manager, managers, steward, stewards, stewardship

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: bread, desert, grain, heaven, Sabbath)

Bible References:

- Deuteronomy 08:3
- Exodus 16:27
- Hebrews 09:3-5
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Word Data:

- Strong's: H4478, G3131

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Forms Found in the English ULB:

manna

mediator

Related Ideas:

intermediary, mediate

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Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.
- An "intermediary" is a person who represents one person in a discussion or conflict with another person. This is different from a "mediator," who listens to both persons and tries to be neutral.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: priest, reconcile)

Bible References:

- 1 Timothy 02:05
- Galatians 03:20
- Hebrews 08:06
- Hebrews 12:24
- Luke 12:14

Word Data:

- Strong's: H3887, H6419, G3312, G3316

Forms Found in the English ULB:

intermediary, mediated, mediator

mediator

Related Ideas:

intermediary, mediate

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meek

Related Ideas:

gentle, gentleness, meekness

Definition:

The term "meek" describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as "gentle" or "mild-mannered" or "sweet-tempered."
- The term "meekness" could be translated as "gentleness" or "humility."

(See also: humble)

Bible References:

- 1 Peter 03:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 02:25
- Matthew 05:05
- Matthew 11:29
- Psalms 037:11

Word Data:

- Strong's: H6035, H6037, G4235, G4236, G4239, G4240

Forms Found in the English ULB:

gentle, gentleness, meek, meekness

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Forms Found in the English ULB:

gentle, gentleness, meek, meekness

melt

Related Ideas:

molten

Definitions:

The term "melt" refers to something becoming liquid when it is heated. Something that is melted is described as being "molten."

- Different kinds of metals are heated until they melt and can be poured into molds in order to make things such as weapons or idols. The expression "molten metal" refers to a metal that is melted.
- As a candle burns, its wax melts and drips. In ancient times, letters were often sealed by pouring a small amount of melted wax on the edges.

The term "melt" can also be used in figurative ways.

- A figurative use of "melt" means to become soft and weak, like melted wax.
- The expression "their hearts will melt" means that they will become very weak because of fear.

generated on Sat Jan 20 14:08:09 2024

- Another figurative expression "they will melt away" means that they will be forced to go away or they will be shown to be weak and will go away in defeat.

Translation Suggestions

- The literal meaning of "melt" could be translated as "become liquid" or "liquefy" or "cause to become liquid."
- Ways to translate the figurative meanings of "melt" could include "become soft" or "become weak" or "be defeated."

(See also: heart, god, image, seal)

Bible References:

- Psalms 112:10

Word Data:

- Strong's: H2046, H3988, H4127, H4541, H4549, H5140, H5413, H8557, G3089, G5080

Forms Found in the English ULB:

melt, melted, melting, melts, molten

member

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Bible References:

- 1 Corinthians 06:15
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- Romans 12:05

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- Strong's: H1004, H1121, H3338, H5315, G1010, G3196, G3609

Forms Found in the English ULB:

member, members

generated on Sat Jan 20 14:08:09 2024

member

Definition:

The term "member" refers to one part of a complex body or group.

- The New Testament describes Christians as "members" of the body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the "head" of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called "members" of these groups.

(See also: body, Pharisee, council)

Bible References:

- 1 Corinthians 06:15
- 1 Corinthians 12:14-17
- Numbers 16:02
- Romans 12:05

Word Data:

- Strong's: H1004, H1121, H3338, H5315, G1010, G3196, G3609

Forms Found in the English ULB:

member, members

memorial offering

Related Ideas:

memorial

Definition:

The term "memorial" refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a "memorial offering," a "memorial portion" of a sacrifice or "memorial stones."
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God's faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a "memorial" before God.

Translation Suggestions:

- This could also be translated as "lasting reminder."
- A "memorial stone" could be translated as a "stone to remind them (of something)."

Bible References:

- Acts 10:04
- Exodus 12:12-14
- Isaiah 66:3
- Joshua 04:6-7

generated on Sat Jan 20 14:08:09 2024

- Leviticus 23:23-25

Word Data:

- Strong's: H2142, H2146, G3422

Forms Found in the English ULB:

memorial, memorial offering

mercy

Related Ideas:

kindness, merciful, spare

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
- An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
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(See also: compassion, forgive)

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Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

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Word Data:

- Strong's: H2550, H2551, H2603, H2604, H2617, H3722, H7349, H7355, H7356, H7359, H8467, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G4698, G5363, G5544

Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

mercy

Related Ideas:

kindness, merciful, spare

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
- An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

generated on Sat Jan 20 14:08:09 2024

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messenger

Related Ideas:

courier, herald

Definitions:

The term "messenger" refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
- John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
- Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.
- A "herald" or a "courier" is a messenger who carries messages from rulers to their subjects.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- Luke 07:27
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Word Data:

- Strong's: H1319, H4397, H4398, H5046, H6735, H6737, G32, G652

Forms Found in the English ULB:

couriers, herald, messenger, messengers

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Forms Found in the English ULB:

couriers, herald, messenger, messengers

mighty

Related Ideas:

Mighty One, mightily, mighty host, mighty men, mighty work

Definition:

The terms "mighty" and "might" refer to having great strength or power.

- Often the word "might" is another word for "strength." When talking about God, it can mean "power."
- The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
- The phrase "the Might One" refers to God.
- The phrase "a mighty one" can refer to God or to a man.
- The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
- This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term "mighty" could be translated as "powerful" or "amazing" or "very strong."
- The phrase "his might" could be translated as "his strength" or "his power."
- In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
- Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
- The term "might" could also be translated as "power" or "great strength."
- Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 07:22
- Genesis 06:4
- Mark 09:38-39

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Word Data:

- Strong's: H46, H47, H117, H202, H352, H386, H410, H533, H650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H5808, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G1411, G1415, G1498, G2478, G2479, G2900, G2904, G3167, G3173

Forms Found in the English ULB:

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- The phrase "his might" could be translated as "his strength" or "his power."
- In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
- Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
- The term "might" could also be translated as "power" or "great strength."
- Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 07:22
- Genesis 06:4
- Mark 09:38-39
- Matthew 11:23

Word Data:

- Strong's: H46, H47, H117, H202, H352, H386, H410, H533, H650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H5808, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G1411, G1415, G1498, G2478, G2479, G2900, G2904, G3167, G3173

Forms Found in the English ULB:

Mighty One, might, mightier, mightily, mighty, mighty host, mighty men, mighty one, mighty ones, mighty work, mighty works

mighty

Related Ideas:

Mighty One, mightily, mighty host, mighty men, mighty work

Definition:

The terms "mighty" and "might" refer to having great strength or power.

- Often the word "might" is another word for "strength." When talking about God, it can mean "power."
- The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
- The phrase "the Might One" refers to God.
- The phrase "a mighty one" can refer to God or to a man.
- The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
- This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

generated on Sat Jan 20 14:08:09 2024

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mind

Related Ideas:

expect, intention, likeminded, mindful, sober, think

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- The mind of each person is the total of his or her thoughts and reasoning.
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(See also: believe, heart, soul)

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generated on Sat Jan 20 14:08:09 2024

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minister

Related Ideas:

attend to someone's needs, care for, mission, offer as a priest, perform the service, provide for others' needs, tend

Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
- Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of "ministering" to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
- When referring to ministering in the temple, the term "minister" could be translated as "serve God in the temple" or "offer sacrifices to God for the people."
- In the context of ministering to God, this could be translated as "serve," "perform the service," or "work for God."
- The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: servant, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 06:04
- Acts 21:17-19

Word Data:

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- The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: servant, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 06:04
- Acts 21:17-19

Word Data:

- Strong's: H2729, H6485, H7462, G1247, G1248, G1249, G2418, G2999, G3008, G3009, G5256

Forms Found in the English ULB:

attend to ... needs, attending to ... needs, care for, carrying out, minister, ministers, ministries, ministry, mission, offer as a priest, perform ... service, performed ... service, provided for ... needs, tending, to minister

minister

Related Ideas:

attend to someone's needs, care for, mission, offer as a priest, perform the service, provide for others' needs, tend

Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
- Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of "ministering" to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
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miracle

Related Ideas:

miraculous

Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
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- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 02:8-10
- Acts 04:17
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- Daniel 04:1-3
- Deuteronomy 13:01
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- John 02:11
- Matthew 13:58

Word Data:

- Strong's: H4159, H6381, H6382, G1411, G1605, G4592, G5059

Forms Found in the English ULB:

miracle, miracles, miraculous

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mock

Related Ideas:

defy, laughingstock, mocker, mockery, ridicule, scoff at, taunt

Definition:

The terms "mock," ridicule," "scoff at," and "taunt" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.
- A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

Bible References:

- 2 Peter 03:04
- Acts 02:12-13
- Galatians 06:6-8
- Genesis 39:13-15
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- Matthew 20:19
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Word Data:

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Forms Found in the English ULB:

defied, defy, laugh in mockery, laughingstock, mock, mocked, mocker, mockers, mockery, mocking, mocks, ridicule, ridiculed, scoff at, scoffed at, scoffing, taunted, taunting song, taunts

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The terms "mock," ridicule," "scoff at," and "taunt" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.
- A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

Bible References:

- 2 Peter 03:04
- Acts 02:12-13
- Galatians 06:6-8
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- Luke 22:63-65
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- Matthew 09:23-24
- Matthew 20:19
- Matthew 27:29

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4426, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8437, H8591, H8595, G1592, G1701, G1702, G1703, G2301, G2606, G3456, G5512

Forms Found in the English ULB:

defied, defy, laugh in mockery, laughingstock, mock, mocked, mocker, mockers, mockery, mocking, mocks, ridicule, ridiculed, scoff at, scoffed at, scoffing, taunted, taunting song, taunts

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mold

Related Ideas:

cast, molder

Definition:

A mold is a hollowed-out piece of wood, metal, or clay that is used to form objects out of gold, silver, or other materials that can be softened and then shaped by the mold. To mold something means to form an object into a certain shape or likeness by using a mold or the hands to form a certain shape.

- Molds were used to make jewelry, dishes, and utensils for eating, among other things.
- In the Bible, molds are mentioned mainly in connection with molding statues to be used as idols.
- Metals have to be heated to a very high temperature so that they can be poured into the mold.

Translation Suggestions

- This term could also be translated as "form" or "shape" or "cast."

(See also: god, gold, god, silver)

Bible References:

- 1 Kings 7:37
- Jeremiah 10:16
- Romans 9:20-21

Word Data:

- Strong's: H4541, H4165, G4110, G4111

Forms Found in the English ULB:

mold, molded, molder, molding, molds

month

Related Ideas:

monthly

Definition:

The term "month" refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The "new moon," or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

- 1 Samuel 20:34
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mourn

Related Ideas:

funeral song, grief, grieve, howl, mourner, mournful, sorrow, sorrowful, tears, wail, weep, with tears

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Definitions:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
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- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.
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(See also: sackcloth, sin)

Bible References:

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multiply

Related Ideas:

abound, abundance, abundant, even more, exceeding, grow in number, increase, make to grow, multiplication, multitudes, numerous

Definition:

The term "multiply" means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to "multiply" and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- An "abundance" of something is a large quantity of something.

Translation Suggestions:

- Depending on the context, this term could also be translated as "increase" or "cause to increase" or "greatly increase in number" or "become greater in number" or "become more numerous."
- The phrase "greatly multiply your pain" could also be translated as "cause your pain to become more severe" or "cause you to experience much more pain."

Bible References:

- Deuteronomy 08:01
- Genesis 09:07
- Genesis 22:17
- Hosea 04:6-7

Word Data:

- Strong's: H553, H1879, H2122, H2123, H3254, H3493, H3513, H3527, H5607, H6105, H6280, H6555, H7227, H7230, H7231, H7233, H7235, H7680, G4052, G4129

Forms Found in the English ULB:

abound, abounding, abundance, abundant, even more, exceeding, exceedingly, exceeds, grew ... numbers, grow ... numbers, increase, increased, increases, increasing, make ... grow, make ... many, makes ... grow, many, multiplication, multiplied, multiplies, multiply, multiplying, multitudes, numerous

multiply

Related Ideas:

abound, abundance, abundant, even more, exceeding, grow in number, increase, make to grow, multiplication, multitudes, numerous

Definition:

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myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
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Forms Found in the English ULB:

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mystery

Related Ideas:

hidden meaning, hidden truth, secrets

Definition:

In the Bible, the term "mystery" refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as "secret" or "hidden things" or "something unknown."

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 04:2-4
- Ephesians 06:19-20
- Luke 08:9-10
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Word Data:

- Strong's: H1219, H7328, G3466

Forms Found in the English ULB:

hidden meaning, hidden truth, hidden truths, mysteries, mystery, secrets

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name

Related Ideas:

fame, nameless, notorious, reputation

Definition:

In the Bible, the word "name" was used in several figurative ways.

- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
- The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking "in the name of God" meant speaking with his power and authority, or as his representative.
- The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved."
- People who are "nameless" are unimportant, so few people know about them or care about them.
- A person who is "notorious" is one who has a reputation for evil or foolishness.

Translation Suggestions:

- An expression like "his good name" could be translated as "his good reputation."
- Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person.
- The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important."
- The expression "call his name" could be translated as "name him" or "give him the name."
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(See also: call)

Bible References:

- 1 John 02:12
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

fame, name, name's, named, nameless, names, notorious, reputation

name

Related Ideas:

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- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
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generated on Sat Jan 20 14:08:09 2024

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nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A "nation" usually has a well-defined culture and territorial boundaries.
- In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
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- Acts 02:05
- Acts 13:19
- Acts 17:26
- Acts 26:04
- Daniel 03:04
- Genesis 10:2-5
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Forms Found in the English ULB:

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neighbor

Related Ideas:

neighborhood, neighboring

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- A "neighbor" is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."
- A "neighborhood" is a community of people in a town or city who live near each other.
- "Neighboring" countries and regions are countries and regions that are nearby.

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:14
- James 02:08
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Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

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- In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."
- A "neighborhood" is a community of people in a town or city who live near each other.
- "Neighboring" countries and regions are countries and regions that are nearby.

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:14
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Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

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Related Ideas:

neighborhood, neighboring

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

new moon

Definition:

The term "new moon" refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram's horn.
- The Bible also refers to this time as the "beginning of the month."

(See also: month, earth, festival, horn, sheep)

Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:05
- 2 Kings 04:23-24
- Ezekiel 45:16-17
- Isaiah 01:12-13

Word Data:

- Strong's: H2320, G3376, G3561

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Forms Found in the English ULB:

new moon, new moons

noble

Related Ideas:

nobility, nobleman

Definition:

The term "noble" describes someone or something that is excellent or of high quality.

- A "nobleman" or a "noble" is a person who belongs to a high political or social class. A nobleman was often an officer of the state, a close servant to the king.
- The "nobility" refers to the people who belong to a high political or social class.
- A man "of noble birth" is one who was born a nobleman.

Translation Suggestion

- The term "nobleman" could also be translated by, "king's official" or "government officer."

Bible References:

- 2 Chronicles 23:20-21
- Daniel 04:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 016:1-3

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Word Data:

- Strong's: H117, H193, H1419, H2715, H3358, H3513, H5081, H6440, H6579, H7261, H8282, H8269, G937, G2104

Forms Found in the English ULB:

nobility, noble, nobleman, noblemen, nobles

noble

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nobility, nobleman

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Forms Found in the English ULB:

nobility, noble, nobleman, noblemen, nobles

oak

Related Ideas:

terebinth

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could bemeasured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term "oak tree" rather than just the word "oak."
- If oak trees are not known in the receptor area, "an oak" could be translated as "an oak, which is a large shade tree like...," then give the name of a local tree that has similar characteristics.
- See:

(See also: holy)

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 06:11-12

Word Data:

- Strong's: H352, H424, H427, H436, H437, H438

Forms Found in the English ULB:

oak, oaks, terebinths

oak

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oath

Related Ideas:

swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

generated on Sat Jan 20 14:08:09 2024

(See also: Abimelek, covenant, vow)

Bible References:

- Genesis 21:23
- Genesis 24:03
- Genesis 31:51-53
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- Luke 01:73
- Mark 06:26
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Word Data:

- Strong's: H422, H423, H3027, H5375, H7621, H7650, G331, G332, G3660, G3726, G3727, G3728, G3784

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- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
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(See also: Abimelek, covenant, vow)

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Word Data:

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Forms Found in the English ULB:

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oath

Related Ideas:

swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

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obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority.
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Word Data:

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Forms Found in the English ULB:

following, give ... ear, hear, heard, hold ... securely, hold to, keep, keeps, kept, listen, listened, listened to, obedience, obedient, obediently, obey, obeyed, obeying, obeys

obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

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Translation Suggestions:

- Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
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official

Related Ideas:

officer

Definition:

The terms "official" and "officer" refer to people who hold positions within a government or organization. Leaders within the government or organization give the official or officer certain authority and duties to perform as long as he remains in the position.

- A king often had many officials to serve him.
- When someone makes an "official visit," it means a person with authority is visiting a person or place as part of his job.
- An officer is a person who carries out the orders of an official or a judge and issues orders only to officers of lesser rank and to people subject to the government.

Bible References:

- Genesis 39:1
- Ester 01:03
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Word Data:

- Strong's: H5461, H5631, H6496, H7860, H8269, G758, G3175, G4173, G5257

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officer, officers, official, officials

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Definition:

The term "offspring" is a general reference to the biological descendants of people or animals.

- Often in the Bible, "offspring" has the same meaning as "children" or "descendants."
- The term "seed" is sometimes used figuratively to refer to offspring.

(See also: descendant, seed)

Bible References:

- Acts 17:29
- Exodus 13:11-13
- Genesis 24:07
- Isaiah 41:8-9
- Job 05:25
- Luke 03:7
- Matthew 12:34

Word Data:

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Forms Found in the English ULB:

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oil

Related Ideas:

ointment

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

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Bible References:

- 2 Samuel 01:21
- Exodus 29:02
- Leviticus 05:11
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- Mark 06:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

Forms Found in the English ULB:

oil, oils, ointment, ointments

generated on Sat Jan 20 14:08:09 2024

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 06:10-12
- Exodus 23:10-11
- Genesis 08:11
- James 03:12
- Luke 16:06
- Psalms 052:08

Word Data:

- Strong's: H2132, H3323, G65, G1636, G1637, G2565

Forms Found in the English ULB:

olive, olives

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Forms Found in the English ULB:

olive, olives

on high

Related Ideas:

in the highest

Definition:

The terms "on high" and "in the highest" are expressions that usually mean "in heaven."

- Another meaning for the expression "in the highest" could be "the most honored."
- This expression could also be used literally, as in the expression "in the highest tree, " which means "in the tallest tree."
- The expression "on high" could also refer to being high in the sky, such as a bird's nest that is on high. In that context it could be translated as "high in the sky" or "at the top of a tall tree."
- The word "high" could also indicate the elevated location or importance of a person or thing.
- The expression "from on high" could be translated as "from heaven."

(See also: heaven, honor)

Bible References:

- Lamentations 01:13
- Psalms 069:29

Word Data:

- Strong's: H1361, H4791, H7682, G5308, G5310, G5311

Forms Found in the English ULB:

in the highest, on high

on high

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Forms Found in the English ULB:

in the highest, on high

oppress

Related Ideas:

oppression, oppressive, oppressor, ruthless

generated on Sat Jan 20 14:08:09 2024

Definition:

The terms "oppress" and "oppression" refer to treating people harshly. An "oppressor" is a person who oppresses people.

- The term "oppression" especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term "oppressed" describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.
- The term "ruthless" describes who show no pity or compassion to others. Oppressors are ruthless.

Translation Suggestions:

- Depending on the context, "oppress" could be translated as, "severely mistreat" or "cause to be heavily burdened" or "put under miserable bondage" or "rule harshly."
- Ways to translate "oppression" could include "heavy suppression and bondage" or "burdensome control."
- The phrase "the oppressed" could be translated as "oppressed people" or "people in terrible bondage" or "those who are treated harshly."
- The term "oppressor" could be translated as "person who oppresses" or "nation who controls and rules harshly" or "persecutor."

(See also: bind, enslave, persecute)

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:07
- Ecclesiastes 04:1
- Job 10:03
- Judges 02:18-19
- Nehemiah 05:14-15
- Psalms 119:134

Word Data:

- Strong's: H1790, H1792, H2541, H2555, H2556, H3238, H3905, H3906, H4642, H5065, H6031, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, H8496, G2561, G2616, G2669

Forms Found in the English ULB:

oppress, oppressed, oppresses, oppressing, oppression, oppressive, oppressor, oppressors, ruthless

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ordain

Related Ideas:

ordination

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term "ordain" often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to "ordain" could be translated as to "assign" or to "appoint" or to "command" or to "make a rule" or to "institute."

(See also: command, covenant, decree, law, law of Moses, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 03:03
- Psalms 111:7-9

Word Data:

- Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G2525, G4270, G4282, H6822

Forms Found in the English ULB:

ordain, ordained, ordination

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ordinance

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: command, decree, law of Moses, ordain, statute)

Bible References:

- Deuteronomy 04:13-14
- Exodus 27:20-21

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- Leviticus 08:31-33
- Malachi 03:6-7

Word Data:

- Strong's: H1881, H2706, H2708, H4687, H4931, H4941, H5715, G1345, G1378

Forms Found in the English ULB:

ordinance, ordinances

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Forms Found in the English ULB:

ordinance, ordinances

overseer

Related Ideas:

overseer, supervise, supervisor, visitation

Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, overseers were leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.

generated on Sat Jan 20 14:08:09 2024

- The word "supervisor" is another word for an overseer.
- The word "visitation" refers to an overseer coming to make sure that the workers over whom he has charge are working well.

Translation Suggestions

- Other ways to translate this term could be "caretaker" or "manager."
- When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 03:02
- Acts 20:28
- Genesis 41:33-34
- Philippians 01:01

Word Data:

- Strong's: H3256, H6485, H6486, H6496, H7287, H7860, H8104, H8269, G1983, G1984, G1985

Forms Found in the English ULB:

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- When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 03:02
- Acts 20:28
- Genesis 41:33-34
- Philippians 01:01

Word Data:

- Strong's: H3256, H6485, H6486, H6496, H7287, H7860, H8104, H8269, G1983, G1984, G1985

Forms Found in the English ULB:

oversee, overseeing, overseen, overseer, overseers, oversees, supervise, supervised, supervisor, supervisors, visitation

overseer

Related Ideas:

overseer, supervise, supervisor, visitation

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, overseers were leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.
- The word "supervisor" is another word for an overseer.
- The word "visitation" refers to an overseer coming to make sure that the workers over whom he has charge are working well.

Translation Suggestions

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Forms Found in the English ULB:

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overtake

Definition:

The terms "overtake" and "overtook" refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops "overtake" an enemy, it means they defeat that enemy in battle.
- When a predator "overtakes" its prey, it means that it pursues and catches its prey.
- If a curse "overtakes" someone, it means that whatever was said in that curse happens to that person.
- If blessings "overtake" people, it means that those people experience those blessings.
- When used in a warning that darkness or punishment or terrors will "overtake" people because of their sin, it means that those people will experience these negative things if they don't repent.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- Depending on the context, "overtake" and "overcome" could be translated as "conquer" or "capture" or "defeat" or "catch up to" or "completely affect."
- The past action "overtook" can be translated as "caught up to" or "came alongside of" or "conquered" or "defeated" or "caused harm to."

(See also: bless, curse, prey, punish)

Bible References:

- 2 Kings 25:4-5
- John 12:35

Word Data:

- Strong's: H579, H857, H935, H1692, H4672, H5066, H5381, G2638, G2983

Forms Found in the English ULB:

overtake, overtaken, overtakes, overtook

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overtake, overtaken, overtakes, overtook

pagan

Definition:

In Bible times, the term "pagan" was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called "pagan."
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: altar, god, sacrifice, worship, Yahweh)

Bible References:

- 1 Corinthians 10:20-22
- 1 Corinthians 12:1-3
- 2 Kings 17:14-15
- 2 Kings 21:4-6

Word Data:

- Strong's: H1471, G1482, G1484

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Forms Found in the English ULB:

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palace

Definition:

The term "palace" refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: court, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:08

Word Data:

- Strong's: H759, H1002, H1004, H1055, H1406, H1964, H1965, G833, G933, G4232

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Forms Found in the English ULB:

palace, palaces

palm

Related Ideas:

palm branch

Definition:

The term "palm" refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a "date." The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

Bible References:

- 1 Kings 06:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:09

Word Data:

- Strong's: H3712, H8558, H8560, H8561, G5404

Forms Found in the English ULB:

palm, palm branch, palms

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Forms Found in the English ULB:

palm, palm branch, palms

parable

Related Ideas:

hard question, lesson, riddle

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth. It can also refer to a saying that is difficult to understand and about which the hearer will have to think carefully before he can understand what the speaker is teaching.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- Jesus used parables to reveal truth to his disciples and to hide the truth from people like the Pharisees who did not believe in him.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.
- A "riddle" is a type of "hard question." The one who asks a hard question does not know the correct answer, but he hopes the hearer can answer correctly. The one who asks a riddle does not want the hearer to be able to answer the question correctly.

Translation Suggestions

- The word "parable" can be translated as "illustration".

(See also: Samaria)

Bible References:

- Proverbs 01:06
- Luke 05:36
- Luke 06:39
- Luke 08:04
- Luke 08:9-10
- Mark 04:01
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Word Data:

- Strong's: H1819, H2420, H4426, H4912, G3850, G3942

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Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

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hard questions, lesson, parable, parables, riddle, riddles

partial

Related Ideas:

partiality

Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
- God instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to treat rich people better than poor people.

(See also: favor)

Bible References:

- Deuteronomy 01:17
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- Matthew 22:16
- Romans 02:10-12

Word Data:

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be partial, partial, partiality, show partiality

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- Strong's: H5234, H5375, H6440, G991, G2983, G4299, G4381, G4382, G4383

generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

be partial, partial, partiality, show partiality

partial

Related Ideas:

partiality

Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
- God instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to treat rich people better than poor people.

(See also: favor)

Bible References:

- Deuteronomy 01:17
- Malachi 02:09
- Mark 12:13-15
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pastor

Definition:

The term "pastor" is literally the same word as "shepherd." It is used as a title for someone who is the spiritual leader for a group of believers.

- In English Bible versions, "pastor" only occurs one time, in the book of Ephesians. It is the same word as is translated as "shepherd" elsewhere.

- In some languages, the word for "pastor" is the same as the word for "shepherd."
- It is also the same word as is used to refer to Jesus as the "good Shepherd."

Translation Suggestions:

- It is best to translate this term with the word for "shepherd" in the project language.
- Other ways to translate this term could include "spiritual shepherd" or "shepherding Christian leader."

(See also: shepherd, sheep)

Bible References:

- Ephesians 04:11-13

Word Data:

- Strong's: G4166

Forms Found in the English ULB:

pastor, pastors

patient

Related Ideas:

impatient, patience

Definition:

The terms "patient" and "patience" refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God's people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.
- The term "impatient" means not patient.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 03:20
- 2 Peter 03:8-9
- Hebrews 06:11-12
- Matthew 18:28-29
- Psalms 037:7
- Revelation 02:02

Word Data:

- Strong's: H750, H753, H2342, H3803, H3811, H6960, H7114, G420, G463, G3114, G3115, G3116, G5278, G5281

Forms Found in the English ULB:

impatient, patience, patient, patiently

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Forms Found in the English ULB:

impatient, patience, patient, patiently

patriarch

Definition:

The term "patriarch" in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the 12 patriarchs of the 12 tribes of Israel.
- The term "patriarch" has a similar meaning to "forefather," but more specifically refers to the most well-known male ancestral leaders of a people group.

(See also: father)

Bible References:

- Acts 02:29-31
- Acts 07:6-8
- Acts 07:09
- Ezra 03:12-13

Word Data:

- Strong's: H1, H7218, G3962, G3966

Forms Found in the English ULB:

patriarch, patriarchs

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peace

Related Ideas:

peaceable, peaceful, peacemaker, quiet

Definition:

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- "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
- To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
- A "peacemaker" is someone who does and says things to influence people to live at peace with each other.
- To be "at peace" with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God."
- The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing.
- The term "peace" can also refer to being in a good relationship with other people or with God.
- A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
- To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

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- Luke 12:51
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- Matthew 05:09
- Matthew 10:13

Word Data:

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peaceable, peaceful, peacemaker, quiet

Definition:

The term "peace" refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is "peaceful" feels calm and assured of being safe and secure.

- "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
- To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
- A "peacemaker" is someone who does and says things to influence people to live at peace with each other.
- To be "at peace" with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God."
- The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing.
- The term "peace" can also refer to being in a good relationship with other people or with God.
- A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
- To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

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- 1 Thessalonians 05:1-3
- Acts 07:26
- Colossians 01:18-20
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- Mark 04:39
- Matthew 05:09
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Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, H8535, G269, G1514, G1515, G1516, G1517, G1518, G2272

Forms Found in the English ULB:

peace, peaceable, peaceably, peaceful, peacefully, peacemakers, quiet, quiets

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Forms Found in the English ULB:

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people of God

Related Ideas:

God's people, people for God's possession

Definition:

The term "people of God" refers to people whom God has called out from the world to have a special relationship with him.

- When God says "my people" he is talking about the people whom he has chosen and who have a relationship with him.
- God's people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, "people of God" refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, "people of God" especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term "people of God" could be translated as "God's people" or "the people who worship God" or "people who serve God" or "people who belong to God."
- When God says "my people" other ways to translate it could include "the people I have chosen" or "the people who worship me" or "the people who belong to me."
- Similarly, "your people" could be translated as "the people who belong to you" or "the people you chose to belong to you."
- Also "his people" could be translated as "the people who belong to him" or "the people God chose to belong to himself."

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:02
- Acts 07:34
- Acts 07:51-53
- Acts 10:36-38
- Daniel 09:24-25
- Isaiah 02:5-6
- Jeremiah 06:20-22
- Joel 03:16-17
- Micah 06:3-5
- Revelation 13:7-8

Word Data:

- Strong's: H430, H5971, G2316, G2992

Forms Found in the English ULB:

God's people, my people, people for God's possession, people of God

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perfect

Related Ideas:

perfecter, perfection, perfectly

Definition:

The term "perfect" describes something that has no flaw. To "perfect" something means to work at it until it is excellent and without flaws.

- Only God and what he does is absolutely perfect.
- When Christians study the Bible and obey it, they become perfect and mature because they become more like Christ in their character.
- Being perfect and mature means that a Christian is obedient; it does not mean that he is sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."

Translation Suggestions:

- The term "perfect" could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."
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Bible References:

- Hebrews 12:02
- James 03:02
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- Psalms 019:7-8

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Forms Found in the English ULB:

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perish

Related Ideas:

imperishable, perishable

Definition:

The term "perish" means to die or be destroyed, usually as the result of violence or other disaster.

- The word "perish" can also be a metaphor for being punished in hell either presently or in the future.
- Something that is "imperishable" will never perish.

Translation Suggestions:

- Depending on the context, ways to translate this term could include "die" or "be destroyed" or "be punished in hell" or "will be punished in hell."
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Word Data:

- Strong's: H6, H7, H622, H1197, H1478, H1820, H1826, H5486, H5595, H7921, H8045, G599, G622, G684, G853, G5356

Forms Found in the English ULB:

imperishable, perish, perishable, perished, perishes, perishing

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Related Ideas:

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persecution, persecutor

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- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
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- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.

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Translation Suggestions:

- The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
- Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment."

(See also: Christian, church, oppress, Rome)

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- John 05:16-18
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Word Data:

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- Strong's: H1814, H7291, H7852, G1375, G1376, G1377, G1559, G2347

Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

persecute

Related Ideas:

persecution, persecutor

Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.

Translation Suggestions:

- The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
- Ways to translate "persecution" could include, "harsh mistreatment" or "oppression" or "persistent hurtful treatment."

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 07:52
- Acts 13:50
- Galatians 01:13-14
- John 05:16-18
- Mark 10:30
- Matthew 05:10
- Matthew 05:43-45
- Matthew 10:22
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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

perverse

Related Ideas:

crooked, perversion, perversity, pervert, twisted

Definition:

The terms "perverse," "crooked," and "twisted" are used to describe a person or action that is morally bad. The term "perversely" means "in a perverse manner." To "pervert" something means to twist it or turn it away from what is right or good. "Perversity" is perverse thoughts, words, and actions.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God's standards or behavior is considered perverse.

Translation Suggestions:

- Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
- "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
- "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
- The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
- The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 08:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:02
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H2555, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G1294, G1612, G3344, G4646

Forms Found in the English ULB:

crooked, crooked ways, perverse, perverse words, perversely, perversion, perversions, perversities, perversity, pervert, perverted, perverting, perverts, twisted

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generated on Sat Jan 20 14:08:09 2024

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pierce

Related Ideas:

gore, thrust through

Definition:

The term "pierce" means to stab something or to make a hole with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus' side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.
- To "thrust someone through" or "thrust a sword through someone" is to push a sword all the way through him so the sword comes out the other side.
- To "gore" is for an animal to thrust a horn into another animal or a person.

(See also: cross, Jesus, servant, Simeon)

Bible References:

- Job 16:13
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- John 19:37
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pig

Related Ideas:

boar, pork, swine

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Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."
- A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

(See also: clean)

Bible References:

- 2 Peter 02:22
- Mark 05:13
- Matthew 07:6
- Matthew 08:32

Word Data:

- Strong's: H2386, G5519

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boar, boars, pig, pigs, pork, swine, swine's

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pillar

Related Ideas:

column

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Definition:

The term "pillar" usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for "pillar" is "column."

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word "pillar" sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a "carved image" and could be translated as "statue."
- The term "pillar" is used to refer to something that is shaped like a pillar, such as the "pillar of fire" that led the Israelites at night through the desert or the "pillar of salt" that Lot's wife became after she looked back at the city.

Translation Suggestions:

- As a structure supporting a building, the term "pillar" or "column" could be translated as "upright stone support beam" or "supporting stone structure."
- Other uses of "pillar" could be translated as "statue" or "pile" or "mound" or "monument" or "tall mass," depending on the context.

(See also: found, god, image)

Bible References:

- 2 Kings 18:04
- Exodus 13:21
- Exodus 33:09
- Genesis 31:45
- Proverbs 09:1-2

Word Data:

- Strong's: H352, H547, H2106, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G4769

Forms Found in the English ULB:

column, columns, pillar, pillars

pillar

Related Ideas:

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- It can also refer to an idol that was made to worship a false god. It is another name for a "carved image" and could be translated as "statue."
- The term "pillar" is used to refer to something that is shaped like a pillar, such as the "pillar of fire" that led the Israelites at night through the desert or the "pillar of salt" that Lot's wife became after she looked back at the city.

Translation Suggestions:

- As a structure supporting a building, the term "pillar" or "column" could be translated as "upright stone support beam" or "supporting stone structure."
- Other uses of "pillar" could be translated as "statue" or "pile" or "mound" or "monument" or "tall mass," depending on the context.

(See also: found, god, image)

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Bible References:

- 2 Kings 18:04
- Exodus 13:21
- Exodus 33:09
- Genesis 31:45
- Proverbs 09:1-2

Word Data:

- Strong's: H352, H547, H2106, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G4769

Forms Found in the English ULB:

column, columns, pillar, pillars

pit

Related Ideas:

pitfall, quarry

Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 06:39
- Proverbs 01:12

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- Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

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Forms Found in the English ULB:

pit, pitfall, pits, quarry

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.

- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as "widespread disasters" or "widespread disease," depending on the context.

(See also: hail, Israel, Moses, Pharaoh)

Picture of a Plague of skin:

Bible References:

- 2 Samuel 24:13-14
- Exodus 09:14
- Genesis 12:17-20
- Luke 21:11
- Revelation 09:18

Word Data:

- Strong's: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G3061, G4127

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plead

Related Ideas:

appeal, ask earnestly, humble request, plea

Definitions:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Make sure it is clear in the context that this term does not refer to begging for money.
- The word translated "humble request" refers specifically to a humble request for favor or mercy.
- To "plead someone's cause" is to testify in court before a judge that the judge should rule in favor of the person whose cause it is.
- A "legal plea" or "cause" is what someone who is trying to get justice tells a judge in a court trial.
- An "earnest appeal" is a serious, humble request.

Translation Suggestions:

- The term "plead" could also be translated as "beg" or "implore" or "urgently ask."
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Bible References:

- 2 Corinthians 08:3-5
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Word Data:

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plow

Related Ideas:

farmer, plowman, plowshare, unplowed

Definition:

A "plow" is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs or blades that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- A "plowshare" is the main cutting blade on a plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.
- A "plowman" or a "plower" is a person who uses a plow.

Translation Suggestions:

- The terms "plowman" and "plower" can also be translated more generally as "farmer."

(See also: bronze, cow)

Bible References:

- 1 Samuel 08:10-12
- Deuteronomy 21:04
- Luke 09:62
- Luke 17:07
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Word Data:

- Strong's: H406, H855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G722, G723

Forms Found in the English ULB:

farmers, plow, plowed, plowers, plowing, plowman, plowmen, plows, plowshares, unplowed

plow

Related Ideas:

farmer, plowman, plowshare, unplowed

Definition:

A "plow" is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs or blades that dig into the soil. They usually have handles that the farmer uses to guide the plow.
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Related Ideas:

belongings, dispossess, possession, property

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- The term "possess" could also be translated as "own" or "have" or "have charge over."
- "Possessions" are also called "belongings" and "property."
- The phrase "take possession of" could be translated as "take control of" or "occupy" or "live on," depending on the context.
- When Yahweh calls the Israelites "my special possession" this could also be translated as "my special people" or "people who belong to me" or "my people whom I love and rule."
- The sentence, "they will become their possession" when referring to land, means "they will occupy the land" or "the land will belong to them."
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(See also: Canaan, worship)

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- 1 Chronicles 06:70
- 1 Kings 09:17-19
- Acts 02:45
- Deuteronomy 04:5-6
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Word Data:

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Forms Found in the English ULB:

belongings, dispossess, possess, possessed, possesses, possessing, possession, possessions, property, took possession, valuable possessions

possess

Related Ideas:

belongings, dispossess, possession, property

Definitions:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, "possess" is often used in the context of "possessing" or "taking possession of" an area of land.
- When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as "their possession." This could also be translated as "their rightful place to live."
- The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him.
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power

Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
- Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others."
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Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
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- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
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(See also: Holy Spirit, Jesus, miracle)

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Related Ideas:

praiseworthy

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Definition:

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- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.

Translation Suggestions:

- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 01:03
- Acts 02:47
- Acts 13:48
- Daniel 03:28
- Ephesians 01:03
- Genesis 49:8
- James 03:9-10
- John 05:41-42
- Luke 01:46
- Luke 01:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Word Data:

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Translation Suggestions:

- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
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(See also: worship)

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Forms Found in the English ULB:

praise, praised, praises, praiseworthy, praising, sing praise, sing praises

praise

Related Ideas:

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To praise someone is to express admiration and honor for that person. Something that is praiseworthy is good and deserves to be praised.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
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prayer

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- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: god, forgive, praise)

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Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

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prayer

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preach

Related Ideas:

preacher

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- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- "Preaching" and "teaching" are similar, but are not exactly the same.
- "Preaching" mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. "Teaching" is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term "preach" is usually used with the word "gospel."
- What a person has preached to others can also be referred to in general as his "teachings."

(See also: good news, Jesus, kingdom of God)

Bible References:

- 2 Timothy 04:1-2
- Acts 08:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 04:42
- Matthew 03:1-3
- Matthew 04:17
- Matthew 12:41
- Matthew 24:14
- Acts 09:20-22
- Acts 13:38-39
- Jonah 03:1-3
- Luke 04:18-19
- Mark 01:14-15
- Matthew 10:26

Word Data:

- Strong's: G312, G518, G1344, G2097, G2511, G2782, G2783, G2784, G2980, G3142, G3870, G4283

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- Strong's: G312, G518, G1344, G2097, G2511, G2782, G2783, G2784, G2980, G3142, G3870, G4283

Forms Found in the English ULB:

preach, preached, preacher, preaching

preach

Related Ideas:

preacher

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(See also: good news, Jesus, kingdom of God)

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

preach, preached, preacher, preaching

precious

Related Ideas:

costly, expensive, valuable

Definitions:

The term "precious" describes people or things that are considered to be very valuable.

- The term "precious stones" or "precious jewels" refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called "precious metals."
- Yahweh says that his people are "precious" in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God's sight (1 Peter 3:4).
- The terms "costly" and "expensive" describe something that costs a lot of money to buy.

Translation Suggestions:

- The term "precious' could also be translated as "valuable" or "very dear" or "cherished" or "highly valued."

(See also: gold, silver)

Bible References:

- 2 Peter 01:01
- Acts 20:22-24
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- Psalms 036:08

Word Data:

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Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

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Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

predestine

Related Ideas:

decide in advance

Definition:

The terms "predestine" and "predestined" refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word "foreordain" is used, which also means to decide beforehand.

Translation Suggestions:

- The term "predestine" could also be translated as "decide before" or "decide ahead of time."
- The term "predestined" could be translated as "decided long ago" or "planned ahead of time" or "decided beforehand."

generated on Sat Jan 20 14:08:09 2024

- A phrase such as "predestined us" could be translated as "decided long ago that we" or "already decided ahead of time that we."
- Note that the translation of this term should be different from the translation of the term "foreknew."

(See also: foreknow)

Bible References:

- 1 Corinthians 02:6-7

Word Data:

- Strong's: G4309

Forms Found in the English ULB:

decided in advance, predestine, predestined

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priest

Related Ideas:

priesthood, priestly office

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.

- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 06:41
- Genesis 14:17-18
- Genesis 47:22
- John 01:19-21
- Luke 10:31
- Mark 01:44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:04
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:06

Word Data:

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Forms Found in the English ULB:

priest, priest's, priesthood, priestly, priestly office, priests, priests', served as a priest

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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prince

Related Ideas:

princess

Definition:

A "prince" is the son of a king. A "princess" is a daughter of a king.

- The term "prince" is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham's wealth and importance, he was referred to as a "prince" by the Hittites he was living among.
- In the book of Daniel, the term "prince" is used in the expressions "prince of Persia" and "prince of Greece," which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a "prince" in the book of Daniel.
- Sometimes in the Bible Satan is referred to as "the prince of this world."
- Jesus is called the "Prince of Peace" and the "Prince of Life."
- In Acts 2:36, Jesus is referred to as "Lord and Christ" and in Acts 5:31 he is referred to as "Prince and Savior," showing the parallel meaning of "Lord" and "Prince."

Translation Suggestions:

- Ways to translate "prince" could include, "king's son" or "ruler" or "leader" or "chieftain" or "captain."
- When referring to angels, this could also be translated as, "spirit ruler" or "leading angel."
- When referring to Satan or other evil spirits, this term could also be translated as, "evil spirit ruler" or "powerful spirit leader" or "ruling spirit," depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 05:29-32
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Word Data:

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prison

Related Ideas:

custody, dungeon, imprison, imprisonment, prisoner

Definition:

The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

- The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will.
- The term "imprisoned" means "kept in a prison" or "kept in captivity."
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.
- To "hold someone in custody" is to put him in a prison or other place from which he cannot escape. Sometimes people were held in custody while they waited to be judged in a trial.
- A "dungeon" is an underground prison that is dark and damp.

Translation Suggestions:

- Another word for "prison" is "jail."
- The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: captive)

Bible References:

- Acts 25:04
- Ephesians 04:01
- Luke 12:58
- Luke 22:33-34

generated on Sat Jan 20 14:08:09 2024

- Mark 06:17
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generated on Sat Jan 20 14:08:09 2024

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- Another word for "prison" is "jail."
- The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: captive)

Bible References:

- Acts 25:04
- Ephesians 04:01
- Luke 12:58
- Luke 22:33-34
- Mark 06:17
- Matthew 05:26
- Matthew 14:03
- Matthew 25:34-36

Word Data:

- Strong's: H612, H613, H615, H616, H631, H953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H5470, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5084, G5438, G5439

Forms Found in the English ULB:

custody, dungeon, held ... in custody, hold ... in custody, holding ... in custody, imprison, imprisoned, imprisonment, imprisonments, imprisons, prison, prisoner, prisoners, prisons

profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 2 Timothy 02:16-18
- Ezekiel 20:09
- Malachi 01:10-12
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- Numbers 18:30-32

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Related Ideas:

profitable, unprofitable

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To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: worthy)

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- More specifically, the term "profit" often refers to money that is gained from doing business. A business is "profitable" if it gains more money than it spends.
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The term "unprofitable" means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as "useless" or "worthless" or "not useful" or "unworthy" or "not beneficial" or "giving no benefit."

To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: worthy)

Translation Suggestions:

- Depending on the context, the term "profit" could also be translated as "benefit" or "help" or "gain."
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Word Data:

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Forms Found in the English ULB:

profit, profitable, profits, treated ... violently for profit, unprofitable

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Related Ideas:

profitable, unprofitable

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Related Ideas:

binding promise

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A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.

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- Promises are an important part of formal agreements such as covenants.
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prophet

Related Ideas:

prophecy, prophesy, prophetic, seer

Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

- Often prophets warned people to turn away from their sins and obey God.
- A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
- For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
- An older term for a prophet was "seer" or "someone who sees."
- Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
- A "seer" could be translated as, "person who sees visions" or "man who sees the future from God."
- The term "prophetess" could be translated as, "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
- Ways to translate "prophecy" could include, "message from God" or "prophet message."
- The term "prophesy" could be translated as "speak words from God" or "tell God's message."
- The figurative expression, "law and the prophets" could also be translated as, "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached."
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: Baal, divination, god, false prophet, fulfill, law of Moses, vision)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 Thessalonians 02:14-16
- Acts 03:25
- John 01:43-45
- Malachi 04:4-6
- Matthew 01:23
- Matthew 02:18
- Matthew 05:17
- Psalm 051:01

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5046, H5197, H7200, H7203, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Forms Found in the English ULB:

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- 1 Thessalonians 02:14-16
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- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5046, H5197, H7200, H7203, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Forms Found in the English ULB:

give ... prophecies, prophecies, prophecy, prophesied, prophesies, prophesy, prophesying, prophet, prophet's, prophetess, prophetic, prophets, seer, seer's, seers, seers'

prophet

Related Ideas:

prophecy, prophesy, prophetic, seer

Definition:

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prosper

Related Ideas:

prosperity, prosperous

Definition:

The term "prosper" generally refers to living well and can refer to prospering physically or spiritually. When people or countryies are "prosperous," it means they are wealthy and have all that they need to be successful. They are experiencing "prosperity."

- The term "prosperous" often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term "prosperous" also includes good health and being blessed with children.
- A "prosperous" city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God's teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.

Translation Suggestions:

- Depending on the context, the term "prosper" could also be translated as "succeed spiritually" or "be blessed by God" or "experience good things" or "live well."
- The term "prosperous" could also be translated as "successful" or "wealthy" or "spiritually fruitful."
- "Prosperity" could also be translated as "well-being" or "wealth" or "success" or "abundant blessings."
- "Welfare" is another word for "prosperity."

(See also: bless, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:06
- Job 36:11
- Leviticus 25:26-28
- Psalms 001:3

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Word Data:

- Strong's: H202, H1129, H1767, H1878, H1879, H1995, H2428, H2896, H2898, H2981, H3027, H3190, H3444, H3498, H3519, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965, H8454, G2137

Forms Found in the English ULB:

caused ... to prosper, prosper, prospered, prospering, prosperity, prosperous

prostitute

Related Ideas:

prostitution

Definition:

The terms "prostitute" and "harlot" both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word "prostitute" is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression "play the harlot" means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To "prostitute oneself" to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this.

(See also: adultery, god, sexual immorality, god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

Forms Found in the English ULB:

act like a prostitute, acted like a prostitute, acted like prostitutes, prostitute, prostitute's, prostituted, prostitutes, prostitution

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proud

Related Ideas:

pride, prideful

Definition:

The terms "proud" and "prideful" refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms "proud" and "pride" can also be used in a positive sense, such as being "proud of" what someone else has achieved and being "proud of" your children. The expression "take pride in your work" means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of "pride."
- The term "prideful" is always negative, with the meaning of being "arrogant" or "conceited" or "self-important."

Translation Suggestions:

- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
- In other contexts, "pride" could be translated as "joy" or "satisfaction" or "pleasure."
- To be "proud of" could also be translated as "happy with" or "satisfied with" or "joyful about (the accomplishments of)."
- The phrase "take pride in your work" could be translated as, "find satisfaction in doing your work well."
- The expression "take pride in Yahweh" could also be translated as "be delighted about all the wonderful things Yahweh has done" or "be happy about how amazing Yahweh is."

(See also: arrogant, humble, joy)

Bible References:

- 1 Timothy 03:6-7
- 2 Corinthians 01:12
- Galatians 06:3-5
- Isaiah 13:19
- Luke 01:51

Word Data:

- Strong's: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G1391, G1392, G2744, G2745, G2746, G3173, G5187, G5229, G5243, G5244, G5308, G5309, G5426

Forms Found in the English ULB:

pride, prideful, proud, proudly, source of pride

proud

Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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- 1 Timothy 03:6-7
- 2 Corinthians 01:12
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Word Data:

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Forms Found in the English ULB:

pride, prideful, proud, proudly, source of pride

proud

Related Ideas:

pride, prideful

Definition:

The terms "proud" and "prideful" refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms "proud" and "pride" can also be used in a positive sense, such as being "proud of" what someone else has achieved and being "proud of" your children. The expression "take pride in your work" means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of "pride."
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- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
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Forms Found in the English ULB:

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proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate "proverb" could include "wise saying" or "true word."

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 04:32-34
- 1 Samuel 24:12-13
- 2 Peter 02:22
- Luke 04:24
- Proverbs 01:1-3

Word Data:

- Strong's: H2420, H4911, H4912, G3850, G3942

Forms Found in the English ULB:

proverb, proverbs, speak ... proverb

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proverb, proverbs, speak ... proverb

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province

Related Ideas:

provincial

Definitions:

A province is a division or part of a nation or empire. The term "provincial" describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a "provincial official" or "provincial governor."
- The terms "province" and "provincial" could also be translated as "region" and "regional."

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Media, Rome, Samaria, Syria)

Bible References:

- Acts 19:30
- Daniel 03:02
- Daniel 06:02
- Ecclesiastes 02:08

Word Data:

- Strong's: H4082, H4083, H5675, H5676, G1885

Forms Found in the English ULB:

province, provinces, provincial

provoke

Related Ideas:

provocation

Definitions:

The term "provoke" means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to "cause to become angry" or to "anger."
- When used in a phrase such as, "do not provoke him," this could be translated as "do not anger him" or "do not cause him to be angry" or "do not make him angry with you."

(See also: anger)

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong's: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G2042, G3863, G3947, G3949, G4292

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Forms Found in the English ULB:

provocation, provoke, provoke ... to anger, provoked, provoked ... to anger, provokes, provoking

provoke

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psalm

Related Ideas:

praise in song, psalmist, psalm of praise, song

Definition:

The term "psalm" refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament Book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.
- A "psalmist" is someone who composes or sings psalms.

(See also: David, faith, joy, Moses, holy)

Bible References:

- Acts 13:33
- Acts 13:35
- Colossians 03:16
- Luke 20:42

Word Data:

- Strong's: H2158, H2167, H4210, G5567, G5568

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puffed up

Definition:

The term "puffed up" refers literally to something that is full of air and so larger than its normal size. is a figurative expression that refers to being boastful, proud, or arrogant.

- A person who is puffed up has an attitude of feeling superior to others.
- Paul taught that knowing a lot of information or having religious experiences can lead to being "puffed up" or proud.
- Other languages may have a similar idiom or a different one that expresses this meaning, such as "having a big head."
- This could also be translated as "very proud" or "disdainful of others" or "haughty" or "thinking oneself better than others."

(See also: arrogant, proud)

Bible References:

- 1 Corinthians 04:6-7
- 1 Corinthians 08:01
- 2 Corinthians 12:6-7
- Habakkuk 02:04

Word Data:

- Strong's: H6075, G5448

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

puffed up, puffs up

punish

Related Ideas:

bring down judgment, deal with, inflict punishment, judgment, punishment, unpunished

Definition:

The term "punish" means to cause someone to suffer a negative consequence for doing something wrong. The term "punishment" refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.

- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person's punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expression "leave someone unpunished" means to decide not to punish someone for their wrongdoing.
- The expression "go unpunished" means to sin and not be punished for it. God often allows people to go unpunished as he waits for them to repent.
- To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
- Sometimes "judgment" refers to punishment.
- Sometimes "deal with" means punish.

(See also: justice, repent, righteous, sin)

Bible References:

- 1 John 04:18
- 2 Thessalonians 01:09
- Acts 04:21
- Acts 07:59-60
- Genesis 04:15
- Luke 23:16
- Matthew 25:46

Word Data:

- Strong's: H2403, H3027, H3256, H4148, H4941, H5221, H5352, H5414, H5771, H6031, H6213, H6485, H6486, H7451, H7561, H7999, H8011, H8199, G1349, G1556, G1557, G2849, G2851, G2917, G2920, G3811, G5097

Forms Found in the English ULB:

bring down judgment, go ... unpunished, inflicted punishment, inflicting punishment, judgment, leave ... unpunished, punish, punished, punishes, punishing, punishment, unpunished

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- Strong's: H2403, H3027, H3256, H4148, H4941, H5221, H5352, H5414, H5771, H6031, H6213, H6485, H6486, H7451, H7561, H7999, H8011, H8199, G1349, G1556, G1557, G2849, G2851, G2917, G2920, G3811, G5097

Forms Found in the English ULB:

bring down judgment, go ... unpunished, inflicted punishment, inflicting punishment, judgment, leave ... unpunished, punish, punished, punishes, punishing, punishment, unpunished

punish

Related Ideas:

bring down judgment, deal with, inflict punishment, judgment, punishment, unpunished

Definition:

The term "punish" means to cause someone to suffer a negative consequence for doing something wrong. The term "punishment" refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
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- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
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- To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
- Sometimes "judgment" refers to punishment.
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(See also: justice, repent, righteous, sin)

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- 1 John 04:18
- 2 Thessalonians 01:09
- Acts 04:21
- Acts 07:59-60

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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pure

Related Ideas:

impure, purge, purification, purify, purity, refine

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
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- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.
- Something that is "impure" is not pure.
- To "refine" is to purify metal. This is done by heating the metal over a fire until it melts and removing what should not be there.
- Someone who has pure motives is somone who only wants to do what is good.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
- The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
- Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."
- Other ways to translate "pure motives" or "purity of motives" is "sincere" or "sincerity."

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 01:05
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- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.

- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
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- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(See also: ephod, Philippi, royal, tabernacle, temple)

Bible References:

- 2 Chronicles 02:13-14
- Daniel 05:7
- Daniel 05:29-31
- Proverbs 31:22-23

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H710, H711, H713, G4209, G4210, G4211

Forms Found in the English ULB:

purple

purple

Definitions:

The term "purple" is the name of a color that is a mixture of blue and red.

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Forms Found in the English ULB:

purple

push

Definition:

The term "push" literally means to physically move something away using force. There are also several figurative meanings of this term.

- The expression "push away" can mean "reject" or "refuse to help."
- To "push down" can mean to "oppress" or "persecute" or "defeat."
- To "push someone out" can mean to get rid of someone or send someone away.
- The expression "push ahead" means to persevere or to continue doing something without really making sure it is right or safe.

(See also: oppress, persecute, reject)

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Bible References:

Word Data:

- Strong's: H1556, H1760, H1920, H3276, H3423, H5055, H5186, H5493, G683, G4261

Forms Found in the English ULB:

push, push ... away, pushed, pushed ... away, pushed ... down, pushing

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Xerxes.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Xerxes, Athaliah, Esther, king. Persia ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 08:27
- Esther 01:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4433, H4436, H4438, H4446, H7694, H8282, G938

Forms Found in the English ULB:

queen, queens

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Forms Found in the English ULB:

queen, queens

quench

Related Ideas:

put out, unquenchable

Definition:

The term "quench" means to stop something that is demanding to be satisfied. The expression "put out" can also mean the same.

- The term "quench" is usually used in the context of quenching thirst, and means to stop being thirsty by drinking something.
- The expressions "quench" and "put out" can also be used to refer to stopping a fire.
- Both thirst and fire are quenched with water.
- A fire that is "unquenchable" cannot be stopped. It continues to burn.
- Paul uses the term "quench" in a figurative way when he instructs believers to not "quench the Holy Spirit." This means to not discourage people from allowing the Holy Spirit to produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people.

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 05:19
- Ezekiel 20:47
- Isaiah 01:31
- Jeremiah 21:12

Word Data:

- Strong's: H1846, H3518, H7665, G762, G4570

Forms Found in the English ULB:

put out, quench, quenched, unquenchable

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put out, quench, quenched, unquenchable

rage

Related Ideas:

enrage

Definitions:

Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit destructive acts and say destructive things.
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- To be "filled with rage" means to have an overwhelming feeling of extreme anger.

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- "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly.
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"Rage" can also be used figuratively. * The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

(See also: anger, self-control)

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- Acts 04:25
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- Numbers 25:11
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Word Data:

- Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

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Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit destructive acts and say destructive things.
- When the "nations rage," their to ungodly people disobey God and rebel against him.
- To be "filled with rage" means to have an overwhelming feeling of extreme anger.
- "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly.
- To "enrage" someone means to make them extremely angry.
- To "enrage" against someone is to be extremely angry with someone.
- When someone is "enraged" he is extremely angry."

"Rage" can also be used figuratively. * The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

(See also: anger, self-control)

Bible References:

- Acts 04:25
- Daniel 03:13
- Luke 04:28
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Word Data:

- Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

Forms Found in the English ULB:

enrage, enraged, rage, raged, rages, raging, senseless rage

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raise

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arise, rise, risen

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raise, raise up

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- The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to restore or rebuild.
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
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rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

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- A person who suddenly becomes important is said to "arise."

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generated on Sat Jan 20 14:08:09 2024

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(See also: resurrection, appoint, exalt)

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generated on Sat Jan 20 14:08:09 2024

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Related Ideas:

arise, rise, risen

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raise, raise up

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The term "ransom" refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to "ransom" means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of "buy back" is similar to the meaning of "redeem."
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called "redemption" in the Bible.

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- The terms a "ransom" and a "redemption" have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from "atonement."

(See also: atonement, redeem)

Bible References:

- 1 Timothy 02:06
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- As a verb, to "ransom" means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of "buy back" is similar to the meaning of "redeem."
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called "redemption" in the Bible.

Translation Suggestions:

- The term to "ransom" could also be translated as to "pay to release" or to "pay a price to free" or to "buy back."
- The phrase to "pay a ransom" could be translated as to "pay the price (of freedom)" or to "pay the penalty (to free people)" or to "make the required payment."
- The noun "ransom" could be translated as "a buying back" or "a penalty paid" or "the price paid" (to free or buy back people or land).
- The terms a "ransom" and a "redemption" have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from "atonement."

(See also: atonement, redeem)

Bible References:

- 1 Timothy 02:06
- Isaiah 43:03
- Job 06:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 049:07

Word Data:

- Strong's: H1350, H3724, H6299, H6304, G487, G3083

Forms Found in the English ULB:

ransom, ransomed

reap

Related Ideas:

reaper

Definition:

The term "reap" means to harvest crops such as grain. A "reaper" is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God's family.
- This term is also used figuratively to refer to the consequences that come from a person's actions, as in the saying "a man reaps what he plants."
- Other ways to translate to "reap" and "reaper" could include to "harvest" and "harvester" (or "person who harvests").

(See also: good news, harvest)

Bible References:

- Galatians 06:9-10
- Matthew 06:25-26
- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

generated on Sat Jan 20 14:08:09 2024

Word Data:

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reap, reaped, reaper, reapers, reaping, reaps

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rebellion, rebellious, rebelliousness

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- A person can also rebel by refusing to do what the authorities have commanded him to do.

- Sometimes people rebel against their government or leader who is ruling over them.
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- The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

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rebuke

Related Ideas:

correct, correction

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.

Translation Suggestions:

- This could be translated by "sternly correct" or "admonish."
- The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."
- "Without rebuke" could be translated as "without admonishing" or "without criticism."

(See also admonish, disobey)

Bible References:

- Mark 01:23-26
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- This could be translated by "sternly correct" or "admonish."
- The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."

generated on Sat Jan 20 14:08:09 2024

- "Without rebuke" could be translated as "without admonishing" or "without criticism."

(See also admonish, disobey)

Bible References:

- Mark 01:23-26
- Mark 16:14
- Matthew 08:26-27
- Matthew 17:17-18

Word Data:

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rebuke

Related Ideas:

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(See also: Holy Spirit, Jesus, lord, save)

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Related Ideas:

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- To "receive" can also mean to suffer or experience something, as in "he received punishment for what he did."
- There is also a special sense in which we can "receive" a person. For example, to "receive" guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
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- Depending on the context, "receive" could be translated as "accept" or "welcome" or "experience" or "be given."
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(See also: Holy Spirit, Jesus, lord, save)

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- To "receive the gift of the Holy Spirit" means we are given the Holy Spirit and welcome him to work in and through our lives.
- To "receive Jesus" means to accept God's offer of salvation through Jesus Christ.
- When a blind person "receives his sight" means that God has healed him and enabled him to see.
- The word "abstain" means to refuse to take or receive or have something.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- Depending on the context, "receive" could be translated as "accept" or "welcome" or "experience" or "be given."
- The expression "you will receive power" could be translated as "you will be given power" or "God will give you power" or "power will be given to you (by God)" or "God will cause the Holy Spirit to work powerfully in you."
- The phrase "received his sight" could be translated as "was able to see" or "became able to see again."

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 05:09
- 1 Thessalonians 01:06
- 1 Thessalonians 04:01
- Acts 08:15
- Jeremiah 32:33
- Luke 09:05
- Malachi 03:10-12
- Psalms 049:14-15

Word Data:

- Strong's: H3557, H3925, H3947, H5144, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1184, G1209, G1523, G1653, G1926, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G4047, G4327, G4355, G4356, G4687, G5264, G5562

Forms Found in the English ULB:

abstain, receive, receive back, received, received ... in full, receiver, receives, receiving

reconcile

Related Ideas:

reconciliation

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The term "reconcile" refers to "making peace" between people who were formerly enemies of each other. "Reconciliation" is that act of making peace

- In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
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Translation Suggestions:

- The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
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(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 05:19
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- God gave laws to the Israelites about how to redeem people or things.
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(See also: free, ransom)

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- Colossians 01:13-14
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generated on Sat Jan 20 14:08:09 2024

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(See also: Egypt, Moses, Nile River)

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Word Data:

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reed, reeds

generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

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refuge

Related Ideas:

refugee, shelter

Definition:

The term "refuge" refers to a place or condition of safety and protection. A "refugee" is someone who is seeking a safe place. A "shelter" refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term "city of refuge" in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A "shelter" is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes "shelter" means "protection," as when Lot said that his guests were "under the shelter" of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term "refuge" could be translated as "safe place" or "place of protection."
- "Refugees" are people leaving their home to escape from a dangerous situation, and could be translated as "aliens," "homeless people," or "exiles."
- Depending on the context, the term "shelter" could be translated as "something that protects" or "protection" or "protected place."
- If it refers to a physical structure, "shelter" could also be translated as "protective building" or "house of safety."
- The phrase "into safe shelter" could be translated as "into a safe place" or "into a place that will protect."
- To "find shelter" or to "take shelter" or to "take refuge" could be translated as to "find a place of safety" or to "put oneself in a protected place."

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19
- Numbers 35:24-25
- Psalm 046:01
- Psalms 028:08

Word Data:

- Strong's: H2620, H4268, H4498, H4581, H4585, H4733, H4869

Forms Found in the English ULB:

find refuge, refuge, refugee, refugees, shelter, sheltered, sheltering, shelters, take refuge

reign

Definition:

The term to "reign" means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term "reign" is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.

- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as "absolute rule" or "rule as king."

(See also: kingdom)

Bible References:

- 2 Timothy 02:11-13
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reject

Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

Definition:

To "reject" someone or something means to refuse to accept that person or thing. The term "reject" can also mean to "refuse to believe in" something. To reject God or his laws means to refuse to obey him.

- To "deny" what someone says is to say that it is not true.
- To "deny" someone is to say that one does not associate with that person.
- To "despise" or "scorn" people or things is to have no respect for them.
- An "object of scorn" is someone or something that people have no respect for.

Translation Suggestions

- Depending on the context, the term "reject" could also be translated by "not accept" or "stop helping" or "refuse to obey" or "stop obeying."
- In some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from."
- In the expression "stone that the builders rejected," the term "rejected" could be translated as "refused to use" or "did not accept" or "threw away" or "got rid of as worthless."
- In the context of people who rejected God's commandments, rejected could be translated as "refused to obey" his commands or "stubbornly chose to not accept" God's laws.

(See also: command, disobey, obey, stiff-necked)

Bible References:

- Galatians 04:12-14
- Hosea 04:6-7
- Isaiah 41:09
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- To "deny" what someone says is to say that it is not true.
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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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remnant

Related Ideas:

remaining

Definition:

The term "remnant" literally refers to people or things that are "remaining" or "left over" from a larger amount or group.

- Often a "remnant" refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a "remnant" of people who were chosen by God to receive his grace.
- The term "remnant" implies that there were other people who did not remain faithful or who did not survive or who were not chosen.
- An "escaped remnant" is a small number of people who did not die when most of their people did die in a war.

Translation Suggestions:

- A phrase such as "the remnant of this people" could be translated as "the rest of these people" or "the people who remain faithful" or "the people who are left."
- The "whole remnant of people" could be translated by "all the rest of the people" or "the remaining people."

Bible References:

- Acts 15:17
- Amos 09:12
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generated on Sat Jan 20 14:08:09 2024

- Isaiah 11:11
- Micah 04:6-8

Word Data:

- Strong's: H3498, H3499, H4422, H6413, H7604, H7605, H7611, H8300, G2640, G3005

Forms Found in the English ULB:

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- Isaiah 11:11
- Micah 04:6-8

Word Data:

- Strong's: H3498, H3499, H4422, H6413, H7604, H7605, H7611, H8300, G2640, G3005

Forms Found in the English ULB:

escaped remnant, remain, remained, remaining, remains, remnant

repent

Related Ideas:

change his mind, hold back, regret, relent, repentance

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report

Related Ideas:

account, bring news, give an account, news, rumor

Definition:

The term to "report" means to tell people about something that happened, often giving details about that event. A "report" is what is told, and can be spoken or written.

- "Report" could also be translated as "tell" or "explain" or "tell the details of."
- The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this."
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- The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this."
- Ways to translate "a report" could include "an explanation" or "a story" or "a detailed account," depending on the context.
- A "rumor" is a report that no one knows for sure is true.

Bible References:

- Acts 05:22-23
- John 12:38
- Luke 05:15
- Luke 08:34-35
- Matthew 28:15

Word Data:

- Strong's: H1319, H1681, H1696, H1697, H5046, H5608, H7725, H8034, H8052, H8085, H8088, H8435, G189, G191, G312, G518, G987, G1225, G1310, G1334, G1834, G2036, G2163, G3004, G3056, G3140, G3141, G3377

Forms Found in the English ULB:

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Related Ideas:

at ease, pause, refresh, relief, restless

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generated on Sat Jan 20 14:08:09 2024

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Related Ideas:

at ease, pause, refresh, relief, restless

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Bible References:

- 2 Chronicles 06:41
- Genesis 02:03
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- Matthew 11:29
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restore

Related Ideas:

bring back, mend, recover, restoration, reverse

Definition:

The terms "restore" and "restoration" refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been "healed."
- When a broken relationship is restored, it has been "reconciled." God restores sinful people and brings them back to himself.
- When property is restored, it has been "repaired" or "replaced" or "given back" to its owner.
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- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."

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Word Data:

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resurrection

Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 03:21
- Hebrews 11:35
- John 05:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 03:11

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Word Data:

- Strong's: G386, G1454, G1815

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generated on Sat Jan 20 14:08:09 2024

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- To "return to" a place or person means to bo back to that place or person again.
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- To "return" land or things that were taken or received from someone else means to give that property back to the person it belongs to.

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- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
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- When Paul said that he received the gospel by "revelation from Jesus Christ," he means that Jesus himself explained the gospel to him.
- In the New Testament book "Revelation," God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly."
- Depending on the context, possible ways to translate "revelation" could be "communication from God" or "things that God has revealed" or "teachings about God." It is best to keep the meaning of "reveal" in the translation.
- The phrase "where there is no revelation" could be translated as "when God is not revealing himself to people" or "when God is not speaking to people" or "among people whom God has not communicating."

(See also: dream, vision)

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- Daniel 11:1-2
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Word Data:

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Related Ideas:

respect, respectful, reverence, reverent

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- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God's commandments.
- This term could also be translated as "fear and honor" or "sincere respect."

(See also: fear, honor, obey)

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- 1 Peter 01:15-17
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reward

Related Ideas:

pay, penalty, prize, recompense, retribution, rewarder, wage

Definition:

The term "reward" refers to what a person receives or earns because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves.

- A reward can be a good thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to bad things that may result from bad behavior, such as "the reward of the wicked." This is either punishment or other painful things that happen to people because of their sinful actions.
- "Payment" and "wages" refer to what a person earns for working. These ideas can also be used to refer to a reward for doing good or to punishment for doing bad.
- A "prize" is a reward that someone receives for winning a contest.

generated on Sat Jan 20 14:08:09 2024

- A "penalty" is a punishment for breaking the law.
- "Recompense" can be either good or bad. Good recompense is for good deeds, and bad recompense is for bad deeds.
- "Retribution" is punishment for doing wrong.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."

(See also: punish)

Bible References:

- Deuteronomy 32:06
- Isaiah 40:10
- Luke 06:35
- Mark 09:40-41
- Matthew 05:11-12
- Matthew 06:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

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generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
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(See also: punish)

Bible References:

- Deuteronomy 32:06
- Isaiah 40:10
- Luke 06:35
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- Matthew 05:11-12
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- Psalms 127:3-5
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Word Data:

- Strong's: H314, H319, H814, H866, H868, H1576, H1578, H1580, H2506, H3519, H4909, H4991, H5023, H6118, H6468, H6529, H7936, H7938, H7939, H7966, H7999, H8254, G469, G514, G591, G2603, G3405, G3406, G3408, G5485

Forms Found in the English ULB:

pay, pay ... back, pays ... back, payment, penalty, prize, recompense, repay, repayment, retribution, reward, rewarded, rewarder, rewarding, rewards, wage, wages

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Related Ideas:

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right hand

Related Ideas:

righthand side

Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
- To "serve at the right hand" of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."

generated on Sat Jan 20 14:08:09 2024

- Ways to translate "with his right hand" could include "with authority" or "using power" or "with his amazing strength."
- The figurative expression "his right hand and his mighty arm" uses two ways of emphasizing God's power and great strength. One way to translate this expression could be "his amazing strength and mighty power."
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(See also: accuse, evil, honor, mighty, punish, rebel)

Bible References:

- Acts 02:33
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- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, G1188

Forms Found in the English ULB:

right hand, right hands, righthand side

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generated on Sat Jan 20 14:08:09 2024

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(See also: accuse, evil, honor, mighty, punish, rebel)

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- Acts 02:33
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Word Data:

- Strong's: H3225, H3231, G1188

Forms Found in the English ULB:

right hand, right hands, righthand side

right hand

Related Ideas:

righthand side

Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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Forms Found in the English ULB:

right hand, right hands, righthand side

righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" can refer to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.
- "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness."

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good

- Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."

- The term "unrighteous" could simply be translated as "not righteous."

- Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."
- The phrase "the unrighteous" could be translated as "unrighteous people."
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- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."

- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."

- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, justice, law, law of Moses, obey, pure, sin, lawful)

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- Deuteronomy 19:16
- Job 01:08
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- Ecclesiastes 12:10-11
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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

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The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

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The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
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righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

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The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
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acts rightly, do right, does what is right, in the right, made ... appear ... righteous, right treatment, righteous, righteously, righteousness, rightful, that are right, that is right, unrighteous, unrighteously, unrighteousness, upright, uprightly, uprightness, what is ... right, what was right

righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" can refer to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.
- "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness."

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good

- Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."

- The term "unrighteous" could simply be translated as "not righteous."

generated on Sat Jan 20 14:08:09 2024

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- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."

- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."

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- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, justice, law, law of Moses, obey, pure, sin, lawful)

Bible References:

- Deuteronomy 19:16
- Job 01:08
- Psalms 037:30
- Psalms 049:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
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robe

Related Ideas:

cloak, coat, skirt, wings

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- Robes can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.
- The edges of a robe are called its "wings." When one person covers another person with his "wings," he covers him with that part of his robe.
- A "cloak" is a long outer garment that hangs loosely from the shoulders. It covers the back and hangs loosely in the front.
- A "skirt" is a woman's garment that hangs loosely from the waist and covers the legs.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46

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- Matthew 27:27-29

Word Data:

- Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7897, H8008, H8071, G1746, G2067, G2440, G4749, G4016, G5511

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rod

Related Ideas:

measuring rod

Definition:

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- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people.
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- Another metaphorical expression, "rod of iron," refers to God's punishment for people who rebel against him and do evil things.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.

(See also: staff, sheep, shepherd)

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- 1 Corinthians 04:21
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measuring rod, rod, rods

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- In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people.
- A shepherd's rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, "rod of iron," refers to God's punishment for people who rebel against him and do evil things.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 04:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:01

Word Data:

- Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

Forms Found in the English ULB:

measuring rod, rod, rods

royal

Related Ideas:

kings', royalty

Definition:

The term "royal" describes people and things associated with a king or queen.

- Examples of things that could be called "royal" include a king's clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
- The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: king. palace, priest, purple, queen, robe)

Bible References:

- 1 Kings 10:13
- 2 Chronicles 18:28-30
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Word Data:

- Strong's: H643, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G933, G934, G937

Forms Found in the English ULB:

kings', royal, royal official, royalty

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kings', royal, royal official, royalty

ruin

Related Ideas:

rubble, ruins

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Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
- The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong's: H6, H1091, H1197, H1530, H1820, H1942, H2015, H2034, H2040, H2717, H2719, H2720, H2721, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4658, H4876, H4889, H5221, H5307, H5327, H5422, H5557, H5754, H5856, H6365, H6561, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G2506, G2647, G2679, G2692, G3089, G3639, G4485

Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

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Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

ruler

Related Ideas:

overrule, rule

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
- The action to "rule" means to "lead" to "have authority over." It is means the same thing as "reign" when it refers to the ruling of a king.
- To "overrule" people or their plans is to use one's higher authority to prohibit people from doing what they have planned.

(See also: authority, governor, king, synagogue)

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- Acts 03:17-18
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Forms Found in the English ULB:

overruled, overrules, rule, ruled, ruler, rulers, rules, ruling, rulings

generated on Sat Jan 20 14:08:09 2024

ruler

Related Ideas:

overrule, rule

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
- The action to "rule" means to "lead" to "have authority over." It is means the same thing as "reign" when it refers to the ruling of a king.
- To "overrule" people or their plans is to use one's higher authority to prohibit people from doing what they have planned.

(See also: authority, governor, king, synagogue)

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run

Related Ideas:

flee, flow, move swiftly, runner

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This main meaning of "run" is also used in figurative expressions such as the following:

- To "run in such a way as to win the prize" refers to persevering in doing God's will with the same perseverance as running a race in order to win.
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(See also: god, persevere, refuge, turn)

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(See also: god, persevere, refuge, turn)

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Word Data:

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caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

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sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase "sackcloth and ashes" was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as "coarse cloth from animal hair" or "clothes made of goat hair" or "rough, scratchy clothing."
- Another way to translate this term could be "rough, scratchy mourning clothes."
- The phrase "sit in sackcloth and ashes" could be translated as "show mourning and humility by wearing scratchy cloth and sitting in ashes."

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 03:31
- Genesis 37:34
- Joel 01:8-10
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- Strong's: H8242, G4526

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Forms Found in the English ULB:

sackcloth

sacrifice

Related Ideas:

offering

Definition:

In the Bible, the terms "sacrifice" and "offering" refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God's perfect, sinless Son, can completely cleanse people from sin animal sacrifices could never do that.
- The figurative expression "offer yourselves as a living sacrifice" means, "live your life in complete obedience to God, giving up everything in order to serve him."

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
- Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
- The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
- Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: altar, burnt offering, drink offering, god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 04:06
- Acts 07:42
- Acts 21:25
- Genesis 04:3-5
- James 02:21-24
- Mark 01:43-44
- Mark 14:12
- Matthew 05:23

Word Data:

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burn ... sacrifices, offer, offered, offering, offerings, sacrifice, sacrificed, sacrifices, sacrificing

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Related Ideas:

sanctification

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- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
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Translation Suggestions:

- Depending on the context, the term "sanctify" can be translated as "set apart" or "make holy" or "purify."
- When people sanctify themselves, they purify themselves and dedicate themselves to God's service. Often the word "consecrate" is used in the Bible with this meaning.
- When its meaning is "consecrate," this term could be translated as "dedicate someone (or something) to God's service."
- Depending on the context, the phrase "your sanctification" could be translated as "making you holy" or "setting you apart (for God)" or "what makes you holy."

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(See also: consecrate, holy, set apart)

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- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

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Translation Suggestions:

- Depending on the context, the term "sanctify" can be translated as "set apart" or "make holy" or "purify."
- When people sanctify themselves, they purify themselves and dedicate themselves to God's service. Often the word "consecrate" is used in the Bible with this meaning.
- When its meaning is "consecrate," this term could be translated as "dedicate someone (or something) to God's service."
- Depending on the context, the phrase "your sanctification" could be translated as "making you holy" or "setting you apart (for God)" or "what makes you holy."

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 04:3-6
- 2 Thessalonians 02:13
- Genesis 02:1-3
- Luke 11:2
- Matthew 06:8-10

Word Data:

- Strong's: H6942, G37, G38

Forms Found in the English ULB:

sanctification, sanctified, sanctifies, sanctify, sanctifying, sanctifying work

sanctuary

Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a "sanctuary" or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of "holy place" or "place that is set apart."
- Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
- The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple,)

Bible References:

- Amos 07:13
- Exodus 25:3-7
- Ezekiel 25:03
- Hebrews 08:1-2
- Luke 11:49-51
- Numbers 18:01
- Psalms 078:69

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Word Data:

- Strong's: H4720, H6944, G39, G3485

Forms Found in the English ULB:

sanctuaries, sanctuary, sanctuary's

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sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.

- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- Acts 07:33
- Deuteronomy 25:10
- John 01:27
- Joshua 05:15
- Mark 06:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G4547, G5266

Forms Found in the English ULB:

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Forms Found in the English ULB:

sandal, sandals

save

Related Ideas:

make well, preserve, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

- In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying."
- In the expression "whoever would save his life," the term "save" could also be translated as "preserve" or "protect."

- The term "safe" could be translated as "protected from danger" or "in a place where nothing can harm."

- The term "salvation" could also be translated using words related to "save" or "rescue," as in "God’s saving people (from being punished for their sins)" or "God’s rescuing his people (from their enemies)."

- "God is my salvation" could be translated as "God is the one who saves me."
- "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: cross, deliver, punish, sin, Savior)

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- Jeremiah 16:19-21
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- Revelation 19:1-2

Word Data:

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Forms Found in the English ULB:

be made well, brought safely, brought safely through, place of safety, preserve, safe, safely, safety, salvation, save, saved, saves, saving

save

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make well, preserve, safe, salvation

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generated on Sat Jan 20 14:08:09 2024

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scepter

Definition:

The term "scepter" refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as "ruling rod" or "king's rod.

(See also: authority, Christ, king, righteous)

Picture of a Persian Scepter:

Bible References:

- Amos 01:5
- Esther 04:11
- Genesis 49:10
- Hebrews 01:08
- Numbers 21:18
- Psalms 045:06

Word Data:

- Strong's: H2710, H4294, H7626, H8275, G4464

Forms Found in the English ULB:

scepter, scepters

scribe

Related Ideas:

clerk, scholar

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated "scribes" was also translated as "teachers of the Law."
- In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: law of Moses, Pharisee)

Bible References:

- Acts 04:05
- Luke 07:29-30
- Luke 20:47
- Mark 01:22
- Mark 02:16
- Matthew 05:19-20
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Word Data:

- Strong's: H5608, H5613, H7083, G1122

Forms Found in the English ULB:

clerk, scholar, scribe, scribes

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

clerk, scholar, scribe, scribes

scroll

Related Ideas:

book, certificate, document, literature

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.
- The word "book" in the Biblerefers to scrolls or paper that had writing on them.
- A "document" is an official written record.
- A "certificate of divorce" is an official document that a man could give to his wife to end their marriage.
- "Literature" is written things that educated people considered to be great.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:03
- Luke 04:17
- Numbers 21:14-15
- Revelation 05:02

Word Data:

- Strong's: H4039, H4040, H5612, G974, G975

Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

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Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

seal

Related Ideas:

signet, signet ring, unsealed

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.
- A "signet" is a small object with letters or designs carved into it. A person could use it to mark a wax seal in order to show that he was the one who closed the seal.
- A "signet ring" is a ring with a signet on it.
- Something that is "unsealed" has not been sealed.

(See also: Holy Spirit, tomb)

Picture of a Sealed scroll:

Bible References:

- Exodus 02:03
- Isaiah 29:11
- John 06:27
- Matthew 27:66
- Revelation 05:02

Word Data:

- Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

Forms Found in the English ULB:

seal, sealed, sealing, seals, signet, signet ring, unsealed

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seed

Related Words:

semen

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called "semen."
- Related to this, "seed" is also used to refer to a person's offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term "seed" to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: descendant, offspring)

Bible References:

- 1 Kings 18:32
- Genesis 01:11
- Jeremiah 02:21
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Word Data:

- Strong's: H2232, H2233, H3610, H6507, G2848, G4687, G4690, G4701, G4703

Forms Found in the English ULB:

seed, seeds, semen

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- The apostle Paul also uses the term "seed" to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: descendant, offspring)

Bible References:

- 1 Kings 18:32
- Genesis 01:11
- Jeremiah 02:21
- Matthew 13:08

Word Data:

- Strong's: H2232, H2233, H3610, H6507, G2848, G4687, G4690, G4701, G4703

Forms Found in the English ULB:

seed, seeds, semen

seed

Related Words:

semen

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called "semen."
- Related to this, "seed" is also used to refer to a person's offspring or descendants.
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seek

Related Ideas:

go to find, look out for, search, try

Definition:

The term "seek" means to look for something or someone. The past tense is "sought." It can also mean "try hard" or "make an effort" to do something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
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- To "search out" something is to look for the truth about that thing.
- To "seek favor" means to "try to get favor" or to "do things to cause someone to help you."
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(See also: justice, true)

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- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.

generated on Sat Jan 20 14:08:09 2024

- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
- To "search out" something is to look for the truth about that thing.
- To "seek favor" means to "try to get favor" or to "do things to cause someone to help you."
- To "charge someone for something" is to hold that person responsible for the damage that person has done.

(See also: justice, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:06
- Luke 11:09
- Psalms 027:08

Word Data:

- Strong's: H579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H2713, H3289, H7125, H7592, H7760, H7836, H8446, G327, G1567, G1934, G2045, G2052, G2212, G3987, G4648

Forms Found in the English ULB:

diligently seek, go to find, look out for, looked for, looking for, looks for, search, search carefully, search for, searched, searched for, searched out, searches ... out, searches for, searching, searching for, seek, seek ... out, seeking, seeks, sought, tried, try, trying

seek

Related Ideas:

go to find, look out for, search, try

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Related Ideas:

go to find, look out for, search, try

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seize

Related Ideas:

seizure

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid."
- In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman.
- This term could also be translated as "take control of" or "suddenly take" or "grab."
- The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable.
- The term "seizure" refers to the action of taking someone or something by force.

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 08:29
- Matthew 26:48

Word Data:

- Strong's: H270, H1204, H1497, H1589, H2254, H2388, H2488, H3027, H3423, H3680, G3860, H3920, H3947, H4672, H4685, H5337, H5367, H5375, H5860, H5927, H7760, H8610, G724, G726, G1949, G2638, G2666, G2902, G2983, G3346, G4023, G4084, G4815, G4884, G4912

Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

seize

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seize, seized, seizes, seizing, seizure

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Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

selah

Definition:

The term "selah" is a Hebrew word that occurs mostly in the book of Psalms. It has several possible meanings.

- It could mean "pause and praise," which would invite the audience to think carefully about what was just said.
- Since many of the Psalms were written as songs, it is thought that "selah" may have been a musical term to instruct the singer to pause in his singing to allow for the musical instruments to play alone or to encourage listeners to think about the words of the song.

(See also: psalm)

Bible References:

- Psalm 003:3-4
- Psalm 024:5-6
- Psalms 046:6-7

Word Data:

- Strong's: H5542

Forms Found in the English ULB:

selah

self-control

Related Ideas:

self-indulgence, sensible, use good sense

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.
- "Self-indulgence" is the opposite of self-control. Someone who is full of self-indulgence does whatever he wants.

(See also: fruit, Holy Spirit)

Bible References:

- 1 Corinthians 07:8-9
- 2 Peter 01:5-7
- 2 Timothy 03:1-4
- Galatians 05:23

Word Data:

- Strong's: H4623, H7307, G192, G193, G1466, G1467, G1468, G4993, G4997, G4998

Forms Found in the English ULB:

self-control, self-controlled, self-indulgence, sensible, use good sense

self-control

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send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

- Often a person who is "sent out" has been appointed to do a specific task.
- Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen.
- The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else.
- To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it.
- To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey.
- Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: appoint, redeem)

Bible References:

- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
- Matthew 09:37-38

generated on Sat Jan 20 14:08:09 2024

- Matthew 10:05
- Matthew 10:40
- Matthew 21:1-3

Word Data:

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serpent

Related Ideas:

adder, asp, snake, viper

Definitions:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term "serpent" usually refers to a large snake. The terms "viper," "adder," and "asp" refer to types of snakes that have venom which they uses to poison their prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(See also: curse, deceive, disobey, Eden, evil, offspring, prey, Satan, sin, tempt)

Bible References:

- Genesis 03:03
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
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- Matthew 23:33

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servant

Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

Definition:

The word "servant" refers to a person who works for another person, either by choice or by force. Some servants were slaves, and the surrounding text usually makes it clear whether or not a particular servant was a slave. In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
- In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

The word "serve" means to do things to help other people. It can also mean to "worship."

- In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
- To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.

The word "service" refers to the work that a servant does. It may also refer to worship.

The word "office" refers to the position or job that a servant has.

(See also: commit, enslave, household, lord, obey, righteous, covenant, law)

Bible References

- Acts 04:29-31
- Acts 10:7-8
- Colossians 01:7-8
- Colossians 03:22-25
- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
- Matthew 10:24-25
- Matthew 13:27-28
- 2 Timothy 02:3-5
- Acts 06:2-4
- Genesis 25:23
- Luke 04:8
- Luke 12:37-38
- Luke 22:26-27
- Mark 08:7-10
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- Matthew 06:24

Word Data:

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Forms Found in the English ULB:

female servant, female servants, hired servant, hired servants, hired worker, maidservants, male servant, male servants, office, offices, one who serves, servant, servant girl, servant girls, servant's, servants, servants', serve, served, serves, service, services, serving

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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set apart

Related Ideas:

distinct, make a distinction, treat differently

Definition:

The term "set apart" means separated from something to fulfill a certain purpose. Also, to "set apart" people or things means to make them "set apart." This also means to "treat" them "differently." When something is "distinct," it is different from other things.

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- Ways to translate to "set apart" could include to "specially select" or to "separate from among you" or to "take aside to do a special task."
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sexual immorality

Related Ideas:

fornicate, fornication, immoral

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The term "sexual immorality" refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God's plan. Older English Bible versions call this "fornication."

- This term can refer to any kind of sexual activity that is against God's will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person's spouse.
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- This term is also used figuratively to refer to Israel's unfaithfulness to God when they worshiped false gods.

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- The term "sexual immorality" could be translated as "immorality" as long as the correct meaning of the term is understood.
- Other ways to translate this term could include "wrong sexual acts" or "sex outside of marriage."
- This term should be translated in a different way from the term "adultery."
- The translation of this term's figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 03:5-8

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- Ephesians 05:03
- Genesis 38:24-26
- Hosea 04:13-14
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Word Data:

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Word Data:

- Strong's: H2181, H8457, G1608, G4202, G4203

Forms Found in the English ULB:

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Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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overshadow, shade

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The word "shadow" also has several figurative meanings.

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(See also: darkness, light)

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Word Data:

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The word "shadow" literally refers to the darkness that is caused by an object blocking the light. The shadow has a shape similar to the shape of the object that blocks the light.

- The word "overshadow" means to block the light from above and cause a shadow to appear on something.
- The word "shade" means a dark area where the sunlight is blocked, perhaps by a cloud or a trees.

The word "shadow" also has several figurative meanings.

- The "shadow of death" means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes "shadow" is used as another word for "darkness."
- The Bible talks about being hidden or protected in the shadow of God's wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate "shadow" in these contexts could include "shade" or "safety" or "protection."
- It is best to translate "shadow" literally using the local term that is used to refer to an actual shadow.

(See also: darkness, light)

Bible References:

- 2 Kings 20:09
- Genesis 19:08
- Isaiah 30:02
- Jeremiah 06:04
- Psalms 017:08

Word Data:

- Strong's: H2927, H6738, H6751, H6752, H6754, H6757, G644, G1982, G2683, G4639

Forms Found in the English ULB:

overshadow, overshadowed, shade, shadow, shadows

shame

Related Ideas:

ashamed, shameful, shameless, unashamed

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(See also: god, humble, humiliate, Isaiah, repent, sin, worship)

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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- Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

shame

Related Ideas:

ashamed, shameful, shameless, unashamed

Definition:

The term "shame" refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is "shameful" is "improper" or "dishonorable."
- The term "ashamed" describes how a person feels when he has done something shameful.
- The phrase "put to shame" means to cause someone to feel ashamed. It might be expose their sin or by defeating them.

generated on Sat Jan 20 14:08:09 2024

- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person's sin and causing him to be humiliated.
- A person that is "unashamed" does not feel shame.
- A person is "shameless" if he does something shameful but does not feel ashamed.
- A "shameless act" is something a person should feel ashamed about doing, but he does not feel ashamed.

Sometimes the word "shame" is used figuratively to refer to a person's nakedness or private parts.

(See also: god, humble, humiliate, Isaiah, repent, sin, worship)

Bible References:

- 1 Peter 03:15-17
- 2 Kings 02:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 08:38
- Mark 12:4-5

Word Data:

- Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

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Forms Found in the English ULB:

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sheep

Related Ideas:

ewe, ram, sheepfold, sheepshearer, sheepskin

Definition:

A "sheep" is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a "ram." A female sheep is called a "ewe." The plural of "sheep" is also "sheep."

- A baby sheep is called a "lamb."
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.
- A "sheepfold" is a place where sheep are kept safe. It has a fence or wall around it to keep the sheep from wandering out and to keep dangerous animals from getting in.
- A "sheepshearer" is a person who cuts the wool of sheep.

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 08:32
- Genesis 30:32
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Word Data:

- Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7716, G4165, G4262, G4263

Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

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shepherd

Definition:

- A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.
- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.

- In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them.
- David was a shepherd who looked after sheep. God made David king over Israel to take care of the people of Israel in some ways like a shepherd takes care of sheep.
- In the New Testament, Jesus called himself the "good shepherd." The apostle Peter also referred to Jesus as "the Chief Shepherd" over the Church.
- Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
- The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
- When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
- In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
- The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)."
- In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: believe, Canaan, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24
- Luke 02:09
- Mark 06:34
- Mark 14:26-27
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Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

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generated on Sat Jan 20 14:08:09 2024

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(See also: believe, Canaan, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24
- Luke 02:09
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Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds

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Definition:

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shield

Related Ideas:

shielded

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, andt were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

generated on Sat Jan 20 14:08:09 2024

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 018:35

Word Data:

- Strong's: H2653, H4043, H5437, H5526, H6793, H7982, G2375

Forms Found in the English ULB:

shield, shielded, shields

shrewd

Related Ideas:

crafty

Definition:

The term "shrewd" describes a person who is intelligent and clever, especially in practical matters.

- Often the term "shrewd" has a meaning that is partly negative since it usually also involves being selfish.
- A shrewd person is usually focused on helping himself, not others.
- Other ways to translate this term could include "cunning" or "crafty" or "smart" or "clever," depending on the context.
- A "crafty" person knows how to deceive others so they will do what he wants them to do.

Bible References:

Word Data:

- Strong's: H2450, H6175, H6191, G5429

Forms Found in the English ULB:

crafty, shrewd, shrewdly

sign

Related Ideas:

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

Definition:

A sign is an object, event, or action that communicates a special meaning.

- "Reminders" are signs that "remind" people by helping them remember something, often something that was promised:
- The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
- God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:

- An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
- Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
- The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.
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- A "signal flag" is a flag that a king would raise as a sign so that people could see it and come to him or go into battle.
- An "omen" is an event that people think tells that something else will happen in the future.

Translation Suggestions:

- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 02:18-19
- Exodus 04:8-9
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Word Data:

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Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

sign

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generated on Sat Jan 20 14:08:09 2024

G1730, G1732, G1770, G1839, G2298, G4102, G4592, G4953, G4973, G5059, H5172, G5280, G5480, G5590

Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

sign

Related Ideas:

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

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- An "omen" is an event that people think tells that something else will happen in the future.

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- Acts 02:18-19
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- John 02:18

generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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silver

Related Ideas:

money

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Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
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Word Data:

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- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

Forms Found in the English ULB:

money, silver

silver

Related Ideas:

money

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple.The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- Acts 03:06
- Matthew 26:15

generated on Sat Jan 20 14:08:09 2024

Word Data:

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Forms Found in the English ULB:

money, silver

sin

Related Ideas:

sinful, sinner

Definition:

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- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
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- Jeremiah 18:23
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Word Data:

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generated on Sat Jan 20 14:08:09 2024

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sin offering

Definition:

The "sin offering" was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal's body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus' death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, forgive, sacrifice, sin)

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- Ezekiel 44:25-27
- Leviticus 05:11
- Numbers 07:15-17

Word Data:

- Strong's: H2401, H2402, H2398, H2403

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generated on Sat Jan 20 14:08:09 2024

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person’s sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

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- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: brother in Christ, spirit)

Bible References:

- 1 Chronicles 02:16-17
- Deuteronomy 27:22
- Philemon 01:02
- Romans 16:01

Word Data:

- Strong's: H269, G27, G79

Forms Found in the English ULB:

sister, sister's, sisters, sisters'

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Related Ideas:

slanderer, slanderous, speak evil about

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(See also: blasphemy)

Bible References:

- 1 Corinthians 04:13
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slaughter

Definition:

The term "slaughter" refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called "slaughter."

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- "Weapons of slaughter" could be translated as "weapons for killing."
- The expression "the slaughter was very great" could be translated as "a large number were killed" or "the number of deaths was very great" or "a terribly high number of people died."
- Other ways to translate "slaughter" could include "kill" or "slay" or "killing."

(See also: angel, cow, disobey, Ezekiel, servant, slain)

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Forms Found in the English ULB:

slaughter, slaughtered, slaughtering, slaughters

snare

Related Ideas:

ensnare, entrap, noose, trap

Definition:

The terms "snare" and "trap" refer to devices that are used to catch animals and keep them from escaping. To "snare" or "ensnare" is to catch with a snare, and to "trap" or "entrap" is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A "snare" is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A "trap" is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can't get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase "set a trap" means to get a trap ready to capture something.
- To "fall into a trap" refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as "ensnared by sin" in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.
- A "noose" is a rope or vine designed to catch an animal around the neck.

(See also: free, , prey, Satan, tempt)

Bible References:

- Ecclesiastes 07:26
- Luke 21:34
- Mark 12:13
- Psalms 018:05

Word Data:

- Strong's: H1245, H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6983, H7845, H8610, G64, G2339, G2340, G3802, G3803, G3985, G4625

Forms Found in the English ULB:

ensnare, ensnared, ensnares, entrap, noose, snare, snares, trap, trapped, traps

snow

Definitions:

The term "snow" refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus' clothing and hair were described as being "white as snow."
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our "sins will be as white as snow" means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as "frozen rain" or "flakes of ice" or "frozen flakes."
- "Snow water" refers to the water that comes from melted snow.

(See also: Lebanon, pure)

Bible References:

- Exodus 04:06
- Job 37:4-6
- Matthew 28:03
- Psalms 147:16
- Revelation 01:14

Word Data:

- Strong's: H7949, H7950, H8517, G5510

Forms Found in the English ULB:

snow, snowed, snowing

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Forms Found in the English ULB:

son, son's, sons

son

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

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sons of God

Related Ideas:

children of God

Definition:

The term "sons of God" is a figurative expression that has several possible meanings.

- In the New Testament, the term "sons of God" refers to all believers in Jesus and is often translated as "children of God" since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term "sons of God" that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title "Son of God" is a different term: it refers to Jesus, who is God's only Son.

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- Also see the link for "son."

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 06:02
- Genesis 06:4
- Job 01:06
- Romans 08:14

Word Data:

- Strong's: H430, H1121, G5207, G5043

Forms Found in the English ULB:

children of God, sons of ... God

sons of God

Related Ideas:

children of God

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children of God, sons of ... God

sorcery

Related Ideas:

sorcerer, sorceress, witchcraft

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is a man who does these powerful, magical things. A "sorceress" is a woman who does these things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, god, magic, sacrifice, worship)

Bible References:

- Acts 08:9-11
- Exodus 07:11-13
- Galatians 05:19-21
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Word Data:

- Strong's: H178, H3784, H3785, H3786, H6049, G3095, G3096, G5331, G5332, G5333

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sorcerer, sorcerers, sorceress, sorceries, sorcery, witchcraft

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soul

Related Ideas:

person

Definition:

The soul is the inner, invisible part of a person. It refers to the non-physical part of a person. It is the part of a person that continues living after the body dies.

- The terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means,"I am tired."

Translation Suggestions:

- The term "soul" could also be translated as "inner self" or "inner person."
- In some contexts, "my soul" could be translated as "I" or "me."
- Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context.
- Some languages might only have one word for the concepts "soul" and "spirit."
- In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: spirit)

Bible References:

- 2 Peter 02:08
- Acts 02:27-28
- Acts 02:41
- Genesis 49:06
- Isaiah 53:10-11
- James 01:21
- Jeremiah 06:16-19
- Jonah 02:7-8
- Luke 01:47
- Matthew 22:37
- Psalms 019:07
- Revelation 20:4

Word Data:

- Strong's: H5315, G5590

Forms Found in the English ULB:

person, persons, soul, souls

soul

Related Ideas:

person

generated on Sat Jan 20 14:08:09 2024

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Word Data:

- Strong's: H5315, G5590

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person, persons, soul, souls

soul

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

person, persons, soul, souls

sow

Related Ideas:

plant, plantation, transplanted

Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

- Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole.
- When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground.
- The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.
- A "plantation" is a large field where people plant crops.
- To "transplant" something is to move it from one place and plant it in another place.

Translations Suggestions

- The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them.
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(See also: evil, good, reap)

Bible References:

- Galatians 06:08
- Luke 08:05
- Matthew 06:25-26
- Matthew 13:04
- Matthew 13:19

- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H3759, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5452

Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted

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- When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground.
- The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.
- A "plantation" is a large field where people plant crops.
- To "transplant" something is to move it from one place and plant it in another place.

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- The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them.
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(See also: evil, good, reap)

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- Galatians 06:08
- Luke 08:05
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Word Data:

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Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted

sow

Related Ideas:

plant, plantation, transplanted

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spear

Related Ideas:

javelin, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the "javelin" or "lance." A javelin is a light spear that is thrown.
- Make sure that the translation of "spear" is different from the translation of "sword," which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 04:12-14
- Psalm 035:03

Word Data:

- Strong's: H1265, H2595, H3591, H4294, H6767, H7013, H7420, G3057

Forms Found in the English ULB:

javelin, spear, spearmen, spears

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Forms Found in the English ULB:

javelin, spear, spearmen, spears

spirit

Related Ideas:

ghost, spiritual

Definition:

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- The term "spirit" can refer to a being that does not have a physical body, especially an evil spirit.
- A person's spirit is the part of him that can know God and believe in him.
- In general, the term "spiritual" describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, "spiritual food" refers to God's teachings, which give nourishment to a person's spirit, and "spiritual wisdom" refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
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(See also: angel, demon, Holy Spirit, soul, divination)

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

ghost, spirit, spirits, spiritual, spiritually

spirit

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ghost, spiritual

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splendor

Related Ideas:

splendid

Definition:

The term "splendor" refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word "splendor" can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as "magnificent beauty" or "amazing majesty" or "kingly greatness."
- Something that is "splendid" is extremely beautiful and elegant.

(See also: glory, king, majesty)

Bible References:

- 1 Chronicles 16:27
- Exodus 28:1-3
- Ezekiel 28:07
- Luke 04:07
- Psalms 089:44-45
- Revelation 21:26-27

Word Data:

- Strong's: H1921, H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3368, H3519, H6643, H7613, H8597, G2986

Forms Found in the English ULB:

splendid, splendidly, splendor

staff

Related Ideas:

club, walking stick

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.
- A club is a thick, heavy stick used as a weapon to beat people.

(See also: Pharaoh, power, sheep, shepherd)

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statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term "statute" is similar in meaning to "ordinance" and " command" and "law" and "decree." All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh's statutes.
- The term "statute" could also be translated as "specific command" or "special decree."

(See also: command, decree, law of Moses, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 06:20-23
- Ezekiel 33:15
- Numbers 19:02

Word Data:

- Strong's: H2706, H2708, H7010, G1345

Forms Found in the English ULB:

statute, statutes

stiff-necked

Related Ideas:

stiffen his neck, stubborn, stubbornness

Definition:

The term "stiff-necked" is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God's authority.

- Similarly, the term "stubborn" describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as "stiff-necked" because they did not listen to the many messages from God's prophets who urged them to repent and turn back to Yahweh.
- If a neck is "stiff" it does not bend easily. The project language may have a different idiom that communicates that a person is "unbending" in that he refuses to change his ways.
- Other ways to translate this term could include "pridefully stubborn" or "arrogant and unyielding" or "refusing to change."
- If a person "stiffens his neck," he becomes stubborn.

(See also: arrogant, proud, repent)

Bible References:

- Acts 07:51
- Deuteronomy 09:13-14
- Exodus 13:14-16
- Jeremiah 03:17

Word Data:

- Strong's: H47, H3513, H5637, H6203, H6484, H7185, H7190, H8307, G483, G4644, G4645

Forms Found in the English ULB:

stiff neck, stiff-necked, stiffen ... necks, stiffened ... neck, stiffened ... necks, stiffens ... neck, stubborn, stubbornly, stubbornness

stone

Definition:

A stone is a small rock. To "stone" someone is to throw stones and larger rocks at that person with the intention of killing him. A "stoning" is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.

- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

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- Acts 07:57-58
- Acts 07:59-60
- Acts 14:05
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- John 08:4-6
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Word Data:

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Forms Found in the English ULB:

stone, stoned, stones, stoning

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Forms Found in the English ULB:

stone, stoned, stones, stoning

storehouse

Related Ideas:

barn, storage, store cities, storerooms, treasure, treasury

Definition:

A "storehouse" is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a "storehouse" was usually used to store extra grain and other food to be used later when there was a famine.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- The term "storehouse" can also be used figuratively to refer to all the good things that God wants to give to his people.
- Other ways to translate "storehouse" could include "a building for storing grain" or "place for keeping food" or "room for keeping valuable things safe."
- A "treasure" is a very valuable object.
- A "treasury" is can be a place where treasures are stored, but it is more often a place where officials store money.

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 03:17
- Matthew 03:12
- Psalms 033:07

Word Data:

- Strong's: H214, H618, H624, H1004, H4035, H4200, H4543, G596

Forms Found in the English ULB:

barn, barns, storage, store cities, storehouse, storehouses, storerooms, treasure, treasures, treasuries, treasury

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strength

Related Ideas:

strengthen, strong, stronger, strongest

Definitions:

The term "strength" refers to physical, emotional, or spiritual power. To "strengthen" someone or something means to make that person or object stronger.

- "Strength" can also refer to the power to withstand some kind of opposing force.
- A person has "strength of will" if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his "strength" because God helped him to be strong.
- If a physical structure like a wall or building is being "strengthened," people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term "strengthen" can be translated as "cause to be strong" or "make more powerful."
- In a spiritual sense, the phrase "strengthen your brothers" could also be translated as "encourage your brothers" or "help your brothers to persevere."

- The following examples show the meaning of these terms in longer expressions and how they can be translated.

- "puts strength on me like a belt" means "causes me to be completely strong, like a belt that completely surrounds my waist."

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(See also: faithful, persevere, right hand, save)

Bible References:

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Forms Found in the English ULB:

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Forms Found in the English ULB:

become strong, made ... strong, made ... stronger, make ... strong, makes ... strong, strength, strengthen, strengthened, strengthening, strengthens, strong, stronger, strongest

generated on Sat Jan 20 14:08:09 2024

strength

Related Ideas:

strengthen, strong, stronger, strongest

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- Luke 10:27
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Word Data:

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Forms Found in the English ULB:

become strong, made ... strong, made ... stronger, make ... strong, makes ... strong, strength, strengthen, strengthened, strengthening, strengthens, strong, stronger, strongest

strength

Related Ideas:

strengthen, strong, stronger, strongest

Definitions:

The term "strength" refers to physical, emotional, or spiritual power. To "strengthen" someone or something means to make that person or object stronger.

- "Strength" can also refer to the power to withstand some kind of opposing force.
- A person has "strength of will" if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his "strength" because God helped him to be strong.
- If a physical structure like a wall or building is being "strengthened," people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

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- In general, the term "strengthen" can be translated as "cause to be strong" or "make more powerful."
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- The following examples show the meaning of these terms in longer expressions and how they can be translated.

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strife

Related Ideas:

argue, argument, conflict, contention, dispute, quarrel

Definition:

The term "strife" refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word "strife" implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate "strife" could include "argument" or "contention" or "disagreement" or "dispute" or "conflict."

(See also: anger)

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- 1 Corinthians 03:3-5
- Habakkuk 01:03
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Word Data:

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

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strong drink

Definition:

The term "strong drink" refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of "strong drink" include grape wine, palm wine, beer, and apple cider. Distilled alcoholic drinks had not been invented yet. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the "Nazirite vow" were not permitted to drink fermented drinks.
- This term could also be translated as "fermented drink" or "alcoholic drink."

(See also: grape, Nazirite, vow, wine)

Bible References:

- Isaiah 05:11-12
- Leviticus 10:09
- Luke 01:14-15
- Numbers 06:03

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H5435, H7941, H8248, G4608

Forms Found in the English ULB:

strong drink, strong drinks

stronghold

Related Ideas:

battlement, city wall, fortification, fortified, fortress

Definition:

The terms "stronghold" and "fortress" both refer to places that are well protected against an attack by enemy soldiers. The term "fortified" describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- "Stronghold" or "fortress" could be translated as "securely strong place" or "strongly protected place."
- The term "fortified city" could be translated as "securely protected city" or "strongly built city."
- These ideas were also used figuratively to refer to God as a stronghold or fortress for those who trust in him.
- Another figurative meaning for the term "stronghold" referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as "false strongholds."
- This term should be translated differently from "refuge," which emphasizes safety more than the concept of being fortified.
- A "city wall" was tall, strong wall around a city that was meant to keep enemies out of the city.
- A "battlement" is a low wall along the top of a city wall that soldiers could hide behind and shoot through at their enemies below.

(See also: god, god, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:04
- 2 Kings 08:10-12
- 2 Samuel 05:8-10
- Acts 21:35
- Habakkuk 01:10-11

Word Data:

- Strong's: H759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H7682, G3794, G3925

Forms Found in the English ULB:

battlements, city wall, fortifications, fortified, fortress, fortresses, stronghold, strongholds

stumble

Related Ideas:

reel

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Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

- Figuratively, to "stumble" can mean to "sin" or to "falter" in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.
- "Stumble" can also be used figuratively to mean "sin" or "stop believing.""
- The word "reel" means to lose one's balance and have trouble walking.

Translation Suggestions

- In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
- When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing."
- The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 02:08
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- "Stumble" can also be used figuratively to mean "sin" or "stop believing.""
- The word "reel" means to lose one's balance and have trouble walking.

Translation Suggestions

- In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
- When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing."
- The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 02:08
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Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

Forms Found in the English ULB:

causes ... to stumble, reeling, stumble, stumbled, stumbles, stumbling

stumble

Related Ideas:

reel

Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

causes ... to stumble, reeling, stumble, stumbled, stumbles, stumbling

stumbling block

Related Ideas:

occasion for stumbling, stone of stumbling

Definition:

The term "stumbling block" or "stone of stumbling" refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a "stumbling block" or "stone of stumbling" can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as "stone that causes stumbling" or "something that causes someone to not believe" or "obstacle that causes doubt" or "obstacle to faith" or "something that causes someone to sin."

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Bible References:

- 1 Corinthians 01:23
- Galatians 05:11
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- Matthew 16:23
- Romans 09:33

Word Data:

- Strong's: H4383, H6697, G3037, G4349, G4625

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occasion for stumbling, stone of stumbling, stumbling block, stumbling blocks

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

occasion for stumbling, stone of stumbling, stumbling block, stumbling blocks

subject

Related Ideas:

force to become slaves, subdue, subject, subjection

Definitions:

A person is the "subject" of another person if the second person rules over the first. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- To "subject someone to something" means to cause that person to experience something negative, such as punishment.
- Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
- The phrase "be subject to" means the same as "be submissive to" or "submit to."

(See also: submit)

Bible References:

- 1 Corinthians 02:14-16
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- Proverbs 12:23-24

Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, H8214, G350, G1396, G1777, G4029, G5293

Forms Found in the English ULB:

are subjected, be subject to, be subjected, forced to become slaves, in subjection to, not subjected, subdue, subdued, subject, subject to, subjected, subjection, subjects, was subjected

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generated on Sat Jan 20 14:08:09 2024

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Related Ideas:

submission

Definition:

To "submit" usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to "submit to one another" means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To "live in submission to" means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command "submit to" could be translated as "put yourself under the authority of" or "follow the leadership of" or "humbly honor and respect"
- The term "submission" could be translated as "obedience" or "the following of authority."
- The phrase "live in submission to" could be translated as "be obedient to" or "put oneself under the authority of."
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(See also: subject)

Bible References:

- 1 Corinthians 14:34-36
- 1 Peter 03:01
- Hebrews 13:15-17
- Luke 10:20

Word Data:

- Strong's: H3584, G5226, G5292, G5293

Forms Found in the English ULB:

in submission, submission, submit, submits, submitted, submitting

submit

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in submission, submission, submit, submits, submitted, submitting

submit

Related Ideas:

submission

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To "submit" usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to "submit to one another" means to humbly accept correction and to focus on the needs of others rather than on our own needs.
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(See also: subject)

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- Strong's: H816, H943, H1741, H1934, H4531, G4912, H5142, H5375, H5999, H6001, H6031, H6040, H6041, H6090, H6770, H6869, H6887, H7489, H7661, G91, G941, G971, G2210, G2346, G2347, G2552, G2553, G2561, G3804, G3958, G4310, G4778, G4777, G4841, G5004

Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

suffer

Related Ideas:

misery

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Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

sulfur

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: Gomorrah, judge, Lot, rebel, Sodom, godly)

Bible References:

- Genesis 19:24
- Isaiah 34:09
- Luke 17:29
- Revelation 20:10

Word Data:

- Strong's: H1614, G2303

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Word Data:

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Forms Found in the English ULB:

sulfur

sweep

Definitions:

To "sweep" usually means to remove dirt by making broad, quick movements with a broom or brush. "Swept" is the past tense of "sweep." These words are also used figuratively.

- The term "sweep" is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would "sweep through" the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term "sweep" can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.

- When overwhelming, difficult things are happening to a person, it can be said that they are "sweeping over" him.

(See also: Assyria, Isaiah, Judah, prophet)

Bible References:

- 1 Kings 16:03
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 090:05

Word Data:

- Strong's: H857, H1640, H2498, H2894, H3261, H5500, H5595, H5674, H7857, G4216, G4563, G4951

Forms Found in the English ULB:

sweep, sweep ... away, sweeping, sweeps, swept, swept up

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sword

Related Ideas:

dagger, swordsmen

generated on Sat Jan 20 14:08:09 2024

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword’s blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.
- A "dagger" is a short sword used to stab people who are close by.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain.
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:02
- Genesis 27:40
- Genesis 34:25
- Luke 02:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 01:16

Word Data:

- Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Forms Found in the English ULB:

dagger, sword, swords, swordsmen

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- In ancient times the length of a sword’s blade was about 60 to 91 centimeters.
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- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.
- A "dagger" is a short sword used to stab people who are close by.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain.
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:02
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- Genesis 34:25
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generated on Sat Jan 20 14:08:09 2024

- Luke 21:24
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- Revelation 01:16

Word Data:

- Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Forms Found in the English ULB:

dagger, sword, swords, swordsmen

sword

Related Ideas:

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synagogue

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A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

Bible References:

- Acts 06:09
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 06:59
- Luke 04:14
- Matthew 06:1-2
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Forms Found in the English ULB:

synagogue, synagogues

tabernacle

Related Ideas:

dwelling place, habitation

Definition:

The word "tabernacle" means "dwelling place."

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.
- Another word for "dwelling place" is "habitation."

Translation Suggestions:

- Other ways to translate "tabernacle" could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: altar, altar of incense, ark of the covenant, temple, tent of meeting)

Bible References:

- 1 Chronicles 21:30
- 2 Chronicles 01:2-5
- Acts 07:43
- Acts 07:45
- Exodus 38:21
- Joshua 22:19-20
- Leviticus 10:16-18

Word Data:

- Strong's: H168, H4908, H7900, G3613, G4633

Forms Found in the English ULB:

dwelling place, dwellings, habitation, tabernacle

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tax

Related Ideas:

tax collector, taxation, taxpayers, toll

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Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as, "required payment" or "government money" or "temple money," depending on the context.
- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government.
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.
- A "toll" is a tax for using a road or a tax on things that people by or sell.

(See also: Jew, Rome, sin)

Bible References

- Luke 20:21-22
- Mark 02:13-14
- Matthew 09:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 03:12-13
- Luke 05:27-28
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- Matthew 18:17

Word Data:

- Strong's: H1093, H1983, H2670, H4060, H4371, H4522, H4864, H5065, H5674, H6186, G1323, G2778, G5057, G5058, G5411

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- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.
- A "toll" is a tax for using a road or a tax on things that people by or sell.

(See also: Jew, Rome, sin)

Bible References

- Luke 20:21-22
- Mark 02:13-14
- Matthew 09:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 03:12-13
- Luke 05:27-28
- Matthew 05:46-48
- Matthew 09:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Word Data:

- Strong's: H1093, H1983, H2670, H4060, H4371, H4522, H4864, H5065, H5674, H6186, G1323, G2778, G5057, G5058, G5411

Forms Found in the English ULB:

tax, tax collector, tax collectors, taxation, taxed, taxes, taxing, taxpayers, toll, tolls

teach

Related Ideas:

educated, teaching, untaught

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Related Ideas:

educated, teaching, untaught

Definition:

To "teach" someone is to tell him something he doesn’t already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s "teaching" is or his "teachings" are what he has taught.

- A "teacher" is someone who teaches. The past action of "teach" is "taught."
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus' disciples called him "Teacher" as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The phrase "what you have been taught" could also be translated as, "what these people have taught you" or "what God has taught you," depending on the context.
- Other ways to translate "teach" could include "tell" or "explain" or "instruct."
- Often this term can be translated as "teaching people about God."
- A person who is "educated" has been taught formally.
- A person who is "untaught" has not been taught.
- A "teaching" is the information that someone teaches.

(See also: instruct, teacher, word of God)

Bible References:

- 1 Timothy 01:03
- Acts 02:40-42
- John 07:14
- Luke 04:31
- Matthew 04:23
- Psalms 032:08

Word Data:

- Strong's: H502, H995, H2094, H2449, H2596, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, H8451, G1317, G1319, G1321, G1322, G2085, G2605, G2727, G2312, G2567, G3811

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educated, taught, teach, teaches, teaching, teachings, untaught

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generated on Sat Jan 20 14:08:09 2024

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(See also: disciple, preach)

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Forms Found in the English ULB:

teacher, teachers

temple

Related Ideas:

shrine

Definitions:

A temple is a special building in which people worship their god or gods. The most important temple in the Bible was where the Israelites worshiped the true God with prayers and sacrifices. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.
- A "shrine" is a small place where people worship or an object of worship.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, court, Zion, house)

Bible References:

- Acts 03:02
- Acts 03:08
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 079:1-3

Word Data:

- Strong's: H1002, H1004, H1964, H1965, G1493, G2411, G3624, G3485

Forms Found in the English ULB:

shrine, shrines, temple, temples

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shrine, shrines, temple, temples

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- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong.
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 03:4-5
- Hebrews 04:15
- James 01:13
- Luke 04:02
- Luke 11:04
- Matthew 26:41

Word Data:

- Strong's: H4531, H5254, G551, G3985, G3986, G3987

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- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies."
- To "camp" is to sleep in tents or other temporary shelters.
- To "encamp" is for an army to set up camp near a place they will attack.

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 05:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:09

Word Data:

- Strong's: H167, H168, H2918, H3407, H4908, H6898, G3925, G4633, G4636

Forms Found in the English ULB:

camp, camped, camping, camps, encamp, encamped, encampments, encamps, tent, tentmakers, tents

tenth

Related Ideas:

tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: believe, Israel, Levi, livestock, Melchizedek, minister, sacrifice tabernacle, temple)

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 07:4-6
- Isaiah 06:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong's: H4643, H6237, H6241, G586, G1181, G1183

Forms Found in the English ULB:

tenth, tenths, tithe, tithes

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Related Ideas:

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terror

Related Ideas:

panic, terrible, terrify, terrorize

Definition:

The term "terror" refers to a feeling of extreme fear. To "terrify" someone means to cause that person to feel very afraid.

- A "terror" is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as "terrifying." This term could be translated as, "fear-causing" or "terror-producing."
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The "terror of Yahweh" could be translated as "the terrifying presence of Yahweh" or "the dreaded judgment of Yahweh" or "when Yahweh causes great fear."
- Ways to translate "terror" could also include "extreme fear" or "deep dread."
- To "terrorize" people means to do things that cause them to be extremely afraid.
- The word "panic" refers to a sudden strong fear that may cause people to do things without thinking clearly about the situation.

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 02:25
- Exodus 14:10
- Luke 21:09
- Mark 06:48-50

Word Data:

- Strong's: H366, H367, H926, H928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2729, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, H7374, G1629, G1630, G1719, G4422, G4426, G5400, G5401

Forms Found in the English ULB:

panic, terrible, terrified, terrify, terrifying, terrifying events, terrifying thing, terror, terrorize, terrorized, terrors

test

Related Ideas:

put to the test

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To "put to the test" can mean, "challenge something or someone to prove its value."
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to "test" could also be translated as, to "challenge" or to "cause to experience difficulties" or to "prove."
- Ways to translate "a test" could be, "a challenge" or "a difficult experience."
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- In some contexts, when God is not the subject, the term "test" can mean "tempt."

(See also: tempt)

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

test

Related Ideas:

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generated on Sat Jan 20 14:08:09 2024

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put ... to the test, test, tested, testing, tests

testimony

Related Ideas:

eyewitness, testify, witness

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

Translating "testify" and "testimony": * The term "testify" or "give testimony" could also be translated as, "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "tell what happened." * Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "what has been said." * The phrase, "as a testimony to them" could be translated as, to "show them what is true" or to "prove to them what is true." * The phrase, "as a testimony against them" could be translated as, "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong." * To "give false testimony" could be translated as "say false things about" or "state things that are not true."

Translating "witness" and "eyewitness": * The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)." * Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true." * The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach." * To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened." * To "witness" something could be translated as to "see something that happens" or to "experience something that happens."

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 06:03
- Matthew 26:60
- Mark 01:44
- John 01:07
- John 03:33
- Acts 04:32-33
- Acts 07:44
- Acts 13:31
- Romans 01:09
- 1 Thessalonians 02:10-12
- 1 Timothy 05:19-20
- 2 Timothy 01:08
- 2 Peter 01:16-18
- 1 John 05:6-8
- 3 John 01:12
- Revelation 12:11

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Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

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Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

testimony

Related Ideas:

eyewitness, testify, witness

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When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

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tetrarch

Definition:

The term "tetrarch" refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title "tetrarch" means "one of four joint rulers."
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
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- The term "tetrarch" could also be translated as "regional governor" or "provincial ruler" or "ruler" or "governor."

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- Luke 03:1-2
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Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(See also: Israel, people group, prosper)

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Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

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(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17
- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H314, H1419, H3220

Forms Found in the English ULB:

the sea, the Great Sea, the western sea, Mediterranean Sea

the sea

Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

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the twelve

Related Ideas:

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The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

- Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples."
- "The eleven" could also be translated as "Jesus' eleven remaining disciples."
- Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
- Acts 06:02
- Luke 09:01
- Luke 18:31
- Mark 10:32-34
- Matthew 10:07

Word Data:

- Strong's: G1427, G1733

Forms Found in the English ULB:

the eleven, the twelve

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Forms Found in the English ULB:

the eleven, the twelve

thief

Related Ideas:

bandit, booty, loot, marauding band, plunder, raider, revolutionary, rob, robber, robbery, steal

Definitions:

The term "thief" refers to a person who steals money or property from other people. The plural of "thief" is "thieves." The term "robber" often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan's plan is to try to get God's people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.
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- The words "booty," "loot," and "plunder" also refer to the things that are stolen.

(See also: bless, crime, crucify, darkness, destroy, power, Samaria, Satan)

Bible References:

- 2 Peter 03:10
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Word Data:

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- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan's plan is to try to get God's people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.
- "Marauding bands" and "raiding parties" are large groups people who go from place to place to steal things and cause others harm.
- "Bandits" are thieves who work together.
- "Plunder" and "loot" are words that mean the same thing as "steal." They are used to speak of stealing many things at one time.
- "Raiders" are people who attack others, stealing and destroying property, and often killing and harming the people whose property they are stealing.
- The words "booty," "loot," and "plunder" also refer to the things that are stolen.

(See also: bless, crime, crucify, darkness, destroy, power, Samaria, Satan)

Bible References:

- 2 Peter 03:10
- Luke 12:33
- Mark 14:48
- Proverbs 06:30
- Revelation 03:03

Word Data:

- Strong's: H957, H962, H1214, H1416, H1497, H1589, H1590, H1980, H4455, H6530, H7703, H7997, G727, G941, G2417, G2812, G3027

Forms Found in the English ULB:

bandits, booty, loot, marauding band, marauding bands, plunder, plundered, plundered things, raiders, raiding parties, raiding party, revolutionary, rob, robbed, robber, robbers, robbery, robbing, robs, steal, stealing, steals, stolen, thief, thieves

thorn

Related Ideas:

thistle, thornbush

Definitions:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A "thorn" is a hard, sharp growth on the branch or stem of a plant. A "thornbush" is a type of small tree or shrub that has many thorns on its branches.
- A "thistle" is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus' head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 06:7-8
- Matthew 13:07
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong's: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

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Forms Found in the English ULB:

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thresh

Related Ideas:

beat out

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Definition:

The terms "thresh" and "threshing" refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is "winnowed" to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a "threshing floor" was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A "threshing cart" or "threshing wheel" was sometimes used to crush the grain and help separate it from the straw and chaff.
- A "threshing sledge" or "threshing board" was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.
- To "beat out" is to separate the grain from the straw either by spreading the stalks on the ground and hitting them with a stick or board or by holding the base of a bundle of stalks and hitting the heads on a hard surface.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:07
- 2 Samuel 24:16
- Daniel 02:35
- Luke 03:17
- Matthew 03:12
- Ruth 03:1-2

Word Data:

- Strong's: H212, H4173, H1637, H1758, H1786, H1869, H2251, H2742, G248

Forms Found in the English ULB:

beat ... out, beaten ... out, floors for threshing, thresh, threshed, threshes, threshing, threshing floor, threshing sledges

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throne

Related Ideas:

enthroned, seat of authority

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.

- The word "throne" is often used figuratively to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."
- "Seat of authority" is another way to refer to a throne.
- "Enthroned" means "sitting on a throne." In the Bible, this talks about Yahweh ruling from heaven or his presence being between the cherubim on the ark of the covenant.

(See also: authority, power, king, reign)

Bible References:

- Colossians 01:15-17
- Genesis 41:40
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- Matthew 19:28
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Word Data:

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time

Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

- In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth.
- In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."

generated on Sat Jan 20 14:08:09 2024

- To be "on time" means to do something when expected or needed, not late.
- Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

(See also: age, tribulation)

Bible References:

- Acts 01:07
- Daniel 12:1-2
- Mark 11:11
- Matthew 08:29
- Psalms 068:28-29
- Revelation 14:15

Word Data:

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G1074, G1208, G1441, G1597, G1626, G2034, G2119, G2121, G2250, G2540, G3461, G3568, G3764, G3819, G3999, G4181, G4183, G4218, G4287, G4340, G4455, G5151, G5305, G5550, G5551, G5610

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Forms Found in the English ULB:

time, times

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

time, times

tomb

Related Ideas:

burial place, grave, gravediggers

Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

- The Jews buried bodies in natural caves, in caves that they dug in the side of a hill, or in holes that they dug in the ground.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If in the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
- A gravedigger is a person who digs a grave to put a dead body in it.
- The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 02:29-31
- Genesis 23:06
- Genesis 50:05
- John 19:41
- Luke 23:53
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Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G3418, G3419, G5028

Forms Found in the English ULB:

burial place, grave, gravediggers, graves, tomb, tombs

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tongue

Related Ideas:

language

Definition:

There are several figurative meanings of "tongue" in the Bible.

- In the Bible, the most common figurative meaning for this term is "language" or "speech."
- Sometimes "tongue" may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the "gifts of the Spirit."
- The expression "tongues" of fire refers to "flames" of fire.
- In the expression "my tongue rejoices," the term "tongue" refers to the whole person.
- The phrase "lying tongue" refers to a person's voice or speech. (See: metonymy)

Translation Suggestions

- Depending on the context, the term "tongue" can be translated by "language" or "spiritual language." If it is not clear which one it is referring to, it is better to translate it as "language."
- When referring to fire, this term could be translated as "flames."
- The expression "my tongue rejoices" could be translated as "I rejoice and praise God" or "I am joyfully praising God."
- The phrase, "tongue that lies" could be translated as "person who tell lies" or "people who lie."
- Phrases such as "with their tongues" could be translated as "with what they say" or "by their words."

(See also: gift, Holy Spirit, joy, praise, joy, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 03:18
- 2 Samuel 23:02
- Acts 02:26
- Ezekiel 36:03
- Philippians 02:11

Word Data:

- Strong's: H3956, G1100, G1258, G2084, G5456

Forms Found in the English ULB:

language, languages, tongue, tongues

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Word Data:

- Strong's: H3956, G1100, G1258, G2084, G5456

Forms Found in the English ULB:

language, languages, tongue, tongues

tongue

Related Ideas:

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Forms Found in the English ULB:

language, languages, tongue, tongues

torment

Related Ideas:

tormentors, torture, torturer

Definitions:

The term "torment" refers to terrible suffering. To "torment" or "torture" someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term "torment" refers to strong physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the "beast" will suffer in the end times.
- Sometimes the term "torment" refers to strong spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- The term "torment" could be translated as "terrible suffering" or "cause someone to suffer greatly" or "agony." Some translators may add "physical" or "spiritual" to make the meaning clear.
- A "tormentor" or a "torturer" is someone who torments or tortures other people.

(See also: beast, eternity, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 02:08
- Jeremiah 30:20-22
- Lamentations 01:11-12
- Luke 08:28-29
- Revelation 11:10

Word Data:

- Strong's: H3013, H6735, G928, G929, G930, G931, G3600

Forms Found in the English ULB:

torment, tormented, tormenting, tormentors, torture, torturers

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The term "tradition" refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word "traditions" referred to teachings and practices that people made, not God's laws. The expression "tradition of men" or "human tradition" makes this clear.
- Phrases such as "traditions of the elders" or "traditions of my fathers" referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
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(See also: apostle, believe, Christian, father, generation, Jew, law of Moses, Moses)

Bible References:

- 2 Thessalonians 03:6-9
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trample

Related Ideas:

tread, trod, trodden

Definition:

To "tread" on something is to step on it. To "trample" something is to step on it and smash it with the feet.

- An example of "trampling" is the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by treading on grapes, or trampling grapes, to remove the juice from them.
- The term "trample" is also used figuratively in the Bible to mean "destroy" or "defeat" or "humiliate."
- Other ways that "trample" could be translated include "crush with the feet" or "smash down with the feet" or "stomp on and crush" or "smash into the ground."

(See also: grape, humiliate, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 007:5

Word Data:

- Strong's: H947, H1758, H1792, H1869, H3381, H4001, H4823, H5674, H1790, H7429, H7512, H7533, G2662, G3961

Forms Found in the English ULB:

trample, trample over, trampled, tramples, trampling, trampling place, tread, treader, treading down, trod, trodden

generated on Sat Jan 20 14:08:09 2024

trample

Related Ideas:

tread, trod, trodden

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transgress

Related Ideas:

offend, offense, transgression, transgressor

Definition:

The term "transgression" refers to the breaking of a command, rule, or moral code. To "transgress" is to commit a "transgression."

- Figuratively, to "transgress" can also be described as to "cross a line," that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms "transgression," "sin," "iniquity," and "trespass" all include the meaning of acting against God's will and disobeying his commands.
- To "offend" someone is to anger him by transgressing against him. He will then be "offended."

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Translation Suggestions:

- To "trangress" could be translated as to "sin" or to "disobey" or to "rebel."
- If a verse or passage uses two terms that mean "sin" or "transgress" or "trespass," it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See also: sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 04:06
- Daniel 09:24-25
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generated on Sat Jan 20 14:08:09 2024

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tremble

Related Ideas:

shake

Definition:

To "tremble" means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean "be very afraid."

generated on Sat Jan 20 14:08:09 2024

- Sometimes when the ground shakes it is said to "tremble." It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as "be afraid" or "fear God" or "shake," depending on the context.

(See also: earth, fear, lord)

Bible References:

- 2 Corinthians 07:15
- 2 Samuel 22:44-46
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Word Data:

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Forms Found in the English ULB:

shake, shakes, shook, tremble, trembled, trembles, trembling

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trespass

Definition:

To "trespass" means to break a law or to violate the rights of another person. A "trespass" is the action of "trespassing."

- A trespass can be a violation of moral or civil law or a sin committed against another person.
- This term is related to the terms "sin," and "transgress," especially as it relates to disobeying God.
- All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to "trespass against" could be translated as to "sin against" or to "break the rule."
- Some languages may have an expression like "cross the line" that could be used to translate "trespass."
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as "transgress" and "sin."

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 02:13
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Word Data:

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Forms Found in the English ULB:

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- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as "transgress" and "sin."

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 02:13
- Ephesians 02:01
- Ezekiel 15:7-8
- Romans 05:17
- Romans 05:20-21

generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H819, H4604, H6588, G264, G3900

Forms Found in the English ULB:

trespass, trespassed, trespasses

trespass

Definition:

To "trespass" means to break a law or to violate the rights of another person. A "trespass" is the action of "trespassing."

- A trespass can be a violation of moral or civil law or a sin committed against another person.
- This term is related to the terms "sin," and "transgress," especially as it relates to disobeying God.
- All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to "trespass against" could be translated as to "sin against" or to "break the rule."
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trespass, trespassed, trespasses

trial

Related Ideas:

case, on trial, plead a case

Definition:

The term "trial" refers to a situation in which something or someone is "tried" or tested.

- A "trial" can be a judicial hearing in a court in which evidence is given to prove whether the person "on trial" is innocent or guilty of wrongdoing.
- A "case" is a person's problem or complaint and the reasons he thinks he is right. A judge listens to the case during a trial and decides what should be done.

generated on Sat Jan 20 14:08:09 2024

- To "plead" someone's case is to represent his case in court, telling why the person is right about what happened and about what should be done.

The term "trial" is also used figuratively.

- The term "trial" can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is "testing. "Temptation" is a particular kind of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: tempt, test, innocent, guilt)

Bible References:

- Deuteronomy 04:34
- Ezekiel 21:12-13
- Lamentations 03:58-61
- Proverbs 25:7-8

Word Data:

- Strong's: H3198, H4531, H4941, H7378, H7379, G178, G350, G1383, G2919, G3986, G4822

Forms Found in the English ULB:

case, on trial, plead ... case, trial, trials

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Forms Found in the English ULB:

case, on trial, plead ... case, trial, trials

tribe

Related Ideas:

tribal

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 02:36-38

Word Data:

- Strong's: H523, H4294, H4940, H7625, H7626, G1429, G5443

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tribulation

Related Ideas:

distress

Definition:

The term "tribulation" refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus' teachings.
- "The Great Tribulation" is a term used in the Bible to describe a period of time just before Jesus' second coming when God's wrath will be poured out on the earth for several years.
- The term "tribulation" could also be translated as "time of great suffering" or "deep distress" or "severe difficulties."

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Definition:

The term "tribute" refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, "tribute" could be translated as "official gifts" or "special tax" or "required payment."

(See also: gold, king, ruler, tax)

generated on Sat Jan 20 14:08:09 2024

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trouble

Related Ideas:

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A "tumult" is a group of people making much noise because they are troubled or unhappy.

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- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
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(See also: afflict, persecute)

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- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress."
- The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed."
- "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her."
- The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or " when difficult things happen to you" or "when God causes distressing things to happen."
- Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:06
- Matthew 26:36-38

Word Data:

- Strong's: H205, H926, H927, H1204, H1607, H1644, H1672, H2196, H5916, H5999, H6031, H6040, H6087, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G318, G387, G1613, G1776, G2346, G2347, G2350, G2360, G2873, G2906, G3636, G3926, G3986, G4423, G4660, G5015, G5182

Forms Found in the English ULB:

trouble, troubled, troubles, troublesome, troubling

true

Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

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- The word "certainty" refers to a truth about which one can be certain that it is true.

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- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
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- To "accept the truth" could be translated as "believe what is true about God."

(See also: believe, faithful, fulfill, obey, prophet, understand)

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

true

Related Ideas:

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Definition:

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generated on Sat Jan 20 14:08:09 2024

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trumpet

Related Ideas:

trumpet call, trumpeter

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Definition:

The term "trumpet" refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

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trust

Related Ideas:

entrust, trustworthiness, trustworthy

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Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.
- For one person to "entrust" something to a second person is for the first person to give that thing to the second person and expect that the second person will do what the first person tells him to do.

Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
- The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 09:22-24
- 1 Timothy 04:09
- Hosea 10:12-13
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To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
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- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
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(See also: believe, confidence, faith, faithful, true)

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- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See Also: robe)

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- Daniel 03:21-23
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In the Bible, the term "tunic" referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See Also: robe)

Bible References:

- Daniel 03:21-23
- Isaiah 22:21
- Leviticus 08:12-13
- Luke 03:11
- Mark 06:7-9
- Matthew 10:10

Word Data:

- Strong's: H2243, H3801, H6361, G5509

Forms Found in the English ULB:

tunic, tunics

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turn

Related Ideas:

apostasy, apostate

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To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
- To "turn away from" something can mean either to stop doing it or to not start doing it.
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- The term "apostate" describes people who have turned away from God.

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- When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
- The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
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(See also: god, leper, worship)

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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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generated on Sat Jan 20 14:08:09 2024

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(See also: god, leper, worship)

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Related Ideas:

apostasy, apostate

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Related Ideas:

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twelve tribes of Israel

Related Ideas:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

Definition:

The term "twelve tribes of Israel" refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham's grandson. God later changed Jacob's name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph's two sons Ephraim and Manasseh are included in the list.

(See also: inherit, Israel, Jacob, priest, tribe)

Bible References:

- Acts 26:07
- Genesis 49:28
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- Matthew 19:28

Word Data:

- Strong's: H1121, H3478, H7626, H8147, G1427, G2474, G5443

generated on Sat Jan 20 14:08:09 2024

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understand

Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

Definition:

The term "understand" means to hear or receive information and know what it means.

- The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- A person who is "without understanding" does not understand.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."

generated on Sat Jan 20 14:08:09 2024

- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
- "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
- "Craftiness" is understanding used for evil.
- An "intelligent" person thinks clearly and learns quickly.
- To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
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- Matthew 13:12
- Matthew 13:14
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Word Data:

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(See also: believe, know, wise)

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- Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3823, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G50, G144, G145, G191, G801, G1097, G1108, G1271, G1380, G1492, G1921, G1922, G1987, G1990, G2638, G2657, G3539, G3563, G4894, G4907, G4908, G4920, G5424, G5428, G5429

Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

understand

Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

Definition:

The term "understand" means to hear or receive information and know what it means.

- The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- A person who is "without understanding" does not understand.

- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."
- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
- "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
- "Craftiness" is understanding used for evil.
- An "intelligent" person thinks clearly and learns quickly.
- To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 02:47
- Luke 08:10
- Matthew 13:12
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unleavened bread

Definition:

The term "unleavened bread" refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, "unleavened bread" represents the removal of sin from a person's life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include "bread with no yeast" or "flat bread that did not rise."
- Make sure the translation of this term is consistent with how you translate the term "yeast, leaven."
- In some contexts, the term "unleavened bread" refers to the "Feast of Unleavened Bread" and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 05:6-8
- 2 Chronicles 30:13-15
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- Exodus 23:14-15
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- Strong's: H4682, G106

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generated on Sat Jan 20 14:08:09 2024

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vain

Related Ideas:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, vanity

Definition:

The term "vain" describes things that are useless or have no purpose. Vain things are worthless.

- The term "vanity" refers to worthlessness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
- If something was done "in vain," it means that there was no good result from it. The effort or action did not accomplish anything. It was futile.
- To "believe in vain" means to believe in something that is not true and that gives false hope.

generated on Sat Jan 20 14:08:09 2024

Translation Suggestions:

- Depending on the context, the term "vain" could be translated as "empty" or "useless" or "futile" or "worthless" or "meaningless" or "of no value."
- The phrase "in vain" could be translated as "without result" or "with no result" or "for no reason" or "with no purpose."
- The term "vanity" could be translated as "pride" or "nothing worthwhile" or "hopelessness."

(See also: god, worthy)

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- 1 Corinthians 15:1-2
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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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- Depending on the context, the term "vain" could be translated as "empty" or "useless" or "futile" or "worthless" or "meaningless" or "of no value."
- The phrase "in vain" could be translated as "without result" or "with no result" or "for no reason" or "with no purpose."
- The term "vanity" could be translated as "pride" or "nothing worthwhile" or "hopelessness."

(See also: god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 02:18
- Isaiah 45:19
- Jeremiah 02:29-31
- Matthew 15:09

Word Data:

- Strong's: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G255, G512, G692, G889, G945, G1500, G2756, G2757, G2758, G2761, G3151, G3152, G3153, G3155

Forms Found in the English ULB:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, uselessly, vain, vain plans, vanity, without meaning

veil

Related Ideas:

unveiled

Definition:

The term "veil" usually refers to a thin piece of cloth that is used as a head covering, to cover the head or face so that it cannot be seen.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The verb to "veil" means to cover something with a veil.
- In some English versions, the word "veil" is used to refer to the thick curtain that covered the entrance into the most holy place. But "curtain" is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term "veil" could also be translated as "thin cloth covering" or "cloth covering" or "head covering."
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: Moses)

Bible References:

- 2 Corinthians 03:12-13
- 2 Corinthians 03:16

- Ezekiel 13:18
- Isaiah 47:1-2
- Song of Solomon 04:3

Word Data:

- Strong's: H4533, H4555, H6777, H6809, H7479, G343, G2571, G2572

Forms Found in the English ULB:

unveiled, veil, veiled, veils

vine

Related Ideas:

grapevine

Definition:

The term "vine" refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word "vine" in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word "vine" almost always means "grapevine."
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the "vine" and called his people the "branches." In this context, the word "vine" could also be translated as "grapevine stem" or "grape plant stem."

(See also: grape, vineyard)

Bible References:

- Genesis 40:09
- Genesis 49:11
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grapevine, vine, vines

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vineyard

Related Ideas:

vine grower

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit.
- Vineyard could be also translated as "grapevine garden" or "grape plantation."

- A vine grower is a person who works in a vineyard.

(See also: grape, Israel, vine)

Bible References:

- Genesis 09:20-21
- Luke 13:06
- Luke 20:15
- Matthew 20:02
- Matthew 21:40-41

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virgin

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A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin.
- If a person has their "virginity", it means they have never had sexual relations.

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 01:27
- Luke 01:35
- Matthew 01:23
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Word Data:

- Strong's: H1330, H1331, G3932, G3933

Forms Found in the English ULB:

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- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special."
- Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: dream)

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- Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: dream)

Bible References:

- Acts 09:10-12
- Acts 10:3-6
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Word Data:

- Strong's: H2372, H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

Forms Found in the English ULB:

vision, visions

vision

Definitions:

The term "vision" refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

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Forms Found in the English ULB:

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voice

Related Ideas:

rumbling, sound

Definition:

The term “voice” refers to sound that a person makes when speaking or singing. The term "voice" is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn't have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert...."
- To "hear someone's voice" could also be translated as "hear someone speaking."
- Sometimes the word "voice" isused for objects that cannot literally speak, such as when David exclaims in the psalms that the "voice" of the heavens proclaims God's mighty works. This could also be translated as "their splendor shows clearly how great God is."

(See also: call, preach, splendor)

Bible References:

- John 05:36-38
- Luke 01:42
- Luke 09:35
- Matthew 03:17
- Matthew 12:19

Word Data:

- Strong's: H6963, H7032, H7445, H8193, G2906, G5456

Forms Found in the English ULB:

rumblings, sound, sounds, voice, voices

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vow

Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- A vow is a special kind of oath that is made to God.

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(See also: promise, oath)

Bible References:

- 1 Corinthians 07:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 01:14-16
- Jonah 02:9-10
- Proverbs 07:14

Word Data:

- Strong's: H5087, H5088, G2171

Forms Found in the English ULB:

vow, vowed, vows

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walk

Definition:

The term "walk" is often used in a figurative sense to mean "live."

- "Enoch walked with God" means that Enoch lived in a close relationship with God.
- To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God.
- To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will."
- When God says he will "walk among" his people, it means that he is living among them or closely interacting with them.
- To "walk contrary to" means to live or behave in a way that is against something or someone.
- To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate "walk" literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of "walk" could also be translated by "live" or "act" or "behave."
- The phrase "walk by the Spirit" could be translated by, "live in obedience to the Holy Spirit" or "behave in a way that is pleasing to the Holy Spirit" or "do things that are pleasing to God as the Holy Spirit guides you."
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(See also: Holy Spirit, honor)

Bible References:

- 1 John 01:07
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- Isaiah 02:05
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Word Data:

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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- To "walk in God's commands" could be translated by "live by God's commands" or "obey God's commands."
- The phrase "walked with God" could be translated as, "lived in close relationship with God by obeying and honoring him."

(See also: Holy Spirit, honor)

Bible References:

- 1 John 01:07
- 1 Kings 02:04
- Colossians 02:07
- Galatians 05:25
- Genesis 17:01
- Isaiah 02:05
- Jeremiah 13:10
- Micah 04:02

Word Data:

- Strong's: H1869, H1980, H1981, H3212, H4108, G1704, G4043, G4748

Forms Found in the English ULB:

walk, walk around, walked, walking, walking around, walks

waste

Related Ideas:

lay waste, wasteland

Definition:

To "waste" something means to carelessly throw it away or to use it unwisely.

- To "lay waste" to a city or land means to destroy it.

- A "wasteland" is a land or a city that has been destroyed so that nothing lives in it anymore. It may also be called a "waste."
- Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.
- To "waste away" means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.

Bible References:

- Ezekiel 06:06
- Leviticus 26:39
- Matthew 26:08
- Revelation 18:15-17
- Zechariah 07:13-14

Word Data:

- Strong's: H535, H1086, H1104, H1326, H2100, H2470, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H4923, H5307, H6313, H7334, H7503, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G684, G1287, G2049

Forms Found in the English ULB:

laid waste, lays waste, waste, waste away, wasted, wasteland, wastelands, wastes, wastes away, wasting

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Forms Found in the English ULB:

laid waste, lays waste, waste, waste away, wasted, wasteland, wastelands, wastes, wastes away, wasting

watch

Related Ideas:

keep watch, watch out, watchful, watchman

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings.

- To "keep watch" or "keep close watch" can mean to guard, protect or take care of someone or something.
- To "watch out" means to be careful to avoid a danger or harmful influence.
- To "be watchful" means to be alert and aware of what is happening.
- A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

These ideas can also be used figuratively.

- To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.

Translation Suggestions

- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

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- Jeremiah 31:4-6
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Word Data:

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Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

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Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

watch

Related Ideas:

keep watch, watch out, watchful, watchman

generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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- Strong's: H821, H2370, H4931, H5027, H5234, H5341, H6486, H6485, H6822, H6836, H7181, H7462, H7789, H7919, H8104, H8108, H8245, G69, G991, G1127, G1983, G2334, G2657, G2892, G3525, G3708, G3906, G4337, G4648, G5083, G5426, G5438, G5442

Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

watch

Related Ideas:

keep watch, watch out, watchful, watchman

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings.

- To "keep watch" or "keep close watch" can mean to guard, protect or take care of someone or something.
- To "watch out" means to be careful to avoid a danger or harmful influence.
- To "be watchful" means to be alert and aware of what is happening.
- A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

These ideas can also be used figuratively.

- To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.

Translation Suggestions

- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

- 1 Thessalonians 05:06
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 08:15
- Mark 13:33-34
- Matthew 25:10-13

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keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

watchtower

Related Ideas:

tower

generated on Sat Jan 20 14:08:09 2024

Definition:

The term "watchtower" refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term "watchtower" is also used as a symbol of protection from enemies.

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:02

Word Data:

- Strong's: H803, H971, H975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6438, H6836, G4444

Forms Found in the English ULB:

tower, towers, watchtower, watchtowers

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- "Streams of living water will flow from them" could be translated as "the power and blessings from the Holy Spirit will flow out of them them like streams of water." Instead of "blessings" the term "gifts" or "fruits" or "godly character" could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase "living water" could be translated as "water that gives life" or "lifegiving water." In this context, the imagery of water must be kept in the translation.
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(See also: life, spirit, Holy Spirit, power)

Bible References:

- Acts 08:36-38
- Exodus 14:21
- John 04:10
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Forms Found in the English ULB:

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Definition:

In addition to its primary meaning, "water" also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term "waters" refers to bodies of water or many sources of water.
- The term "waters" can also be a general reference to a large amount of water.
- To "water" livestock and other animals means to provide water for them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- The phrase "draw water" means "pull water up from a well with a bucket."

Translation Suggestions:

- "Streams of living water will flow from them" could be translated as "the power and blessings from the Holy Spirit will flow out of them them like streams of water." Instead of "blessings" the term "gifts" or "fruits" or "godly character" could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase "living water" could be translated as "water that gives life" or "lifegiving water." In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term "waters" or "many waters" could be translated as "great suffering (that surrounds you like water)" or "overwhelming difficulties (like a flood of water)" or "large amounts of water."

(See also: life, spirit, Holy Spirit, power)

Bible References:

- Acts 08:36-38
- Exodus 14:21
- John 04:10
- John 04:14
- John 04:15
- Matthew 14:28-30

Word Data:

- Strong's: H2222, H3384, H4325, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

Forms Found in the English ULB:

water, watered, watering, waters

week

Related Ideas:

sevens

Definition:

The term "week" literally refers to a period of time lasting seven days.

- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term "week" is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."

- The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: Pentecost)

Bible References:

- Acts 20:7-8
- Deuteronomy 16:09
- Leviticus 23:15-16

Word Data:

- Strong's: H7620, G4521

Forms Found in the English ULB:

sevens, week, weeks

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- A well is a deep hole dug into the ground so that underground water can flow into it.
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- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
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- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

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- Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
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- Strong's: H875, H953, H1360, H4002, H4599, H4726, H4841, G4077, G5421

Forms Found in the English ULB:

cistern, cisterns, well, wells

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- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

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Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions "grain" or "seeds," it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.

generated on Sat Jan 20 14:08:09 2024

- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called "straw" and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 03:17
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will of God

Related Ideas:

God's will, desire of God, he wishes, his will, will of my Father, will of our God and Father, will of the Lord

Definition:

The "will of God" refers to God's desires and plans.

- God's will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to "will" means to "determine" or to "desire."

Translation Suggestions:

- The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

Bible References:

- 1 John 02:15-17
- 1 Thessalonians 04:3-6
- Colossians 04:12-14
- Ephesians 01:1-2
- John 05:30-32
- Mark 03:33-35
- Matthew 06:8-10
- Psalms 103:21

Word Data:

- Strong's: H6634, H7522, G1012, G1013, G2307, G2308, G2309

Forms Found in the English ULB:

God's will, desires of God, he desires, he wishes, his will, will of God, will of my Father, will of our God and Father, will of the Lord, will of your Father, you are willing, your will

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- Strong's: H6634, H7522, G1012, G1013, G2307, G2308, G2309

Forms Found in the English ULB:

God's will, desires of God, he desires, he wishes, his will, will of God, will of my Father, will of our God and Father, will of the Lord, will of your Father, you are willing, your will

will of God

Related Ideas:

God's will, desire of God, he wishes, his will, will of my Father, will of our God and Father, will of the Lord

Definition:

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- God's will especially relates to his interactions with people and how he wants people to respond to him.
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- The term to "will" means to "determine" or to "desire."

Translation Suggestions:

- The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

Bible References:

- 1 John 02:15-17
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wine

Related Ideas:

new wine, wineskin

Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

- The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.

Translation Suggestions:

- If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice."
- Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: grape, vine, vineyard, winepress)

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- 1 Timothy 05:23
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Word Data:

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new wine, wine, wines, wineskin, wineskins

wine

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winepress

Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.

- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people.

(See also: grape, wrath)

Bible References:

- Isaiah 63:02
- Mark 12:01
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H6333, G3025, G5276

Forms Found in the English ULB:

winepress, winepresses

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Forms Found in the English ULB:

winepress, winepresses

winnow

Related Ideas:

sift

Definition:

The terms "winnow" and "sift" mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To "winnow" means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word "sift" refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, "winnow" and "sift" are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term "sift" in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be "shaking" or "fanning." If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31

generated on Sat Jan 20 14:08:09 2024

- Matthew 03:12
- Proverbs 20:08
- Ruth 03:02

Word Data:

- Strong's: H2219, H5130, G4425, G4617

Forms Found in the English ULB:

sift, sifting, winnow, winnowed, winnowing, winnows

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wise

Related Ideas:

wisdom, wisely, wiser, wisest

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
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Translation Suggestions:

- Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
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(See also: obey, fruit)

Bible References:

- Acts 06:03
- Colossians 03:15-17
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- Isaiah 19:12
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- Matthew 07:24

Word Data:

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wise men

Related Ideas:

educated men

Definitions:

In the Bible, the phrase "wise men" often refers to men who serve God and act wisely, not foolishly. The term "wise men" or "educated men" is also a special term that refers to men with unusual knowledge and abilities who served as part of a king's court.

- Sometimes the term "wise men" is explained in the text as "prudent men" or "men with understanding." This refers to men who act wisely and righteously because they obey God.
- The "wise men" or "educated men" who served pharaohs and other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky.
- Often the "wise men" or "educated men" were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel, who received this knowledge from God.
- Sometimes the "wise men" or "educated men" performed magical acts such as divination or miracles that were done through the power of evil spirits.

Translation Suggestions:

- When "wise men" simply refers to men who act wisely, the word "wise" should be translated in the same or similar way to how it is translated elsewhere in the Bible.
- When "wise men" refers to men who have an important job working for a ruler, it could be translated as "wise men" or "educated men" or some other term that refers to such a job, such as "advisor."

(See also: Babylon, Daniel, divination, magic, Nebuchadnezzar, ruler, wise)

Bible References:

- 1 Chronicles 27:32-34
- Daniel 02:1-2
- Daniel 02:10-11

Word Data:

- Strong's: H2445, H2450, H3778, H3779, G4680

Forms Found in the English ULB:

educated men, wise men

woe

Definition:

The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression "woe to" is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word "woe" is repeated, to emphasize an especially terrible judgment.
- A person who says "woe is me" or "woe to me" is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term "woe" could also be translated as "great sorrow" or "sadness" or "calamity" or "disaster."
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- The expression "Woe to you" could also be translated as "You will suffer terribly" or "You will experience terrible troubles."

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Word Data:

- Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Forms Found in the English ULB:

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The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression "woe to" is followed by a warning to people that they will experience suffering as punishment for their sins.
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Forms Found in the English ULB:

woe

wolf

Related Ideas:

wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term "wolves" is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as "wild dog" or "wild animal."
- Other names for wild dogs could be "jackal" or "coyote."
- When used figuratively to refer to people, this could be translated as "evil people who harm people like animals that attack sheep."

(See also: evil, false prophet, sheep, teach)

Bible References:

- Acts 20:29
- Isaiah 11:07
- John 10:11-13
- Luke 10:03
- Matthew 07:15
- Zephaniah 03:03

Word Data:

- Strong's: H2061, H3611, G3074

Forms Found in the English ULB:

wild dogs, wolf, wolves

womb

Related Ideas:

pregnant

Definition:

The term "womb" refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct.
- A more modern term for womb is "uterus."
- Some languages use a word like "belly" to refer to a woman's womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.
- A woman is pregnant" if she has a baby growing her her womb."

Picture showing location of a Womb:

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 02:21
- Luke 11:27
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Word Data:

- Strong's: H990, H2030, H4578, H7356, H7358, G1064, G2836, G3388

Forms Found in the English ULB:

pregnant, womb, wombs

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A "word" refers to something that someone has said. In the Bible, it almost always refers to an entire message, not just one word.

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Translation Suggestions:

- Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

(See also: word of God)

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generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

word, words, message, messages

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A "word" refers to something that someone has said. In the Bible, it almost always refers to an entire message, not just one word.

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Translation Suggestions:

- Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

(See also: word of God)

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Related Ideas:

God's word, his words, my word, scripture, word of Yahweh, word of the Lord, word of truth, writings

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
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- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."

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(See also: prophet, true, word, Yahweh)

Bible References:

- Genesis 15:01
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- Jeremiah 36:1-3
- Luke 08:11
- John 05:39
- Acts 06:02
- Acts 12:24
- Romans 01:02
- 2 Corinthians 06:07
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generated on Sat Jan 20 14:08:09 2024

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Word Data:

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word of God

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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work

Related Ideas:

act, deed, fellow worker

Definition:

In the Bible, the terms "work," "deed," and "act" are used to refer generally to things that God or people do.

- God's "works" and the "work of his hands" are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms "deeds" and "acts" are also used to refer to God's miracles in expressions such as "mighty acts" or "marvelous deeds."
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Translation Suggestions:

- Other ways to translate "works" or "deeds" could be "actions" or "things that are done."
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(See also: fruit, Holy Spirit, miracle)

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act, action, actions, activities, acts, deed, deeds, fellow worker, fellow workers, work, works

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world

Related Ideas:

universe, worldly

Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

- In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
- In many contexts, "world" actually means "people in the world."
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be "worldly."

Translation Suggestions:

- Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
- The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
- Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went..."
- Depending on the context, the term "worldly" could be translated as, "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world."
- The phrase "saying these things in the world" can be translated as "saying these things to the people of the world."
- In other contexts, "in the world" could also be translated as "living among the people of the world" or "living among ungodly people."

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 02:15
- 1 John 04:05
- 1 John 05:05
- John 01:29
- Matthew 13:36-39

Word Data:

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universe, world, world's, worldly

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universe, worldly

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To "worship" means to honor, praise and obey someone, especially God.

- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
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- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
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generated on Sat Jan 20 14:08:09 2024

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Bible References:

- Colossians 02:18-19
- Deuteronomy 29:18
- Exodus 03:11-12
- Luke 04:07
- Matthew 02:02
- Matthew 02:08

Word Data:

- Strong's: H5457, H5647, H7812, G1391, G2151, G2152, G2323, G2356, G2999, G3000, G3008, H3372, G4352, G4353, G4573, G4574, G4576

Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

worship

Related Ideas:

worshiper

Definition:

To "worship" means to honor, praise and obey someone, especially God.

- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Often people bow down when they worship someone.
- Some people worshiped false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: sacrifice, praise, honor)

generated on Sat Jan 20 14:08:09 2024

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Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

worthy

Related Ideas:

deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

- Being "worthy" is related to being valuable or having importance.
- To do something "worthily" means to do something in a worthy way.
- To be "unworthy" means to not be deserving of any honor or recognition.
- To be "worthless" means to not have any purpose or value.
- To "nullify" something is to make it worth nothing.

Translation Suggestions:

- "Worthy" could be translated as "deserving" or "important" or "valuable."
- The word "worth" could be translated as "value" or "importance."
- The phrase to "have worth" could also be translated as to "be valuable" or to "be important."
- The phrase "is worth more than" could be translated as "is more valuable than."
- Depending on the context, the term, "unworthy" could also be translated as "unimportant" or "dishonorable" or "undeserving."
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(See also: honor)

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generated on Sat Jan 20 14:08:09 2024

Word Data:

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Forms Found in the English ULB:

deserve, deserved, deserves, deserving, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

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generated on Sat Jan 20 14:08:09 2024

Forms Found in the English ULB:

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Forms Found in the English ULB:

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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generated on Sat Jan 20 14:08:09 2024

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deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

- Being "worthy" is related to being valuable or having importance.
- To do something "worthily" means to do something in a worthy way.
- To be "unworthy" means to not be deserving of any honor or recognition.
- To be "worthless" means to not have any purpose or value.
- To "nullify" something is to make it worth nothing.

Translation Suggestions:

- "Worthy" could be translated as "deserving" or "important" or "valuable."
- The word "worth" could be translated as "value" or "importance."
- The phrase to "have worth" could also be translated as to "be valuable" or to "be important."
- The phrase "is worth more than" could be translated as "is more valuable than."
- Depending on the context, the term, "unworthy" could also be translated as "unimportant" or "dishonorable" or "undeserving."
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(See also: honor)

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generated on Sat Jan 20 14:08:09 2024

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wrath

Related Ideas:

furious, fury

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Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
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- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: judge, sin)

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wrong

Related Ideas:

defraud, hurt, mistreat, wrongdoer, wrongdoing

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

- Wrongdoing is the act of doing what is wrong. It can also refer to a behavior that is wrong.
- The term "defraud" means to illegally take money from someone by lying to them. Another word for this is "cheat."
- The terms "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure."
- The term "mistreat" means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- Depending on the context, these terms could also be translated as "do wrong to" or, "treat unjustly" or "cause harm to" or treat in a harmful way" or "injure."

Bible References:

- Acts 07:26
- Exodus 22:21

- Genesis 16:05
- Luke 06:28
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When used literally, the term "year" in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

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(See also: month)

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generated on Sat Jan 20 14:08:09 2024

Word Data:

- Strong's: H7620, H8140, H8141, G1763, G2094

Forms Found in the English ULB:

year, years

year

Definition:

When used literally, the term "year" in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term "year" is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, "the year of Yahweh" or "in the year of drought" or "the favorable year of the Lord." In these contexts, "year" could be translated as "time" or "season" or "time period."

(See also: month)

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Forms Found in the English ULB:

year, years

yeast

Related Ideas:

leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn't have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.

The ideas of "leaven" and "yeast" can also be used in figurative ways.

- The terms "leaven" and "yeast" are used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- They can also refer to false teaching which can spread to many people and influences them.
- They are also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:08
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Word Data:

- Strong's: H2556, H2557, H4682, H7603, G106, G2219, G2220

Forms Found in the English ULB:

leaven, leavened, leavens, unleavened, yeast

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yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker."
- The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
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Word Data:

- Strong's: H3627, H4132, H5674, H5923, H6776, G2086, G2218

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yoke, yoked, yoked ... together, yokes

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Forms Found in the English ULB:

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zeal

Related Ideas:

diligence, diligent, eager, eagerness, zealous, zealously

Definition:

The terms "zeal" and "zealous" refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The "zeal of the Lord" or the "zeal of Yahweh" refers to God's strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To "be zealous" could also be translated by, "be strongly diligent" or "make an intense effort."
- The term "zeal" could also be translated as "energetic devotion" or "eager determination" or "righteous enthusiasm."
- The phrase, "zeal for your house" could be translated, "strongly honoring your temple" or "fervent desire to take care of your house."

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:03
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- Isaiah 63:15
- John 02:17-19
- Philippians 03:06
- Romans 10:1-3

Word Data:

- Strong's: H2734, H7065, H7068, G2205, G2206, G2207, G4710

Forms Found in the English ULB:

diligence, diligent, eager, eagerness, making ... effort, zeal, zealous, zealously

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Related Ideas:

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- 1 Kings 19:9-10
- Acts 22:03
- Galatians 04:17
- Isaiah 63:15
- John 02:17-19
- Philippians 03:06
- Romans 10:1-3

Word Data:

- Strong's: H2734, H7065, H7068, G2205, G2206, G2207, G4710

Forms Found in the English ULB:

diligence, diligent, eager, eagerness, making ... effort, zeal, zealous, zealously

zeal

Related Ideas:

diligence, diligent, eager, eagerness, zealous, zealously

Definition:

The terms "zeal" and "zealous" refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The "zeal of the Lord" or the "zeal of Yahweh" refers to God's strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To "be zealous" could also be translated by, "be strongly diligent" or "make an intense effort."
- The term "zeal" could also be translated as "energetic devotion" or "eager determination" or "righteous enthusiasm."
- The phrase, "zeal for your house" could be translated, "strongly honoring your temple" or "fervent desire to take care of your house."

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