### Concordant Literal New Testament

#### Abbreviation Key

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<th>Abbreviation</th>
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Superior letters not found in this Abbreviation Key are not abbreviations. They supply the omission in full. Examples: other means other, firstly means firstly, etc.
**Keyword Concordance**

**SYMBOLS**
- * List of references incomplete
- Aet Verb form
- Fact verb form
- State verb form
- Middle verb form

**MANUSCRIPTS**

A
- Codex Alexandrinus

A1
- Uncorrected Codex Alexandrinus

B
- Codex Vaticanus

B1
- Uncorrected Codex Vaticanus

B
- Codex Vaticanus 2066 (046), the substitute for B in Revelation

S
- Codex Sinaiticus

S1
- Uncorrected Codex Sinaiticus

S*
- Contemporary Corrector of S

**Later Correctors and Editors of S**

S*
- Principal corrector and editor

S1, S2, S3, S4, S5, S6
- Other correctors

P
- Papyri

S*
- All major readings except S2

**FIGURES OF SPEECH**

A
- Association (Metonymy)

C
- Condescension (Anthropopathia)

F
- Figurative (Implication)

M
- Impersonation (Personification)

N
- Metaphor (this is that)

F
- Near Association (Synechdoche)

V
- Parable (a likeness in action)

V
- Vision (seeing the invisible)

**ABBREVIATIONS**

**OLD TESTAMENT**
- Gn: Genesis
- Ex: Exodus
- Lv: Leviticus
- Nu: Numbers
- Dt: Deuteronomy
- Js: Joshua
- Jd: Judges
- Is: 1 Samuel
- 2S: 2 Samuel
- 1K: 1 Kings
- 2K: 2 Kings
- 1Ch: 1 Chronicles
- 2Ch: 2 Chronicles
- Ezr: Ezra
- Ne: Nehemiah
- Es: Esther
- Jb: Job
- Ps: Psalms
- Pr: Proverbs
- Ec: Ecclesiastes
- Ss: Song of Songs
- Is: Isaiah
- Jr: Jeremiah
- La: Lamentations
- Ez: Ezekiel
- Dn: Daniel
- Ho: Hosea
- Jl: Joel
- Am: Amos
- Ob: Obadiah
- Jo: Jonah
- Mi: Micah
- Na: Nahum
- Hk: Habakkuk
- Zph: Zephaniah
- Hg: Haggai
- Ze: Zechariah
- Ma: Malachi

**NEW TESTAMENT**
- Mt: Matthew
- Mk: Mark
- Lk: Luke
- Jn: John
- Ac: Acts
- Ro: Romans
- 1C: 1 Corinthians
- 2C: 2 Corinthians
- Ga: Galatians
- Ep: Ephesians
- Ph: Philippians
- Co: Colossians
- 1Th: 1 Thessalonians
- 2Th: 2 Thessalonians
- 1Ti: 1 Timothy
- 2Ti: 2 Timothy
- Tl: Titus
- Phm: Philemon
- Hb: Hebrews
- Ja: James
- 1P: 1 Peter
- 2P: 2 Peter
- 1J: 1 John
- 2J: 2 John
- 3J: 3 John
- Ju: Jude
- Rv: Revelation (Unveiling)
Concordant Literal New Testament

with the

Keyword Concordance

CONCORDANT PUBLISHING CONCERN
15570 West Knochen Road, Canyon Country, CA 91351, U.S.A.
New Testament
1926 First edition
1927 Second edition
1931 Third edition
1944 Fourth edition
1966 Fifth edition
1976 Sixth edition
1978 second printing
1983 third printing

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Printed in U.S.A.
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INTRODUCTION

God’s Word is mankind’s most precious possession. What are all the treasures in the world compared with it? Do they even begin to approach the riches which are brought to us by the knowledge of His mind, the appreciation of His love? Indeed, it is God Himself Who is revealed in the Sacred Scrolls. They alone are the channel of His light, and His life, and His love. Is it not the object of all creation and all revelation to lead us to a knowledge of the Deity? And is it not one of the finest and most fruitful works in the world to bring God’s great gift nearer to earth’s peoples in its original purity, preciousness, and power, and to seek methods of making their access to this boon as easy and practicable as possible? Every human undertaking, and every translation of the Scriptures, falls short of perfection. Our finite understanding, our faulty opinions as to the meaning of words in the ancient languages of inspiration cannot be fully evaded. To reduce this baneful influence to a minimum should be our earnest endeavor.

No mortal can fully comprehend or even sound the depths of God’s marvelous message to mankind. We never reach the point where we cannot find new light and fresh treasures in divine revelation. Since men carry over the truth into another language only so far as they grasp it themselves, no translation can be fully satisfactory. The compiler of the Concordant Literal New Testament, the late A. E. Knoch, was painfully aware of his shortcomings in this regard. He therefore sought to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional errors. This led to the development of the concordant method of translation.
Concordant means "agreeing, correspondent, harmonious, consonant" (Webster's Third International Dictionary). It was the purpose of the compiler to make a translation that agreed as closely as possible to the original language of the Scriptures, and yet also one that was presented in readable English. The concordant method of translation clearly recognizes the importance of the vocabulary of Scripture keeping distinct the well-chosen words used by God in His revelation of truth. Though absolute consistency cannot be achieved in the making of a readable English translation, the Concordant Literal New Testament, by being "harmonious" with the Original, keeps to a minimum the confusion resulting from translating different Greek words with the same English word.

An example of distinguishing scriptural words in translation is the way in which the word love has been used in English versions. Often the verb love stands for two different Greek verbs, phileo and agapaö. Concordantly, however, phileö is rendered be fond (with the idiomatic variants—kiss and friend), and agapaö is rendered love (with the alternate—beloved).

With the exception of occasional idiomatic usages, in this Version each English word does exclusive duty for a single Greek word. By this means the significance and application of a single word can be determined from the inspired contexts.

This Version is also literal in the sense that it follows the word order and sentence structure of the early Greek manuscripts more than do most other translations. And it is also idiomatic in that when needed it alters the Greek syntax (sentence structure) in order to achieve acceptable English. For strict literalness and consistency the English sublinear of the Concordant Greek Text may be consulted.
MATTHEW'S ACCOUNT

The scroll of the lineage of Jesus Christ, the Son of David, the Son of Abraham.

Abraham begets Isaac; now Isaac begets Jacob; now
Jacob begets Judah and his brothers. Now Judah begets
Pharez and Zarah of Thamar. Now Pharez begets
Hesron; now Hesron begets Aram; now Aram begets
Amminadab; now Amminadab begets Nahshon; now
Nahshon begets Salmon; now Salmon begets Boaz of
Rahab; now Boaz begets Obed of Ruth; now Obed
begets Jesse; now Jesse begets David the king.

Now David begets Solomon of the wife of Uriah;
now Solomon begets Rehoboam; now Rehoboam begets
Abiah; now Abiah begets Asaph; now Asaph begets
Joshaphat; now Joshaphat begets Jehoram; now Jehoram
begets Uzziah; now Uzziah begets Jotham; now Jotham
begets Ahaz; now Ahaz begets Hezekiah; now Hezekiah
begets Manasseh; now Manasseh begets Amos; now
Amos begets Josiah; now Josiah begets Jeconiah and his
brothers at the Babylonian exile.

Now after the Babylonian exile Jeconiah begets Shal-
thiel; now Shalthiel begets Zerubbabel; now Zerubbabel
begets Abihud; now Abihud begets Eliakim; now
Eliakim begets Azor; now Azor begets Zadok; now
Zadok begets Achim; now Achim begets Eliud; now
Eliud begets Eleazar; now Eleazar begets Matthan; now
Matthan begets Jacob; now Jacob begets Joseph, the
husband of Mary of whom was born Jesus, 'Who is
termed "Christ."
Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till the Christ are fourteen generations.

Now Jesus Christ's birth was thus: At the espousal of His mother, Mary, to Joseph, ere their coming together, she was found pregnant by holy spirit. Now Joseph, her husband, being just and not willing to hold her up to infamy, intended covertly to dismiss her.

Now at his brooding over these things, lo! a messenger of the Lord appeared to him in a trance, saying, "Joseph, son of David, you may not be afraid to accept Miriam, your wife, for that which is being generated in her is of holy spirit. Now she shall be bringing forth a Son, and you shall be calling His name Jesus, for He shall be saving His people from their sins."

Now the whole of this has occurred that that may be fulfilled which is declared by the Lord through the prophet, saying:

"Lo! The virgin shall be pregnant
And shall be bringing forth a Son,
And they shall be calling His name 'Emmanuel,'"

which is, being construed, "God with us."

Now, being roused from sleep, Joseph does as the messenger of the Lord bids him. And he accepted his wife, and he knew her not till she brought forth a Son, and he calls His name Jesus.

Now, at Jesus' being born in Bethlehem of Judea in the days of Herod the king, lo! magi from the East came along into Jerusalem, saying, "Where is He Who is brought forth King of the Jews? For we perceived His star in the East, and we came to worship Him."

Now, hearing of it, King Herod was disturbed, and
"all Jerusalem with him. And, gathering all the chief priests and scribes of the people, he ascertained from them where the Christ is 'born'. Now they say to him, "In Bethlehem of Judaea, for thus it is 'written' through the prophet:

And you, Bethlehem, land of Judah,
Are you in any respect least among the 'mentors' of Judah?
For out of you shall 'come' forth the 'Ruler'
Who shall 'shepherd My people Israel.'"

Then Herod, covertly calling the magi, ascertains exactly from them the time of the star's appearing. And, sending them into Bethlehem, he said, "Having gone, inquire accurately concerning the little Boy. Now if ever you may be finding Him, report to me, so that I also, coming, should be worshiping Him."

Now those who hear the king went, and 'lo!' the star which they perceived in the East preceded them till, coming, it was standing over where the little Boy was. Now, perceiving the star, they rejoiced with great joy, tremendously. And, coming into the house, they perceived the little Boy with Mary, His 'mother, and, falling, they worship Him. And opening their 'treasures, they 'bring Him approach presents, gold and frankincense and myrrh. And, being apprised in a trance not to go back to Herod, through another way they retire into their 'country.

Now, at their retiring into their 'country, 'lo!' a messenger of the Lord is appearing in a trance to Joseph, saying, "Being roused, 'take along the little Boy and His 'mother and 'flee into Egypt, and be there till I should 'speak to you, for Herod is 'about to be seeking the little Boy 'to destroy Him.'"

Now he, 'being roused, took along the little Boy and
Matthew 2, 3

15 His 'mother by night and retires into Egypt. And He was there till the decease of Herod, that that may be 'fulfilled which is 'declared by the Lord through the prophet, saying, “Out of Egypt I call My Son.”

16 Then Herod, perceiving that he was scoffed at by the magi, was very furious, and, 'dispatching, he massacred all the boys in Bethlehem and in all its 'boundaries, from two years and below, according to the time which he ascertains exactly b from the magi. Then was fulfilled 'that which is 'declared through Jeremiah the prophet, saying,

17 A sound in Rama is heard,  
Lamentation, and much anguish;  
Rachel lamenting over her 'children,  
And she would not be consoled, for they are not.

18 Now at the decease of 'Herod, lo! a messenger of the Lord is appearing o in a trance to Joseph in Egypt, saying, “Being roused, 'take along the little Boy and His 'mother and 'go' into the land of Israel, for they are 'dead 'who are seeking the soul of the little Boy.”

19 Now he, 'being roused, took along the little Boy and His 'mother and entered into the land of Israel. Yet, 'hearing that Archelaus is reigning in Judea in the stead of his 'father Herod, he was afraid to 'pass forth there. Now, 'being apprised w in a trance, he retires into parts of Galilee. And coming, he dwells in a city termed Nazareth, so that that may be 'fulfilled which is 'declared through the prophets that: A Nazarene shall He be 'called.

20 Now in those 'days, coming is John the baptist, heralding in the wilderness of Judea, saying: “Repent! for 'near is the kingdom of the heavens!” For this is he of 'whom it is 'declared through Isaiah the prophet, saying,
“The voice of one imploring:

‘In the wilderness make ready the road of the Lord!
Straight... be making the highways’” of Him!

4 Now he, John, had his apparel of camel's hair and a leather girdle about his loins. Now his nourishment was locusts and wild honey.

5 Then went out to him Jerusalem and entire Judea, and the entire country about the Jordan, and they were baptized in the Jordan river by him, confessing their sins.

6 Now, perceiving many of the Pharisees and Sadducees coming to his baptism, he said to them, “Progeny of vipers! Who intimates to you to be fleeing from the impending indignation? Produce, then, fruit worthy of repentance. And you should not be presuming to be saying among yourselves, ‘For a father we have Abraham,’ for I am saying to you that ‘able’ is God, out of these stones to rouse children to Abraham.

7 “Yet already the ax is lying at the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire. For I, indeed, am baptizing you in water for repentance, yet He Who is coming after me is stronger than I, Whose sandals I am not competent to bear. He will be baptizing you in holy spirit and fire, Whose winnowing shovel is in His hand, and He will be scouring His threshing floor, and will be gathering His grain into His barn, yet the chaff will He be burning up with unextinguished fire.”

8 Then Jesus is coming along from Galilee to the Jordan to him John to be baptized by him. Yet John prohibited Him, saying, “I have need to be baptized by Thee, and Thou art coming to me!” Yet, answering, Jesus said to him, “By your leave, at present, for thus it is
becoming for us to fulfill "all righteousness." Then he is giving Him leave.

Now, being baptized, Jesus straightway stepped up from the water, and 'lo'! opened up to Him were the heavens, and He perceived the spirit of God descending as if a dove, and coming 'on Him. And 'lo'! a voice out of the heavens, saying, "This is My 'Son, the Beloved, in Whom I delight."

Then Jesus was led up into the wilderness by the spirit to be tried by the Adversary. And, fasting forty days and forty nights, subsequently He hungers. And, approaching, the 'trier said to Him, "If you are 'God's Son, 'say that these stones may be becoming" cakes of bread." Yet He, answering, said,"It is 'written", 'Not on bread alone shall "man be living", but on every declaration going" out through the mouth of God.'"

Then the Adversary is taking Him along into the holy city, and stands Him on the wing of the sanctuary. And he is saying to Him, "If you are 'God's Son, cast yourself down, for it is 'written" that

"His 'messengers shall be 'directed" concerning Thee"

and

"On their hands shall they be lifting Thee,
Lest at some time Thou shouldst be dashing Thy foot "against a stone."

Jesus averred to him, "Again it is 'written", 'You shall not be putting on trial the Lord your 'God.'"

Again the Adversary takes Him along into a very high mountain, and is showing Him all the kingdoms of the world and their 'glory. And he said to Him, "All these to you will I be giving, if ever, falling down, you should be worshiping me."
Then Jesus is saying to him, “Go away, Satan, for it is written,
The Lord your God shall you be worshiping,
And to Him only shall you be offering divine service.”

Then the Adversary is leaving Him. And 'lo!' messengers approached and waited on Him.
Now, 'hearing that John was given up, He retires into Galilee, and, leaving Nazareth, coming, He dwells "in Capernaum, 'which is beside the sea in the boundaries of Zebulon and Naphtali, that that may be 'fulfilled 'which is 'declared through Isaiah the prophet, saying,
The land of Zebulon and the land of Naphtali,
The sea road the other side of the Jordan,
Galilee of the nations—
The people 'sitting' in darkness perceived a great light,
And to 'those sitting' in the province and shadow of death, light arises for them.

Thenceforth begins' Jesus to be heralding and saying, "Repent! for 'near is the kingdom of the heavens!"
Now, walking beside the sea of Galilee, He perceived two brothers, Simon, 'termed" Peter, and Andrew, his 'brother, casting a purse net into the sea, for they were fishers. And He is saying to them, “Hither! After Me, and I will be making you fishers of 'men!” Now, immediately 'leaving the nets, they follow Him.
And, 'advancing thence, He perceived two others, brothers, James of Zebedee and John, his 'brother, in the ship with Zebedee, their 'father, adjusting their 'nets. And He calls them. Now, immediately 'leaving the ship and their 'father, they follow Him.
And Jesus led them about in the whole of Galilee, teaching in their synagogues and heralding the evangel of the kingdom, and curing every disease and every debility among the people.

And forth came the tidings of Him into the whole of Syria. And they bring to Him all who have an illness, those with various diseases and pressing torments, also 'demoniacs' and 'epileptics' and paralytics, and He cures them. And there follow Him vast throngs from Galilee and the Decapolis and Jerusalem and Judea and the other side of the Jordan.

Now, perceiving the throngs, He ascended into the mountain. And, at His being seated, His disciples came to Him. And opening His mouth, He taught them, saying,

"Happy in spirit, are the poor, 'for theirs is the kingdom of the heavens.

"Happy are those who mourn now, 'for they' shall be consoled.

"Happy are the meek, 'for they' shall be enjoying the allotment of the land.

"Happy are those who are hungering and thirsting for righteousness, 'for they' shall be satisfied.

"Happy are the merciful, 'for they shall be shown mercy.

"Happy are the clean in heart, 'for they' shall see God.

"Happy are the peacemakers, 'for they' shall be called sons of God.

"Happy are those 'persecuted' on account of righteousness, 'for theirs is the kingdom of the heavens.

"Happy are you whenever they should be reproaching and persecuting you and, falsifying, saying every wicked thing against you, on my account. 'Rejoice and 'exult', 'for your 'wages are vast in the heavens. For thus they persecute the prophets before you.

"Happy are those who hunger and thirst for righteousness, 'for theirs is the kingdom of the heavens.

"Happy are the merciful, 'for they shall be shown mercy.

"Happy are the clean in heart, 'for they shall see God.

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"Happy are the peacemakers, 'for they shall be called sons of God.

"Happy are those 'persecuted' on account of righteousness, 'for theirs is the kingdom of the heavens.

"Happy are you whenever they should be reproaching and persecuting you and, falsifying, saying every wicked thing against you, on my account. 'Rejoice and 'exult', 'for your 'wages are vast in the heavens. For thus they persecute the prophets before you.
13 “You are the salt of the earth. Now, if the salt should be made 'insipid,' with what will it be 'salted?' For nothing does it still avail except to be 'cast outside, to be 'trampled' by 'men."

14 “You are the light of the world. A city 'located' upon a mountain 'can' not be hid. Neither are they burning a lamp and placing it under a 'peck measure, but on a 'lamp-stand, and it is shining to all 'those in the house. Thus let shine your 'light in front of 'men, so that they may 'perceive your 'ideal acts and should 'glorify your 'Father Who is in the heavens.

15 “You should not 'infer that I came to demolish the law or the prophets. I came not to demolish, but to fulfill. For verily, I am saying to you, Till 'heaven and 'earth should be passing by, one iota or one serif may by no means be passing by from the law till all should be occurring'.

16 “Whosoever, then, should be annulling one of the least of these 'precepts, and should be teaching 'men thus, the least in the kingdom of the heavens shall he be 'called. Yet whoever should be doing and teaching them, he' shall be 'called great in the kingdom of the heavens. For I am saying to you that, if ever your 'righteousness should not be superabounding more than that of the scribes and Pharisees, by no means may you be entering into the kingdom of the heavens.

17 “You hear that it was declared to the ancients, 'You shall not 'murder.' Yet whoever should be murdering shall be liable to the judging. Yet I' am saying to you that everyone 'who is 'angry' with his 'brother shall be liable to the judging. Yet whoever may be saying to his 'brother, 'Raka!' shall be liable to the Sanhedrin. Yet whoever may be saying, 'Stupid!' shall be liable "to the Gehenna of 'fire.

18 “If, then, you should be offering your 'approach present
on the altar, and there you should be reminded that your
brother has anything against you, leave your approach
present there, in front of the altar, and go away. First be
placated toward your brother, and then, coming, be
offering your approach present.

"You be humoring your plaintiff quickly while you are
with him on the way, lest at some time the plaintiff may
be giving you up to the judge, and the judge to the deputy,
and you should be cast into jail. Verily I am saying to
you, By no means may you be coming out thence till you
should be paying the last quadrans.

"You hear that it was declared, 'You shall not be com-
mitting adultery.' Yet I am saying to you that every
man looking at a woman to lust for her already commits
adultery with her in his heart. Now, if your right eye
is snaring you, wrench it out and cast it from you, for it
is expedient for you that one of your members should
perish and not your whole body be cast into Gehenna.
And if your right hand is snaring you, strike it off and
cast it from you, for it is expedient for you that one of
your members should perish and not your whole body
pass away into Gehenna.

"Now it was declared, Whoever should be dismissing
his wife, let him be giving her a divorce. Yet I am saying
to you that everyone dismissing his wife (outside of a
case of prostitution) is making her commit adultery, and
whosoever should be marrying her who has been dis-
missed is committing adultery.

"Again, you hear that it was declared to the ancients,
You shall not be perjuring, yet you shall be paying to the
Lord your oaths. Yet I am saying to you absolutely not
to swear, neither 'by heaven, 'for it is the throne of God,
nor 'by the earth, 'for it is a footstool for His feet; nor
by Jerusalem, 'for it is the city of the great King; nor 'by
your head should you be swearing, 'for you are not able' to make one hair white or black. Yet let your word be 'Yes, Yes,' 'No, No.' Now what is in excess of these is 0 of the wicked one.

37 "You hear that it was declared, 'An eye for an eye,' and 'A tooth for a tooth.' Yet I am saying to you not to withstand a wicked person, but anyone who slaps you on your right cheek, turn to him the other also. And he who wants to sue you and obtain your tunic, leave him your cloak also. And anyone who conscripts you one mile, 'go with him two. To him who requests you, give; and from him who wants to borrow from you, you may not turn.

38 "You hear that it was declared, 'You shall be loving your associate' and you shall be hating your enemy. Yet I am saying to you, 'Love your enemies, and pray for those who are persecuting you, so that you may become sons of your Father Who is in the heavens, for He causes His sun to rise on the wicked and the good, and makes it rain on the just and the unjust. For if ever you should love those who are loving you, 'what wages have you? Are not the tribute collectors also doing the same? And if ever you should greet your brothers only, 'what are you doing that is excessive? Are not those of the nations also doing the same? You, then, shall be perfect as your heavenly Father is perfect.

40 "Yet take heed not to be doing your righteousness in front of men, in order to be gazed at by them, otherwise surely you have no wages with your Father Who is in the heavens.

41 "Whenever, then, you may be doing alms, you should not be trumpeting in front of you, even as the hypocrites do in the synagogues and in the streets, so that they should be glorified by men. Verily, I am saying to you, They
are collecting their wages! Yet you, doing alms, let not your left hand know what your right is doing, so that your alms may be in hiding, and your Father, Who is observing in hiding, will be paying you.

"And whenever you may be praying, you shall not be as the hypocrites, for they are fond of standing in the synagogues and at the corners of the squares to be praying, so that they may appear to men. Verily, I am saying to you, They are collecting their wages!

"Now you, whenever you may be praying, enter into your storeroom, and, locking your door, pray to your Father Who is in hiding, and your Father, Who is observing in hiding, will be paying you. Now, in praying, you should not use useless repetitions even as those of the nations. For they are supposing that they will be hearkened to in their loquacity. Do not, then, be like them, for aware is God, your Father, of what you have need before you request Him.

"Thus, then, you be praying: 'Our Father Who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, on earth also. Our bread, our dole, be giving us today. And remit to us our debts, as we also remit those of our debtors. And mayest Thou not be bringing us into trial, but rescue us from the wicked one.'

"For if you should be forgiving men their offenses, your heavenly Father also will be forgiving you. Yet if you should not be forgiving men their offenses, neither will your Father be forgiving your offenses.

"Now whenever you may be fasting, become not, as the hypocrites, of a sad countenance, for they disguise their faces so that they may appear to men to be fasting. Verily, I am saying to you: They are collecting their wages. Now you, when fasting, rub your head with oil.
and wash your face, so that you may not appear to men to be fasting, but to your Father Who is in hiding, and your Father, Who is observing in hiding, will be paying you.

19 “Do not hoard for yourselves treasures on earth, where moth and corrosion are causing them to disappear, and where thieves are tunneling and stealing. Yet hoard for yourselves treasures in heaven, where neither moth nor corrosion are causing them to disappear, and where thieves are not tunneling nor stealing; for wherever your treasure is, there will your heart be also.

20 “The lamp of the body is your eye. If, then, your eye should be single, your whole body will be luminous. Yet if your eye should be wicked, your whole body will be dark. If, then, the light that is in you is darkness, how dense is the darkness!

21 “Now no one can slaving for two lords, for either he will be hating the one and loving the other, or will be upholding one and despising the other. You can not be slaving for God and mammon.

22 “Therefore I am saying to you, Do not worry about your soul, what you may be eating, or what you may be drinking, nor yet about your body, what you should be putting on. Is not the soul more than nourishment, and the body than apparel?

23 “Look at the flying creatures of heaven, that they are not sowing, neither are they reaping, nor are they gathering into barns, and your heavenly Father is nourishing them. Are not you of more consequence than they?

24 “Now who of you by worrying is able to add on to his stature one cubit? And why are you worrying about apparel? Study the anemones of the field, how they are growing. Not toiling are they, nor yet are they spinning.

25 Yet I am saying to you that not even Solomon in all his
30 glory was clothed" as one of these. Now if the grass of
the field, which is today, and tomorrow is 'cast' into the
stove, 'God thus is garbing; not much rather you, 'scant
of faith?
31 "You, then, should not be worrying, saying, "What may
we be eating?" or "What may we be drinking?" or "With
what may we be 'clothed'?" For for all these the nations
are seeking. For 'aware is your 'heavenly Father that
you 'need all of these. Yet 'seek first the kingdom and its
righteousness, and these all shall be 'added to you. You
should not, then, be worrying 'about the morrow, for the
morrow will be worrying of itself. Sufficient for the day
is its own 'evil.
7 "Do not 'judge, lest you may be 'judged, 'for 'with what
judgment you are judging, shall you be 'judged, and
'with what measure you are measuring, shall it be 'mea-
sured to you.
3 "Now 'why are you observing the mote 'that is in your
'brother's 'eye, yet the beam in your 'eye you are not
considering? Or how will you be declaring to your
'brother, 'Brother, let me 'extract the mote out of your
'eye,' and 'lo!' the beam is in your 'eye? Hypocrite! 'Ex-
tract first the beam out of your 'eye, and then you will be
'keen-sighted to be extracting the mote out of your
'brother's 'eye.
6 "You may not be giving 'that which is holy to 'curs, nor
yet should you be casting your 'pearls in front of 'hogs,
lest at some time they shall be trampling them 'with their
'feet and, turning, they should be tearing you.
7 "'Request and it shall be 'given you. 'Seek and you shall
find. 'Knock and it shall be 'opened to you. For everyone
'who is requesting is obtaining, and 'who is seeking is
finding, and to him 'who is knocking it shall be 'opened.
9 "Or 'what 'man is there 'among you, from whom his
'son will be requesting bread—no stone will he be handing
him! Or he will be requesting a fish also—no serpent will
he be handing him!

"If you', then, being wicked, have perceived how to be
giving good gifts to your 'children, how much rather shall
your 'Father 'Who is in the heavens be giving good things
to 'those requesting Him? All, then, whatever you should
be wanting that 'men should be doing to you, thus you',
also, be doing to them, for this is the law and the prophets.

"Enter through the cramped gate, 'for broad is the gate
and spacious is the way 'which is leading away into
'destruction, and many are 'those entering' through it.
Yet 'what a cramped 'gate and 'narrowed' 'way is the
one leading away into 'life, and few are 'those who are
finding it.

"Take 'heed 'of 'those false prophets who' are coming*
to' you in the apparel of sheep, yet inside they are rapacious
wolves.

"From their 'fruits you shall be recognizing 'them. Not'*
from thorns are they culling grapes, nor from star thistles
figs. Thus every good tree ideal 'fruit is *producing, yet
the rotten tree noxious 'fruit is *producing. A good tree
'can' not 'bear noxious 'fruit, neither is a rotten tree
*producing ideal 'fruit. Every tree not *producing ideal
fruit is 'hewn' down and 'cast' into the fire. Consequently,
from their 'fruits you shall surely be recognizing 'them.

"Not everyone 'saying to Me 'Lord! Lord!' will be enter-
ing' into the kingdom of the heavens, but he 'who is doing
the will of My 'Father 'Who is in the heavens. Many will
be declaring to Me in that 'day, 'Lord! Lord! Was it not
in Your 'name that we prophesy, and in Your 'name cast
out demons, and in Your 'name do many powerful
deeds? And then shall I be avowing to them that 'I never
knew you! 'Depart from Me, 'workers' of 'lawlessness!'"
“Everyone, then, who is hearing these ‘sayings of Mine and is doing them shall be ‘likened to a prudent man who builds his ‘house on the rock. And the rain descended, and the rivers came, and the winds blow and they lunge at that ‘house, and it does not fall, for it had been founded on the rock.

“And everyone ‘who is hearing these ‘sayings of Mine and not doing them shall be ‘likened to a stupid man who builds his ‘house on ‘sand. And the rain descended, and the rivers came, and the winds blow and they dash against that ‘house, and it falls: and the fall of it was great.”

And it “came”, when Jesus finishes these ‘sayings, that the throngs were astonished at His ‘teaching, for He was teaching them as One having authority, and not as their ‘scribes.

Now, at His ‘descending from the mountain, vast throngs follow Him. And ‘lo’! a leper, coming to Him, worshiped Him, saying, “Lord, if Thou shouldst be willing, Thou ‘canst cleanse me!” And, stretching out His ‘hand, He touches him, saying, “I am willing! Be ‘cleansed!” And immediately, cleansed is his ‘leprosy.

And Jesus is saying to him, “See that you may tell it to no one, but ‘go away; show yourself to the priest and ‘bring the approach present which Moses bids, for a testimony to them.”

Now at His entering into Capernaum, a centurion came to Him, entreating Him and saying, “Lord, my ‘boy is ‘prostrate” in the house, a paralytic, dreadfully ‘tormented.” And He is saying to him, “I, coming, will cure him.”

And answering, the centurion averred, “Lord, I am not competent that Thou mayest ‘enter under my ‘roof, but only ‘say the word and my ‘boy will be ‘healed! For I also am a ‘man ‘set under authority, having soldiers
under me”, and I am saying to this one, “Go,” and he is going, and to another, “Come,” and he is coming, and to my ‘slave, ‘Do this,’ and he is doing it.”

10 Now, ‘hearing it, Jesus marvels. And He said to ‘those following, “Verily, I am saying to you, ‘With no’ one in ‘Israel so much faith did I find. Now I am saying to you that many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob in the kingdom of the heavens, yet the sons of the kingdom shall be ‘cast out into ‘outer ‘darkness. There shall be ‘lamentation and ‘gnashing of ‘teeth.”

11 And Jesus said to the centurion, “Go! As you believe let it ‘come to be with you!” And healed was the boy in that ‘hour. And the centurion, ‘returning into his ‘house in the same hour, found the boy ‘sound.

12 And Jesus, coming into Peter’s ‘home, perceived his ‘mother-in-law ‘prostrate” and with a ‘fever. And He touches” her ‘hand, and the fever “leaves her. And she was roused and waited on Him.

13 Now, evening “coming” on, they “bring to Him many ‘demoniacs’, and He cast out the spirits with a word, and all ‘those who ‘have an illness He cures, so that may be ‘fulfilled which is ‘declared through Isaiah the prophet, saying, He’ our ‘infirmities got, and the diseases He bears.

14 And Jesus, perceiving the vast throngs about Him, gives an order to ‘come away “to the other side. And, approaching, one scribe said to Him, “Teacher, I will be following Thee wheresoever Thou mayest ‘come away.”

15 And Jesus is saying to him, “The jackals ‘have burrows, and the flying creatures of ‘heaven roosts, yet the Son of ‘Mankind ‘has no’ where that He may be reclining His ‘head.”

16 Now a different one of the disciples said to Him, “Lord, permit me first to ‘come away and entomb my ‘father.”
Yet Jesus is saying to him, “Be following Me, and leave the dead to entomb their own dead.”

And as He is stepping into the ship, His disciples follow Him. And lo! a great quaking occurred in the sea, so that the ship was covered by the billows. Yet He drowsed. And, approaching, they rouse Him, saying, “Lord! Save us! We are perishing!” And He is saying to them, “Why are you timid, scant of faith?” Then, being roused, He rebukes the winds and the sea, and there came a great calm. Now the men marvel, saying, “What manner of Man is this, that the winds as well as the sea are obeying Him?”

And at His coming to the other side, to the country of the Gergesenes, two demoniacs meet Him, who were coming out of the tombs, very ferocious, so that no one is strong enough to be passing by through that road. And lo! they cry, saying, “What is it to us and to Thee, Son of God! Didst Thou come here to torment us before the season?”

Now there was, far from them, a herd of many hogs, grazing.

Now the demons entreated Him, saying, “If You are casting us out, dispatch us into the herd of hogs.” And He said to them, “Go!” Now they, coming out, come away into the hogs. And lo! the entire herd rushes down the precipice into the sea and died in the waters.

Now the graziers fled, and, coming away into the city, they report all, and the case of the demoniacs. And lo! the entire city came out to meet with Jesus, and, perceiving Him, they entreat that He may be proceeding from their boundaries.

And, stepping into a ship, He ferries over and came into His own city.

And lo! they brought to Him a paralytic, prostrate
on a couch. And Jesus, perceiving their faith, said to the paralytic, "Courage, child! Pardoned are your sins!"

3 And lo! some of the scribes say among themselves, "This man is blaspheming!"

4 And Jesus, perceiving their sentiments, said, "Why are you brooding wickedness in your hearts? For what is easier, to be saying, "Pardoned are your sins," or to be saying, 'Rouse and walk'? Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins"—then He is saying to the paralytic, "Being roused, pick up your couch and go into your house."

5 And, being roused, he came away into his house.

6 Now, on perceiving it, the throngs were afraid, and they glorify God, Who is giving such authority to men.

7 And Jesus, passing by thence, perceived a man termed Matthew sitting at the tribute office, and He is saying to him, "Follow Me!" And, rising, he follows Him.

8 And it came, at His lying back at table in the house, and lo! many tribute collectors and sinners, coming, lay back at the table together with Jesus and His disciples.

9 And, perceiving it, the Pharisees said to His disciples, "Wherefore is your teacher eating with tribute collectors and sinners?" Now hearing, He said, "No need have the strong of a physician, but those having an illness.

10 Now go, learn what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the just, but sinners."

11 Then coming to Him are the disciples of John, saying, "Wherefore are we and the Pharisees fasting much, yet your disciples are not fasting?" And Jesus said to them, "The sons of the bridal chamber cannot be mourning, on as much as the bridegroom is with them. Yet coming will be the days whenever the bridegroom may be taken away from them, and then they will be fasting."
"Now no one is patching a patch of unshrunk shred on an old cloak, for the patch which fills it up is lifting some from the cloak itself, and the rent is becoming worse. Neither are they draining fresh wine into old wine skins; otherwise, surely the wine skins are bursting, and the wine is spilling, and the wine skins 'perish'. But they are draining fresh wine into new wine skins, and both are 'preserved'."

As He is speaking of these things to them, 'lo!' one approaching Him, a chief, worshiped Him, saying, 'My daughter just now deceases, but come and place Thy hand on her, and she shall live.' And, being roused, Jesus and His disciples follow him.

And 'lo!' a woman with a 'hemorrhage twelve years, approaching from behind, touches the tassel of His cloak, for she said in herself, 'If ever I should only be touching His cloak, I shall be saved.' Now Jesus, being turned and perceiving her, said, 'Courage, daughter! Your faith has saved you.' And saved was the woman from that hour.

And Jesus, coming into the house of the chief, and perceiving the flute-players and the throng making a tumult, said, 'Retire, for the maiden did not die, but is drowsing.' And they ridiculed Him. Now when the throng was ejected, entering, He holds her hand, and the maiden was roused. And the fame of this came out into the whole of that land.

And as Jesus is passing by thence, two blind men follow Him, clamoring and saying, 'Be merciful to us, Son of David!' Now on His coming into the house, the blind men come to Him. And Jesus is saying to them, 'You are believing that I am able to do this?' They are saying to Him, 'Yes, Lord.' Then He touches their eyes, saying, 'According to your faith let it be with you.' And
open were their eyes. And Jesus mutters to them, saying, "See! Let no one know!" Yet they, coming out, blaze Him abroad in the whole of that land.

Now at their coming out, "lo! they "bring to Him a mute 'demoniac'. And the demon being cast out, the mute man speaks. And the throngs marvel, saying, "Never did it appear thus in 'Israel!'" Yet the Pharisees said, "By the chief of the demons is he casting out the demons."

And Jesus led them about all the cities and the villages, teaching in their 'synagogues and heralding the evangel of the kingdom, and curing every disease and every debility. Now, perceiving the throngs, He has compassion on them, 'for they were 'bothered' and 'tossed' as if sheep having no shepherd. Then He is saying to His 'disciples, "The harvest, indeed, is vast, yet the workers are few. 'Beseech, then, the Lord of the harvest, so that He should be ejecting workers into His 'harvest."

And, calling His 'twelve disciples to Him, He "gives them authority over unclean spirits, so as to be casting them out, and to be curing every disease and every debility. Now the names of the twelve apostles are these: First, Simon, 'termed' Peter, and Andrew, his 'brother, and James of Zebedee, and John, his 'brother; Philip and Bartholomew, Thomas and Matthew, the tribute collector, James of Alpheus and Thaddeus, Simon the Cananite, and Judas Iscariot, who also 'gives Him up.

These 'twelve Jesus commissions, "charging them, saying, "Into a road of the nations you may not 'pass forth, and into a city of the Samaritans you may not be entering. Yet be going rather to the 'lost 'sheep of the house of Israel. Now going, 'herald, saying that "Near is the kingdom of the heavens!" The 'infirm be curing, the dead be rousing, lepers be cleansing, demons be casting out.
9 Gravitation you got; gravitously be giving. You should not be acquiring gold, nor yet silver, nor yet copper in your girdles, no beggar's bag for the road, nor yet two tunics, nor yet sandals, nor yet a club; for worthy is the worker of his nourishment.

10 "Now, into whichever city or village you may be entering, inquire who in it is worthy, and there remain till you should be coming out. Now, on entering into a house, salute it, and if, indeed, the house should be worthy, let your peace come on it. Yet if it should not be worthy, let your peace be turned back on you. And whosoever should not be receiving you, nor yet be hearing your words, coming outside of that house or city or village, shake off the dust from your feet. Verily, I am saying to you, More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that city.

16 "Lo! I am dispatching you as sheep in the midst of wolves. Become, then, prudent as serpents and artless as doves. Now take heed of men, for they will be giving you up to Sanhedrins, and in their synagogues will they be scourging you. Now before governors and kings also shall you be led on My account, for a testimony to them and to the nations.

19 "Now, whenever they may be giving you up, you should not be worrying about how or what you should be speaking, for it shall be given you in that hour what you should be speaking, for not you are speaking, but the spirit of your Father is speaking in you.

21 "Now brother shall be giving up brother to death, and father, child, and children shall be rising up against parents, and shall be putting them to death. And you shall be 'hated' by all because of My name. Yet he who endures to the consummation, he shall be saved. Now,
whenever they may be persecuting you in this city, flee into a different one, for, verily, I am saying to you, Under no circumstances should you be finishing the cities of Israel till the Son of Mankind may be coming.

24 "A disciple is not above his teacher, neither a slave above his lord. Sufficient is it for the disciple that he may be becoming is his teacher, and the slave as his lord. If they surname the householder Beezeboul, how much rather those of his household. Do not, then, be afraid of them, for nothing is covered, which shall not be revealed, and hidden, which shall not be known. What I am saying to you in the darkness, say in the light. And what you are hearing in the ear, herald on the housetops.

28 "And do not 'fear' those who are killing the body, yet are not 'able' to kill the soul. Yet be fearing Him, rather, 'Who is 'able' to destroy the soul as well as the body in Gehenna. Are not two sparrows selling for a penny? And not one of them will be falling on the earth without your Father. Now of your head 'even the hairs are all numbered'. Then do not 'fear'? Of more consequence than many sparrows are you.'

32 "Everyone, then, who shall be avowing Me in front of men, I also will be avowing in front of My Father 'Who is in the heavens. Yet, who should ever be disowning Me in front of men, I also will be disowning' him in front of My Father 'Who is in the heavens.

34 "You should not be inferring that I came to be casting peace on the earth. I did not come to be casting peace, but a sword. For I came to pit a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And the enemies of a man are those of his household.

37 "He 'Who is 'fond of father or mother above Me is not worthy of Me. And he 'Who is 'fond of son or daughter
above Me is not worthy of Me. And he who is not taking
his 'cross and following after Me is not worthy of Me. He
who is finding his 'soul will be destroying it, and he 'who
destroys his 'soul on My account will be finding it.

"He who is receiving" you is receiving 'Me, and he 'who
is receiving" Me is receiving" Him. Who commissions Me.

He 'who is receiving" a prophet "in the name of a prophet
shall be obtaining" a prophet's wages. And he 'who is
receiving" a just man 'in the name of a just man shall be
obtaining" a just man's wages. And whoever should be
giving one of these 'little ones only a cool cup to drink,"in
the name of a disciple, verily, I am saying to you, by
no means should he be losing his 'wages."

And it 'came", when Jesus finishes prescribing to His
twelve disciples, that He proceeded thence to be teaching
and heralding in their 'cities.

Now John, hearing in the prison of the works of
Christ, sending through his 'disciples, said to Him, "Art
Thou' the coming" One, or may we be hoping for a
different One?"

And answering, Jesus said to them, "Go, report to John
what you are hearing and observing: The blind are re-
ceiving sight, and the lame are walking; lepers are being
cleansed', and the deaf are hearing, and the dead are
being roused, and to the poor the evangel" is being
brought. And happy is he who should not be 'snared in
Me."

Now, at their going", Jesus begins" to be saying to the
throng concerning John, "What do you come out into
the wilderness to gaze" at? A reed being shaken" by the
wind? But "what do you come out to 'perceive? A 'man
'garbed' in soft garments? 'Lo'! 'those wearing 'soft gar-
ments are in the houses of 'kings. But for "what do you
come out? A prophet to 'perceive? Yes, I am saying to
you, and exceedingly more than a prophet. This is he
concerning whom it is 'written', 'Lo!' I am dispatching
My messenger before Thy face, who shall be constructing
Thy 'road in front of Thee.'

"Verily, I am saying to you, Not among those born of
women has there been roused' a greater than John the
baptist. Yet he 'who is smaller, in the kingdom of the
heavens is greater than he. Now, from the days of John
the baptist hitherto, the kingdom of the heavens is being
violently' forced and the 'violent are snatching it. For
all the prophets and the law prophesy till John. And, if
you are willing to receive' him, he 'is Elijah 'who is 'about
to be coming'. 'Who has ears to 'hear, let him 'hear!

"Now to 'what shall I be likening this 'generation? Like
is it to little boys and girls sitting' in the markets, who,
shouting to the 'others, are saying, 'We flute to you and
you do not dance! We wail and you do not grieve'!' For
John came neither eating nor drinking, and they are say-
ing, 'A demon 'has he!' The Son of 'Mankind came eating
and drinking, and they are saying, 'Lo!' a 'man gluttonous
and a tippler, a tribute collectors' and sinners' friend!'
And justified was 'Wisdom 'by her 'acts.'

Then He begins' to 'reproach the cities in which 'most
of His powerful deeds occurred', 'for they do not repent.

"Woe to you, Chorazin! Woe to you, Bethsaida! 'For if
the powerful deeds 'which are occurring' in you occurred
in Tyre and Sidon, long ago they would repent, sitting'
in sackcloth and ashes. Moreover, I am saying to you,
For Tyre and Sidon shall it be more tolerable in the day
of judging than for you.

"And you, Capernaum! Not to heaven shall you be
'exalted! To the unseen shall you 'subside, 'for, if the
powerful deeds 'which are occurring' in you had occurred
in Sodom, it might remain unto 'today. Moreover, I am
saying to you that for the land of Sodom shall it be more tolerable in the day of judging than for you.”

25 'At that season, answering, Jesus said, "I am acclaiming Thee, Father, Lord of heaven and earth, for Thou hidest these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee.

26 "All was given up to Me by My Father. And no one is recognizing the Son except the Father; neither is anyone recognizing the Father except the Son and he to whom the Son should be intending to unveil Him. Hither to Me, all who are toiling and laden, and I will be giving you rest. Lift My yoke upon you and be learning from Me, for meek am I and humble in heart, and you shall be finding rest in your souls, for My yoke is kindly and My load is light."

12 'At that season Jesus went through the sowings on the sabbaths. Now His disciples hunger, and they begin to be plucking the ears and to be eating. Now the Pharisees, perceiving it, say to Him, "Lo! your disciples are doing what is not allowed to be done on a sabbath."

3 Yet He said to them, "Did you not read what David does when he hungers, and those with him: how he entered into the house of God and they ate the show bread, which he was not allowed to eat, neither those with him, except the priests only?

4 "Or did you not read in the law that on the sabbaths the priests in the sanctuary are profaning the sabbath and are faultless? Now I am saying to you that a Greater than the sanctuary is here. Now if you had known what this is: Mercy am I wanting, and not sacrifice—you would not convict the faultless, for the Son of Mankind is Lord of the sabbath."

9 And, proceeding thence, He came into their synagogue.
And 'lo! a 'man having a withered hand. And they inquire of Him, saying, "Is it allowed on the sabbaths to 'cure?" that they should be accusing Him. Now He said to them, "What 'man of you will there be, who will 'have one sheep, and if ever this should be falling into a pit on the sabbaths, will not take 'hold of it and 'raise it? Of how much more 'consequence, then, is a 'man than a sheep! So that it is allowed to be doing ideally on the sabbaths." Then He is saying to the 'man, "Stretch out your 'hand." And he stretches it out and it was restored, sound as the other.

Now, coming out, the Pharisees held a consultation against Him, so that they should be destroying Him. Now Jesus, knowing it, retires thence. And many follow Him, and He cures them all. And He warns them that they should not be making Him manifest, that 'fulfilled may be 'that which is 'declared through Isaiah the prophet, saying,

Lo, My Boy Whom I prefer!
My Beloved, in Whom My soul delights!
I shall be placing My spirit on Him,
And He shall be reporting judging to the nations.

He will not be brawling, nor clamoring,
Nor will anyone be hearing His voice in the squares.

A reed that is 'bruised' He will not be fracturing,
And flax that is smouldering 'He will not be extinguishing...
Till He should ever be casting out judging 'for victory.

And on His 'name the nations will be relying.

Then was brought to Him a 'demoniac, blind and mute, and He cures him, so that the mute man is speak-
ing and observing. And amazed are all the throngs, and they said, “Is not this the Son of David?”

Now the Pharisees, hearing it, said, “This man is not casting out the demons except by Beezeboul, the chief of the demons.”

Now, having perceived their sentiments, He said to them, “Every kingdom parted against itself is being desolated; and every city or house parted against itself shall not stand. And if the Satan is casting out the Satan, he is parted against himself. How, then, shall his kingdom stand?

“And if I, by Beezeboul, am casting out ‘demons, by whom are your ‘sons casting them out? Therefore they shall be your judges.

“Now if, by the spirit of God, I am casting out ‘demons, consequently the kingdom of ‘God outstrips in time to you. Or how can anyone be entering into the house of the strong one, and plunder his ‘gear, if ever he should not first be binding the strong one? And then he will be plundering his ‘house. He ‘who is not with Me is against Me, and he ‘who is not gathering with Me is scattering.

Therefore I am saying to you, Every sin and blasphemy shall be ‘pardoned ‘men, yet the blasphemy of the spirit shall not be ‘pardoned. And whosoever may be saying a word against the Son of ‘Mankind, it will be ‘pardoned him, yet whoever may be saying aught against the holy ‘spirit, it shall not be ‘pardoned him, neither in this ‘eon nor in that which is impending.

“Either make the tree ideal and its ‘fruit ideal, or make the tree rotten and its ‘fruit rotten, for ‘by its ‘fruit the tree is ‘known.”

“Progeny of vipers! How ‘can’ you be speaking what is ‘good, being wicked? For out of the superabundance of the heart the mouth is speaking. The good ‘man out
of his "good treasure is extracting good things; and the wicked "man out of his wicked treasure is extracting wicked things. Now I am saying to you that, for every idle declaration which "men shall be speaking, they shall be rendering an account concerning it in the day of judging. For "by your "words shall you be "justified, and "by your "words shall you be "convicted."

Then "some of the scribes and Pharisees answered Him saying, "Teacher, we "want to "see a sign from you."

Yet He, "answering, said to them, "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be 'given to it except the sign of Jonah the prophet.

For even as Jonah was in the bowel of the sea monster three days and three nights, thus will the Son of 'Mankind be in the heart of the earth three days and three nights.

"Men, Ninevites, will be rising" in the judging with this generation and will be condemning it, 'for they repent "at the heralding of Jonah, and "lo"! more than Jonah is here!

"The queen of the south will be 'roused in the judging with this generation and will be condemning it, 'for she came "from the ends of the earth to hear the wisdom of Solomon, and "lo"! more than Solomon is here!

"Now, whenever the unclean spirit may be coming out from a "man, it is passing" through waterless places seeking rest, and is not finding it. Then it is saying, 'Into my 'home will I be turning back, whence I came out,' And coming, it is finding it 'unoccupied, and 'swept" and "decorated". Then it is going" and taking along with itself seven "other spirits, more wicked than itself, and entering, it is dwelling there. And the last state of that "man is becoming" worse than the first. Thus will it be to this wicked generation also."

At His still speaking to the throngs, "lo"! His 'mother
Matthew 12, 13

and brothers stood outside seeking to speak to Him. Now some of His disciples said, "Lo! Thy mother and Thy brothers stand outside. They are seeking to speak to Thee." Yet He, answering, said to the one saying it to Him, "Who is My mother, and who are My brothers?" And stretching out His hand over His disciples, He said, "Lo! My mother and My brothers! For anyone whoever should be doing the will of My Father Who is in the heavens, he is My brother and sister and mother!" In that day Jesus, coming out of the house, sat beside the sea. And gathered to Him were vast throngs, so that He steps into a ship to be sitting, and the entire throng stood on the beach.

And He speaks many things to them in parables, saying, "Lo! out came the sower to be sowing. And, in his sowing, some, indeed, falls beside the road, and the flying creatures came and devoured it. Yet other falls on rocky places, where it had not much earth, and immediately it shoots up, because it has no depth of earth. Yet at the rising of the sun, it is scorched, and, because it has no root, it is withered. Yet other falls on thorns, and the thorns come up and smother it. Yet other falls on ideal earth and gave fruit, some, indeed, a hundred, yet some sixty, yet some thirtyfold. Who has ears to hear, let him hear!"

And, approaching, the disciples say to Him, "Wherefore art Thou speaking in parables to them?" Now, answering, He said to them that "To you has it been given to know the secrets of the kingdom of the heavens, yet to those it has not been given. For anyone who has, to him shall be given, and he shall have a superfluity. Yet anyone who has not, that also which he has shall be taken away from him. Therefore in parables am I speaking to them, seeing that, observing, they are not observing,
and hearing, they are not hearing, neither are they understanding. And 'filled' up in them is the prophecy of Isaiah, that is saying,

"In hearing, you will be hearing, and may by no means be understanding,
And observing, you will be observing, and may by no means be perceiving."

For stoutened is the heart of this people,
And with their ears heavily they hear,
And with their eyes they squint,
Lest at some time they may be perceiving with their eyes,
And with their ears should be hearing,
And with their heart may be understanding,
And should be turning about,
And I shall be healing them.'

"Yet happy are your eyes, for they are observing, and your ears, for they are hearing. For verily I am saying to you that many prophets and just men yearn to perceive what you are observing, and perceive not, and to hear what you are hearing, and hear not.

"You', then, hear the parable of the sowing. At everyone hearing the word of the kingdom and not understanding, coming is the wicked one and snatching what has been sown in his heart. This is he who is being sown beside the road. Yet he who is being sown on the rocky places, this is he who is hearing the word and straightway with joy is getting it, yet 'has no' root in himself, but is temporary. Now at the 'coming' of affliction or persecution because of the word, straightway he is 'snared'. Now he who is being sown 'in the thorns, this is he who is hearing the word, and the worry of this 'eon and the seduction of 'riches are stifling the word, and
it is becoming unfruitful. Now he who is being sown on the ideal earth, this is he who is hearing the word and understanding, who by all means is bearing fruit, and is producing; these indeed, a hundred, yet these sixty, yet these thirtyfold.”

Another parable He places before them, saying, “Likened was the kingdom of the heavens to a man sowing ideal seed in his own field. Yet, while the men are drowsing, his enemy came and sows darnel over amidst the grain, and came away. Now, when the blade germinates and produces fruit, then appeared also the darnel.

“Now, approaching, the slaves of the householder said to him, ‘Lord, do you not sow ideal seed in your field?’ Whence, then, has it darnel?’ Now he averred to them, ‘A man, an enemy, does this.’ Now the slaves are saying to him, ‘Do you, then, want us to come away that we should be culling them?’ Yet he is averring, ‘By no means, lest at some time, while culling the darnel, you should be rooting up the grain at the same time with it. Leave both to grow up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, ‘Cull first the darnel and bind them into bundles to burn them up. Yet the grain gather into my barn.’”

Another parable He places before them, saying, “Like is the kingdom of the heavens to a kernel of mustard which a man, getting, sows in his field; which, indeed, is smaller than all the seeds, yet, whenever it may be grown, is greater than the greens, and is becoming a tree, so that the flying creatures of heaven are coming and roosting among its boughs.”

Another parable He speaks to them, saying, “Like is the kingdom of the heavens to leaven which a woman,
getting, hides in three seahs of meal, till the whole was leavened."

34 All these things Jesus speaks in parables to the throngs, and apart from a parable He spoke nothing to them, so that 'fulfilled may be 'that which is 'declared through the prophet, saying,

I shall be opening My mouth in parables,
I shall be emitting' what is 'hid' from the disruption.

36 Then, leaving the throngs, He entered into the house. And His 'disciples come to Him, saying, "Elucidate to us the parable of the 'darnel of the field." Now He, 'answering, said, "He 'Who is sowing the ideal seed is the Son of 'Mankind. Now the field is the world. Now the ideal seed, these are the sons of the kingdom. Now the 'darnel are the sons of the wicked one. Now the enemy 'who sows them is the Adversary. Now the harvest is the conclusion of the eon. Now the reapers are messengers. Even as the 'darnel, then, are being culled" and 'burned" up with fire, thus shall it be in the conclusion of the eon.

37 The Son of 'Mankind shall be dispatching His 'messengers, and they shall be culling out of His 'kingdom all the 'snares and 'those doing 'lawlessness, and they shall be casting them into a 'furnace of fire. There shall be 'lamentation and 'gnashing of 'teeth. Then shall the just be shining out as the sun in the kingdom of their 'Father. 'Who has ears to 'hear, let him 'hear!

38 "Like is the kingdom of the heavens to a treasure 'hid-den' in the field, finding which, a 'man hides it, and, 'in his 'joy, is going away, and is selling all, whatever he 'has, and is buying that 'field.

39 "Again, like is the kingdom of the heavens to a 'man, a merchant, seeking ideal pearls. Now, finding one very
precious pearl, he 'comes away, having "disposed of all, whatever he had, and buys it.

47 "Again, like is the kingdom of the heavens to a dragnet 'cast into the sea, which 'gathers' of every species, and, when it was filled full, 'hauling it up on the beach and 'being seated, they cull the ideal into crocks, yet the rotten they cast out. Thus shall it be in the conclusion of the eon. The messengers will be coming' out and they will be severing the wicked 'from the midst of the just. And they shall be casting them into a 'furnace of fire. There shall be 'lamentation and 'gnashing of 'teeth. Do you 'understand all these things?"

52 They are saying to Him, "Yes." Now He said to them, "Therefore every scribe made a 'disciple in the kingdom of the heavens is like a "man, a householder, who° is extracting out of his 'treasure things new and old."

53 And it occurred', when Jesus finishes these 'parables, that He withdraws thence. And coming into His own 'country, He taught them in their 'synagogue, so that they are 'astonished', and are saying, "Whence has this one this 'wisdom and 'powerful deeds? Is not this the son of the artisan? Is not his 'mother 'said' to be Miriam, and his 'brothers James and Joseph and Simon and Judas?

56 And his 'sisters, are they not all "with us? Whence, then, has this one all these?" And they were snared' in Him.

Yet Jesus said to them, "A prophet is not dishonored except in "his own 'country and in his 'home." And He does not many powerful deeds there because of their 'unbelief.

14 'At that 'season Herod the tetrarch hears 'tidings of Jesus, and said to his 'pages, "This is John the baptist. He' was roused from the dead and therefore 'powerful deeds are operating in him." For Herod then, 'holding John, binds and puts" him away in jail also, because of Herodias,
the wife of Philip, his brother, for John said to him, “It is not allowed you to have her.” And, wanting to kill him, he was afraid of the throng, for they had him as a prophet.

Now at the "coming" of Herod’s birthday celebrations, the daughter of Herodias dances in the midst and pleases Herod. Whence, with an oath, he avows to give her whatsoever she should be requesting. Now she, being egged on by her mother, is averring, “Give me here, on a platter, the head of John the baptist.”

And the king, being sorry, yet because of the oaths and those lying back at table with him, orders it to be given. And sending, he beheads John in the jail.

And his head was brought on a platter and given to the maiden, and she carries it to her mother. And, approaching, his disciples take away his corpse and entomb it. And, coming, they report to Jesus.

Now, hearing it, Jesus retires thence in a ship into a wilderness place privately. And, hearing of it, the throngs follow Him afoot from the cities. And, coming out, He perceived a vast throng, and He has compassion on them and cures those of them who are ailing.

Now, evening "coming" on, the disciples come to Him, saying, “This place is a wilderness, and the hour already passed by. Dismiss, then, the throngs that, coming away into the villages, they should be buying themselves food.”

Yet Jesus said to them, “They have no need to be coming away. You give them something to eat.” Yet they are saying to Him, “Nothing have we here except five cakes of bread and two fishes.” Now He said, “Bring them here to Me.” And, ordering the throngs to recline on the grass, taking the five cakes of bread and the two fishes, looking up into heaven, He blesses them, and, breaking them, He gives the cakes of bread to the
disciples, yet the disciples to the throngs. And they all ate and are satisfied. And they pick up of the 'superfluous fragments twelve panniers full. Now 'those eating were about five thousand men, apart from women and little children.

And immediately He compels His disciples to step into the ship and to be preceding Him "to the other side, till He should be dismissing the throngs. And, 'dismissing the throngs, He ascended into the mountain privately to pray. Now, evening 'coming on, He was there alone.

Now the ship was already many stadia away from the land, in the midst of the sea, being tormented by the billows, for the wind was contrary. Now in the fourth watch of the night He came to them, walking on the sea.

Now the disciples, perceiving Him walking on the sea, were disturbed, saying that "It is a phantom!" And from fear they cry out. Now straightway Jesus speaks to them, saying, "Courage! It is I. 'Fear not!"

Yet, answering Him, Peter said, "Lord, if it is Thou, order me to 'come to Thee on the waters." Now He said, "Come!" And, descending from the ship, Peter walks on the waters, to 'come to Jesus.

Yet, observing the strong wind, he was afraid. And, 'beginning to 'sink', he cries, saying, "Lord, save me!"

Now immediately Jesus, 'stretching out His hand, got hold' of him and is saying to him, "Scant of faith, 'o why do you hesitate?" And at their 'going up into the ship, the wind flags. Now 'those in the ship worship Him, saying, " Truly, God's Son art Thou!"

And, ferrying, they came on'to 'land, 'to Gennesaret. And, recognizing Him, the men of that 'place dispatch into that whole 'country about, and they 'bring to Him all 'those who 'have an illness. And they entreated Him that they should only be touching' the tassel of His 'cloak.
And whoever touches it were brought safely through.

Then, coming to Jesus from Jerusalem are Pharisees and scribes, saying, "Wherefore are your disciples transgressing the tradition of the elders? For they are not washing their hands whenever they may be eating bread."

Now He, answering, said to them, "Wherefore are you also transgressing the precept of God because of your tradition? For God said, "Honor father and mother," and, 'He who is saying aught that is evil of father or mother, let him 'decease in death.' Yet you are saying that 'Whoever may be saying to father or mother, "An approach present is whatsoever you may be 'benefited by me,"' by no means shall he be honoring his 'father.' And you invalidate the word of God because of your 'tradition.

Hypocrites! Ideally Isaiah prophesies concerning you, saying,

This people with their lips is honoring Me,
Yet their heart is away at a distance from Me.
Yet in vain are they revering Me,
Teaching for teachings the directions of men."

And, calling the throng to Him, He said to them,
"Hear and understand! Not that which is entering into the mouth is contaminating a man, but that which is going out of the mouth, this is contaminating a man."

Then, approaching, the disciples said to Him, "Are you 'aware that the Pharisees, at hearing the word, are snared?" Now He, answering, said, "Every plant which is not planted by My heavenly Father shall be 'uprooted.

Leave them! Blind guides are they of the blind! Now if the blind should be guiding the blind, both shall be falling into a pit."

Now, answering, Peter said to Him, "Decipher for us the parable." Yet He said, "Are you also unintelligent
17 at this point? Not as yet are you apprehending that everything that is going into the mouth is becoming the contents of the bowels, and is being evacuated into the latrine? Now, those things going out of the mouth, out of the heart are coming, and those things are contaminating a man. For out of the heart are coming wicked reasonings, murders, adulteries, prostitutions, thefts, false testimonies, calumnies. These are those which are contaminating a man. Now to be eating with unwashed hands is not contaminating a man.

18 And, coming out thence, Jesus retires into parts of Tyre and Sidon. And lo! a Canaanish woman, coming out from those boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My daughter is evilly demonized." Yet He answered her not a word. And, approaching, His disciples asked Him, saying, "Dismiss her, for she is crying behind us."

19 Now He, answering, said, "I was not commissioned except for the lost sheep of the house of Israel." Yet she, coming, worships Him, saying, "Lord, help me!" Yet He, answering, said, "It is not ideal to be taking the children's bread and to be casting it to the puppies." Yet she said, "Yes, Lord! For the puppies also are eating of the scraps that are falling from their masters' table."

20 Then, answering, Jesus said to her, "O woman, great is your faith! Let it come to be with you as you are wanting." And healed was her daughter from that hour.

21 And, proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat there.

22 And there came to Him vast throngs, having with them the lame, the blind, the mute, the maimed, and many others. And they toss them at His feet, and He cures them, so that the throng marvels, observing the mute speaking, the maimed sound, the lame walking and the
blind observing. And they glorify the God of Israel.

Now Jesus, calling His disciples to Him, said, "I have compassion on the throng, for already three days they are remaining with Me, and they have nothing "that they may be eating, and I am not willing to dismiss them fasting, lest at some time they may be fainting 'on the road." And the disciples are saying to Him, "From whence, in a wilderness, is so 'much 'bread for us, so as to satisfy so much of a throng?" And Jesus is saying to them, "How many cakes of bread 'have you?" Now they said, "Seven, and a few small fishes."

And, 'charging the throng to 'lean back on the earth,

He took the seven cakes of bread and the fishes, and,

giving thanks, He breaks them and gave them to the disciples, yet the disciples to the throngs. And they all ate and are satisfied. And of the 'superfluous 'fragments they pick up seven hampers full. Now 'those eating were about four thousand men, apart from women and little children.

And, dismissing the throngs, He stepped 'into the ship and came into the boundaries of Magadan.

And, approaching, the Pharisees and the Sadducees, trying Him, inquire to have Him exhibit a sign out of heaven to them.

Now He, 'answering, said to them, "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be 'given to it except the sign of Jonah." And leaving them, He came away.

And the disciples, coming "to the other side, forgot" to 'get 'bread. Now Jesus said to them, "See and take 'heed "of the leaven of the Pharisees and Sadducees!"

Now 'they reasoned" among themselves, saying that "We got no "bread." Now, knowing it, Jesus said, ""Why are you reasoning" among yourselves, scant of faith, that you 'have no "bread? Not as yet are you apprehending,
Matthew 16

Neither remembering the five cakes of bread of the five thousand and how many panniers you got? Neither the seven cakes of bread of the four thousand and how many panniers you got? How is it you are not apprehending that I spoke not to you concerning 'bread? Now take heed of the leaven of the Pharisees and Sadducees." Then they understood that He did not say to take 'heed of the leaven of 'bread, but 'of the teaching of the Pharisees and Sadducees.

Now Jesus, coming into parts of Caesarea Philippi, asked His disciples, saying, "Who are 'men saying the Son of 'Mankind is?" Now they say, "These, indeed, John the baptist; yet others Elijah; yet others Jeremiah or one of the prophets."

He is saying to them, "Now you, "who are you saying that I am?" Now, answering, Simon Peter said, "Thou art the Christ, the Son of the living 'God."

Now, answering, Jesus said to him, "Happy are you, Simon Bar-Jonah, 'for flesh and blood does not reveal it to you, but My 'Father 'Who is in the heavens. Now I, also, am saying to you that you are Peter, and on this 'rock will I be building My 'ecclesia, and the gates of the unseen shall not be prevailing against it. I will be giving you the keys of the kingdom of the heavens, and whatsoever you should be binding on the earth shall be those things having been bound 'in the heavens, and whatsoever you should be loosing on the earth shall be those having been loosed 'in the heavens." Then He cautions the disciples that they may be saying to no one that He is the Christ.

Thenceforth begins Jesus to 'show His 'disciples that He must be coming away into Jerusalem and to be suffering much from the elders and chief priests and scribes, and to be killed, and the third day to be roused.

And, taking 'Him to him, 'Peter begins 'to 'rebuke Him,
saying, “Propitious be it to Thee, Lord! By no means shall this be for Thee!”

23 Now, being turned, He said to Peter, “Go away behind Me, satan! A snare are you to Me, ‘for you are not disposed to ‘that which is of ‘God, but ‘that which is of ‘men.”

24 Then Jesus said to His disciples: “If anyone is wanting to ‘come after Me, let him renounce” himself and pick up his ‘cross and ‘follow Me. For whosoever may be wanting to save his ‘soul shall be destroying it. Yet whoever should be destroying his ‘soul on My account shall be finding it. For “what will a ‘man be ‘benefited, if he should ever be gaining the whole world, yet be forfeiting his ‘soul? Or “what will a ‘man be giving in exchange for his ‘soul?

25 For the Son of ‘Mankind is ‘about to be coming” in the glory of His ‘Father, with His ‘messengers, and then He will be paying each in accord with his ‘practice. Verily I am saying to you that there are “some of ‘those ‘standing here who” under no circumstances should be tasting” death till they should be perceiving the Son of ‘Mankind coming” in His ‘kingdom.”

17 And after six days Jesus is taking aside Peter and James and John, his ‘brother, and is bringing them up into a high mountain, privately, and was transformed in front of them. And His ‘face shines as the sun, yet His ‘garments became” white as the light.

3 And ‘lo! Moses and Elijah were seen by them, conferring with Him. Now, answering, Peter said to Jesus, “Lord, it is ideal for us to be here! If Thou art willing, I shall be making three tabernacles here, for Thee one, and for Moses one, and for Elijah one.” While he is still speaking, ‘lo! a luminous cloud overshadows them, and ‘lo! a voice out of the cloud, saying, “This is My ‘Son, the Beloved, in Whom I delight. ‘Hear Him!”
And, hearing it, the disciples fall on their faces and were tremendously afraid. And Jesus approached and, touching them, said, "Be roused, and fear not!" Now, lifting up their eyes, they perceived no one except Jesus Himself only.

And, at their descending out of the mountain, Jesus directs them, saying, "Now you may tell no one of the vision till the Son of Mankind may be roused from among the dead."

And His disciples inquire of Him, saying, "Why, then, are the scribes saying that Elijah must be coming first?" Now He, answering, said to them that "Elijah is indeed coming", and will be restoring all. Yet I am saying to you that Elijah came already, and they did not recognize him, but they do to him whatever they will. Thus the Son of Mankind also is about to be suffering by them." Then the disciples understand that He spoke to them concerning John the Baptist.

And, at their coming to the throng, a man came to Him, falling on his knees before Him and saying, "Lord, be merciful to my son, for he is epileptic", and is having an evil time! For often he is falling into the fire and often into the water. And I bring him to Thy disciples, and they could not cure him.

Now then answering, Jesus said to them, "O generation unbelieving and perverse! Till when shall I be with you? Till when shall I bear with you? Bring him here to Me."

And Jesus rebukes it, and the demon came out from him, and the boy was cured from that hour.

Then the disciples, coming to Jesus privately, said, "Wherefore could we not cast it out?" Now He is saying to them, "Because of your scant faith. For verily I am saying to you, If you should have faith as a kernel of mustard, you shall be declaring to this mountain, 'Pro-
ceed hence—there!' and it will be proceeding. And nothing will be 'impossible for you.' (21)

Now at their conspiring in Galilee, Jesus said to them, "The Son of Man is about to be 'given' up into the hands of men, and they will be killing Him, and the third day He will be 'roused.' And they were tremendously sorry.

Now at their coming into Capernaum, 'those getting the double drachma came to Peter and say, 'Is not your teacher settling the double drachma tribute?'

He is saying, "Yes." And, coming into the house, Jesus forestalls him, saying, "What are you supposing, Simon? The kings of the earth, from whom are they getting tribute or poll tax? From their 'sons, or from the aliens?"

Now 'he averred, "From the aliens." Now at his saying "From the aliens," Jesus averred to him, "Consequently the sons, surely, are free. Yet, lest we should be snaring them, go, 'cast a fish hook into the sea, and pick up the first fish coming up, and 'opening its mouth, you will be finding a stater. Getting that, 'give it to them 'for Me and you."

18 Now in that 'hour the disciples came to Jesus, saying, "Who, consequently, is greatest in the kingdom of the heavens?" And, 'calling a little child to Him, He stands it in their midst, and said, "Verily, I am saying to you, If you should not be turning and becoming as little children, you may by no means be entering into the kingdom of the heavens. Who, then, will be humbling himself as this little child, he is the greatest in the kingdom of the heavens. And whosoever should be receiving one such little child in My name is receiving Me. Yet whoever should be snaring one of these 'little ones who is believing in Me, it is 'expedient for him that a millstone requiring an ass to turn it may be 'hanged about
his neck, and he should be sunk in the open ocean.

7 "Woe to the world because of snares! For it is a necessity for snares to be coming. Moreover, woe to that man through whom the snare is coming! Now, if your hand or your foot is snaring you, strike it off and cast it from you. Is it ideal for you to be entering into life maimed or lame, or, having two hands or two feet, to be cast into the fire eonian?

8 "And if your eye is snaring you, wrench it out and cast it from you. Is it ideal for you to be entering into life one-eyed, or, having two eyes, to be cast into the Gehenna of fire?

9 "See that you should not be despising one of these little ones, for I am saying to you that their messengers in the heavens are continually observing the face of My Father Who is in the heavens. (no 11)

10 "What are you supposing? If it should be occurring to any man, with a hundred sheep, that even one of them should be led astray, will he not leave the ninety-nine sheep on the mountains, and go and seek the one which is straying? And if he should come to find it, verily, I am saying to you that he is rejoicing over it, rather than over the ninety-nine that have not strayed. Thus it is not the will in front of your Father Who is in the heavens that one of these little ones should be perishing.

12 "Now if ever your brother should be sinning, go and expose him between you and him alone. If ever he should be hearing you, you gain your brother. Yet if ever he should not be hearing, take still one or two others along with you, that at the mouth of two witnesses, or of three, every declaration may be made to stand. Now, if ever he should be disobeying them, tell it to the ecclesia. Now, if ever he should be disobeying the ecclesia also,
him be to you even as the man of the nations, and the tribute collector.

18 "Verily, I am saying to you, whatsoever you should be binding on the earth shall be those things having been bound in the heavens, and whatsoever you should be loosing on the earth shall be those 'loose' in heaven.

19 "Again, verily, I am saying to you that, if ever two of you should be agreeing on the earth concerning any matter, whatsoever it is they should be requesting shall be 'coming' to them 'from My Father Who is in the heavens. For where two or three are, 'gathered' 'in My name, there am I in the midst of them.'"

20 Then, approaching, Peter said to Him, "Lord, how many times shall my brother be sinning against me and I shall be pardoning him? Till seven times?" Jesus is saying to him, "I am not saying to you 'Till seven times,' but 'Till seventy times and seven.'

21 "Therefore likened was the kingdom of the heavens to a 'man, a king, who wants to settle accounts with his 'slaves. Now, at his 'beginning' to 'settle, one debtor was brought to him who owed ten thousand talents. Now, at his not having wherewith to pay, the lord orders him to be disposed of, and his 'wife and 'children and all, whatever he has, and payment to be made. Falling down, then, that 'slave worshiped him, saying, Lord, be patient 'with me, and I will 'pay you all!' Now, having compassion, the lord of that 'slave 'dismisses him, and remits his 'loan.

22 "Yet, coming out, that 'slave found one of his 'fellow slaves, who owed him a hundred denarii, and, 'holding him, he choked him, saying, 'Pay, if you are owing anything!' Falling down, then, his 'fellow slave entreated him, saying, 'Be patient 'with me, and I will 'pay you all!' Yet 'he would not, but, coming away, he casts him into jail, till he may 'pay 'what he is owing.'
Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and, coming, they elucidate to their lord all that is occurring.

Then his lord, calling him to him, is saying to him, "Wicked slave! That entire debt I remit to you, since you entreat me. Was it not binding on you also to be merciful to your fellow slave, as I also am merciful to you?" And, being indignant, his lord "gives him up to the tormentors till he may pay all he is owing him.

Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother, from your hearts." 19 And it occurred, when Jesus finishes these sayings, He withdraws from Galilee and came into the boundaries of Judea, the other side of the Jordan. And vast throngs follow Him, and He cures them there.

And the Pharisees came to Him, trying Him, and saying, "Is it allowed one to dismiss his wife for every cause?"

Now He, answering, said, "Did you not read that the Maker from the beginning makes them male and female, and He said, 'On this account a man shall be leaving father and mother and shall be joined to his wife, and the two shall be one flesh'? So that no longer are they two, but one flesh. What God, then, yokes together, let not man be separating."

They are saying to Him, "Why, then, does Moses direct to give a scroll of divorce and to dismiss her?"

Jesus is saying to them, that "Moses, in view of your hardheartedness, permits you to dismiss your wives. Yet from the beginning it has not come to be thus.

"Now I am saying to you that whoever should be dismissing his wife (not for prostitution) and should be marrying another, is committing adultery", and he who
marries her who has been dismissed", is committing adultery."

10 The disciples are saying to Him, "If the cause of a man with a woman is thus, it is not expedient to marry."

11 Yet He said to them, "Not all are containing this saying, but those to whom it has been given. For there are eunuchs who were born thus out of their mother’s womb, and there are eunuchs who are emasculated by men, and there are eunuchs who emasculate themselves because of the kingdom of the heavens. The one able to contain it, let him contain it."

12 Then little children were brought to Him, that He may be placing His hands on them and should be praying. Yet the disciples rebuke them. Yet Jesus said to them, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of the heavens." And, placing His hands on them, He went thence.

13 And lo! one coming to Him said, "Teacher, what good shall I be doing that I should be having life eonian?"

14 Yet He said to him, "Why are you asking Me concerning good? One is good. Yet if you are wanting to be entering into life, keep the precepts."

15 He is saying to Him, "Which?"

16 Now Jesus said, "These: ‘You shall not be murdering.’ ‘You shall not be committing adultery.’ ‘You shall not be stealing.’ ‘You shall not be testifying falsely.’ ‘Be honoring father and mother,’ and ‘You shall be loving your associate as yourself.’"

17 The youth is saying to Him, "These all I maintain. In what am I still deficient?"

18 Jesus averred to him, "If you are wanting to be perfect, go, sell your possessions and be giving to the poor, and you will be having treasure in the heavens. And hither! Follow Me."
22 Now, 'hearing this word, the youth came away sorrowing', for he 'had many acquisitions.

23 Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering" into the kingdom of the heavens. Yet again, I am saying to you that it is easier for a camel to be entering through the eye of a needle than for a rich man to be entering into the kingdom of God."

24 Now, 'hearing it, the disciples were tremendously astonished', saying, "Who, consequently, can be saved?"

25 Now, 'looking at them, Jesus said to them, "With men this is impossible, yet with God all is possible.""

26 Then, answering, Peter said to Him, "Lo! we 'leave all and follow Thee. "What, consequently, will it be to us?"

27 Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in the renascence whenever the Son of Mankind should be 'seated on the throne of His glory, you also shall 'sit' on twelve thrones, judging the twelve tribes of Israel. And everyone who 'leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundred-fold shall be getting', and shall be enjoying the allotment of life conian. Yet many of the first shall be last, and the last first.

20 "For like is the kingdom of the heavens to a man, a householder, who 'came out at the same time with the morning to hire' workers for his 'vineyard. Now, 'agreeing with the workers for a denarius a 'day, he dispatches them into his 'vineyard.

2 And, coming out about the third hour, he perceived others 'standing in the market, idle. And to those he said, 'You also go into my 'vineyard, and whatsoever may be just I shall be giving you.' Now 'they came away. Now,
again coming out about the sixth and ninth hour, he does similarly.

6 "Now, about the eleventh, coming out, he found others standing. And he is saying to them, "Why 'stand you here the whole day idle?' They are saying to him that 'No' one hires us.' He is saying to them, 'You' also 'go into the vineyard.'

7 "Now, evening coming on, the lord of the vineyard is saying to his 'manager, 'Call the workers and 'pay them the wages, 'beginning' from the last, to the first.'

8 "And, coming, 'those hired about the eleventh hour got a denarius apiece. And, coming, the first infer that they will be getting more. And they' also got a 'denarius apiece. Now, getting it, they murmured against the householder, saying, "These 'last do one hour, and you make them equal to us 'who bear the burden of the day and the scorching heat.' Yet he, 'answering one of them, said, 'Comrade, I am not injuring you! Did you not agree with me for a denarius? Pick up 'what is yours and 'go away. Now I 'want to give to this 'last one 'even as to you. Is it not allowed me to do what I 'want 'with 'that which is mine? Or is your 'eye wicked, seeing that I am good?' 'Thus shall the last be first, and the first last.'

9 Now Jesus, being about to 'go up into Jerusalem, took aside the twelve disciples privately. And 'on the road He said to them: "Lo!' we are going up into Jerusalem, and the Son of 'Mankind will be 'given up to the chief priests and scribes, and they will be condemning Him to death. And they will be giving Him up to the nations, 'to 'scorn and scourge and crucify. And the third day He will be 'roused.'

10 Then the mother of the sons of Zebedee came to Him with her 'sons, worshiping and requesting 'something from Him. Now He said to her, "What are you want-
22 Now answering, Jesus said, "You are not aware what you are requesting. Are you 'able' to be drinking the cup which I am about to be drinking?" They are saying to Him, "We are 'able.'" He is saying to them, "My 'cup, indeed, you shall be drinking. Yet to be seated 'at My right and 'at My left is not Mine to give, but is for whom it has been made ready' by My Father.'" 

24 And, hearing of it, the ten resent 'as to the two brothers. 
25 Now Jesus, 'calling' them to Him, said, "You are 'aware that the chiefs of the nations are lording it over them, and the great are coercing them. Not thus is it to be among you. But whosoever may be wanting to 'become' great among you, let him be your servant, and whoever may be wanting to be foremost among you, let him be your slave, even as the Son of 'Mankind came, not to be served, but to serve, and to give His 'soul a ransom 'for many.'"

29 And at their going 'out from Jericho a vast throng follows Him. And, 'lo!' two blind men, sitting beside the road, hearing that Jesus is passing by, cry, saying, "Lord, be merciful to us! Son of David!" Yet the throng rebukes them, that they should be 'silent. Yet they cry the louder, saying, "Lord, be merciful to us! Son of David!"

32 And, standing, Jesus summons them and said, "'What are you wanting that I shall be doing to you?"
33 They are saying to Him, "Lord, that our 'eyes may be 'opened!"
34 Now, having compassion, Jesus touches 'their 'eyes, and immediately they receive sight and follow Him.

21 And when they draw near 'to Jerusalem and came into Bethphage 'on the Mount of Olives, then Jesus dis-
patches two disciples, saying to them, "Go" into the village facing you, and immediately you will be finding an ass, 'bound', and a colt with her. 'Loosing them, 'lead them to Me. And if anyone should be saying anything to you, you shall be declaring that 'The Lord has need of them.'

Now straightway he will be dispatching them. Now the whole of this has occurred that that may be fulfilled which is declared through the prophet, saying,

Say to the daughter of Zion, 
'Lo'! your 'King is coming' to you, 
Meek, and mounted on an ass, 
And on a colt, the foal of a yokebeast.

Now the disciples, going and doing according as Jesus arranges with them, led the ass and the colt, and placed garments on them, and He is seated upon them. Now most of the throng strew their own garments in the road, yet others chopped boughs from the trees and strewed them in the road. Now the throngs preceding and following Him cried, saying, "Hosanna to the Son of David! 'Blessed' be He 'Who is coming' in the name of the Lord!" Hosanna among the highest!"

And at His entering into Jerusalem, the entire city is a'quake, saying, "Who is this?" Yet the throngs said, "This is the prophet Jesus, 'from Nazareth of Galilee."

And Jesus entered into the sanctuary and cast out all those selling and buying in the sanctuary, and the tables of the brokers He overturns, and the seats of those selling doves. And He is saying to them, "It is 'written', 'My house a house of prayer shall be 'called,' yet you' are making it a burglars' cave."

And the blind and lame came to Him in the sanctuary, and He cures them.

Now the chief priests and the scribes, perceiving the
marvels which He does, and the boys 'crying in the
sanctuary and saying, “Hosanna to the Son of David!”
resent it, and say to Him, “Are you hearing “what these
are saying?” Yet Jesus is saying to them, “Yes. Did you
never read that ‘Out of the mouth of minors and suck-
ings Thou dost attune praise’?” And, leaving them, He
came out of the city into Bethany and is camped out
there.
Now in the morning, leading them back into the city, He
hungered. And, perceiving one fig tree on the roadside, He
came to it and found nothing ‘on it except leaves only.
And He is saying to it, “No’ longer, by any means, may
fruit be ‘coming’ of you ‘for the con.” And withered
instantly is the fig tree.
And, perceiving it, the disciples marvel, saying, “How
instantly withered is the fig tree!”
Now answering, Jesus said to them, “Verily, I am say-
ing to you, If you should be having faith and not be doub-
ting, not only ‘that to the fig tree will you be doing, but if
you should be saying to this ‘mountain also, ‘Be ‘picked up
and ‘cast into the sea!’ it will be occurring”. And all,
whatsoever you should be requesting in ‘prayer, believing,
you shall be getting.”
And at His coming into the sanctuary, the chief priests
and the elders of the people came to Him while He was
teaching, saying, “By what authority are you doing these
things, and ‘who ‘gives you this ‘authority?”
Now answering, Jesus said to them, “I also shall ‘ask
you one word, which, if you should be telling Me, I also
shall be declaring to you ‘by what authority I am doing
these things. The baptism ‘of John—whence was it? ‘Of
heaven or ‘of ‘men?”
Now ‘they reasoned ‘with themselves, saying, “If we
should be saying, ‘Of heaven,’ He will be declaring to
us, 'Wherefore, then, do you not believe him?' Yet if we should be saying, "Of men, we are fearing" the throng, for all are having John as a prophet." And, answering Jesus, they said, "We are not aware."

He also averred to them, "Neither am I telling you by what authority I am doing these things."

"Now what are you supposing? A man had two children. And, coming to the first, he said, 'Child, go today, 'work' in my 'vineyard.' Yet he, answering, said, 'I do not want to.' Yet subsequently, regretting it, he went forth. Now, coming to the second, he said similarly. Now he, answering, said, 'I go, lord!' and he went not forth. "Which of the two does the will of the father?"

They are saying, "The first." Jesus is saying to them, "Verily, I am saying to you that the tribute collectors and the prostitutes are preceding you into the kingdom of God. For John came to you 'on the road of righteousness, and you do not believe him. Yet the tribute collectors and the prostitutes believe him. Now you, perceiving it, did not 'even regret subsequently, so as 'to believe him.

"Another parable hear: A man who was a householder plants a vineyard and 'places a stone dike about it, and excavates a trough in it, and builds a tower, and leased it to farmers, and travels. Now when the season of the fruits draws near, he dispatches his slaves to 'be getting his fruits. And the farmers, taking his slaves, indeed, lash 'one, yet kill 'one, yet pelt 'one with stones. Again he dispatches other slaves, more than the first. And they do to them similarly.

"Yet subsequently he dispatches to 'them his 'son, saying, 'They will be respecting' my 'son.' Yet the farmers, perceiving the son, said among themselves, 'This is the enjoyer of the allotment. Hither! We should be killing him and 'have the enjoyment of his allotment.' And
Matthew 21, 22

40 taking him, they cast him out of the vineyard and kill him. Whenever, then, the lord of the vineyard may be coming, “what will he be doing to those farmers?”

41 They are saying to Him, “Evil men! Evilly will he be destroying them, and the vineyard will he be leasing to other farmers, who will be rendering the fruits to him in their seasons.”

42 Jesus is saying to them, “Did you never read in the scriptures,

The stone which is rejected by the builders,
This came to be for the head of the corner.

From the Lord came this, and it is marvelous in our eyes?

43 Therefore am I saying to you that the kingdom of God shall be taken away from you and shall be given to a nation producing its fruits. And he who is falling on this stone shall be shattered, yet on whomever it should be falling, it will be scattering him like chaff.”

45 And the chief priests and the Pharisees, hearing His parables, know that He is saying this concerning them.

46 And, seeking to hold Him, they were afraid of the throngs, since they had Him for a prophet.

22 And, answering, Jesus speaks to them again in parables, saying, “Likened was the kingdom of the heavens to a man, a king, who makes wedding festivities for his son.

3 And he dispatches his slaves to call those invited to the wedding festivities, and they would not come. Again he dispatches other slaves, saying, ‘Say to those invited, “Lo! my luncheon have I made ready, my bulls and grain-fed animals have been sacrificed”, and all is ready:

Hither for the wedding festivities!”’ Yet they, not caring, came away, “one, indeed, to his own field, yet “one

6 to his merchandise. Yet the rest, taking hold of his
7 slaves, outrage and kill them. Now the king is angered, and, sending his troops, destroys those murderers and sets their city in flames.

8 "Then he is saying to his slaves, 'The wedding, indeed, is ready, yet those invited were not worthy. 'Go', then, on to the exits of the roads and whosoever you may be finding, call to the wedding festivities.' And, coming out into the roads, those slaves gathered all whom they found, both wicked and good, and filled is the wedding with those lying back at table.

9 "Now the king, entering to gaze at those lying back at table, perceived there a man who has not put on wedding apparel. And he is saying to him, 'Comrade, how did you enter here having no wedding apparel?' Yet he was still. Then the king said to the servants, 'Binding his feet and hands, cast him out into outer darkness.' There shall be lamentation and gnashing of teeth. For many are the called, yet few are the chosen."

10 Then, being gone, the Pharisees held a consultation, so that they should be trapping Him by a word. And they are dispatching to Him their disciples, with the Herodians, saying, "Teacher, we are aware that you are true, and are teaching the way of God in truth, and you are not caring concerning anyone, for you are not looking at the face of men. 'Tell us, then, what you are supposing. Is it allowed to give poll tax to Caesar, or not?"

11 Now Jesus, knowing their wickedness, said, "Why are you trying Me, hypocrites? Exhibit to Me the poll tax currency." Now they bring to Him a denarius. And He is saying to them, "Whose is this image and the inscription?"

12 They are saying, "Caesar's." Then He is saying to them, "Be paying, then, 'Caesar's
22 to Caesar, and "God's to God." And, 'hearing it, they marvel, and, leaving Him, they come away.

23 In that day there came to Him Sadducees, 'who are saying there is no resurrection. And they inquire of Him, saying, "Teacher, Moses said, If anyone should die, having no children, his 'brother shall marry his 'wife and shall 'raise up seed to his 'brother. Now there were 'with us seven brothers, and the first, 'marrying, deceases. And having no seed, he "leaves his 'wife to his 'brother. Like-wise the second also, and the third, till the seven. Now, subsequently to all, the woman died. In the resurrection, then, of "which of the seven will she be the wife? For they all have had her."

24 Now, answering, Jesus said to them, "You are 'deceived', not being 'acquainted with the scriptures, nor yet with the power of 'God. For in the resurrection neither are they marrying nor taking in marriage", but are as messengers of 'God in heaven. Now concerning the resurrection of the dead, did you not read 'that which is declared to you by 'God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living." And, 'hearing it, the throngs were astonished at His 'teaching.

25 Now the Pharisees, 'hearing that He muzzles the Sadducees, were gathered at the same place. And one of them, learned in the law, trying Him, inquires, "Teacher, what is the great precept in the law?"

26 Now He averred to him, "You shall be loving the Lord your 'God 'with your whole 'heart, and 'with your whole 'soul, and 'with your whole 'comprehension. This is the great and foremost precept. Yet the second is like it: 'You shall be loving your 'associate as yourself.' On these 'two precepts is hanging the whole law and the prophets."

27 Now, the Pharisees being 'gathered', Jesus inquires of
Matthew 22, 23

42 them, saying, "What are you supposing concerning the Christ? "Whose Son is He?"

They are saying to Him, "David's."

43 He is saying to them, "How, then, is David, in spirit, calling Him Lord, saying,

44 'Said the Lord to my 'Lord, "Sit at My right,
Till I should be placing Thine 'enemies' underneath "Thy 'feet'?"

45 If, then, David is calling Him Lord, how is He his Son?"

46 And no one was able to answer Him a word, neither dares anyone, from that 'day, inquire of Him any longer.

23 Then Jesus speaks to the throngs and to His 'disciples,
saying, "On 'Moses' seat are seated the scribes and the Pharisees. All, then, whatever they should be saying to you, do and 'keep it. Yet according to their acts do not be doing, for they are saying and not doing.

4 "Now they are binding loads, heavy and hard to bear, and are placing them on 'men's 'shoulders, yet they are not willing to stir them with their 'finger. Now all their 'works are they doing to be gazed at by 'men, for they are broadening their 'amulets and magnifying the tassels.

5 Now they are 'fond of the first reclining place 'at the dinners, and the front seats in the synagogues, and the salutations in the markets, and to be 'called' by 'men 'Rabbi.'

8 "Now you may not be 'called 'Rabbi,' for One is your 'Teacher, yet you' all are brethren. And 'father' you should not be calling one of you on the earth, for One is your 'Father, the heavenly. Nor yet may you be 'called preceptors,' for One is your Preceptor, the Christ.

11 "Now the greatest one among you shall be your servant.

12 Yet anyone who shall be exalting himself shall be 'hum-
bled, and anyone who shall be humbling himself shall be exalted.

13 "Now woe to you, scribes and Pharisees, hypocrites! 'for you are locking the kingdom of the heavens in front of men. For you' are not entering', neither are you letting 'those entering' to 'enter.'

15 "Woe to you, scribes and Pharisees, hypocrites! 'for you are going about the sea and the dry land to make one proselyte, and whenever he may be becoming' one, you are making him more than double a son of Gehenna than you are.

16 "Woe to you, blind guides! 'who are saying, 'Whoever should be swearing 'by the temple, it is nothing; yet whoever should be swearing 'by the gold of the temple is owing.' Stupid and blind! for 'which is greater, the gold, or the temple 'that hallows the gold? And, 'Whoever should be swearing 'by the altar, it is nothing; yet whoever should be swearing 'by the approach present 'upon it is owing.' Stupid and blind! for 'which is greater, the approach present, or the altar 'that is hallowing the approach present? He, then, 'who swears 'by the altar is swearing 'by it and 'by all 'which is upon it. And he 'who swears 'by the temple is swearing 'by it and 'by Him 'Who is dwelling in it. And he 'who swears 'by 'heaven is swearing 'by the throne of 'God and 'by Him 'Who is sitting' upon it.

23 "Woe to you, scribes and Pharisees, hypocrites! 'for you are taking tithes from the mint and the dill and the cumin, and 'leave the weightier matters of the law, 'judging and mercy and faith. Now these it was binding for you to do, and not leave those. Blind guides! straining out a gnat, yet swallowing a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! 'for you are cleansing the outside of the cup and the plate, yet in-
side they are brimming with rapacity and incontinence.

26 Blind Pharisee! Cleanse first the inside of the cup and the plate, that their outside also may be becoming clean!

27 "Woe to you, scribes and Pharisees, hypocrites! for you are resembling the 'whitewashed' sepulchers which outside, indeed, are appearing beautiful, yet inside they are 'crammed with the bones of the dead and all uncleanness.

28 Thus you, also, outside, indeed, are appearing to 'men to be just, yet inside you are distended with hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! 'for you are building the sepulchers of the prophets and adorning the tombs of the just, and you are saying, 'If we were in the days of our fathers, we would not be participants with them in the blood of the prophets.' So that you are testifying to yourselves that you are the sons of 'those who murder the prophets. And you! Fill full the measure of your 'fathers!

30 "Serpents! Progeny of vipers! How may you be fleeing from the judging of Gehenna? Therefore, 'lo!' I am dispatching to you prophets and wise men and scribes. Of them, some you will be killing and crucifying, and of them, some you will be scourging in your synagogues and persecuting from city to city, so that on you should be coming 'all the just blood shed' on the earth, from the blood of 'just Abel until the blood of Zechariah, son of Berechiah, whom you murder between the temple and the altar. Verily, I am saying to you: All these things will be arriving on this generation.

31 "Jerusalem! Jerusalem! who art killing the prophets and pelting with stones 'those who have been dispatched' to her! How many times do I want to 'assemble your children in the 'manner a hen is assembling her' brood under her 'wings—and you will not! 'Lo!' 'left' is your
39 house to you desolate. For I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, "Blessed" is He 'Who is coming' in the name of the Lord!"

24 And, coming out, Jesus went from the sanctuary. And His 'disciples approached to exhibit to Him the buildings of the sanctuary. Yet He, answering, said to them, "Are you not observing all these? Verily, I am saying to you, Under no circumstances may a stone here be left on a stone, which shall not be dissolved."

3 Now at His sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what is the sign of Thy presence and of the conclusion of the eon?"

4 And, answering, Jesus said to them, "Beware that no one should be deceiving you. For many shall be coming in My name, saying, 'I am the Christ!' and shall be deceiving many. Yet you shall be about to be hearing battles, and tidings of battles. See that you are not alarmed, for it must be occurring; but not as yet is the consummation. For 'roused shall be a nation against a nation, and a kingdom against a kingdom, and there shall be famines and quakes in places. Yet all these are the beginning of pangs.

5 "Then shall they be giving you up to affliction, and they shall be killing you, and you shall be hated by all of the nations because of My name. And then many shall be snared, and they shall be giving one another up and hating one another. And many false prophets shall be 'roused, and shall be deceiving many. And, because of the multiplication of 'lawlessness, the love of 'many shall be cooling. Yet he 'who endures to the consummation, he' shall be 'saved. And 'heralded shall be this 'evangel of the kingdom in the whole inhabited' earth for a testi-
mony to all the nations, and then the consummation shall be arriving.

15 "Whenever, then, you may be perceiving the abomination of 'desolation,' which is 'declared through Daniel the prophet,' 'standing in the holy place (let him 'who is reading 'apprehend!)'; then let 'those in Judea 'flee into the mountains. Let him 'who is on the housetop not 'descend to take away the things out of his 'house. And let him 'who is in the field not turn back behind him to pick up his 'cloak.

19 "Now woe to 'those who are 'pregnant and 'those suckling in those 'days! Now be praying 'that your 'flight may not be occurring' in winter, nor yet on a sabbath, for then shall be great affliction, such as has not occurred from the beginning of the world till 'now; neither under any circumstances may be occurring". And, except those 'days were discounted, no 'flesh at all would be saved. Yet, because of the chosen, those 'days shall be 'discounted.

23 "Then, if anyone should be saying to you, "Lo! here is the Christ!' or 'Here!' you should not be believing it. For 'roused shall be false christs and false prophets, and they shall be giving great signs and miracles, so as to deceive, if possible, 'even the chosen. 'Lo!' I have declared it to you beforehand.

26 "If, then, they should 'say to you, 'Lo! in the wilderness is He!' you may not be coming out; "Lo! in the store-rooms!' you should not be believing it. For even as the lightning is coming 'out from the east and is appearing 'as far as the west, thus shall be the presence of the Son of 'Mankind. Wheresoever the corpse may be, there will the vultures be 'gathered.

29 "Now immediately after the affliction of those 'days the sun shall be 'darkened and the moon shall not be giving her 'beams, and the stars shall be falling' from 'heaven,
and the powers of the heavens shall be 'shaken. And then shall 'appear' the sign of the Son of 'Mankind in heaven, and then all the tribes of the land shall 'grieve', and they shall 'see' the Son of 'Mankind coming' on the clouds of heaven with power and much glory.

"And He shall be dispatching His 'messengers with a loud sounding trumpet, and they shall be assembling His 'chosen 'from the four winds, from the extremities of the heavens to their 'extremities.

"Now from the fig tree 'learn a 'parable: Whenever its 'bough may already be becoming' tender, and the leaves sprouting out, you 'know that 'summer is near. Thus you', also, whenever you may be perceiving all these things, 'know that He is near—at the doors.

"Verily, I am saying to you that by no means may this 'generation be passing by till all these things should be occurring'. 'Heaven and 'earth shall be passing' by, yet My 'words may by no means be passing by. Now, concerning that 'day and hour no' one is 'aware, neither the messengers of the heavens, nor the Son; except the Father only.

"For even as the days of 'Noah, thus shall be the presence of the Son of 'Mankind. For as they were in those 'days before the deluge, masticating and drinking and marrying and taking in marriage until the day on which Noah entered into the ark, and did not know till the deluge came and takes them all away, thus shall be the presence of the Son of 'Mankind. Then two shall be in the field; one is 'taken' along and one 'left': two grinding 'at the millstone; one is 'taken' along and one 'left'. Be watching, then, 'for you are not 'aware on what day your 'Lord is coming'.

"Now that he knowing, 'for if the householder were 'aware in what watch the thief is coming', he would
watch, and would not let his house be tunneled into.
Therefore you also become ready, for in an hour which you are not supposing, the Son of Mankind is coming.
"Who, consequently, is the faithful and prudent slave whom the lord places over his household to give them nourishment in season? Happy is that slave whom his lord, coming, will be finding doing thus. Verily, I am saying to you that over all his possessions will he be placing him.
"Now if that evil slave should be saying in his heart, ‘Delaying is my lord,’ and should begin to beat his fellow slaves, yet may be eating and drinking with the drunken, the lord of that slave will be arriving on a day for which he is not hoping, and in an hour which he knows not, and shall be cutting him asunder, and will be appointing his part with the hypocrites. There shall be lamentation and gnashing of teeth.
"Then likened shall be the kingdom of the heavens to ten virgins, who, getting their torches, came out to meet the bridegroom. Now five of them were stupid and five prudent. For the stupid, getting their torches, got no oil with them, yet the prudent got oil in the crocks with their torches. Now, at the delaying of the bridegroom, they all nod and drowsed.
"Now in the middle of the night a clamor occurs: "Lo! the bridegroom! Come out to meet him!" Then roused were all those virgins, and they adorn their torches. Now the stupid said to the prudent, "Give us of your oil, for our torches are going out." Yet the prudent answered, saying, "No, lest at some time there should not be sufficient for us and you. 'Go rather to those who are selling and buy for yourselves.' Now, at their coming away to buy, the bridegroom came, and those who are
ready entered with him into the wedding festivities, and the door is locked.

11 "Now subsequently the rest of the virgins also are coming", saying 'Lord! Lord! Open to us!' Yet he, answering, said, 'Verily, I am saying to you, I am not acquainted with you!'

12 "Watch, then, for you are not aware of the day, neither the hour. For it is even as a man traveling. He calls his own slaves and "gives over to them his possessions.

13 And to one, indeed, he "gives five talents, yet to one, two, yet to one, one; to each according to his own 'ability. And he travels immediately.

14 "Now, being gone, the one getting the five talents trades with them and gains another five talents. Similarly, also, the one with the two; he also gains another two. Yet the one getting the one talent, coming away, excavates in the earth and hides his 'lord's' silver.

15 "Now, after much time, the lord of those slaves is coming and settling accounts with them. And, approaching, the one getting the five talents "brings to him another five talents, saying, 'Lord, five talents you "give over to me, Lo! another five talents do I gain with them.'

16 Now his 'lord averred to him, 'Well done! good and faithful slave. 'Over a few were you faithful; 'over many will I place you. 'Enter into the joy of your 'lord!'}

17 "Now, approaching, the one also getting the two talents said, 'Lord, two talents you "give over to me, Lo! another two talents I gain with them.' His 'lord averred to him, 'Well done! good and faithful slave. 'Over a few were you faithful; 'over many will I place you. 'Enter into the joy of your 'lord!'

18 "Now, approaching, the one also having gotten the one talent, said, 'Lord, I knew you, that you are a hard 'man, reaping where' you do not sow, and gathering whence..."
you do not scatter. And, being afraid, coming away, I "Now, answering, his 'lord said to him, 'Wicked and hide your 'talent in the earth. 'Lo! you 'have 'what is slothful slave! You were 'aware that I am reaping where yours!" I do not sow, and gathering whence I do not scatter. It was binding on you, then, to be depositing my 'silver with the bankers, and on coming, I 'should recover 'what is mine together with interest. Take the talent away from him then, and 'give it to the one who 'has the ten talents.' For to everyone 'who 'has shall be 'given, and he shall have a 'superfluity, yet from the one who 'has not, that also which he 'has shall be 'taken away from him; and the useless slave 'cast out into 'outer 'darkness. There shall be 'lamentation and 'gnashing of 'teeth.

"Now, whenever the Son of 'Mankind may be coming in His 'glory, and all the holy messengers with Him, then shall He be 'seated on the throne of His glory, and in front of Him shall be 'gathered all the nations. And He shall be severing them from one another even as a 'shepherd is severing the sheep from the kids. And He shall be standing the sheep, indeed, 'at His right, yet the kids 'at the left.

"Then shall the King be declaring to 'those 'at His right, 'Hither, 'blessed' of My Father! Enjoy the allotment of the kingdom 'made 'ready' for you from the disruption of the world. For I hunger and you 'give Me to 'eat; I thirst and you give Me drink; a stranger was I and you took Me in; naked and you clothed Me; infirm am I and you visit' Me; in jail was I and you come to' Me.'

"Then the just will be answering Him, saying, 'Lord, when did we perceive Thee hungering and nourish Thee, or thirsting and we give Thee drink?' Now when did we
And answering, the King shall be declaring to them, "Verily, I am saying to you, In as much as you do it to one of these, the least of My brethren, you do it to Me."

"Then shall He be declaring to those also at His left, "Go" from Me, you "cursed", into the fire 'eonian', made "ready" for the Adversary and his messengers. For I hunger and you do not "give Me to 'eat; I thirst and you do not give Me drink; a stranger was I and you did not take Me in; naked and you did not clothe Me; infirm and in jail and you did not visit Me."

"Then shall they also be answering, saying, 'Lord, when did we perceive you hungering or thirsting, or a stranger, or naked, or infirm, or in jail, and we did not serve you?'"

"Then shall He be answering them, saying, 'Verily, I am saying to you, In as much as you do it not to one of these, the least, neither do you it to Me.' And these shall be coming away into chastening 'eonian, yet the just into life 'eonian."

And it occurred, when Jesus finishes all these 'sayings, He said to His disciples, "You are 'aware that after two days the Passover is 'coming', and the Son of 'Mankind is being given' up to be crucified."

Then the chief priests and the elders of the people were gathered in the courtyard of the chief priest, 'who is termed' Caiaphas, and they plan that they should be laying hold of Jesus by guile and should be killing Him. Yet they said, "Not in the festival, lest a tumult may be occurring among the people."

Now at Jesus' coming to be in Bethany, in the house of Simon the leper, a woman came to Him having an alabaster vase of attar, very precious, and she pours it
down on His 'head at His lying back at table. Now perceiving it, His 'disciples resent it, saying, "Why this destruction? For this could be disposed of for much and given to the poor."

Now, knowing it, Jesus said to them, "Why are you affording the woman weariness? For she works an ideal work "for Me. For you always 'have the poor with you", yet Me you 'have not always. For she, spraying this 'attar on My body, does it 'for My 'burial. Verily, I am saying to you, Wheresoever this 'evangel may be 'heralded in the whole world, that also which she 'does shall be 'spoken of 'for a memorial of her."

Then one of the twelve 'who is 'termed Judas Iscariot, having gone to' the chief priests, said, "What are you willing to give me, and I will be giving Him up to you?"

Now 'they weigh for him thirty pieces of silver. And thenceforth he sought an opportunity that he may be giving Him up.

Now, on the first day of 'unleavened bread, the disciples came to Jesus, saying to Him, "Where art Thou wanting we should be making ready for Thee to be eating the passover?"

Now He said, "Go into the city to' and so and so, and say to him, 'The Teacher is saying, "My appointed time is near. "With you am I 'holding the passover with My 'disciples."' And the disciples do as Jesus arranges with them, and they make ready the passover.

Now, evening 'coming on, He was lying back at table with the twelve disciples. And at their eating, He said, "Verily, I am saying to you that one 'of you shall be giving Me up." And, sorrowing' tremendously, each one of them begins 'to be saying to Him, "It is not 'I, Lord!"

Now He, answering, said, "He 'who dips his 'hand with Me in the dish, he 'will be giving Me up. The Son
of Mankind is indeed going away, according as it is 'written' concerning Him, yet woe to that 'man through whom the Son of Mankind is being given' up! Ideal were it for Him if that 'man were not born!''

25 Now, answering, Judas, 'who is giving Him up, said, "It is not I, Rabbi!"

Jesus is saying to him, "You' say it."

26 Now at their eating, Jesus, taking the bread, and, 'blessing, breaks it, and, giving to the disciples, said, "Take, 'eat. This is My 'body." And taking the cup and 'giving thanks, He "gives it to them, saying, "Drink° of it all,

for this is My 'blood of the new covenant, 'that is 'shed°

for many °for the pardon of sins. Now I am saying to you that under no circumstances may I be drinking henceforth °of this, the product of the grapevine, till that 'day whenever I may be drinking it new with you in the kingdom of My 'Father."

And, 'singing a hymn, they came out °to the mount of 'Olives.

31 Then Jesus is saying to them, "All of you' shall be 'snared in Me in this 'night, for it is 'written',

I shall be smiting the shepherd,
And scattered shall be the sheep of the flock.

32 Now after My 'rousing I shall be preceding you into 'Galilee."

33 Yet, answering, Peter said to Him, "And if all shall be 'snared in Thee, I' will never be 'snared!"

34 Jesus averred to him, "Verily, I am saying to you that in this 'night, ere a cock crows, thrice will you be renouncing' Me."

35 Peter is saying to Him, "And if ever I' must 'die together with Thee, I will under no circumstances be renouncing° Thee!" Likewise said all the disciples also.

36 Then Jesus is coming° with them into the freehold
'termed' Gethsemane, and He is saying to His 'disciples, "Be seated, till I come away and should be praying" there." And taking along Peter and the two sons of Zebedee, He begins to be 'sorrowful' and 'depressed.

Then He is saying to them, "Sorrow-stricken is My 'soul to death. Remain here and watch with Me." And coming forward a little, He falls on His face, praying" and saying, "My Father, if it is possible, let this 'cup pass by from Me. However, not as I 'will, but as Thou!"

And He is coming" to the disciples and is finding them drowsing. And He is saying to Peter, "Is it thus: 'you are not strong enough to watch one hour with Me? 'Watch and pray", lest 'you may be entering into trial. The spirit, indeed, is eager; yet the flesh is infirm."

Again, coming away" a second time, He prays", saying, "My Father, if this 'can' not 'pass by from Me if I should not 'drink it, let Thy 'will' be 'done!" And, coming again, He found them drowsing, for their 'eyes were 'heavy'.

And, leaving them, again coming away, He prays" a third time, saying the same word. Again, then, He is coming" to the disciples and is saying to them, "Are you drowsing 'furthermore and resting'? For 'lo'! 'near is the hour, and the Son of 'Mankind is being given" up into the hands of sinners—

"Rouse"! We may be going. 'Lo"! he 'who is giving Me up is 'near!" And at His still speaking, 'lo"! Judas, one of the twelve, came, and with him a vast throng with swords and cudgels, from the chief priests and elders of the people. Now he 'who is giving Him up "gives them a sign, saying, "Whomsoever I should be kissing, He' it is. Hold Him."

And immediately, coming to Jesus, he said, "Rejoice, Rabbi!" And he kisses Him fondly. Yet Jesus said to him, "Comrade, on for what are you 'present?" Then,
approaching, they laid hands on Jesus and held Him.

And lo! one of those with Jesus, stretching out his hand, pulls his sword, and smiting the slave of the chief priest, amputates his ear. Then Jesus is saying to him, “Turn away your sword into its place, for all those taking the sword, by the sword shall perish. Or are you supposing that I am not able to entreat My Father, and at present He will station by My side more than twelve legions of messengers? How, then, may the scriptures be fulfilled, seeing that thus it must occur?”

In that hour Jesus said to the throngs, “As for a robber, you come out with swords and cudgels to apprehend Me! Daily was I seated with you, teaching in the sanctuary, and you do not hold Me. Now the whole of this has occurred that the scriptures of the prophets may be fulfilled.” Then all His disciples, leaving Him, fled.

Now those who hold Jesus led Him away to Caiaphas, the chief priest, where the scribes and the elders were gathered. Now Peter followed Him from afar, till he came to the courtyard of the chief priest, and, entering within, he sat with the deputies to see the consummation.

Now the chief priests and the elders and the whole Sanhedrin sought false testimony against Jesus, so that they should be putting Him to death, and they found it not. At many false witnesses approaching, they found it not. Yet subsequently two false witnesses, approaching, said, “He averred, ‘I am able’ to demolish the temple of God and, during three days, to rebuild it.”

And, rising, the chief priest said to Him, “Are you answering nothing? What are these testifying against you?” Yet Jesus was silent. And, answering, the chief priest said to Him, “I exorcise you by the living God that you may tell us if you are the Christ, the Son of God.”
Saying to him is 'Jesus, "You' say it! Moreover, I am saying to 'you, Henceforth you shall be seeing' the Son of 'Mankind sitting' at the 'right hand of 'power and coming' on the clouds of 'heaven.'

Then the chief priest tears his garments, saying that "He blasphemes! 'What need 'have we still of witnesses? 'Lo! now you hear his 'blasphemy! "What are you supposing?"

Now they, answering, said, "Liable to death is he."

Then they spit into His 'face and buffet Him. Now 'they slap Him, saying, "Prophesy to us, Christ! "Who is it 'that hits you?"

Now Peter sat outside in the courtyard. And one maid came to him, saying, "You' also were with Jesus, the Galilean." Yet 'he disowns' Him in front of them all, saying, "Not 'aware am I "what you are saying!"

Now, at his coming out into the portal, another one perceived him, and she is saying to them there, "He' also was with Jesus, the Nazarene." And again 'he disowns' with an oath, saying that "I am not 'acquainted with the 'man!"

Now, after a little, 'those 'standing there, approaching, said to Peter, "Truly you' also are 'of them, for your 'speech also is making you evident." Then he begins' to be damning and swearing, saying that "I am not "acquainted with the 'man!"

And immediately a cock crows. And Peter is reminded of the declaration of Jesus in which He 'had declared to him that "Ere a cock may crow, thrice will you be renouncing' Me." And, coming 'outside, he laments bitterly.

Now, morning 'coming' on, all the chief priests and the elders of the people held a consultation against 'Jesus, so as to put Him to death. And binding Him, they led Him
away, and give Him up to Pontius Pilate, the governor.

Then Judas, who gives Him up, perceiving that He was condemned, regretting, turns back the thirty pieces of silver to the chief priests and the elders, saying, “I sinned in giving up innocent blood.”

Yet they said, “What is it to us? You should be seeing to that!”

And, tossing the silver pieces into the temple, he retires, and, coming away, strangles himself.

Now the chief priests, taking the silver pieces, said, “It is not allowed to cast them into the corban, since it is the price of blood.” Now, holding a consultation, they buy with them the Field of the Potter for a sepulcher for strangers. Wherefore that field was called “The Field of Blood” till today. Then was fulfilled that which is declared through Jeremiah the prophet, saying,

And they got the thirty silver pieces,
(The price of the “Valued” One,
Whom they value from the sons of Israel),

And they give them for the Field of the Potter,
According as the Lord arranges with me.

Now Jesus was standing in front of the governor. And the governor inquires of Him, saying, “You are the king of the Jews?”

Now Jesus averred to him, “You are saying it!” And at His being accused by the chief priests and the elders, He answers nothing.

Then Pilate is saying to Him, “Are you not hearing how much they are testifying against you?”

And He did not answer; not even with one declaration, so that the governor is marveling very much.

Now at the festival the governor had been accustomed to release one prisoner to the throng, whomever they
wanted. Now they had then a notorious prisoner 'termed'
Bar-Abbas. At their having gathered, then, Pilate said
to them, "Whom are you wanting I should be releasing
to you, Bar-Abbas, or Jesus, 'who is 'termed' Christ?"
For he was 'aware that it was because of envy they "give
him up.
Now at his sitting on the dais, his 'wife dispatches to" him, saying, "Let there be nothing between you and that
'just man, for I suffered much today "in a trance because
of him."
Now the chief priests and the elders persuade the
throng that they should be requesting" Bar-Abbas, yet
should be destroying Jesus.
Now, answering, the governor said to them, "Which
'of the two are you wanting I should be releasing to you?"
Now 'they said "Bar-Abbas!"
Pilate is saying to them, "What, then, shall I be doing
with Jesus, 'who is 'termed' Christ?"
They are all saying, "Let him be 'crucified!"
Yet the governor averred, "What evil does he?"
Yet they cried exceedingly, saying, "Let him be 'cruci-
fied!"
Now Pilate, perceiving that it is benefiting nothing, but
rather a tumult is occurring", getting water, washes" off
his 'hands in front of the throng, saying, "Innocent am I
'of the blood of this 'just man. You' will be seeing" to it!"
And, answering, the entire people said, "His 'blood be
on us and on our 'children!" Then he releases to them
Bar-Abbas. Now, whipping Jesus, he "gives Him over
that He may be 'crucified.
Then the soldiers of the governor, taking Jesus along
into the pretorium, gathered "to Him the whole squadron,
and, 'stripping Him, they "place a scarlet mantle about
 Him, and, 'braiding a wreath out of thorns, they "place
it on His head, and a reed in His right hand, and, falling on their knees in front of Him, they scoff at Him, saying, "Rejoice, 'king of the Jews!'" And spitting on Him, they got the reed and beat Him on His head. And, when they scoff at Him, they strip Him of the mantle and put His garments on Him, and led Him away to crucify.

Now, coming out, they found a Cyrenian man named Simon. This man they conscript, that he should be picking up His cross.

And, coming to the place termed "Golgotha," which is termed "Skull's Place," they give Him wine mixed with bile to drink. And, tasting, He does not want to drink.

Now, crucifying Him, they divide His garments, casting the lot. And, sitting, they kept Him there. And they place above His head His charge written: "This is Jesus, the King of the Jews."

Then are being crucified together with Him two robbers, one at the right and one at the left.

Now those going by blasphemed Him, wagging their heads and saying, "You who are demolishing the temple and building it in three days, save yourself! If you are the Son of 'God, descend from the cross!" Likewise the chief priests also, with the scribes and elders, scoffing, said, "Others he saves! Himself he can not save! If he is king of Israel, let him descend now from the cross, and we will believe on him! He has confidence in 'God. Let Him rescue him now, if He is wanting him, for he said that 'God's Son am I!'" Now with the same, the robbers also, who are crucified together with Him, reproached Him.

Now from the sixth hour darkness came over the entire land till the ninth hour. Now about the ninth hour Jesus exclaims with a loud voice, saying, "Eloi! Eloi!
Lema sabachthani?" that is, "My God! My God! Why
47 didst Thou forsake Me?" Now "some of those standing
there, hearing it, said that "He is summoning Elijah."
48 And immediately one from among them, running and
getting a sponge, filling it with vinegar and sticking it
on a reed, gave Him a drink. Yet the rest said, "Let be!
We may see if Elijah is coming", and saving him.” Now
another, getting a lance head, pierces His side, and out
came water and blood.
50 Now Jesus, again crying with a loud voice, "Let out
51 the spirit. And lo! the curtain of the temple is rent in
two from above to the bottom, and the earth quaked, and
52 the rocks are rent, and the tombs were opened. And many
bodies of the "reposing" saints were roused, and, coming
out of the tombs after His rousing, they entered into
the holy city and are disclosed to many. Now the centurion
and those with him who are keeping Jesus, perceiving
the quake and the occurrences, were tremendously afraid,
saying, "Truly this was God's Son!"
55 Now many women were there also, beholding from
afar, who follow Jesus from Galilee, dispensing to Him,
among whom was Mary Magdalene, and Mary the
mother of James and John, and the mother of the sons of
Zebedee.
57 Now, evening coming on, there came a rich man
from Arimathea, named Joseph, who himself also is a
disciple of Jesus. He, coming to Pilate, requests the body
of Jesus. Then Pilate orders the body to be given up.
59 And getting the body, Joseph folds it up in a clean linen
wrapper and places it in his new tomb which he quarries
in the rock. And, rolling a large stone on to the door of
the tomb, he came away. Now Miriam Magdalene was
there, and the other Mary, sitting in front of the sepulcher.
62 Now, on the morrow which is after the preparation,
the chief priests and the Pharisees were gathered to Pilate, saying, "Lord, we are reminded that that deceiver said while still living, 'After three days shall I be roused.' Then order the sepulcher to be secured till the third day, lest at some time his disciples, coming, should be stealing him and may be saying to the people, 'He was roused from the dead,' and the last deception will be worse than the first."

Yet Pilate averred to them, "You have a detail. 'Go, make it secure', as you are 'aware.'"

Now they, 'being gone, secure' the sepulcher, 'sealing the stone, with the detail. Now it is the evening of the sabbaths.

At the lighting up into one of the sabbaths came Mary Magdalene and the other Mary to behold the sepulcher. And 'lo'! a great quake occurred', for a messenger of the Lord, 'descending out of heaven and approaching, rolls away the stone from the door and sat upon it. Now he was, to the perception, as lightning, and his 'apparel white as if snow. Now from 'fear of him the 'keepers quaked and became as the dead.

Now, answering, the messenger said to the women, "Fear' you not! For I am 'aware that you are seeking Jesus, the 'Crucified'. He is not here, for He was roused, according as He said. Hither! 'Perceive the place where' the Lord lay'. And, swiftly going, say to His 'disciples that He was roused from the dead, and 'lo'! He is preceding you into Galilee. There you will 'see' Him. 'Lo'? I told you!"

And coming away swiftly from the tomb with fear and great joy, they ran to report to His 'disciples. Now, as they went' to report to His 'disciples, 'lo'? Jesus also meets them saying, "Rejoice!" Now they, 'approaching, hold His 'feet and worship Him. Then Jesus is
saying to them, "'Fear' not! 'Go, report to My brethren that they may be coming away into Galilee, and there they shall 'see' Me."

11 Now at their going, 'lo!' these some of the detail, coming into the city, report to the chief priests all 'that is occurring'. And being gathered with the elders, besides holding a consultation, they 'give a considerable sum of silver to the soldiers, saying, "Say that 'His 'disciples, coming by night, steal him as we are reposing'. And if ever this should be 'heard by the governor, we' will 'persuade him, and we will 'make you to be without worry." Now they, 'getting the silver pieces, do according as they were taught. And this 'word is blazed abroad 'by the Jews unto 'today day.

16 Now the eleven disciples went into 'Galilee, into the mountain where Jesus arranges with them. And, perceiving Him, they worship Him, yet 'they hesitate. And, approaching, Jesus speaks to them saying, "Given to Me was 'all authority in heaven and on the earth. Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit, teaching them to be keeping all, whatever I direct' you. And 'lo!' I 'am with you all the days till the conclusion of the eon! Amen!"
The beginning of the evangel of Jesus Christ, Son of God, according as it is "written" in Isaiah the prophet, ('Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.):

"The voice of one imploring:
'In the wilderness make ready the road of the Lord!
Straight... be making the highways!'" of Him!

John the 'baptist came' to be in the wilderness and is heralding a baptism of repentance "for the pardon of sins. And out to him went the entire province of Judea, and all the Jerusalemites, and they were baptized by him in the Jordan river, confessing their 'sins.

And John was "dressed" in camel's 'hair, and had a leather girdle about his 'loins, and was eating locusts and wild honey. And he heralds, saying, "Coming", after me, is One 'stronger than I, the thong of Whose 'sandals I am not competent to stoop and loose. I, indeed, baptize you in water, yet He' shall be baptizing you in holy spirit."

And it occurred' in those 'days that Jesus came from Nazareth of 'Galilee, and is baptized "in the Jordan by John. And straightway, stepping up out of the water, He perceived the heavens 'rent', and the spirit, as a dove, descending and remaining on Him. And a voice "came" out of the heavens, "Thou' art My 'Son, the Beloved; in Thee I delight."

And straightway the spirit is ejecting Him into the wilderness. And He was in the wilderness forty days,
undergoing trial" by 'Satan, and was with the wild beasts. And 'messengers waited on Him.

14 Now, after the giving up of 'John, Jesus came into 'Galilee, heralding the evangel of the kingdom of 'God, saying that "Fulfilled" is the era, and "near is the kingdom of 'God! 'Repent, and 'believe in the evangel!"

15 And passing by, beside the sea of 'Galilee, He perceived Simon, and Andrew, the brother of Simon, purse netting with a purse net in the sea, for they were fishers. And Jesus said to them, "Hither! After Me, and I will 'make you 'become" fishers of "men!" And immediately, leaving their 'nets, they follow Him. And 'advancing slightly, He perceived James 'of Zebedee and John, his 'brother, who also are in the ship, adjusting the nets. And straightway He calls them. And, leaving their 'father Zebedee in the ship with the hirelings, they came away after Him.

16 And they are entering "Capernaum. And immediately, on the sabbaths, entering "the synagogue, He taught.

17 And they were astonished "at His 'teaching, for He was teaching them as One having authority, and not as the scribes.

18 And straightway there was a "man in their 'synagogue with an unclean spirit, and he cries out, saying, "Ha! what is it to us and to you, Jesus the Nazarean! Did you come to destroy us? We are 'aware of you, "who you are— the holy One of 'God!" And Jesus rebukes him, saying, "Be 'still, and be coming out "of him!" And, 'convulsing him, the unclean 'spirit, "shouting with a loud voice, came out "of him.

19 And all were awed, so as to be discussing "with themselves, saying, "What is this? "Some 'new teaching is this, 'for "with authority the unclean 'spirits also is He enjoin- ing, and they are obeying Him!" And straightway, the
And straightway, coming out of the synagogue, they came into the home of Simon and Andrew, with James and John. Now the mother-in-law of Simon was laid down with a fever. And straightway they are telling Him about her. And approaching, He rouses her, holding her hand. And the fever leaves her immediately, and she waited on them.

Now evening coming on, when the sun sets, they brought to Him all those who have an illness and those who are 'demoniacs'. And the whole city was assembled at the door. And He cures many who have an illness, those with various diseases; and many demons He cast out. And He did not let the demons speak, 'for they were aware that He is the Christ.

And in the morning, rising very early, still in the night, He came out and came away into a desolate place, and there He prayed. And Simon and those with him trail Him. And they found Him, and are saying to Him that "All are seeking Thee." And He is saying to them, "We may be going elsewhere, into the next towns, that there also I should be heralding; for "for this I came out." And He came into their synagogues in the whole of Galilee, heralding and casting out demons.

And coming to Him is a leper,entreating Him, and falling on his knees and saying to Him, "Lord, 'if Thou shouldst be willing, Thou canst cleanse me!" Now Jesus, having compassion, stretching out His hand, touches him, and is saying to him, "I am willing. Be cleansed!" And at His saying this, straightway the leprosy came from him, and he is cleansed. And 'muttering' to him, straightway He cast him out, and is saying to him, "See! you may be saying nothing to anyone, but 'go,
show yourself to the priest, and "bring for your 'cleansing what Moses bids, "for a testimony to them."

46 Now he, 'coming out, begins 'heralding it much, and to 'blaze abroad the word, so that, by no means can" He longer be manifestly entering into a city, but was outside "in desolate places. And they came" to⁶ Him from every-
where.

2 And, entering again into Capernaum during these days, it is heard that He is in a house. And immediately many were gathered, so that by no means was there still 'room, not 'even "at the door. And He spoke to them the word.

3 And they are coming⁷, bringing to⁧ Him a paralytic being lifted⁵ by four. And, not being able⁵ to "carry him to Him because of the throng, they unroof the roof where" He was, and, 'scooping it out, they are lowering the pallet whereon the paralytic was laid". And Jesus, perceiving their 'faith, is saying to the paralytic, "Child, "pardoned" you are your 'sins."

6 Now there were "some of the scribes sitting⁰ there, and reasoning⁰ in their 'hearts, "What is this man, speaking thus? Blaspheming is he! "Who is 'able" to pardon sins except One—God?" And straightway Jesus, recognizing in His 'spirit that they are reasoning' thus in themselves, is saying to them, ""Why are you reasoning" these things in your 'hearts? "What is easier, to be saying to the paralytic, "Pardoned" are your 'sins,' or to be saying, "Rouse and pick up your 'pallet and 'walk'?"

10 "Now, that you may be perceiving that the Son of 'Man-
kind 'has authority on 'earth to pardon sins" (He is saying to the paralytic), "To you am I saying, "Rouse, and pick up your 'pallet and 'go into your 'house." And he was roused, and, straightway, "picking up the pallet, he came out in front of all, so that all are amazed" and are glorify-
And He came out again beside the sea. And the entire throng came to Him, and He taught them. And, passing along, He perceived Levi of Alpheus, sitting at the tribute office. And He is saying to him, “Follow Me!”

And, rising, he follows Him. And, at His coming to lie down in his house, many tribute collectors also, and sinners lay back at table with Jesus and His disciples, for there were many, and they followed Him. And the scribes of the Pharisees, perceiving Him also that He ate with the tribute collectors and the sinners, said to His disciples, “Wherefore is it that your teacher is eating and drinking with the tribute collectors and the sinners?”

And, hearing it, Jesus is saying to them that “No need have the strong of a physician, but those having an illness. I did not come to call the just, but sinners.”

And the disciples of John and the Pharisees were fasting, and they are coming and saying to Him, “Wherefore are the disciples of John and the disciples of the Pharisees fasting, yet your disciples are not fasting?” And Jesus said to them, “The sons of the bridal chamber can not be fasting while the bridegroom is with them! Whatever time they have the bridegroom with them, they can not be fasting. Yet coming will be days, whenever the bridegroom may be taken away from them, and then they will be fasting in that day.

“No one is sewing a patch of unshrunk shred on an old cloak. Yet, if so, is not that which fills up taking away from it, the new from the old, and a worse rent is occurring? And no one is draining fresh wine into old wine skins. Yet, if so, will not the fresh wine be bursting the wine skins? And the wine is spilling, and the wine skins will perish. But fresh wine is put into new wine skins.”

And He came, on the sabbaths, to be going by through
the sowings. And His 'disciples begin" making a path,
plucking the ears. And the Pharisees said to Him, "Lo!
"What they are doing on the sabbaths is what is not
allowed." And He ' said to them, "Did you never read
"what David does, when he had need and hungers, he and
those with him? How he entered into the house of 'God
on under Abiathar the chief priest, and ate the show "bread,
which is not allowed to be 'eaten except by the priests, and
he "gives also to 'those who 'are inwith him?" And He
said to them, "The sabbath "came" because of 'mankind,
and not 'mankind because of the sabbath, so that the Son
of 'Mankind is Lord, also, of the sabbath."

And He entered again into the synagogue. And a "man
was there, having a "withered" hand. And they scrutinized
Him to see if 'on the sabbaths He will be curing him, that
they should be accusing Him.

And He is saying to the "man 'having the withered
hand, "Rise "in the midst." And He is saying to them,
"Is it allowed 'on the sabbaths to do good or to do evil,
a soul to save or to kill?" Yet 'they were silent. And
'looking" about 'on them with indignation, commiserating a
on the callousness of their 'hearts, He is saying to the "man,
"Stretch out your 'hand." And he stretches it out, and
his 'hand was restored. And, coming out, the Pharisees
straightway did 'hold a consultation with the Herodians
against Him, so that they should be destroying Him.

And 'Jesus, with His 'disciples, retires to" the sea. And a
vast multitude from 'Galilee follows Him. And from
Judea, and from Jerusalem, and from Idumea and the
other side of the Jordan, and 'those about Tyre and Sidon,
a vast multitude, hearing how much He did, came to" Him. And He "spoke to His 'disciples that a boat may
be waiting on Him because of the throng, lest they may
be crowding Him, for He cures many, so that they are
falling on Him, that whoever had scourges should be touching Him. And the unclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that "You are the Son of God!" And much He warned them, lest they should be making Him manifest.

And He is ascending into the mountain and is calling to Him whom He would, and they came away to Him. And the unclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that "You are the Son of God!" And much He warned them, lest they should be making Him manifest.

And He makes twelve, whom He also names apostles, that they may be with Him, and that He may be commissioning them to 'herald, and to have authority to cure diseases, and to cast out demons. And He makes the twelve, and He places on 'Simon the name "Peter," and on James of Zebedee and John, the brother of James, on them also He places the name "Boanerges," which is, "Sons of Thunder"; and Andrew and Philip and Bartholomew and Matthew and Thomas and James of Alphaeus and Thaddeus and Simon the Cananite and Judas Iscariot, who also gives Him up.

And they are coming into a house, and the throng is coming together again, so that they are not "even able" to eat bread. And hearing it, those with Him came out to hold it, for they said that it was beside itself. And the scribes who descend from Jerusalem said that "Beelzeboul has he," and that "By the chief of the demons is he casting out the demons."

And, 'calling' them to Him, in parables He said to them, "How can Satan be casting out Satan? And if ever a kingdom should be 'parted against itself, that kingdom is not "able" to stand. And if ever a house should be parted against itself, that 'house will not be "able" to stand. And if Satan rose against himself and is parted, he is not "able" to stand, but is having a consummation.

But no one is "able" to enter into the house of the strong one to plunder his 'gear, if ever he should not first be
binding the strong one. And then he will be plundering his house.

"Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalties of the sins and the blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming against the holy spirit is having no pardon for the con, but is liable to the conian penalty for the sin"—for they said, "An unclean spirit has he."

And coming are His 'mother and His 'brothers, and, standing outside, they dispatch to Him, calling Him. And there sat about Him a throng. And they are saying to Him, "Lo! Thy 'mother and Thy 'brothers and Thy 'sisters are outside seeking Thee." And answering them, He is saying, "Who is My 'mother and My 'brothers?"

And looking about on those sitting around Him, He is saying, "Lo! My 'mother and My 'brothers! For whoever should be doing the will of God, this one is My brother and sister and mother."

And again He begins to teach beside the sea. And gathering to Him is a throng most numerous, so that, to be sitting, He steps into the ship, in the sea. And the entire throng was facing toward the sea on the land.

And He taught them many things in parables, and said to them in His 'teaching, "Hear! Lo! Out came the 'sower 'to sow. And it occurred in the sowing, "some, indeed, falls beside the road, and the flying creatures came and devoured it. And other falls on a 'rocky place where it had not much earth, and straightway it shoots up because of having no depth of 'earth. And when the sun rises it is scorched, and, because of having no root, it is withered. And other falls into 'thorns, and up came the thorns and stifle it, and it 'gives no' fruit. And other falls into 'ideal 'earth, and it gave fruit, coming up and
... growing up, and brought forth, one thirty and one sixty
and one a hundredfold." And He said, "Who has ears
to hear, let him hear!"

And when He came to be in seclusion, those about
Him, together with the twelve, asked Him about the
parables. And He said to them, "To you the secret of the
kingdom of 'God has been given', yet to those 'outside,
'all is occurring' in parables, that, observing, they may be
observing and may not be perceiving, and hearing, they
may be hearing and not be understanding, lest at some
time they should be turning about, and they may be 'par-
doned the penalties of their sins.'"

And He is saying to them, "Have you not perceived this
parable? And how will you 'know' all 'parables'? The
'sower the word is sowing. Now these are 'those beside
the road, where' the word is being sown'. And whenever
they should be hearing, straightway 'comes' 'Satan and
is taking away the word 'that' has been sown' "in them.

"And these, likewise, are 'those being sown' on 'rocky
places, who, whenever they should be hearing the word,
straightway with joy are getting it. And they 'have no'
root in themselves, but are temporary. Thereafter, at the
'coming' of affliction or persecution because of the word,
straightway they are being snared'.

"And others are 'those being sown' into the thorns.
These are 'those who hear the word, and the worries of this
'con, and the seduction of 'riches and the desires about the
rest, going' in, are stifling the word, and it is becoming'
unfruitful.

"And those are 'those being sown on 'ideal 'earth who'
are hearing the word, and are assenting' to it, and are
bearing fruit, one thirty and one sixty and one a hundred-
fold.'"

And He said to them that "The lamp is not" coming"
that it may be placed under a 'peck measure or under a couch. Is it not that it may be placed on a 'lampstand?

22 For there is not anything hidden, except that it should be 'manifested, neither did it become concealed, but that it may be coming into manifestation. If anyone 'has ears to 'hear, let him 'hear!"

23 And He said to them, "'Beware "what you are hearing! With what measure you are measuring, it will be 'measured to you, and it will be 'added to you. For he who 'has, it shall be 'given to him; and he who 'has not, 'even what he 'has shall be 'taken away from him."

24 And He said, "Thus is the kingdom of 'God: As if ever a 'man should be casting 'seed on the earth, and he may be drowsing and rousing night and day, and the seed may be germinating and lengthening, as he' is not 'aware. Spontaneously the earth is bearing fruit, first the blade, thereafter the ear, thereafter the full grain in the ear. Now whenever the fruit may be giving way, straightway he is dispatching the sickle, 'for present is the harvest.'"

25 And He said, "How should we be likening the kingdom of 'God? Or 'by what parable may we be placing it? As a kernel of mustard, which, whenever it may be 'sown on the earth, is smaller than all the seeds of 'those on the earth, and whenever it may be 'sown, is coming up and becoming greater than all the greens and is making great boughs, so that, under its shade, the flying creatures of heaven are able" to 'roost." And in many such parables He spoke to them the word, according as they were able" to be hearing it. Yet apart from a parable He did not speak to them. Yet privately, to His 'own disciples, He explained all.

26 And He is saying to them 'on that 'day, as evening is 'coming", "We may be passing through "to the other side." And, leaving the throng, they are taking Him
along, as He was, in the ship. And other ships were with Him.

And there is occurring a great whirlwind, and the billows dashed into the ship, so that the ship was already filling to the brim. And He was in the stern, drowsing on the cushion. And they are rousing Him and saying to Him, "Teacher! 'Carest Thou not that we 'perish'?"

And, being roused, He rebukes the wind and said to the sea, "Be silent! Be 'still'!" And the wind flags, and there came a great calm. And He said to them, "Why are you so 'timid'? How is it you 'have no' faith?" And they were afraid with a great fear, and said to one another, "Who, consequently, is This, that 'even the wind and the sea are obeying Him'?"

And they came to the other side of the sea, into the country of the Gergesenes. And at His coming out of the ship, straightway there meets Him a man out of the tombs, 'with an unclean spirit, who had a 'dwelling among the tombs. And not 'even with chains was 'anyone able

not any longer to bind him, because of his 'having often been bound' with fetters and chains, and the chains were 'pulled' to pieces by him and the fetters 'crushed'. And no one was strong enough to tame him. And continually, night and day, among the tombs and in the mountains was he, crying and gashing himself with stones.

And perceiving Jesus from afar, he ran and worships Him, and, 'crying with a loud voice, he is saying, "What is it to me and to Thee, Jesus, Son of God 'Most High! I am adjuring Thee by 'God: Not me shouldst Thou be tormenting!'" For He said to it, "Come out, 'unclean spirit, out of the man!" And He inquired of it, "What is your name?" And it is saying to Him, "Legion is my name, 'for many are we.'" And it entreated Him much that He should not be dispatching it out of the country.
Now there, toward the mountain, was a great herd of hogs, grazing. And all the demons entreat Him, saying, "Send us into the hogs, that we may be entering into them." And Jesus immediately permits them. And, coming out, the unclean spirits entered into the hogs, and the herd rushes down the precipice into the sea. Now they were about two thousand, and they were choked in the sea.

And those grazing them fled, and they report it in the city and in the fields. And they came to see what it is that has occurred. And they are coming to Jesus and beholding the 'demoniac' who had the legion, sitting and 'garmented' and 'sane, and they were afraid. And those who perceived it relate to them how it came to be with the 'demoniac', and concerning the hogs. And they begin to be entreating Him to come away from their boundaries.

And at His stepping into the ship, the 'demoniac' entreated Him that he may be with Him. And He does not let him, but He is saying to him, "Go into your 'home, to those who are yours, and report to them whatever the Lord has done for you and how He is merciful to you."

And he came away, and begins to herald in the Decapolis whatever Jesus does for him. And all marveled.

And at Jesus' ferrying again in the ship to the other side a vast throng was gathered on to Him, and He was beside the sea. And 'lo! coming is one of the chiefs of the synagogue, Jairus by name, and, perceiving Him, he is falling at His 'feet. And he is entreating Him much, saying that "My little 'daughter is having her last 'gasp!" that, "Coming, Thou mayest be placing Thy 'hands on her, that she may be 'saved and should be living!" And He came away with him, and a vast throng followed Him, and they crowded Him.
And a woman having a hemorrhage twelve years, and suffering much under many physicians, and spending all and being nothing benefited, but rather coming to be worse, hearing about Jesus, coming in the throng from behind, touches His cloak. For she said that "If ever I should be touching Him, 'even if it should be His garments, I shall be saved." And straightway dried is the spring of her blood, and she knew in her body that she has been healed of the scourge.

And straightway Jesus, recognizing in Himself the power coming out of Him, being turned about in the throng, said, "Who touches My garments?" And His disciples said to Him, "Thou art observing the throng crowding Thee, and art Thou saying, "Who touches Me?"" And He looked about to see who does this.

Now the woman, being afraid and trembling, being aware of what has occurred to her, came and prostrates to Him, and told Him the entire truth. Now He said to her, "Daughter, your faith has saved you. Go in peace, and be sound from your scourge."

While He is still speaking, they are coming from the chief of the synagogue, saying that "Your daughter died. Why are you still bothering the Teacher?" Yet Jesus immediately, disregarding the word 'spoken', is saying to the chief of the synagogue, "Do not fear! Only believe!"

And He does not "let anyone follow together with Him except Peter and James and John, the brother of James. And they are coming into the house of the chief of the synagogue, and He is beholding a tumult, and they are lamenting much and screaming.

And entering, He is saying to them, "Why are you making a tumult and lamenting? The little girl did not die, but is drowsing." And they ridiculed Him. Yet He,
ejecting them all, is taking along the father of the little girl and the mother and 'those with Him, and He is going' in where' the little girl was lying. And, 'holding the hand of the little girl, He is saying to her, "Talitha, coumi!" (which is, being construed, "Maiden, I am saying to you, 'rouse!"). And straightway the maiden rose and walked about, for she was about twelve years old. And they were beside themselves, straightway, with great amazement. And He cautions' them much that no one may be knowing of this. And He told them to give her something to 'eat.

And He came out thence and is coming' into His 'own country, and His 'disciples are following Him. And at the "coming" of a sabbath He begins" to 'teach in the synagogue. And the majority, hearing, were astonished", saying, "Whence has this man all these things? And "what wisdom is 'being given this man! And 'such powerful deeds are 'occurring" by means of his 'hands! Is not this the artisan, the son of 'Mary and the brother of James and Joseph and Judas and Simon? And are not his 'sisters here "with us?" And they were snared' in Him.

And Jesus said to them that "A prophet is not dis-honored, except in own his 'own country and among his 'relatives and in his 'home." And He could" not do "any powerful deed there except, placing 'hands on a few who are ailing, He cures them. And He marvels because of their 'unbelief.

And Jesus went about the villages around, teaching. And He is calling' to Him the twelve, and He begins" to 'dispatch them two by two and gave them authority over the unclean 'spirits. And He charges them that they should be picking up nothing "for the road except a staff only; no bread, no beggar's bag, no coppers "in the girdle; but having soles bound" on, and not to put' on two tunics.
And He said to them, "Wheresoever you may be entering into a house, there remain till you should be coming out thence. And whatever place should not be receiving you, nor yet they should be hearing you, going out thence, shake off the soil which is underneath your feet, for a testimony to them. Verily, I am saying to you, More tolerable will it be for Sodom or Gomorrah in the day of judging than for that city."

And, coming out, they herald that they should be repenting. And many demons they cast out, and they rubbed many of the ailing with oil, and cured them.

And Herod, the king, hears, for His name became manifest. And he said that "John the baptist has been roused from among the dead, and therefore the powerful deeds are operating in him." Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of the prophets." Yet, hearing of it, Herod said that "John, whom I behead, he was roused from among the dead."

For he, Herod, dispatches and holds John and binds him in jail, because of Herodias, the wife of Philip, his brother, seeing that he marries her. For John said to Herod that "It is not allowed you to have the wife of your brother." Now Herodias hemmed him in, and wanted to kill him, and could not, for Herod feared John, being aware that he is a just and holy man, and he preserved him. And hearing him, he was much perplexed, and heard him with relish.

And, an opportune day coming when Herod at his birthday celebrations makes a dinner for his magnates and captains and for the foremost men of Galilee, and at her, Herodias' daughter's, entering and dancing, she pleases Herod and those lying back at table with him. Now the king said to the maiden, "Request of me what-
soever you may be wanting, and I will give it to you."

23 And he swears to her that "Whatsoever you should be requesting me, I will give you, to the half of my kingdom."

24 And, coming out, she said to her mother, "What should I be requesting?" Now she said, "The head of John the baptist." And entering straightway with diligence to the king, she requests, saying, "I want that you forthwith may be giving me on a platter the head of John the baptist." And the king, becoming sorrow-stricken, because of the oaths and those lying back at table with him, does not want to repudiate her.

25 And straightway the king, dispatching, enjoins a life-guardsman to bring his head. And, coming away, he beheads him in the jail, and "carries his head on a platter, and "gives it to the maiden, and the maiden "gives it to her mother.

26 And hearing of it, his disciples came and take away his corpse, and they "place it in a tomb.

27 And gathering are the apostles to Jesus, and they report to Him all, whatever they do, and whatever they teach. And He is saying to them, "Hither! You yourselves come privately into a place in the wilderness and rest briefly." For those coming and those going away were many, and they had not yet an opportunity to eat.

28 And they came away in the ship into a place in the wilderness, privately.

29 And many perceived them going away and recognize them. And, afoot from all the cities, they ran together there, and they came before them and ran together to Him. And, coming out, Jesus perceived a vast throng, and He has compassion on them, for they were as sheep not having a shepherd, and He begins to teach them much.
And already the hour coming to be much advanced, His disciples, coming to Him, said that "This place is a wilderness, and already the hour is much advanced. Dismiss them that, coming away into the fields and villages around, they should 'buy themselves 'bread. For they 'have nothing "that they may be eating." Yet He, 'answering, said to them, "You 'give them to 'eat." And they are saying to Him, "Coming away, should we 'buy two hundred denarii worth of 'bread and 'give them to 'eat?"

Now He is saying to them, "How many cakes of bread 'have you? 'Go and "see." And knowing, they are saying to Him, "Five, and two fishes." And He enjoins them to make them all recline, company by company, on the green grass. And they lean back, plot by plot, "by hundreds and "by fifties.

And taking the five cakes of bread and the two fishes, 'looking up into 'heaven, He blesses and breaks up the cakes of bread, and gave to His 'disciples, that they may be placing them before them. And the two fishes He parts to all. And they all ate and are satisfied. And they pick up twelve pannierfuls of fragments, and from the fishes. And those eating the cakes of bread were five thousand men.

And straightway He compels His 'disciples to step 'into the ship and 'precede Him "to the other side to" Bethsaida, till He 'is dismissing the throng. And, "taking leave of them, He came away into the mountain to pray." And evening "coming on, the ship was in the middle of the sea, and He 'was alone on the land. And perceiving them 'tormented' in 'rowing, for the wind was contrary to them, about the fourth watch of the night He is coming "toward them, walking on the sea. And He wanted to 'pass them by.

Yet those who are perceiving Him walking on the sea
suppose that He is a phantom, and they cry out, for they all perceive Him and were disturbed. Yet straightway He speaks with them and is saying to them, "Courage! It is I! Do not 'fear'." And He stepped up to them, into the ship, and the wind flags. And they are amazed to the very excess, among themselves, and marveled. For they do not "understand" as to the "bread, but their 'heart was 'calloused'.

And, 'ferrying "to 'land, they came "to Gennesaret and are moored. And, at their coming out "of the ship, straightway recognizing Him, the men of that 'place ran about that whole 'country "and begin" to be carrying about 'those having an illness on 'pallets to where" they heard that He is. And wheresoever He went into "villages or into cities or into fields, in the markets they place the 'infirm. And they entreated Him that they should be touching "Him "even if it should be the tassel of His 'cloak. And whosoever touch" it were saved'.

And gathering "to "Him are the Pharisees and "some of the scribes coming from Jerusalem. And perceiving "some of His 'disciples, that with contaminated (that is, unwashed) hands they 'eat "bread (for the Pharisees and all the Jews, if ever they should not be washing" the hands with the fist, are not eating, holding the tradition of the elders; and from the market, except they should be 'sprinkled", they are not eating; and many other things are there which they accepted to 'hold, the baptizing of cups and ewers and copper vessels and of couches), the Pharisees also, and the scribes are inquiring of Him, "Wherefore are not your 'disciples walking according to the tradition of the elders, but with unwashed hands are eating 'bread?" Yet He, 'answering, said to them that "Ideally prophesies Isaiah concerning you 'hypocrites, as it is "written", that
This people with their lips is honoring Me,
Yet their heart is away at a distance from Me.
Yet in vain are they revering Me,
Teaching for teachings the directions of men.

For, leaving the precept of God, you are holding the tradition of men of the baptism of ewers and cups. And many such like things you are doing."

And He said to them, "Ideally are you repudiating the precept of God, that you should be keeping your tradition. For Moses said, 'Honor your father and your mother,' and, He who is saying aught that is evil of father or mother, let him becast in death. Yet you are saying, 'If a man should be saying to father or mother, "A corban (which is an approach present) is whatsoever you may be benefited by me,"' no longer are you letting him do anything for his father or his mother, invalidating the word of God by your tradition which you give over. And many such like things you are doing."

And calling the throng to Him again, He said to them, "Hear Me, all, and understand. Nothing is there outside of a man, going into him, which can contaminate him, but those things going out of a man are what is contaminating the man. If anyone has ears to hear, let him hear!"

And when He entered into the house from the throng, His disciples inquired of Him concerning the parable. And He is saying to them, "Are you, also, thus unintelligent? Not yet are you apprehending that everything from the outside, that is going into a man, can not contaminate him, 'for it is not going into his heart, but into the bowels, and is going out into the latrine—cleansing all foods?" Yet He said that "That which is going out" of a man, that is contaminating the man. For from
inside, out of the heart of men, are going out evil reasonings, prostitutions, thefts, murders, adulteries, greed, wickedness, guile, wantonness, a wicked eye, calumny, pride, imprudence. All these wicked inside things are going out; and those are contaminating the man.

Now, rising thence, He came away into the frontiers of Tyre and Sidon. And entering into a house, He wants no one to know, and He can not elude them, but straightway, a woman, hearing about Him, whose little daughter had an unclean spirit, entering, prostrates at His feet. Now the woman was a Greek, a native of Syro-Phoenicia, and she asked Him that He should be casting out the demon out of her daughter. Yet Jesus said to her, "Let first the children be satisfied, for it is not ideal to take the children's bread and cast it to the puppies."

Yet she answered and is saying to Him, "Yes, Lord. For the puppies also, underneath the table, are eating the scraps from the little children." And He said to her, "Because of this saying, go. The demon has come out of your daughter." And coming away into her own house, she found the little girl prostrate on the couch, and the demon come out.

And, again, coming out of the boundaries of Tyre, He came through Sidon to the sea of Galilee, amidst the boundaries of the Decapolis. And they are bringing to Him a deaf stammerer, and they are entreat ing Him that He may place His hand on him. And, getting him away from the throng privately, He thrusts His fingers into his ears, and, spitting, touches his tongue. And, looking up into heaven, He groans, and is saying to him, "Ephphatha," which is, "Be opened up."

And immediately, opened up was his hearing, and straightway was loosed the bond of his tongue, and he
spoke correctly. And He cautions them that they may be telling no one, yet, as much as He cautioned them, they rather heralded it more exceedingly. And they were superexceedingly astonished, saying, "Ideally has He done all! The deaf He is making to be hearing, as well as the dumb to be speaking."

In those days, there being again a vast throng, and not having anything they may be eating, calling His disciples to Him, He is saying to them, "I have 'compassion' on the throng, for already for three days they are remaining with Me, and they have nothing that they may be eating. And, should I ever be dismissing them, fasting, to their homes, they will be fainting on the road, and some of them have arrived from afar."

And His disciples answered Him that "Whence 'can' anyone satisfy these with 'bread here' in a wilderness?"

And He inquired of them, "How many cakes of bread have you?" Now they say, "Seven." And He is charging the throng to be leaning back on the earth. And taking the seven cakes of bread, giving thanks, He breaks and gave to His disciples, that they may place them before them. And they place them before the throng. And they had a few small fishes. And, blessing them, He said to place these also before them. And they all ate and are satisfied. And they pick up of the surplus fragments, seven hampers. Now those eating were about four thousand. And He dismisses them.

And straightway He, stepping into the ship with His disciples, came into the parts of Dalmanutha. And out came the Pharisees, and they begin discussing with Him, seeking to see from Him a sign from heaven, trying Him. And sighing in His spirit, He is saying, "Why is this generation seeking for a sign? Verily I am saying to you, If there shall be 'given to this generation a sign—!'"
And leaving them, again stepping into a ship, He came away to the other side.

And they forgot to get bread, and, except for one cake of bread, they had none with them in the ship. And He cautioned them, saying, “See! ‘Beware of the leaven of the Pharisees and the leaven of Herod.” And they reasoned with one another, saying that “Bread we have none!” And, knowing it, Jesus is saying to them, “Why are you reasoning that you have no bread? Not as yet are you apprehending, neither understanding? Still are you not remembering? When I break the five cakes of bread for the five thousand, how many panniers full of fragments do you pick up?” They are saying to Him, “Twelve.” “And when I break the seven cakes of bread for the four thousand, how many hampers filled with fragments do you pick up?” And they are saying to Him, “Seven.” And He said to them, “How is it you are not as yet understanding?”

And they are coming into Bethsaida, and are bringing to Him a blind man and entreating Him that He should be touching him. And getting hold of the hand of the blind man, He brings him forth out of the village, and, spitting into his eyes, placing hands on him, He inquired of him, “Are you observing anything?” And looking up, he said, “I am observing men; as trees am I seeing them walking.” Thereafter again He places on hands on his eyes, and he is keen-sighted, and was restored, and he looked at all distinctly. And He dispatches him into his home, saying, “Neither the village may you be entering, nor yet may you be speaking to anyone in the village.”

And Jesus and His disciples came out into the villages of Caesarea Philippi.
His 'disciples, saying to them, "Who are 'men saying that I am?" Now they say to Him, 'John the baptist,' and others 'Elijah,' yet others that He is 'one of the prophets?' And He inquired of them, "Now you, 'who are you saying that I am?' And answering, Peter is saying to Him, "Thou' art the Christ, the Son of 'God." And He warns them, that they may be telling no one about Him. And He begins to teach them that the Son of 'Mankind' must be suffering much and be rejected by the elders and the chief priests and the scribes, and be killed and after three days rise. And with boldness spoke He the word. And, taking'Him to him, Peter begins to rebuke Him. Now Jesus, being turned about and perceiving His 'disciples, rebukes Peter and is saying, "Go behind Me, satan! 'for you are not 'disposed to 'that which is of 'God but 'that which is of 'men.'"

And, "calling" the throng to Him, together with His 'disciples, He said to them, "If anyone is wanting to come after Me, let him renounce' himself and pick up his' cross and 'follow Me. For whosoever may be wanting to save his' soul will be destroying it, yet whoever shall be destroying his 'soul on account of Me and of the evangel will be saving it. For "what is it benefiting a 'man to gain the whole world and forfeit his 'soul? For "what may a 'man give in exchange for his' soul? For whosoever may be 'ashamed of Me and My 'words in this 'generation, an 'adulteress and sinner, the Son of 'Mankind also will be 'ashamed of him whenever He may be coming in the glory of His 'Father, with the holy 'messengers."

And He said to them, "Verily, I am saying to you that there are 'some of 'those 'standing here who' under no circumstances should be tasting' death till they should be perceiving the kingdom of God having come in power."
And after six days, Jesus is taking aside Peter and James and John and is bringing them up into a very high mountain, privately, alone. And He was transformed in front of them. And His garments became glistening, very white, as snow, such as no fuller on earth is able to whiten. And Elijah, together with Moses, was seen by them, and they were conferring with Jesus.

And answering, Peter is saying to Jesus, “Rabbi, it is ideal for us to be here! And we should be making three tabernacles: for Thee one, and for Moses one, and for Elijah one.” For he was not aware what he may answer, for they became terrified. And there came a cloud overshadowing them. And a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!” And suddenly, looking about, they no longer perceived anyone, except Jesus only, with themselves.

And at their descending from the mountain, He cautions them that they should be relating to no one what they perceived, except whenever the Son of Mankind may be rising from among the dead. And they hold the word, discussing with themselves what is the rising from among the dead. And they inquired of Him, saying that “The Pharisees and the scribes are saying that Elijah must come first.” Now He averred to them, “Elijah, indeed, coming first, is restoring all. And how is it written of the Son of Mankind that much may He be suffering and may be scorned? But I am saying to you that even Elijah has come, and they do to him whatever they would, according as it is written of him.”

And coming to the disciples, they perceived a vast throng about them, and scribes discussing with them. And straightway the entire throng, perceiving Him, were overawed, and, racing toward Him, saluted Him. And He inquires of the scribes, “What are you discussing
And one out of the throng answered Him, "Teacher, I 'bring my 'son to' Thee, having a dumb spirit. And wheresoever it may be getting him down, it is tearing him, and he is frothing and grating his 'teeth, and is withering' away. And I say to Thy 'disciples that they should be casting it out, and they are not strong enough.'"

Now He, answering, is saying to them, "O unbelieving generation! Till when shall I be 'with you? Till when shall I 'bear" with you? 'Bring him to" Me." And they 'bring him to" Him. And perceiving Him, the spirit straightway violently convulses him, and, falling on the earth, he wallowed', frothing. And He inquires of his 'father, "How much time is it since this has 'come to him?" Now he said, "'From a little boy. And often it casts him into the fire also, and into waters, that it should be destroying him. But if Thou art in any way 'able', help us, having compassion on us!' Now Jesus said to him, "Why the if? You are 'able to believe. All is possible to him 'who is believing." Straightway, 'crying, the father of the little boy said, with tears, "I am believing! 'Help my 'unbelief!"

Now Jesus, perceiving that the throng is racing on together, rebukes the unclean 'spirit, saying to it, "'Dumb and deaf-mute 'spirit, I am enjoining you to 'come out of him, and by no means may you be entering into him any longer." And 'crying and 'convulsing him much, it came out. And he became' as if dead, so that the majority are saying that he died. Now Jesus, 'holding his 'hand, rouses him, and he rose.

And at His entering 'the house, His 'disciples inquired of Him privately, "Wherefore could we 'not 'cast it out?"

And He said to them, "This 'species 'can' 'come out 'by nothing except 'by prayer."
And coming out thence, they went along through Galilee, and He did not want that anyone may 'know.

For He taught His disciples and said to them that "The Son of Mankind is being given up into the hands of men, and they will be killing Him. And, being killed, after three days He will be rising." Yet 'they were ignorant of the declaration, and they feared to inquire of Him.

And they came into Capernaum, and, coming to be in the house, He inquired of them, "What did you reason with yourselves 'on the road?" Yet 'they were silent, for they argued with one another 'on the road as to 'who is greatest. And, 'being seated, He summons the twelve and is saying to them, "If anyone is wanting to be first, he will be last of all, and servant of all." And, taking a little child, He stands it in their midst, and, 'clasping' it in His arms, said to them, "Whoever should be receiving one of such little children 'in My 'name, is receiving 'Me, and whosoever may be receiving 'Me is not receiving 'Me, but Him 'Who commissions Me."

John averred to Him, saying, "Teacher, we perceived someone casting out demons in Thy 'name, who is not following us, and we forbade him, 'for he followed not with us." Yet Jesus said, "Be not forbidding him, for there is no 'one who will be doing a powerful deed 'in My 'name, and will be 'able swiftly to 'speak evil of Me. For who is not against us is for 'us. 'For whosoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that by no means should he be losing his 'wages.

"And whosoever should be snaring one of these little ones 'who are believing 'in Me, ideal is it for him rather if a millstone requiring an ass to turn it were lying about his 'neck and he were 'cast into the sea. And if your 'hand should ever be snaring you, strike it off. It is ideal for you
to be entering into life maimed, rather than, having two hands, to come away into Gehenna, into the unextinguished fire where their worm is not deceasing and the fire is not going out. And if your foot should be snaring you, strike it off. For it is ideal for you to be entering into life maimed or lame, rather than, having two feet, to be cast into Gehenna, into the unextinguished fire, where their worm is not deceasing and the fire is not going out. And if your eye should be snaring you, cast it out. It is ideal for you to be entering into the kingdom of God one-eyed, rather than, having two eyes, to be cast into the Gehenna of fire, where their worm is not deceasing and the fire is not going out. For everyone will be salted with fire, and every sacrifice will be salted with salt. Ideal is the salt, yet if the salt should be becoming savorless, what will you be seasoning it? Have salt in yourselves and be at peace with one another.

And rising from thence, He is coming into the boundaries of Judea and the other side of the Jordan. And again throngs are going together to Him, and again, as He had been accustomed, He taught them. And approaching, the Pharisees, trying Him, inquired of Him if it is allowed a husband to dismiss a wife. Yet He, answering, said to them, “What does Moses direct you?” Yet they say, “Moses permits us to write a scroll of divorce, and to dismiss her.” And answering, Jesus said to them, “In view of your hardheartedness he writes for you this precept. Yet from the beginning of creation God makes them male and female. On this account a man will be leaving his father and mother and will be joined to his wife, and the two will be one flesh. So that no longer are they two, but one flesh. What God, then, yokes together, let not man be separating.” And, in the house, again His disciples inquired of Him
concerning this. And He is saying to them, "Whosoever should be dismissing his wife and should be marrying another is committing adultery." Against her. And if she, dismissing her husband, should ever be marrying another, she is committing adultery." And they brought to Him little children, that He should be touching them; yet the disciples rebuke them. Yet, perceiving it, Jesus resents it, and said to them, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of God. Verily, I am saying to you, Whosoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it." And, clasping them in His arms, He, in benediction, is placing His hands on them. And at His going out into the road, lo! one certain rich man, running toward Him and falling on his knees before Him, inquired of Him, "Good Teacher! 'What shall I be doing that I should be enjoying the allotment of life eternal?'" Now Jesus said to him, "'Why are you terming Me good? No one is good except One, God. With the precepts you are acquainted: You should not be murdering. You should not be committing adultery. You should not be stealing. You should not be testifying falsely. You should not be cheating. 'Be honoring your father and mother.'" Now he averred to Him, "Teacher, all these I maintain of from my youth." Now Jesus, looking at him, loves him, and said to him, "Still one thing you are wanting. Go. Whatever you have, sell, and be giving to the poor, and you will be having treasure in heaven. And hither! Follow Me, picking up the cross." Yet he, being somber at the word, came away sorrowing, for he was one who has many acquisitions. And, looking about, Jesus is saying to His disciples,
"How squeamishly shall those who 'have 'money be entering' into the kingdom of 'God!' Now the disciples were awe-struck at His 'words. Yet Jesus, again answering, is saying to them, "Children, how squeamishly it is for those who 'have confidence in 'money to be entering into the kingdom of 'God!" Easier is it for a camel to pass through the eye of a 'needle than for a rich man to be entering into the kingdom of 'God." Now they were exceedingly astonished, saying to Him, "And who 'can' be saved?" Now, looking at them, Jesus is saying, "With 'men it is impossible, but not 'with 'God, for all is possible 'with 'God.'"

Peter begins to say to Him, "'Lo!' we 'leave all and follow Thee! "What, consequently, will it be to us?"

Jesus averred to him, "Verily, I am saying to you that there is no one who 'leaves a house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on My account and on account of the evangel, who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and in the coming 'eon, life conian. Yet many of the first shall be last, and the last first."

Now they were 'on the road, going up into Jerusalem, and Jesus was preceding them. And they were awe-struck, yet those following feared. And, again taking the twelve aside, He begins to tell them 'what is 'about to be befalling Him, "'Lo!' we are going up into Jerusalem, and the Son of 'Mankind will be given up to the chief priests and the scribes, and they will be condemning Him to death, and will be giving Him up to the men of the nations, and will be scoffing at Him, and spitting on Him, and scourging Him, and killing Him, and after three days He will be rising."
And going to Him are James and John, the two sons of Zebedee, saying to Him, "Teacher, we are wanting that, whatsoever we should be requesting of Thee, Thou shouldst be doing it for us." Yet He said to them, "What are you wanting Me to do for you?" Now they said to Him, "Grant to us that we should be seated, one at Thy right and one at Thy left, in Thy glory." Yet Jesus said to them, "Not aware are you what you are requesting. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?" Yet they say to Him, "We are able." Yet Jesus said to them, "The cup indeed which I am drinking shall you be drinking, and with the baptism with which I am being baptized shall you be baptized. Yet to be seated at My right or at My left is not Mine to give, but is for whom it has been made ready by My Father."

And hearing of it, the ten begin to be resentful concerning James and John. And, calling them to Him, Jesus is saying to them, "You are aware that those of the nations who are presuming to be chiefs are lording it over them, and their great men are coercing them. Yet not thus is it among you. But whosoever may be wanting to become great among you, will be your servant. And whosoever may be wanting to be foremost among you, will be the slave of all. For even the Son of Mankind came, not to be served, but to serve, and to give His soul a ransom for many."

And they are coming into Jericho. And at His going out from Jericho, and His disciples and a considerable throng, the son of Timeus, Bar-Timeus, blind and a beggar, sat beside the road.

And hearing that it is Jesus the Nazarene, he begins to cry and say, "Son of David! Jesus! Be merciful to me!" And many rebuked him, that he should be silent. Yet he,
much rather, cried, “Son of David, be merciful to me!”

And standing, Jesus said, “ Summon him.” And they are summoning the blind man, saying to him, “ Courage! Rouse! He is summoning you.” Now he, casting off his cloak, springing up, came to Jesus. And answering him, Jesus said, “ What do you want I shall be doing to you?” Now the blind man said to Him, “ Rabboni, that I should be receiving sight!” Now Jesus said to him, “ Go. Your faith has saved you.” And straightway he receives sight and followed Him on the road.

And when they are drawing near to Jerusalem and to Bethphage and to Bethany, toward the mount of Olives,

He is dispatching two of His disciples, and He is saying to them, “ Go into the village facing you, and straightway, going into it, you will be finding a colt, "bound”, on which not as yet "any man is seated. Loose it and bring it. And if anyone should be saying to you, “ What is this you are doing?” say that ‘ The Lord has need of it, and straightway He is dispatching it here again.” ”

And they came away and found the colt "bound" to the door outside on the encircling road, and they are loosing it. And some of those standing there said to them, “ What are you doing, loosing the colt?” Now they told them according as Jesus said, and they "let them take it. And they are bringing the colt to Jesus, and they are casting their own garments on it, and He is seated on it.

And many strew their own garments in the road, yet others, soft foliage, chopping it out of the fields, and strewed it on the road. And those preceding and those following cried, saying, “ Hosanna! Blessed be He ‘Who is coming’ in the name of the Lord! And ‘blessed’ be the coming’ kingdom of our father David in the name of the Lord! Hosanna among the highest!”
And Jesus entered into Jerusalem and into the sanctuary. And looking all about, it being already the evening hour, He came out to Bethany with the twelve.

And on the morrow, at their coming out from Bethany, He hungered. And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything on it. And coming to it, He found nothing except leaves, for it was not the season of figs. And answering, He said to it, "By no means may anyone still be eating fruit of you for the use." And His disciples heard.

And they are coming into Jerusalem. And Jesus, entering into the sanctuary, begins to cast out those selling and those buying in the sanctuary, and the tables of the brokers and the seats of those selling doves He overturns. And He did not give leave that anyone may be carrying a vessel through the sanctuary. And He taught and said to them, "Is it not written that 'My house a house of prayer shall be called, for all nations'? Yet you make it a burglars' cave."

And the chief priests and the scribes hear, and they sought how they should be destroying Him, for they feared Him, for the entire throng was astonished at His teaching. And whenever it came to be evening, they went out, outside the city.

And going by in the morning, they perceived the fig tree withered from the roots. And, recollecting, Peter is saying to Him, "Rabbi! Lo! the fig tree which Thou didst curse has withered!" And answering, Jesus is saying to them, "If you have faith of God, verily, I am saying to you that whosoever may be saying to this mountain, 'Be picked up and cast into the sea,' and may not be doubting in his heart, but should be believing that what he is speaking is occurring, it shall be his, whatsoever he may be saying."
Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours. And whenever you may be standing praying, be forgiving, if you have anything against anyone, that your Father also, Who is in the heavens, may be forgiving you your offenses. Now if you are not forgiving, neither will your Father Who is in the heavens be forgiving your offenses.

And they are coming again into Jerusalem. And at His walking in the sanctuary, the chief priests and the scribes and the elders are coming to Him, and they said to Him, “By what authority are you doing these things, or who gives you this authority, that you may be doing these things?” Now Jesus, answering, said to them, “I also will be inquiring of you one word, and answer Me, and I will be declaring to you by what authority I am doing these things. The baptism of John—whence was it? Was it of heaven or of men? Answer Me!” And they reasoned with themselves, saying, “If we should be saying, ‘Of heaven,’ he will be declaring, ‘Wherefore, then, do you not believe him?’ But may we be saying, ‘Of men?’” They feared the people, for all had it that John really was a prophet. And answering Jesus, they are saying, “We are not aware.” And answering, Jesus is saying to them, “Neither am I telling you by what authority I am doing these things.”

And He begins to speak to them in parables: “A vineyard a man is planting, and he places about it a stone dike, and excavates a vat, and builds a tower, and leased it to farmers, and travels. And he dispatches to the farmers, at the season, a slave, that from the farmers he may be getting from the fruits of the vineyard. And taking him, they lash him and dispatch him empty. And again he dispatches to them another slave, and that one, pelting...
with stones, they hit his head and dispatch him in 'dis-
6 honor'. And again another he dispatches, and that one
they kill, and many others, lashing 'these, indeed, yet
killing 'those.
6 "Still one had he, a son, his beloved. He dispatches him
also, last, to7 them, saying that 'They will be respecting'
7 my 'son.' Yet those 'farmers say to8 themselves that 'This
is the enjoyer of the allotment. Hither! We should be
killing him, and the enjoyment of the allotment will be
ours!' And, taking him, they kill him and cast him out-
side9 of the vineyard.
8 "'What, then, will the lord of the vineyard be doing?
He will be coming10 and destroying the farmers and will
be giving the vineyard to others. Did you not yet read
this scripture?—

'The stone which is rejected by the 'builders,
This came to be "for the head of the corner.
11 'From the Lord "came this, and it is marvelous in
our eyes.'"

12 And they sought to hold Him, and they were afraid of
the throng, for they know that He spoke the parable to7
them. And, leaving Him, they came away.
13 And they are dispatching to8 Him 'some of the Pharisees
and 'Herodians, that they should 'catch Him by a word.
14 And, coming, they are saying to Him, "Teacher, we are
'aware that you are true, and you are not caring "about
"anyone, for you are not looking "at the face of 'men,
but, 'of a truth, the way of 'God are you teaching. Is it
allowed to give poll tax to Caesar, or not? May we be
giving, or may we not be giving?"

Now He, having perceived their 'hypocrisy, said to
them, "'Why are you trying Me? 'Bring Me a denarius
that I may be perceiving it." Now 'they "bring it.
And He is saying to them, "Whose is this image and inscription?" Now they say to Him, "Caesar's." Now Jesus said to them, "Caesar's pay Caesar, and 'God's to 'God." And they were astounded "at Him.

And Sadducees are coming to Him, who say there is no resurrection. And they inquired of Him, saying,

"Teacher, Moses writes to us that, if anyone's brother should be dying, and leaving a wife, and leaving no child, that his 'brother may be taking his 'wife and should be raising up seed to his 'brother. Seven brothers were there, and the first got a wife and, dying, "leaves no' seed. And the second got her and died, leaving no seed, and the third similarly. And the seven also got her similarly and "leave no' seed. Last of all the woman also died. In the resurrection, then, whenever they may be rising, of "which of them will she be the wife? For the seven have had her as wife."

Jesus averred to them, "Are you not therefore 'deceived", not being "acquainted with the scriptures, nor yet the pow-
er of 'God? For whenever they may be rising" from among the dead, they are neither marrying nor taking out in marriage", but are as the messengers 'in the heavens. Now concerning the dead, that they are being roused"; did you not read in the scroll of Moses, "at the thorn bush, how 'God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. You', then, are much 'deceived".

And, approaching, one of the scribes, 'hearing them discussing, having perceived that He answered them ideally, inquires of Him, "What is the foremost precept of all?" Jesus answered him that "The foremost precept of all is: 'Hear, Israel! the Lord our 'God is one Lord. And, You shall be loving the Lord your 'God out of your whole
Mark 12

'heart, and out of your whole soul, and out of your whole comprehension, and out of your whole strength. This is the foremost precept. And the second is like it: 'You shall be loving your associate as yourself.' Now greater than these is no other precept.'

And the scribe said to Him, "In truth, Teacher, Thou sayest ideally that He is One, and there is no other more than He. And to be loving Him out of your whole heart, and out of the whole understanding, and out of the whole soul, and out of the whole strength, and to be loving the associate as yourself, is excessively more than all the ascent approaches and the sacrifices."

And Jesus, perceiving him, that he answered apprehendingly, said to him, "Not far are you from the kingdom of God." And no one dared to inquire of Him any longer.

And answering, Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is a Son of David? For he, David, said, in the holy spirit,

'Said the Lord to my Lord, "Sit at My right, Till I should be placing Thine enemies for a footstool for Thy feet."'

Then he, David, is terming Him 'Lord.' And whence is He his Son?" And the vast throng hears Him with relish.

And to them, in His teaching, He said, "'Beware of the scribes, who want to walk in robes, and want salutations in the markets, and front seats in the synagogues, and first reclining places at the dinners, who are devouring the homes of widows, and for a pretense are prolix in praying. These will be getting more excessive judgment."

And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And many rich cast in much. And one woman, a poor widow,
coming, casts in two mites, which is a quadrans. And, calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow casts in more than all who are casting into the treasury. For all cast out of their superfluity, yet she, out of her want, casts in all, as much as she had—her whole livelihood."

And at His going out of the sanctuary, one of His disciples is saying to Him, "Teacher! Lo! what manner of stones and what manner of buildings!" And answering, Jesus said to him, "Are you observing these great buildings? Under no circumstances may a stone be left here on a stone, which may not by all means be demolished."

And at His sitting on the mount of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately, "Tell us, when will these things be? And what is the sign whenever all these things may be about to be concluding?"

Now Jesus, answering, begins to say to them, "Beware that no one should be deceiving you! For many shall be coming in My name, saying that 'I am!' and shall be deceiving many. Now whenever you should be hearing battles and tidings of battles, see that you are not alarmed, for it must be occurring, but not as yet is the consummation. For roused shall be nation against nation, and kingdom against kingdom. And there shall be quakes in places. And there shall be famines and disturbances. The beginning of pangs are these. Yet you be looking to yourselves, for they shall be giving you up to the sanhedrins, and in synagogues shall you be 'lashed', and before governors and even kings shall you 'stand on My account, for a testimony to them. And to all the nations first must be heralded the evangel.

"And whenever they may be leading you off, to give
you over, do not 'worry beforehand 'what you should be speaking, neither be meditating, but whatsoever may be 'given to you in that hour, this be speaking, for it is not 'you' who are 'speaking, but the holy 'spirit. And brother 'will be giving up brother "to death, and father, child. And children shall be rising" up against parents and shall be putting them to death. And you shall be 'hated" by all because of My 'name. Yet he 'who endures "to the consummation, he' shall be 'saved.

"Now whenever you may be perceiving the abomination of 'desolation, 'declared by Daniel the prophet, 'standing where’ it 'must not (let the 'reader 'apprehend), then let those in Judea 'flee into the mountains. Now let him 'who is on the housetop not be descending into the house, neither let him enter, to pick anything out of his house. And let him 'who is in 'the field not turn back "to 'that behind, to pick up his 'cloak.

"Now woe to 'those who are 'pregnant and 'those suck-ling in those 'days! Now be praying' that your 'flight may not be occurring" in winter, for in those 'days will be affliction such as has not occurred from the beginning of the creation which 'God creates till 'now, and under no circumstances may be occurring". And, except the Lord discounts the days, no' flesh at 'all would be saved. But because of the chosen, whom He chooses, He discounts the days.

"And then, if anyone should be saying to you,"Lo! Here is the Christ!' and 'Lo! There!', be not believing. For 'roused shall be false christs and false prophets, and they shall be giving signs and miracles to "lead astray, if possible, 'even the chosen. Now you', 'beware! 'Lo"! I have declared it all to you beforehand. But in those 'days, after that 'affliction, the sun shall be 'darkened, and the moon shall not be giving her 'beams, and the stars shall
be falling out of heaven, and the powers in the heavens shall be shaken. And then shall they be seeing the Son of Mankind coming in clouds with much power and glory. And then shall He be dispatching His messengers and assembling His chosen from the four winds, from the extremity of the earth to the extremity of heaven.

"Now from the fig tree be learning a parable: Whenever its bough may already be becoming tender and the leaves sprouting out, you know that summer is near. Thus you, also, whenever you may be perceiving these things occurring, know that He is near—at the doors. Verily, I am saying to you that by no means may this generation be passing by until the time when all these things may be occurring. Heaven and earth shall be passing by, yet My words shall by no means be passing by.

"Now concerning that day or hour no one is aware—neither the messengers 'in heaven, nor the Son—except the Father. 'Beware! Be vigilant and pray', for you are not aware when the era is.

"It is as a man, a traveler, leaving his home and giving his slaves authority, and to each his work, and he directs the doorkeeper that he may be watching. 'Watch, then, for you are not aware when the lord of the house is coming', at evening, or midnight, or cockcrowning, or morning, that, coming suddenly, he may not be finding you drowsing. Now what I am saying to you, I am saying to all: 'Watch!'"

14 Now it was the Passover and the unleavened bread after two days. And the chief priests and the scribes sought how, laying hold of Him by guile, they should be killing Him. For they said, "Not in the festival, lest at some time there will be a tumult of the people."

And at His being in Bethany, in the house of Simon
the leper, at His lying down, a woman came, having an alabaster vase of veritable nard attar, costly. And crushing the alabaster vase, she pours it down down on His head.

Now some were resenting this to themselves and saying, "For what has this destruction of the attar occurred? For this 'attar could' have been disposed of for over three hundred denarii, and given to the poor." And they muttered against her. Yet Jesus said, "Leave her! Why are you affording her 'weariness? For it is an ideal work she works' in Me. For you always 'have the poor with you', and whenever you may be wanting, you 'can' always do well to them, yet Me you 'have not always.

What she 'had she' makes use of. She gets beforehand to anoint My 'body with attar' for burial. Now verily I am saying to you, Wheresoever this 'evangel may be heralded in the whole world, that also which she' does shall be 'spoken of for a memorial of her.'"

And Judas Iscariot, 'one of the twelve, came away to the chief priests that he may be giving Him up to them.

Now those who hear him rejoice, and promise to give him silver. And he sought how he may be opportunely giving Him up.

And on the first day of unleavened bread, when they sacrificed the passover, His 'disciples are saying to Him, "Where dost Thou want us to come away that we should be making ready, that Thou mayest 'eat the passover?"

And He is dispatching two of His 'disciples and is saying to them, "Go into the city, and a 'man will be meeting you, bearing a jar of water. Follow him. And wheresoever he may be entering, say to the householder that 'The Teacher is saying, "Where is My 'caravansary, where' I may be eating the passover with My 'disciples?"' And he' will be showing you a large upper room, ready with places 'spread', and there make ready for us." And His
disciples came out and came into the city, and they found it according as He said to them. And they make ready the passover.

17 And, evening coming on, He is coming with the twelve. And, at their lying back at table and eating, Jesus said, “Verily, I am saying to you that one of you who is eating with Me shall give Me up.” Now they begin to be sorrowful and to be saying to Him, one by one, “It is not I, Rabbi?” and another, “Not I?”

20 Now He, answering, said to them, “It is one of the twelve who is dipping his hand into the dish with Me, seeing that the Son of Mankind is indeed going away according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being given up! Ideal were it for Him if that man were not born!”

22 And at their eating, Jesus, taking bread, blessing, breaks it and gives to them, and said, “Take; this is My body.” And, taking the cup, giving thanks, He gives it to them, and they all drank of it. And He said to them, “This is My blood of the new covenant that is shed for many. Verily, I am saying to you that no longer under any circumstances may I be drinking of the product of the grapevine till that day whenever I may be drinking it new in the kingdom of God.” And, singing a hymn, they came out to the mount of Olives.

And Jesus is saying to them that “All of you shall be snared in Me in this night, for it is written,”

I shall be smiting the shepherd
And the sheep shall be scattered.

28 But after My rousing I shall be preceding you into Galilee.”

29 Yet Peter averred to Him, “And if all shall be snared,
"Nevertheless, not I!" And Jesus is saying to him, "Verily, I am saying to you that you, today, in this 'night, ere a cock crows twice, thrice will be renouncing Me."

Yet Peter spoke extravagantly, "Rather, if ever I 'must die together with Thee, I shall under no circumstances be renouncing Thee!" Now similarly also, said all.

And they are coming into a freehold, the name of which is Gethsemane. And He is saying to His disciples, "Be seated here till I should be praying." And He is taking Peter and James and John aside with Himself, and He begins to be 'overawed' and 'depressed. And He is saying to them, "Sorrow-stricken is My soul unto death. Remain here and 'watch." And, coming forward a little, He fell on the earth and prayed; if it is possible, the hour may 'pass by from Him. And He said, "Abba, Father, all is possible to Thee. Have this 'cup' 'carried aside from Me. But not "what I' will, but "what Thou!"

And He is coming and finding them drowsing. And He is saying to Peter, "Simon, are you drowsing? Are you not strong enough to watch one hour? 'Watch and 'pray" lest you may be entering into trial. The spirit indeed is eager, yet the flesh is infirm."

And again, coming away, He prays, saying the same words. And again, coming, He found them drowsing, for their 'eyes were 'torpid'. And they were not 'aware what they may 'answer Him. And He is coming the third time and is saying to them, "Are you drowsing 'furthermore and resting'? It is 'away. The hour came. 'Lo! the Son of Mankind is being given' up into the hands of sinners. 'Rouse!' We may be going. 'Lo!' he 'who is giving Me up is 'near!"

And straightway, while He is still speaking, coming along is Judas Iscariot, one of the twelve, and with him a vast throng with swords and cudgels, 'from the chief
priests and the scribes and the elders. Now he who is giving Him up had given them a signal, saying, “Whom-ever I should be kissing, He’ it is. Hold Him, and ‘lead Him away securely.” And, coming, straightway coming to Him, he is saying, “Rabbi, Rabbi,” and he kisses Him fondly. Now they lay their ‘hands’ on Him and hold Him. Now a ‘certa­ine one of those standing by, pulling’ a ‘sword, hits the slave of the chief priest and amputates his ‘ear.

And answering, Jesus said to them, “As after a robber do you come out with swords and cudgels to ‘apprehend Me? “Daily was I with you in the sanctuary, teaching, and you do not hold Me; but, that the scriptures may be fulfilled—”

And, leaving Him, they all fled. And one, a ‘certa­ine youth, was following with Him, “clothed” in a linen wrapper on his naked body, and the youths are holding him. Yet he, ‘leaving the linen wrapper, fled naked from them.

And they led Jesus away to the chief priest Caiaphas. And all the chief priests and the elders and the scribes are coming together to Him. And Peter, from afar, follows Him till within the court­yard of the chief priest, and was sitting together with the deputies, and warming himself at the light.

Now the chief priests and the whole Sanhedrin sought false testimony against Jesus, to put Him to death, and they found it not; for many testified against Him falsely, and the testimonies were not consistent. And some, rising, testified against Him falsely, saying that “We hear Him saying that I shall be demolishing this temple made by hands, and during three days I shall be build­ing another not made by hands.” And neither thus was their testimony consistent.
And the chief priest, rising "in the midst, inquires of Jesus, saying, "You are not answering" anything? "What are these testifying against you?" Yet Jesus was silent and does not answer" anything. Again the chief priest inquired of Him and is saying to Him, "Are you the Christ, the Son of 'God, the Blessed?"

Now Jesus said, "I am; and you shall be seeing" the Son of Mankind sitting "at the right hand of power and coming" with the clouds of heaven."

Now the chief priest, tearing his tunics, is saying,

"What need have we still of witnesses? Lo! now you hear the blasphemy! "What is it appearing" to you?"

Now they all condemn Him to be liable to death.

And "some begin" to be spitting on Him and putting a covering about His face and buffeting Him and saying to Him, "Prophesy!" And the deputies, with slaps, took Him.

And at Peter's being below in the courtyard, one of the maids of the chief priest is coming, and, perceiving Peter warming himself, looking at him, she is saying,

"You also were with Jesus the Nazarean!" Yet he denies, saying, "Neither am I aware, nor am I an 'adépt' in what you are saying." And he came outside "into the forecourt. And a cock crows.

And the maid, perceiving him, begins again to say to those "standing by that "This one is of them." Yet again he denied. And after a little, those "standing by said again to Peter, "Truly you are of them, for you are a Galilean also, and your speech is alike." Now he begins to be anathematizing and swearing that "I am not acquainted with this man of whom you are telling!"

And, straightway, "a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crows twice, thrice will you be renouncing" Me." And, reflecting, he lamented.
And straightway, "in the morning, the chief priests with the elders and the scribes and the whole Sanhedrin held a consultation. 'Binding Jesus, they 'carry Him away and 'give Him over to Pilate. And Pilate inquires of Him, "You' are the king of the Jews?" Now He, answering him, is saying, "You' are saying it." And the chief priests accused Him of many things. Now Pilate again inquires of Him, saying, "You are not answering "anything? 'Lo! of how much they are accusing you!"
Yet Jesus no' longer answered "anything, so that Pilate is marveling.
Now "at the festival he released to them one prisoner, even whom they requested. Now there was 'one termed Bar-Abbas, 'bound' with the insurrectionists, who" had done "some murder in the insurrection. And the throng, "exclaiming, begins' to be requesting' according as he ever did for them.
Now Pilate answered them, saying, "Are you wanting that I should be releasing to you the king of the Jews?"
For he recognized that because of envy the chief priests had given Him up. Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them.
Now Pilate, again answering, said to them, "What, then, are you wanting that I shall be doing with him whom you are terming the king of the Jews?" Yet 'they again cry, saying, "Crucify him!" Yet Pilate said to them, "For "What evil does he?" Yet 'they cry exceedingly, saying, "Crucify him!" Now Pilate, intending' to do 'enough for the throng, releases to them 'Bar-Abbas, and 'gives up 'Jesus,' whipping Him, that He may be 'crucified.
Yet the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together
17 the whole squadron. And they are dressing Him in purple, and, 'braiding a thorny wreath, they are placing it about Him. And they begin' to 'salute' Him and 'say, 18 “Rejoice! king of the Jews!” And they beat His head with a reed and spat on Him and, kneeling, they worshiped Him. And when they scoff at Him, they strip Him of the purple and put on Him His 'own garments, and they are leading Him out that they should be crucifying Him.

21 And they are conscripting a "certain Simon, a Cyrenian, passing along, coming" from a field, the father of Alexander and Rufus, that he should be picking up His 'cross. And they are bringing Him "to Golgotha Place, which is, being construed", "Skull's Place." And they gave Him wine with "myrrh" to 'drink, yet "He did not take it. And, crucifying Him, they are dividing His 'garments, casting a lot "for them,"--"who should be taking anything away. Now it was the third hour, and they crucify Him. And there was an 'inscription with His 'charge 'inscribed"; "The King of the Jews."

27 And together with Him they are crucifying two robbers, one "at the right and one "at the left of Him." (no verse 29) And 'those going" by blasphemed Him, wagging their 'heads and saying, "Aha! You 'who are demolishing the temple and building it in three days, save yourself by 'descending from the cross!" Likewise, the chief priests also, with the scribes, scoffing "with one another, said, 32 "Others he saves! Himself he 'can" not save! Let the Christ, the king of Israel, 'descend now from the cross, that we may be perceiving and should be believing!" And 'those "crucified" together "with Him reproached Him.

33 And at the "coming" of the sixth hour, darkness "came" over the whole land till the ninth hour. And at the
ninth hour Jesus implores with a loud voice, saying, “Eloi! Eloi! Lema sabachthani?” which is, being construed, “My God! My God! Why didst Thou forsake Me?” And some of those standing by, hearing it, said, “Lo! He is summoning Elijah!”

Now someone, running and soaking a sponge with vinegar, sticking it on a reed, gave Him a drink, saying, “Let be! We may see if Elijah is coming to take Him down.”

Now Jesus, letting out a loud sound, expires. And the curtain of the temple is rent in two from above to the bottom. Now the centurion, who stands by opposite Him, perceiving that, crying thus, He expires, said, “Truly, this Man was the Son of God!” Now there were women also, beholding from afar, among whom was Mary Magdalene also, and Mary, the mother of James the Little and Joses, and Salome, who, when He was in Galilee, followed Him and dispensed to Him, and many others who ascend with Him into Jerusalem.

And, already coming to be evening, since it was the preparation which is before the sabbath, Joseph from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of God, coming with daring, entered in to Pilate and requests the body of Jesus.

Now Pilate marvels if He is dead already, and, calling the centurion to him, he inquires of him if He died long ago. And, knowing it from the centurion, he presents the corpse to Joseph.

And, buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and places Him in a tomb which was quarried out of rock. And he rolls a large stone on to the door of the tomb. Now Mary Magdalene and Mary the mother of Joses beheld where He has been placed.
16 And, for the elapsing of the sabbath, Mary Magdalene and Mary the mother of James, and Salome, buy spices, that, coming, they should be rubbing Him. And, very early in the morning on 'one of the sabbaths, they are coming to the tomb at the rising of the sun. And they said to themselves, "Who will be rolling away the stone for us out of the door of the tomb?" And, looking up, they 'behold that the stone has been rolled back, for it was tremendously great. 

And, entering into the tomb, they perceived a youth sitting at the right, 'clothed with a white robe, and they were overawed. Now he is saying to them, "Be not overawed! Jesus are you seeking, the Nazarean, the 'Crucified'. He was roused! He is not here! 'Perceive the place where' they 'place Him! But go, say to His disciples and to Peter, that He is preceding you into Galilee. There you shall 'see' Him, according as He said to you." And, coming out, they fled from the tomb, for trembling and amazement had filled them. And they said nothing to anyone, for they feared. 

Now, rising in the morning in the first sabbath, He appeared first to Mary Magdalene, from whom He had cast out seven demons. 'She', being gone, reports to 'those coming' to be with Him, who are mourning and lamenting. And 'they', 'hearing that He is living, and was gazed upon by her, disbelieve. 

Yet after these things He was manifested in a different form to two of them walking, going into a field. And 'they', coming away, report to the rest. Neither those do they believe. 

Now subsequently, at their lying back at table, He was manifested to the eleven, and He reproaches their 'unbelief and hardheartedness, seeing that they do not believe 'those who gaze on Him having been roused "from
among the dead. And He said to them, "Go into all the world; herald the evangel to the entire creation. He who believes and is baptized shall be saved, yet he who disbelieves shall be condemned. Now these signs shall fully follow in those who believe: In My name they shall be casting out demons; they will be speaking in new languages; they will be picking up serpents; and if they should be drinking anything deadly, it should under no circumstances be harming them; they will be placing hands on those who are ailing, and ideally will they be having it."

The Lord, indeed, then, after speaking with them, was taken up into heaven and is seated at the right hand of God. Now they, coming away, herald everywhere, the Lord working together with them and confirming the word by the signs following them up.
LUKE'S ACCOUNT

Since, in fact, even many take in hand to compose a narrative concerning the matters of which we are fully assured among ourselves, according as those who, from the beginning coming to be eyewitnesses and deputies of the word, give them over to us, it seems good to me also, having fully followed all accurately from the very first, to write to you consecutively, most mighty Theophilus, that you may be recognizing the certainty of the words concerning which you were instructed.

There came to be, in the days of Herod, the king of Judea, a certain priest named Zechariah, of the routine of Abiah, and his wife, of the daughters of Aaron, and her name is Elizabeth. Now they were both just in front of God, going in all the precepts and just statutes of the Lord, blameless. And no child was theirs, forasmuch as Elizabeth was barren, and both were advanced in their days.

Now it occurred, in his doing the priestly duties in the order of his routine in front of God, according to the custom of the priestly office, he chanced to burn incense, entering into the temple of the Lord. And the entire multitude of the people was praying outside at the hour of incense. Now there was seen by him a messenger of the Lord, standing at the right of the altar of incense. And disturbed was Zechariah at perceiving it, and fear fell on him.

Now the messenger said to him, "Fear not, Zechariah, because hearkened to is your petition, and your wife
Elizabeth shall be bearing you a son, and you shall be calling his name John. And there will be joy for you, and exultation, and many shall be rejoicing at his birth, for he shall be great in the sight of the Lord. And wine and intoxicant may he under no circumstances be drinking, and with holy spirit shall he be filled while still of his mother's womb. And many of the sons of Israel shall he be turning back to the Lord their God. And he shall be coming before in His sight in the spirit and power of Elijah, to turn back the hearts of the fathers 20to the children, and the stubborn to the prudence of the just, to make ready a people formed for the Lord.”

And Zechariah said to the messenger, “By ‘what shall I know this? For I am aged, and my wife is ‘advanced in her ‘days.”

And answering, the messenger said to him, “I am Gabriel, who stands before God, and I was dispatched to speak to you and to bring you this evangel. And ‘lo! ‘silent shall you be and not ‘able to speak until the day on which these things may be occurring, because you do not believe my ‘words, which shall be ‘fulfilled in their ‘season.”

And the people were hoping for Zechariah, and they marveled at his ‘delaying in the temple. Yet, on coming out, he was not ‘able to speak to them, and they recognize that he has seen an apparition in the temple. And he was motioning to them and continued to be mute. And it occurred, as the days of his ‘ministry are fulfilled, that he came away into his ‘home.

Now after these ‘days Elizabeth, his ‘wife, conceived.

And she kept herself close five months, saying that “Thus has the Lord done to me, in the days in which He took notice to eliminate my ‘reproach among ‘men.”

Now in the sixth ‘month, the messenger Gabriel was
dispatched from 'God to a city of Galilee, which is named Nazareth, to a virgin, espoused to a man whose name is Joseph, of the house and kindred of David. And the name of the virgin is Miriam. And, entering to her, the messenger said, "Rejoice, 'favored' one! The Lord is with you; you are 'blessed' among women!" Now she, perceiving it, was agitated at his word, and she reasoned what manner of salutation this may be. And the messenger said to her, "Fear not, Miriam, for you found favor with 'God. And 'lo! you shall be conceiving and be pregnant and be bringing forth a Son, and you shall be calling His name Jesus. He shall be great, and Son of the Most High shall He be called. And the Lord 'God shall be giving Him the throne of David, His 'father, and He shall reign over the house of Jacob for the eons. And of His 'kingdom there shall be no consummation." Yet Miriam said to the messenger, "How shall this be, since I 'know not a man?" And answering, the messenger said to her, "Holy spirit shall be coming on you, and the power of the Most High shall be overshadowing you; wherefore also the holy One Who is being generated shall be 'called the Son of God. And 'lo! Elizabeth, your relative, she also has conceived a son in her decrepitude, and this is the sixth month with her who is 'called' barren, seeing that it will not be 'impossible with 'God to fulfill His every declaration." Now Miriam said, "'Lo! the slave of the Lord! May it 'come to be with me according to your 'declaration!" And the messenger came away from her. Now in these 'days, Miriam, rising, went with diligence into the mountainous region, into a city of Judah. And she entered into the house of Zechariah, and salutes 'Elizabeth. And it occurred, as 'Elizabeth hears the salu-
Elizabeth is filled with holy spirit, and she shouts out with a loud voice and said, "Blessed" are you among women, and 'blessed' is the fruit of your 'womb! And whence is this to me, that the mother of my Lord may be coming to me? For 'lo'! as the sound of your 'salutation came' into my 'ears, the babe jumps 'with exultation in my 'womb. And happy is she 'who believes, seeing that there shall be a maturing of 'that which has been spoken' to her 'by the Lord!" And Miriam said, "My 'soul is magnifying the Lord, And my 'spirit exults om 'in God my 'Saviour, 'For He looks om on the humiliation of His 'slave. For 'lo'! from 'now on all 'generations will count me 'happy, 'For the Powerful One does great things for me, And holy is His 'name, And His 'mercy is om for generations and generations To 'those fearing' Him. He does mightily 'with His arm, He scatters the proud in the comprehension of their hearts, He pulls down potentates from thrones, And exalts the humble. The 'hungry He fills with good things, And the 'rich He sends away empty. He supported' Israel, His boy, To be reminded of mercy (According as He speaks toom our 'fathers) To 'Abraham and to his 'seed, om for the eon." Now Miriam remains om with her about three months, and returns om to her 'home.
Luke 1

57 Now Elizabeth's time is fulfilled for her to be bringing forth, and she bears a son. And the homes about and her relatives hear that the Lord magnifies His mercy with her, and they rejoiced together with her.

58 And it occurred on the eighth day, they came to circumcise the little boy, and they called him by the name of his father, Zechariah. And answering, his mother said, "No! But he shall be called John." And they said to her that "Not one is there of your relationship who is called" by this name." Now they nodded to his father, "what he should be wanting him to be 'called'.

59 And requesting a tablet, he writes, saying, "John is his name." And they all marvel. Now, opened was his mouth instantly, and his tongue, and he spoke, blessing God.

60 And fear came on all who home about them, and in the whole mountainous region of Judaea all these declarations were spoken about. And all who hear pondered in their hearts, saying, "What, consequently, will this little boy be?" For the hand also of the Lord was with him.

61 And Zechariah, his father, is filled with holy spirit and prophesies, saying,

62 "Blessed be the Lord, the God of Israel, For He visits, and makes a redemption for His people, And rouses a horn of salvation for us In the house of David, His boy, According as He speaks through the mouth of His holy prophets, who are from the con; Salvation from our enemies, And out of the hand of all those who are hating us, To do mercy with our fathers,
And to be reminded of His holy covenant,
The oath which He swears to Abraham our father,
To grant to us, being rescued out of the hand of our enemies,
To be fearlessly offering divine service to Him
In benignity and righteousness in His sight all our days.
Now you, also, little boy, a prophet of the Most High shall be called,
For you shall be going before in the sight of the Lord
To make ready His roads,
To give the knowledge of salvation to His people
In the pardon of their sins,
Because of the merciful compassions of our God,
In which the Dayspring "from on high" visits us,
To make Its advent to "those sitting" in darkness and the shadow of death,
"To direct our "feet into the path of peace."
Now the little boy grows up and was staunch in spirit and was in the "wilderness" till the day of his indication to Israel.
Now it occurred in those "days, that a decree came out "from Caesar Augustus that the entire inhabited earth "register". This first "registration occurred" when Quirinius is governing Syria. And all went "to register", each into his "own city.
Now Joseph also went up from "Galilee, out of the city of Nazareth, into Judea, into the city of David which" is "called "Bethlehem, because of his "being of the house and kindred of David, to register together with Miriam, his "espoused" wife, who is parturient. Now it "came" to pass in their "being there, the days are fulfilled for her "to be
7 bringing forth. And she brought forth her Son, the first-born, and swaddles Him, and cradles Him in a manger, because there was no place for them in the caravansary.

8 And shepherds were in the same district in the field fold, and maintaining watches at night over their flock.

9 And 'lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear. And the messenger said to them, "Fear not, for 'lo! I am bringing you an evangel of great joy which will be for the entire people, for today was brought forth to you a Saviour, Who is Christ, the Lord, in the city of David. And this is the sign to you: you will be finding a Babe, 'swaddled' and lying in a manger."

10 And suddenly with the messenger there came to be a multitude of the heavenly host, praising 'God and saying,

11 "Glory to God among the highest!
And on earth peace,
Among 'men, delight!"

12 And it occurred, as the messengers came away from them into heaven, that the shepherds spoke to one another, saying, "By all means we may be passing through to Bethlehem, and we may be perceiving this declaration which has come to pass, which the Lord makes known to us." And they came hurring, and they found both 'Miriam and Joseph, and the Babe lying in the manger.

13 Now, perceiving it, they make known concerning the declaration that is spoken to them concerning this 'little
Boy. And all who hear marvel concerning that which is being spoken to them by the shepherds. Now 'Miriam preserved all these declarations, parleying them in her heart. And the shepherds return, glorifying and praising 'God for all that which they hear and perceived, according as it was spoken to them.
And when the eight days to His 'circumcising are fulfilled, His 'name also was called Jesus, 'which He was 'called by the messenger before His 'conception in the womb. And when the days of their 'cleansing are fulfilled according to the law of Moses, they brought Him up into Jerusalem to present Him to the Lord (according as it is "written" in the law of the Lord, that every male opening up the matrix shall be 'called holy to the Lord), and 'to give a sacrifice according to that which is 'declared in the law of the Lord, a pair of turtle doves or two squabs of the doves.

And 'lo! there was a 'man in Jerusalem, whose name is Simeon. And this 'man is just and pious, anticipating the consolation of Israel, and holy spirit was on him. And he was "apprised" by the holy 'spirit that he would not be 'acquainted with death ere "he should be 'acquainted with the Lord's 'Christ. And he came, in the spirit, into the sanctuary, and 'as the parents are 'bringing in the little Boy Jesus, for them 'to do according to the "custom" of the law concerning Him, he 'also receives Him, clasping Him "in his 'arms. And he blesses 'God, and said,

"Now art Thou dismissing Thy 'slave, O Owner,
   According to Thy 'declaration, in peace,
   'For my 'eyes perceived Thy 'Salvation,
   Which Thou dost make ready suiting the face of all the peoples,
   A Light "for the revelation of nations,
   And the Glory of Thy people Israel."

And His 'father and 'mother were marveling "at 'that which is 'spoken" concerning Him. And Simeon blesses them and said to "Miriam, His 'mother,
“Lo! He is lying” for the fall and rising of many in Israel,
And “for a sign 'contradicted'.
Yet through your ‘own soul also shall be passing’
a blade,
So that the reasonings of many hearts should be revealed.”

And there was Hannah, a prophetess, a daughter of Penuel, out of the tribe of Asher (she is ‘advanced in her many days, ‘living with a husband seven years from her ‘virginity, and she is a widow till she is eighty-four years) who does not withdraw from the sanctuary, with fasts and petitions offering divine service night and day. And in the same hour, ‘standing by, she made a response’ to ‘God, and spoke concerning Him to all ‘who are anticipating’ redemption in Jerusalem.

And, as they accomplish all ‘according to the law of the Lord, they return into ‘Galilee, into their ‘own ‘city, Nazareth. Now the little Boy grows up and was staunch in spirit, being filled with wisdom, and the grace of God was on Him.

And His ‘parents went ‘by year into Jerusalem, to the festival of the Passover. And when He came ‘to be twelve years old, at their going up into Jerusalem according to the custom of the festival, and ‘finishing the days, ‘at their ‘return the Boy Jesus remains behind in Jerusalem, and His ‘parents know it not. Now, ‘inferring that He is in the caravan, they came a day’s way, and they hunted Him among the relatives and ‘those known to them. And, not finding Him, they return into Jerusalem, hunting Him.

And it occurred, after three days they found Him in the sanctuary, ‘seated’ in the midst of the teachers, hearing
them, as well as inquiring of them. Now amazed are all 
"those hearing Him are at His understanding and answers. 
And perceiving Him, they were astonished. 
And His ‘mother said to Him, “Child, why do you 
thus to us? ‘Lo!’ your ‘father and I painfully sought 
you.” And He said to them, “Why is it that you sought 
Me? Had you not perceived that I ‘must be among the 
things which are My ‘Father’s?” And they do not ‘un- 
derstand the declaration which He speaks to them. 
And He descended with them and came into Nazareth, 
and was ‘subject to them. And His ‘mother carefully 
kept all these ‘declarations, parleying them in her ‘own 
heart. And Jesus progressed in ‘wisdom and stature, and 
in favor ‘with God and ‘men. 
3 Now in the fifteenth year of the government of Tiberius 
Caesar, Pontius Pilate being governor of Judea, and 
Herod being tetrarch of Galilee, yet Philip, his ‘brother, 
being tetrarch of the province of Iturea and Trachonitis, 
and Lysanias being tetrarch of Abilene, ‘under Hannas 
and Caiaphas, the chief priests, ‘came a declaration of 
God ‘to John, the son of Zechariah, in the wilderness. 
And he came into the entire country about the Jordan, 
eralding a baptism of repentance ‘for the pardon of sins, 
as it is ‘written” in the scroll of the sayings of Isaiah the 
prophet, saying, 
“The voice of one imploring: 
‘In the wilderness make ready the road of the Lord! 
Straight . . . be making the highways’” of Him! 
And every ravine shall be filled 
And every mountain and hill shall be made ‘low, 
And the crooked shall be ‘straight, 
And the rough places into smooth roads, . . . 
And ‘all flesh shall ‘see’ the salvation of ‘God.’”
He said, then, to the throngs going out to be baptized by him, "Progeny of vipers! Who intimates to you to be fleeing from the impending indignation? Produce, then, fruits worthy of repentance. And you should not 'begin' to be saying among yourselves, 'For a father we 'have 'Abraham,' for I am saying to you that 'God is 'able,' out of these 'stones, to rouse children to 'Abraham. Now already the ax 'also is lying 'at the root of the trees. Every tree, then, which is not 'producing ideal fruit is 'hewn' down and 'cast' into the fire."

And the throngs inquired of him, saying "What, then, should we be doing?" Now answering, he said to them, "He who 'has two tunics, let him be sharing with him 'who 'has none, and let him 'who 'has 'food be doing likewise."

Now tribute collectors also came to be baptized, and they said to him, "Teacher, 'what should we be doing?"

Now he said to them, "Impose nothing more 'than 'has been prescribed 'to you."

Now 'soldiers' also inquired of him, saying, "What should we 'also be doing?" And he said to them, "You should be intimidating no one, neither be blackmailing, and be 'sufficed' with your 'rations."

Now at the people hoping, and all reasoning in their 'hearts concerning 'John, lest at some time he 'may be the Christ, 'John answers, saying to all, "I, indeed, in water am baptizing you. Yet coming is 'One stronger than I, the thong of Whose sandals I am not competent to loose. 'He' will be baptizing you in holy spirit and fire, Whose 'winnowing shovel is in His 'hand, and 'He' will be scouring His 'threshing floor and be gathering the grain into His 'barn, yet the chaff shall 'He' burn up with unextinguished fire."

Indeed, then, entreating about many different things also, he brought the evangel to the people.
Now Herod the tetrarch, being exposed by him concerning Herodias, the wife of his brother Philip, and concerning all the wicked things which Herod does, adds this also "to them all: he locks up John in jail.

Now it occurred, as all the people are baptized, at Jesus also being baptized and praying, heaven is opened, and the holy spirit descends on Him, to bodily perception as if a dove, and a voice "came" out of heaven, saying, "Thou art My Son, the Beloved; in Thee I delight."

And He, Jesus, when beginning, was about thirty years old, being a son (as to the law) of Joseph, of Eli, of Matthat, of Levi, of Melchi, of Jannai, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattithiah, of Shemi, of Josech, of Joda, of Joanna, of Rhesa, of Zerubbabel, of Shalthiel, of Neri, of Melchi, of Addi, of Cosam, of Elmadam, of Er, of Jesus, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jonam, of Eliakim, of Melea, of Menna, of Mattathah, of Nathan, of David, of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, of Amminadab, of Admein, of Arni, of Hezron, of Pharez, of Judah, of Jacob, of Isaac, of Abraham, of Tera, of Nahor, of Serug, of Reu, of Peleg, of Eber, of Shelah, of Cainan, of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch, of Jared, of Maleleel, of Cainan, of Enosh, of Seth, of Adam, of God.

Now Jesus, full of holy spirit, returns from the Jordan, and was led in the spirit in the wilderness forty days, undergoing trial by the Adversary. And He did not eat "anything in those days, and subsequently, at their being concluded, He hungers. Now the Adversary said to Him, "If you are God's son, speak to this stone that it may be becoming bread." And Jesus answered "him, saying,
“It is written” that, “Not on bread alone shall man be living, but on every declaration... of God.”

And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the inhabited earth in a second of time. And the Adversary said to Him, “To you shall I be giving all this ‘authority and the glory of them, for it has been given’ up to me, and to whomsoever I may ‘will, I am giving it. If you’, then, should ever be worshiping ‘before me, it will ‘all be yours.” And, answering, Jesus said to him, “Go away behind Me, Satan! It is written”, The Lord your God shall you be worshiping, and to Him only shall you be offering divine service.”

Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, “If you are God’s son, ‘cast yourself down hence, for it is written’ that ‘His messengers shall be ‘directed” concerning Thee, To protect Thee.’

and that ‘On their hands shall they be lifting Thee, Lest at some time Thou shouldst be dashing Thy foot against ‘a stone.”

And answering, Jesus said to him that “It has been declared”, ‘You shall not be putting on trial the Lord your God.’

And, concluding every trial, the Adversary withdrew from Him until an appointed time. And Jesus returns, in the power of the spirit, into ‘Galilee. And the fame concerning Him came out down the whole of the country about. And He taught in their ‘synagogues, being glorified” by all.
And He came to Nazareth, where He was "reared", and, according to His "custom" on the day of the sabbaths, He entered into the synagogue and rose to read. And handed to Him was a scroll of the prophet Isaiah, and, "opening the scroll, He found the place where it was "written",

"The spirit of the Lord is on Me,
On account of which He anoints Me to bring the evangel to the poor.
He has commissioned Me to heal the "crushed" heart,
To herald to captives a pardon,
And to the blind the receiving of sight;
To dispatch the "oppressed" with a pardon,
To herald an acceptable year of the Lord…"

And "furling the scroll, giving it back to the deputy, He is seated. And the eyes of all in the synagogue were looking intently at Him. Now He begins to be saying to them that "Today this scripture is "fulfilled" in your ears."

"Is not this Joseph's son?" And He said to them, "Undoubtedly you will be declaring to Me this 'parable: 'Physician, cure yourself!' 'Whatever we hear occurring in Capernaum do here also in your own 'country.'"

Now He said, "Verily, I am saying to you that no one who is a prophet is acceptable in his own 'country. Now of a truth I am saying to you, that many widows were in Israel in the days of Elijah, when 'heaven is locked "for three years and six months, as a great famine came to be over the entire land, and to none of them was Elijah sent, except into Sarepta of Sidonia, to a widow woman. And many lepers were in Israel "under Elisha the
prophet, and none of them is cleansed except Naaman the Syrian."

And filled with fury are all who are in the synagogue, at hearing these things, and rising, they cast Him outside of the city. And they led Him to the brow of the mountain on which their city had been built, so as to push Him over the precipice. Yet He, passing through their midst, went.

And He came down into Capernaum, a city of Galilee, and He was teaching them on the sabbaths. And they were astonished at His teaching, for His word was with authority.

And in the synagogue was a man having the spirit of an unclean demon, and it cries out with a loud voice, saying, "Ha! what is it to us and to you, Jesus the Nazarean? Did you come to destroy us? I am aware who you are—the holy One of God!" And Jesus rebukes it, saying, "Be still, and come out from him!" And, pitching him into their midst, the demon came out from him, in nothing harming him.

And awe came on all, and they conferred with one another, saying, "What word is this? for with authority and power is He enjoining the unclean spirits, and they are coming out!" And a hubbub went out concerning Him to every place in the country about.

Now, rising from the synagogue, Jesus entered into the house of Simon. Now the mother-in-law of Simon was pressed by a high fever, and they ask Him about her. And standing by over her, He rebukes the fever, and the fever leaves her. Now instantly, rising, she waited on them.

Now at the setting of the sun, all, whoever had those who are infirm with various diseases, led them also to Him. Now He, placing His hands on each one of them,
Luke 4, 5

41 cures them. Now demons also came out from many, clamoring and saying that “You are the Christ, the Son of God!” And, rebuking them, He did not let them speak, “for they had perceived that He is the Christ.

42 Now at the “coming” of day, coming out, He went into a desolate place. And the throngs sought for Him, and they came to Him and detained Him, “so as not to be going” from them. Now He said to them that “To other cities also I must bring the evangel of the kingdom of God,” “for this was I commissioned.” And He was heralding “in the synagogues of Judea.

5 Now it occurred, “as the throng is importuning” Him and hearing the word of God, He also was “standing beside lake Gennesaret, and He perceived two ships “standing beside the lake. Now the fishers, “stepping off from them, rinse off the nets. Now, “stepping’ into one of the ships, which was ‘Simon’s, He asks him to be backing up slightly from the land. Now, “being seated, He taught the throngs out of the ship.

4 Now as He ceases’ speaking, He said to “Simon, “Back up into the depth, and lower ‘your’ nets “for a catch.”

And answering, “Simon said to Him, “Doctor, the whole night through, ‘toiling, we did not get one. Yet, “at Thy declaration, I shall ‘lower the nets.” And, this ‘doing, they impound a vast multitude of fishes. Yet their ‘nets tore’ through, and they beckon to ‘their partners in the ‘other ship to ‘come to their ‘aid’. And they came, and they fill both the ships so that they are ‘swamped’.

8 Now perceiving it, Simon Peter prostrates before ‘Jesus’ knees, saying, “‘Come away from me, ‘for a man, a sinner am I, Lord!” For awe engulfs him and all ‘those “with him “at the catch of ‘fishes which they took. Now likewise are James also and John, sons of Zebedee, who were ‘Simon’s mates. And Jesus said to “Simon, “Fear” not!
From now on "men you shall be catching alive!" And bringing down the ships onto the land, leaving all, they follow Him.

And it occurred, 'as He is in one of the cities, "lo!" a man full of leprosy. Now, perceiving Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst be willing, Thou 'canst' cleanse me!" And, stretching out His hand, He touches him, saying, "I am willing! Be 'cleansed!'" And immediately the leprosy came away from him. And He charges him to be speaking to no one. "But 'come away, show yourself to the priest, and 'bring to for your 'cleansing, according as Moses bids, "for a testimony to them."

Yet rather the account concerning Him passed through, and vast throngs came together to 'hear and to be 'cured'

by Him 'of their 'infirmities. Now He was retreating in the 'wilderness and praying.

And it occurred 'on one of the days, 'that He was teaching, and the Pharisees and the teachers of the law were sitting', who were 'come out of every village of Galilee and of Judea and Jerusalem. And there was power of the Lord 'for their 'healing'. And 'lo! men carrying on a couch a "man who was "paralyzed", and they sought to be "carrying him in and to place him "before Him.

And not finding by which means they may be carrying him in because of the throng, 'going up on the housetop, they "let him down, "with the cot, through the tiles into the midst in front of 'Jesus. And, perceiving their 'faith, He said to him, "Man, 'pardoned" you are your 'sins."

And the scribes and the Pharisees begin 'to 'reason", saying, "'Who is this who is speaking blasphemies? "Who is 'able" to pardon sins except 'God only?"

Now Jesus, recognizing their 'reasonings, answering, said to' them, "'What are you reasoning' in your 'hearts?
What is easier, to be saying, "Pardoned" are you your 'sins,' or to be saying, 'Rouse and 'walk'?

"Now, that you may be perceiving that the Son of 'Man-kind 'has authority on 'earth to pardon sins (He said to the 'paralyzed'), to you am I saying, 'Rouse and pick up your 'cot and 'go' into your 'house.' And instantly, 'rising "before them, 'picking up that on which he was laid', he came away into his 'house, glorifying 'God. And amazement took hold of all, and they glorified 'God, and are filled with fear, saying that "We perceived baffling things today!"

And after these things He came out and gazes at a tribute collector named Levi, sitting at the tribute office. And He said to him, "Follow Me." And, leaving all, rising, he follows Him. And Levi makes a great reception for Him in his 'house, and there was a vast throng of tribute collectors and others who were lying down with them.

And the Pharisees and their scribes murmured to His 'disciples, saying, "Wherefore are you eating and drinking with the tribute collectors and sinners?" And answering, Jesus said to them, "Those who are 'sound 'have no need of a physician, but 'those who 'have an illness. I have not come to call the just, but sinners, 'to repentance."

Yet they said to Him, "The disciples of John are fasting frequently and are making 'petitions; likewise also 'those of the Pharisees; yet 'yours are eating and drinking."

Now Jesus said to them, "You 'can' not make the sons of the bridal chamber fast while the bridegroom is with them. Yet coming will be days whenever the bridegroom may be 'taken away from them also. Then they will be fasting—in those 'days."

Now He told them a parable also, that "No' one,
ranging a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will be rending, and the patch from the new will not be agreeing with the old.

37 "And no one is draining fresh wine into old wine skins. Otherwise, surely the fresh wine will be bursting the wine skins, and it will be 'spilled and the wine skins will perish'. But fresh wine is drained into new wine skins, and both are 'preserved'. And no one, drinking the old, immediately is wanting the fresh, for he is saying, 'The old is mellower.'"

6 Now it occurred on the second first sabbath, He is going through the sowings, and His disciples plucked the ears and ate, rubbing them together in their hands. Now certain of the Pharisees said to them, "What you are doing is what is not allowed to be 'done on the sabbaths.'"

3 And answering, Jesus said to them, "Did you not even read this, which David does once when he hungers, he and those who are with him, how he entered into the house of God, and, taking the 'showbread, he ate also, and 'gives to those with him also, that which is not allowed to be 'eaten except only by the priests?" And He said to them that "The Son of Mankind is Lord of the sabbath also."

6 Now it occurred on a different sabbath also, He is entering into the synagogue and teaching. And there was a man there, and his right hand was withered. Now the scribes and the Pharisees scrutinized Him, to see if He is curing on the sabbath, that they may be finding an accusation against Him. Yet He had perceived their reasonings. Now He said to the man having the withered hand, "Rouse and stand in the midst." And rising, he stood. Now Jesus said to them, "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil,
to save a soul or to destroy?" And looking about on them all, He said to the man, "Stretch out your hand." Now he does it, and his hand was restored as the other. Now they are filled with folly, and they spoke about it to one another, saying, "What should they be doing to Jesus?"

Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God. And when it became day He shouted to His disciples, and chooses from them twelve, whom He names apostles also: Simon, whom He names also Peter, and Andrew, his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James of Alpheus and Simon, "called" a Zealot, and Judas of James and Judas Iscariot, who also became a traitor.

And, descending with them, He stood on an even place. And a vast throng of His disciples and a vast multitude of people from entire Judea and Jerusalem and maritime Tyre and Sidon, who came to hear Him and to be healed of their diseases and who are annoyed by unclean spirits, were cured. And the entire throng sought to touch Him, for power came out of Him, and He healed all.

And He, lifting up His eyes to His disciples, said, "Happy are the poor, for yours is the kingdom of God. Happy are those hungering now, for you shall be satisfied. Happy are those lamenting now, for you shall be laughing. Happy are you whenever men should be hating you, and whenever they should be severing from you and reproaching you and casting out your name as wicked, on account of the Son of Mankind. You may be rejoicing in that day, and frisk, for lo! your wages are vast in heaven, for according to the same manner did their fathers to the prophets.

"Moreover, woe to you who are rich, for you are
collecting your consolation! Woe to you who are "filled" now, for you shall be hungering! Woe to you who are laughing now, for you shall be mourning and lamenting!

Woe to you whenever all men may be saying fine things of you, for according to the same manner did their fathers to the false prophets!

“But to you, who are hearing, am I saying: ‘Love your enemies. Be doing ideally to those who are hating you.

‘Bless’ those who are cursing you. ‘Pray’ concerning those who are traducing you. To him who is beating you on the cheek, be tendering the other also. And you should not be preventing him who is taking away your cloak from taking your tunic also. Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it. And, according as you are wanting that men may be doing to you, you also be doing to them likewise.

“And if you are loving those loving you, what thanks is it to you? For sinners also are loving those loving them. And if you should be doing good to those doing good to you, what thanks is it to you? For sinners also are doing the same. And if you should ever be lending to those from whom you are expecting to get back, what thanks is it to you? For sinners also are lending to sinners, that they may get back the equivalent. Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, ‘for He’ is kind **to the ungrateful and wicked.

“Become, then, pitiful, according as your Father also is pitiful. And be not judging, and under no circumstances may you be ‘judged; and be not convicting, and under no circumstances may you be ‘convicted; be releasing, and you shall be ‘released; be giving, and it shall be ‘given to
you: a measure ideal, "squeezed" down and "shaken" together and running "over, shall they be giving into your bosom. For the same measure with which you are measuring will be 'measured to you again.'

Now He told them a parable also: "The blind 'can' not 'guide the blind. Will not both be falling' into a pit? A disciple is not above his 'teacher, yet everyone who is 'adjusted' will be as his 'teacher.

"Now 'why are you observing the mote in your 'brother's eye, yet the beam in your 'own eye you are not considering? Or how 'can' you be saying to your 'brother, 'Brother, let me 'extract the mote in your 'eye,' observing not, 'yourself, the beam in your 'eye? Hypocrite! 'Extract first the beam out of your 'eye, and then you will be 'keen-eyed to be extracting the mote in your 'brother's 'eye.

For an ideal tree is not 'producing rotten fruit; again, neither is a rotten tree 'producing ideal fruit. For each tree is 'known' by its 'own fruit. For not "from thorns are they culling figs, neither "from a thorn bush are they picking grapes.

"The good 'man out of the good treasure of his 'heart is bringing forth 'that which is good, and the wicked 'man out of the wicked treasure of his 'heart is bringing forth 'that which is wicked, for out of the superabundance of the heart his 'mouth is speaking.

"Now 'why are you calling Me 'Lord,' 'Lord,' and are not doing what I am saying? Everyone 'coming' to Me and hearing My 'words and doing them—I shall be intimating to you 'whom he is like. Like is he to a 'man building a house, who digs and deepens, and 'places the foundation on a 'rock. Now, at an inundation occurring, the river bursts through to that 'house, and it is not strong enough to shake it, because 'it is ideally 'built.'

"Now he 'who hears and does not, is like a 'man 'build-
ing a house on the earth without a foundation, to which the river bursts through, and straightway it collapses; and the crash of that 'house came' to be great."

7 Since, in fact, He completes all His 'declarations "in the hearing of the people, He entered into Capernaum.

2 Now a "certain centurion's slave, who was held in honor by him, having an illness, was about to decease. Now, 'hearing concerning Jesus, he dispatches to Him elders of the Jews, asking Him so that He', coming, should be bringing his 'slave safely through. Now, 'coming' along to Jesus, they entreat Him diligently, saying to Him that "Worthy is he to whom Thou shouldst be tendering this, for he 'loves our 'nation, and he 'builds us the synagogue."

3 Now, Jesus went "to with them. Now, as He is already not far 'away from the house, the centurion sends friends to Him, saying to Him, "Lord, do not 'bother', for not enough am I that Thou mayest be entering under my 'roof. Wherefore, neither do I count myself worthy to be coming to Thee. But 'say the word, and my 'boy will be 'healed'. For I' also am a "man 'set' under authority, having soldiers under me", and I am saying to this one, "Go,' and he is going"; and to another, "Come", and he is coming", and to my 'slave, 'Do this,' and he is doing it."

4 Now, 'hearing these things, Jesus marvels at him, and, being turned to the throng following Him, said, "I am saying to you that not 'even in Israel did I find so much faith." And, 'returning into the house, those 'sent found the 'infirm slave 'sound.

5 And it occurred" in the next journey, that He went into a city 'called' Nain. And together with Him went" a considerable number of His 'disciples and a vast throng.

6 Now as He nears the gate of the city, 'lo! there was fetched' out, being 'dead, an only-begotten son of his
mother. And she was a widow. And a considerable throng of the city was with her. And perceiving her, the Lord has compassion on her and said to her, "Do not lament!" And approaching, He touches the bier. Now those bearing it stand. And He said, "Youth, to you am I saying, Be roused!" And the dead youth sits up and begins to be speaking. And He gives him back to his mother.

Now fear got all, and they glorified God, saying that "A great prophet was roused among us!" and that "God visits His people!" And this saying concerning Him came out in the whole of Judea and in the entire country about.

And his disciples report to John concerning all these things. And, calling a certain two of his disciples to him, John sends to Jesus, saying, "Art Thou the coming One, or may we be hoping for a different One?" Now coming along to Him, the men say, "John the baptist dispatches us to Thee, saying, 'Art Thou the coming One, or may we be hoping for another One?'" In that hour He cures many of diseases and scourges and wicked spirits, and to many blind He graciously grants sight.

And answering, Jesus said to them, "Go, report to John what you perceived and hear: that the blind are receiving sight, the lame are walking, lepers are being cleansed, and the deaf are hearing, the dead are being roused, and to the poor the evangel is being brought. And happy is he whosoever may not be snared in Me."

Now, at John's messengers coming away, He begins to be saying to the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed being shaken by the wind? But what do you come out to perceive? A 'man' garbed in soft garments? 'Lo!' those in glorious vesture and inhering in luxury are among the..."
royal. But "what have you come out to perceive? A prophet? Yes, I am saying to you, and exceedingly more than a prophet. This is he concerning whom it is 'written', "Lo! I am dispatching My 'messenger before Thy face, who shall be constructing Thy 'road in front of Thee.'"

"For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smaller, in the kingdom of 'God is greater than he.

"And 'hearing, the entire people, 'even the tribute collectors, justify 'God, being baptized with the baptism of John. Yet the Pharisees and 'those learned in the law repudiate the counsel of 'God for themselves, not being baptized by him. To 'whom, then, shall I be likening the 'men of this 'generation, and to "whom are they like? Like are they to little boys and girls 'sitting' in the market and shouting to one another and saying, 'We flute to you and you do not dance! We wail to you and you do not lament!'"

For come has John the baptist, neither eating bread nor drinking wine, and you are saying, 'A demon has he!' Come has the Son of 'Mankind, eating and drinking, and you are saying, "Lo! a 'man gluttonous and a tippler, a friend of tribute collectors and sinners!' And justified was 'Wisdom by all her 'children.'"

Now a "certain one of the Pharisees asked Him, that He may be eating with him. And entering into the Pharisee's house, He reclined.

And 'lo! a woman who was in the city was a sinner. And, recognizing that He is lying' down at table in the Pharisee's house, 'fetching an alabaster vase of attar and 'standing behind, beside the feet of Jesus, lamenting, she begins' to 'rain tears on His feet, and with the 'hair of her head she wiped them off and fondly kissed His feet, and rubbed them with the attar. Now,
perceiving it, the Pharisee who invites Him said in himself, saying, "This one, if he were a prophet, would have known who and what manner of woman it is who is touching him, seeing that she is a sinner."  

And answering, Jesus said to him, "Simon, I have something to say to you." Now he is averring, "Teacher, say it!"  

"Two debtors paying usury were owing a certain creditor. The one owed five hundred denarii, yet the other fifty. Now, they having nothing to pay, he deals graciously with both. "Which of them, then, will be loving him more?" Now answering, Simon said, "I take it that it is he with whom he deals the more graciously." Now He said to him, "Correctly do you decide."  

And, being turned to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water for My feet you do not give, yet she rains tears on My feet and with her hair she wipes them off; a kiss to Me you do not give, yet she, from the time I entered, did not intermit fondly kissing My feet; with oil My head you do not rub, yet she with attar rubs My feet; on behalf of which, I am saying to you, 'pardoned' are her many 'sins, 'for she loves much. Now to whom there is scant pardoning, there is scant loving."

Now He said to her, "'Pardoned' are your 'sins.' " And those lying back at table with Him begin to be saying among themselves, "Who is this who is pardoning sins also?" Now He said to the woman, "Your faith has saved you. 'Go in peace.'"

And it occurred consecutively, He also traverses city by city and village by village, heralding and bringing the evangel of the kingdom of God, and together with Him the twelve, and some women who were 'cured' of wicked spirits and infirmities: Mary, 'called' Magdalene,
from whom seven demons had come out, and Joanna, wife of Chuza, Herod's manager, and Susanna and the many others who dispensed to Him out of their possessions.

Now a vast throng being together, and city "by city going" on to Him, He said through a parable, "Out came the sower to sow his seed, and in his sowing, some indeed falls beside the road and was trampled, and the flying creatures of heaven devoured it. And other falls down on the rock, and, sprouting, is withered because of having no moisture. And other falls in the midst of thorns, and, sprouting together, the thorns smother it. And other falls into the good earth, and, sprouting, produces fruit a hundredfold." These things saying, He shouted, "Who has ears to hear, let him hear!"

Now His disciples inquired of Him, saying, "What may this parable be?"

Now He said, "To you has it been given to know the secrets of the kingdom of God, yet to the rest in parables, that, observing, they may not be observing, and hearing, they may not be understanding.

"Now this is the parable: The seed is the word of God. Now those beside the road are those who hear; thereafter the Adversary is coming and is picking up the word from their heart, lest, believing, they may be saved. Now those on the rock are those who, whenever they should be hearing, with joy are receiving the word. And these have no root, who are believing for a season and, in a season of trial, are withdrawing. Now that falling among the thorns, these are those who hear and, by worries and riches, and by the gratifications of life, going on, stifle, and are bringing nothing to maturity. Now that in the ideal earth, these are they who, in a heart ideal and good, hearing the word, are retaining it and are bearing fruit with endurance."
"Now no one, lighting a lamp, is covering it with a vessel or is placing it underneath a couch, but is placing it on a lampstand that 'those going' in may be observing the light. For nothing is hidden which shall not 'become apparent, neither concealed which should not by all means be 'known and 'come to be 'apparent. 'Beware, then, how you are hearing! For whoever may 'have, to him shall be 'given, and whoever may not 'have, from him shall be 'taken away also what he is 'supposed to 'have."

Now there came along to Him His 'mother and His 'brothers, and they were not able to 'fall in with Him because of the throng. Now it was reported to Him, saying that "Thy 'mother and Thy 'brothers stand outside wanting to 'see Thee." Now He, 'answering, said to them, "My mother and My brethren are these 'who are hearing the word of 'God and doing it."

Now it occurred on one of the days that He, as well as His 'disciples, stepped 'into a ship, and He said to them, "We may be passing through "to the other side of the lake." And they set out. Now, at their sailing, He falls asleep. And a whirl of wind descended "to the lake, and they were foundered and in danger.

Now approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing!" Now He, 'being roused, rebukes the wind and the surging of the water, and they cease, and it became calm. Now He said to them, "Where is your 'faith?" Yet, being afraid, they marvel, saying to one another, "Who, consequently, is this, that He is enjoining the winds as well as the water, and they are obeying Him!"

And they sail down into the country of the Gergesenes, which is across from Galilee.

Now at His coming out on the land, there meets Him a 'certain man out of the city, who had demons, and for a
considerable time puts' on no' cloak, and remained in no' house, but in the tombs.

28 Now, perceiving Jesus and crying out, he prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High! I beseech' Thee, Thou shouldst not be tormenting me." For He charged the unclean spirit to be coming out from the 'man; for many times it had gripped him, and he was bound', being guarded' with chains and fetters, and, bursting through the bonds, he was driven' by the demon into the 'wilderness.

29 Now Jesus inquires of him, saying, "What is your name?" Now 'he said, "Legion," 'for many demons entered into him. And they entreated Him that He should not 'enjoin them to be coming away into the submerged chaos.

30 Now a considerable herd of hogs was there, grazing' on the mountain, and they entreat Him that He should permit them to be entering into those. And He permits them. Now the demons, coming out from the 'man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered.

31 Now the 'grazers, perceiving 'what 'has occurred, fled and report it 'in the city and 'in the fields. Now they came out to perceive 'what 'has occurred, and they came to' Jesus and found the 'man from whom the demons came out, 'garmented' and 'sane, sitting' at the feet of Jesus, and they were afraid. Yet those also who are perceiving how the 'demoniac was saved, report to them.

32 And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, 'for they were pressed' by a great fear.

33 Now He', 'stepping' into the ship, returns. Now the man from whom the demons had come out besought'
Him to be with Him, yet Jesus dismisses him, saying, "Return to your home and relate how much God does for you." And he came away, down the whole city, heralding how much Jesus does for him.

Now it occurred that Jesus returned, that the throng welcomes Him, for they were all hoping for Him. And lo! a man whose name was Jairus, and he possessed the chiefship of the synagogue. And, falling at the feet of Jesus, he entreated Him to be entering into his house, for he had an only-begotten daughter of about twelve years, and she died.

Now at His going away, the throngs stifled Him.

And a woman, having a hemorrhage for twelve years, whose whole livelihood is being consumed by physicians, is not strong enough to be cured by anyone. Approaching from behind, she touches the tassel of His cloak. And instantly, stanched was her hemorrhage.

And Jesus said, "Who touches Me?" Now, at all denying it, Peter and those with Him, said, "Doctor, the throngs are pressing Thee and jostling, and art Thou saying, "Who touches Me?"" Yet Jesus said, "Someone touches Me, for I knew power has come out from Me."

Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in the sight of the entire people for what cause she touches Him and so was healed instantly. Now He said to her, "Courage, daughter! Your faith has saved you! Go in peace!"

While He is still speaking, someone from the chief of the synagogue's house is coming, saying to him that "Your daughter is dead. By no means bother the teacher any longer." Yet Jesus, hearing it, answered him, saying, "Fear not; only believe, and she shall be saved."

Now coming into the house, He lets no one enter
together with Him, except Peter and James and John and the father of the girl and the mother. Now they all lamented, and they grieved" for her. Now He said, "Be not lamenting, for she did not die, but is drowsing." And they ridiculed Him, being aware that she died. Yet He, casting all outside and holding her hand, shouts, saying, "Girl, be 'roused!" And back turns her 'spirit, and she rose instantly. And He prescribes that she be given something to 'eat. And her parents were amazed, yet He charges them to 'tell no one 'what 'has occurred.

Now calling together the twelve apostles, He gives them power and authority over all the demons and to be curing diseases. And He commissions them to be heralding the kingdom of 'God and to be healing the infirm.

And He said to them, "Nothing 'pick up for the road, neither staff, nor beggar's bag, nor bread, nor silver, nor have two tunics apiece. And into whatever house you may be entering, there be remaining, and thence be coming away. And whoever should not be receiving you, coming out from that 'city, 'twitch off 'even the dust from your 'feet for a testimony against them."

Now coming out, they passed through by the villages, bringing the evangel and curing everywhere.

Now Herod the tetrarch hears all that is occurring by Him, and was bewildered because of what is being said by some that "John was roused from among the dead," yet by some that "Elijah appeared," yet by others that "Some prophet of the ancients rose." Yet Herod said, "John I' behead. Now who is this about whom I am hearing such things?" And he sought to become acquainted with Him.

And returning, the apostles relate to Him whatever they do and whatever they teach. And taking them along, He retreats privately into a city called Bethsaida. Now
the throngs, knowing it, follow Him. And welcoming them, He spoke to them concerning the kingdom of God, and those having need of a cure, He healed.

12 Now the day begins to be declining. Now approaching, the twelve said to Him, “Dismiss the throng, that they, being gone into the villages and the fields around, should be putting up for the night and finding forage, for we are in a desolate place here.” Yet He said to them, “You be giving them something to eat.” Yet they say, “We have no more than five cakes of bread and two fishes, except we go and buy food for all these people.” For there were about five thousand men.

13 Now He said to His disciples, “Cause them to recline in groups of about fifty apiece.” And they do thus, and cause all to recline. Now taking the five cakes of bread and the two fishes, looking up into heaven, He blesses them, and breaks them up, and gave to the disciples to place before the throng. And they ate, and all are satisfied. And twelve panniers of their superfluous fragments were picked up.

14 And it occurred, as He is praying in seclusion, the disciples were together with Him, and Jesus inquires of them, saying, “Who are the throngs saying that I am?”

15 Now they, answering, say, “John the baptist,” yet others “Elijah,” yet others that “Some prophet of the ancients rose.” Now He said to them, “Now you, who are you saying that I am?” Now Peter, answering, said, “The Christ of God.” Now He, warning them, charges them to tell no one this, saying that “The Son of Mankind must be suffering much, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be roused.”

16 Now He said to all, “If anyone is wanting to come after Me, let him disown himself and pick up his cross.”
daily and 'follow Me. For whosoever may be wanting to save his 'soul, shall be destroying it, yet whoever should be destroying his 'soul on My account, he' shall be saving it.

For "what does a 'man 'benefit"; gaining the whole world, yet destroying or forfeiting himself?

"For whoever may be ashamed of Me and of My 'words, of this one the Son of 'Mankind shall be 'ashamed, whenever He may be coming in the glory of Him and of the Father and of the holy messengers. Now I am saying to you, truly there are 'some of 'those 'standing here who" under no circumstances should be tasting 'death till they should be perceiving the kingdom of "God."

Now it occurred" about eight days after these 'sayings, taking along Peter and John and James also, that He ascended into the mountain to pray". And it occurred", in His 'praying", to the perception His 'face became" different, and His 'vesture glittering white. And 'lo"! two men conferred with Him, who" were Moses and Elijah, who, being seen in the glory, spoke of His 'exodus, which He was about to be completing in Jerusalem.

Now Peter and "those "with Him were "heavy" with sleep. Yet, 'becoming alert, they perceived His 'glory and the two men 'who stand together with Him. And it occurred", as 'they are 'detached" from Him, that Peter said to" Jesus, "Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"—not being "aware what he is saying. Now, at his saying these things, a cloud 'came" and overshadowed them. Now they were afraid at their 'entering into the cloud. And a voice 'came" out of the cloud saying, "This is My 'Son, the 'Chosen"; Him be hearing." And 'at the "coming" of the voice, Jesus was found alone. And they' hush, and to no" one in those 'days do they report "anything of what they have seen.
Now it occurred on the next day, at their coming down from the mountain, that a vast throng meets with Him. And "lo"! a man from the throng exclaims, saying, "Teacher, I 'beseech' Thee, look 'on' my 'son,' for my only-begotten is he! And 'lo'! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him, bruising him. And I besought Thy 'disciples that they should 'cast it out, and they could not.'

Now, answering, Jesus said, "O generation unbelieving and 'perverse! Till when shall I be 'ad with you and 'bear' with you? 'Lead your 'son here to Me.' Yet, while he is still approaching, the demon tears and violently convulses him. Yet Jesus rebukes the unclean 'spirit, and He heals" the boy and "gives him back to his 'father. Now all were astonished" at the magnificence of 'God.

Now at all marveling "at all which 'Jesus did, He said to" His 'disciples, "You 'be laying' up these 'sayings 'in your 'ears, for the Son of 'Mankind is 'about to be 'given' up into the hands of 'men." Yet 'they were ignorant of this 'declaration, and it was 'screened' from them, that they may not be sensing' it, and they feared" to ask Him concerning this 'declaration.

Now a reasoning entered among them as to "which of them should be greatest. Now 'Jesus, perceiving the reasoning of their 'hearts, getting' hold of a little child, stands it beside Himself and said to them, "Whosoever should be receiving' this 'little child 'in My 'name is receiving' Me, and whosoever should be receiving' Me is receiving' Him 'Who commissions Me. For the one 'inherently smaller among you all, he 'is great.'

Now, answering, John said, "Doctor, we perceived "someone casting out demons in Thy 'name, and we for-bade him, 'for he is not following with us." Yet Jesus
Luke 9, 10

said to him, "Be not forbidding, for he who is not against you is for you."

Now it occurred in the fulfillment of the days of His taking up, He fixes His face steadfastly to go to Jerusalem. And He dispatches messengers before His face. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him. And they do not receive Him, for His face was going to Jerusalem.

Now perceiving it, His disciples, James and John, say, "Lord, art Thou willing? May we be telling fire to descend from heaven and consume them, as Elijah also does?" Now, being turned, He rebukes them. And they went into a different village.

And at their going in the road, "someone said to Him, "I will be following Thee wheresoever Thou mayest be coming away, Lord!" And Jesus said to him, "The jackals have burrows and the flying creatures of heaven roosts, yet the Son of Mankind has no where that He may be reclining His head."

Now He said to a different one, "Follow Me!" Yet he said, "Lord, permit me first to come away to entomb my father." Yet He said to him, "Let the dead entomb their own dead. Yet you, coming away, publish the kingdom of God."

Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in my home." Yet Jesus said to him, "No' one, putting forth his hand on a plow and looking behind, is fit in the kingdom of God."

Now after these things the Lord indicates seventy-two others also, and He dispatches them two by two before His face into every city and place where He was about to be entering. Now He said to them, "The harvest, indeed, is vast, yet the workers are few. Beseech, then, the Lord
of the harvest, so that He should be ejecting workers into His harvest.

3 "Go! Lo! I am dispatching you as lambs in the midst of wolves. Bear no purse nor beggar's bag nor yet sandals, and you should be greeting no one by the way.

4 "Now into whatever house you may be entering, first say, 'Peace to this household!' And if a son of peace should be there, your 'peace will be resting on it; otherwise, surely it will come back on you. Now in the same house, remain, eating and drinking what they have, for worthy is the worker of his wages. Do not proceed from house to house.

5 "And into whatever city you may be entering, and they may be receiving you, eat what is placed before you, and cure the infirm in it, and say to them, "Near to you is the kingdom of God.'

6 "Now into whatever city you may be entering, and they may not be receiving you, coming out into its squares, say, "Even the dust on our feet, which is clinging to us out of your city, are we wiping off before you. Moreover, know this, that near to you is the kingdom of God!' Now I am saying to you that it will be more tolerable for Sodom in that day than for that city.

7 "Woe to you, Chorazin! Woe to you, Bethsaida! for if the powerful deeds which are occurring in you occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes. Moreover, for Tyre and Sidon will it be more tolerable in the judging than for you. And you, Capernaum! Not to heaven shall you be exalted! To the unseen shall you subside!

8 "He who is hearing you is hearing Me. And he who is repudiating you is repudiating Me. Yet he who is repudiating Me is repudiating Him Who commissions Me."

9 Now the seventy-two return with joy, saying, "Lord,
18 "even the demons are 'subject' to us in Thy 'name!'" Yet He said to them, "I beheld Satan, as lightning, falling out
of 'heaven. 'Lo'! I have given you 'authority' to be treading
upon serpents and scorpions and 'over the entire
power' of the enemy, and nothing shall be injuring you
under any circumstances. However, in this be not rejoicing,
that the spirits are 'subject' to you, yet be rejoicing
that your 'names are 'engraven' in the heavens."

21 In this hour He exults" in the holy 'spirit and said,
"I am acclaiming" Thee, Father, Lord of 'heaven and
'earth, 'for Thou dost conceal these things from the wise
and intelligent and Thou dost reveal them to minors.
Yea, Father, seeing that thus it became" a delight in front
of Thee."

22 And being turned to" the disciples, He said, "All was
given up to Me by My 'Father, and no' one 'knows 'who
the Son is except the Father, and 'who the Father is except
the Son, and whomsoever the Son may be intending' to
unveil Him."

23 And being turned to" the disciples, He said privately,
"Happy are the eyes 'that are observing what you are
observing! For I am saying to you that many prophets
and kings want to 'perceive what you' are observing, and
they perceive not, and to hear of Me what you are hearing,
and they hear not."

25 And 'lo'! a 'certain lawyer rose, putting Him on trial,
and saying, "Teacher, by 'doing 'what should I 'enjoy
the allotment of life eternian?" Now He said to' him,
"'What is 'written' in the law? 'How are you reading?"

27 Now he, answering, said, "You shall be loving the Lord
your 'God out of your whole 'heart, and 'with your whole
'soul, and 'with your whole 'strength, and 'with your
whole 'comprehension, and 'your 'associate as yourself.'"
Now He said to him, "Correctly have you answered. This be doing and you shall be living."

Yet he, wanting to justify himself, said to Jesus, "And who is my associate?"

Now taking him up, Jesus said, "A certain man descended from Jerusalem to Jericho. And he falls among robbers, who, stripping him as well as pounding him, came away, leaving him half dead. Now it happens by a coincidence, that a certain priest descended by that road, and, perceiving him, passed by on the other side. Now likewise, a Levite also, coming to the place and perceiving him, passed by on the other side.

"Now a certain Samaritan, being on his way, came by him, and, perceiving him, he has compassion, and coming to him, he bandages his wounds, pouring on oil and wine. Now, mounting him on his own beast, he led him to a khan and had him cared for. And, on the morrow, coming away, extracting two denarii, he gives them to the khan keeper and said to him, 'Care for him, and anything whatever you should be expending, at my coming back, I will be paying you.'

"Which, then, of these three are you supposing has become an associate of the one falling in with the robbers?" Now he said, "The one doing the merciful thing with him." Now Jesus said to him, "Go, and you do likewise."

Now at their going, He entered into a certain village. Now a certain woman, named Martha, entertains Him in her house. Now to her was also a sister 'called' Mary, who, seated also at the Lord's feet, heard His word.

Now Martha was distracted about much serving. Now, standing by, she said, "Lord, art Thou not caring that my sister left me to serve alone? Then speak to her that she may be aiding me."
41 Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a 'tumult' about many things.
42 Yet of few is there need, or of one. For Mary chooses the good part which shall not be 'wrested from her.'

11 And it occurred at His 'being in a 'certain place praying', as He ceases, a 'certain one of His 'disciples said to Him, "Lord, teach us to 'pray', according as John also teaches his 'disciples.' Now He said to them, "Whenever you may be praying, be saying, 'Our Father,' Who art in the heavens, hallowed be Thy 'name! Thy 'kingdom come. Thy 'will be done, as in heaven, on earth also.
3 'Give' us our 'daily dole of bread. 4 And pardon us our 'sins, for we 'ourselves also are pardoning everyone who is owing us. And mayest Thou not 'bring us 'into trial, but rescue us from the wicked one.'"

5 And He said to them, "Who 'of you will be having a friend and will be going to him at midnight and may be saying to him, 'Friend, let me use three cakes of bread, since, in fact, a friend of mine came along out of the road to me, and I 'have nothing 'that I should be placing before him'; and 'he, inside, answering, may be saying, 'Do not 'afford me 'weariness; already the door is 'locked', and my 'little children with me are 'in 'bed; I 'can' not rise to give to you'? I am saying to you, 'even if he will not rise to 'give to him because of his 'being his friend, surely because of his 'pestering, being roused, he will be giving him whatever he 'needs.

9 "And I 'to you am saying, 'Request, and it shall be 'given to you. 'Seek, and you shall 'find. 'Knock, and it shall be 'opened to you. For everyone 'who is requesting is obtaining and 'who is seeking is finding, and to the one knocking it shall be 'opened.

11 "Now of 'some 'father 'of you a 'son will be requesting bread. No stone will he be handing him! Or a fish, also.
Not, instead of a fish, a serpent will he be handing him!

Or he will also be requesting an egg. He will not be handing him a scorpion! If you, then, being inherently wicked, are aware how to give good gifts to your children, how much rather will the Father Who is out of heaven, be giving holy spirit to those requesting Him!

And He was casting out a demon, and it was a mute one. Now it occurred, at the coming out of the demon, that the mute man speaks. And the throngs marvel. Yet some of them said, "By Beelzeboul, the chief of the demons, is he casting out the demons." Yet He, answering, said, "How can Satan be casting out Satan?"

Yet others, trying Him, sought a sign out of heaven from Him. Yet He, aware of their cogitations, said to them, "Every kingdom divided against itself is being desolated, and house against house is falling. Now if Satan, also, is divided against himself, how shall his kingdom stand—seeing that you are saying, I am casting out the demons by Beelzeboul? Now if I, by Beelzeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges. Now if I, by the finger of God, am casting out demons, consequently the kingdom of God outstrips in time on you.

"Whenever the strong one, armed, may be guarding his own courtyard, his possessions are in peace. Yet if ever a stronger than he, coming on, should be conquering him, he is taking away his panoply, in which he had confidence, and is distributing his spoils. He who is not with Me is against Me, and he who is not gathering with Me is scattering.

"Whenever the unclean spirit may be coming out from a man, it is passing through waterless places, seeking rest, and not finding it. Then it is saying, 'I will be returning into my home whence I came out.' And coming, it
is finding it 'unoccupied, 'swept' and 'decorated'. Then it is going and taking along with itself seven "other spirits more wicked than itself, and entering, it is dwelling there. And the last state of that "man is becoming" worse than the first."

27 Now it occurred as He is 'saying these things, a "certain woman out of the throng, 'lifting up her voice, said to Him, "Happy the womb 'which bears Thee, and the breasts which Thou didst suckle!" Yet He' said, "Indeed then, happy are 'those who are hearing the word of God and maintaining it!"

28 Now, the throngs being convened, He begins to be saying, "This 'generation is a wicked generation. A sign it is seeking, and a sign shall not be 'given to it except the sign of Jonah the prophet. For, according as Jonah became a sign to the Ninevites, thus the Son of 'Mankind, also, will be to this 'generation. The queen of the south will be 'roused in the judging with the men of this 'generation and will be condemning them, 'for she came 'from the ends of the earth to hear the wisdom of Solomon, and 'lo'! more than Solomon is here! Men, Ninevites, will be rising in the judging with this 'generation and they will be condemning it, 'for they repent 'at the heralding of Jonah, and 'lo'! more than Jonah is here!

29 "Now no' one, lighting a lamp, is placing it 'in hiding, nor yet under a 'peck measure, but on a 'lampstand, that those going in may be observing the light. The lamp of the body is your 'eye. Whenever, then, your 'eye may be single, your whole 'body, also, is luminous, yet if ever it may be wicked, your 'body also, is dark. Be noting, then, that the light 'in you is not darkness. If, then, your whole 'body is luminous, not having any part dark, luminous will be the whole, as whenever a 'lamp, in its 'flashing, may be illuminating you."
Now, in His speaking, a certain Pharisee is asking Him so that He should be lunching with him. Now entering, He leans back at table. Now the Pharisee, perceiving it, marvels that He is not first baptized before luncheon. Yet the Lord said to him, “Now you Pharisees are cleansing the outside of the cup and the platter, yet your inside is brimming with rapacity and wickedness. Imprudent ones! Does not He Who makes the outside also make the inside? However, what is within be giving as alms, and 'lo! all is clean to you.

“But woe to you, Pharisees! ’for you are taking tithes from mint and rue and all greens, and you are passing by judging and the love of God. Now these it was binding for you to do and not to be devoid of those. Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues and the salutations in the markets.

Woe to you, scribes and Pharisees, hypocrites! ’for you are as the obscure tombs, and the ’men who are walking upon them are not aware of it.”

Now, answering, a certain one of those learned in the law is saying to Him, “Teacher, saying these things, us also are you outraging.” Yet He said, “To you who are learned in the law, also, woe! ’for you are loading ’men with loads hard to bear, and you yourselves are not grazing the loads with one of your fingers. Woe to you! ’for you are building the tombs of the prophets, yet your fathers kill them. Consequently you are witnesses and are endorsing the acts of your fathers, ’for they’, indeed, kill them, yet you are building their tombs. Therefore, also, God’s Wisdom said, ‘I shall be dispatching to them prophets and apostles, and some of them they will be killing and banishing,’ that the blood of all the prophets which is shed from the disruption of the world may be exacted from this generation, from the blood of Abel to
the blood of Zechariah, 'who 'perished" between the altar and the house. Yea, I am saying to you, It will be 'exacted from this generation! Woe to you 'who are learned in the law! 'for you take away the key of 'knowledge—you "yourselves do not enter, and 'those who are entering" you prevent."

And at His coming out thence, the scribes and the Pharisees begin to 'hem Him in dreadfully and to be quizzing Him concerning more things, ambushing Him, seeking to pounce upon "something out of His 'mouth, that they shall be accusing Him. 'At which, a 'throng of 'ten thousand being assembled so as to be trampling one another, He begins to be saying to His 'disciples first, "Take 'heed to yourselves 'of the leaven of the Pharisees, which is hypocrisy. Now nothing is 'covered' up which shall not be 'revealed, and hidden which shall not be 'known, because 'whatever you say in the darkness shall be 'heard in the light, and what you speak 'in the ear in the storerooms shall be 'heralded on the housetops."

"Now I am saying to you, My 'friends, be not 'afraid 'of 'those who are killing the body and after 'this do not 'have anything more excessive that they can do. Now I shall be intimating to you of "Whom you may be 'afraid: Be 'afraid of Him 'Who, after 'killing, 'has authority to be casting 'into 'Gehenna. Yea, I am saying to you, of this One be 'afraid!

"Are not five sparrows selling" for two pence?—and not one of them is "forgotten" in 'God's sight. But 'even the hairs of your 'head have all been numbered". Then do not 'fear! 'You are of more 'consequence than many sparrows.

"Now I am saying to you that everyone whoever shall be avowing 'Me in front of 'men, 'him shall the Son of 'Mankind also be avowing in front of the messengers of
9 ‘God, now he who is disowning Me before men will be renounced before the messengers of God. And everyone shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes against the holy spirit shall not be pardoned.

10 ‘Now whenever they may be bringing you before the synagogues and the chiefs and the authorities, you should not be worrying about how or what your defense should be or what you may say, for the holy spirit will be teaching you in the same hour what you must be saying.’

11 Now ‘someone out of the throng said to Him, “Teacher, tell my brother to part the enjoyment of the allotment with me.”’ Now He said to him, ‘Ah! Man! who constitutes Me a judge or a partner over you?’ Now He said to them, ‘See and guard against all greed, for one’s life is not in the superfluity of his possessions.’

12 ‘Now He told them a parable, saying, “The country place of a certain rich man bears well. And he reasoned in himself, saying, “What shall I be doing, seeing that I have no where to gather my fruits?’ And he said, ‘This will I be doing: I will pull down my barns, and greater ones will I build, and I will gather there all my grain and my good things. And I will be declaring to my soul, “Soul, many good things have you laid up for many years. Rest, eat, drink, make merry.”’

13 ‘Yet ‘God said to him, ‘Imprudent one! In this night your soul are they demanding from you. Now, what you make ready, “whose will it be?” Thus is he who is hoarding for himself and is not rich for ‘God.”

14 ‘Now He said to His disciples, ‘Therefore I am saying to you, Do not worry about the soul, “what you may be eating, nor yet about your body, “what you should be putting on, for the soul is more than nourishment and the body than apparel. Consider the ravens, that they are
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not sowing, neither are they reaping, for which there is no' storeroom nor yet barn, and 'God is nurturing them.

Of how much 'more consequence are you' than the flying
creatures! Now "who" of you by worrying is 'able' to add
on to his " stature one cubit? If, then, you are not "even
'able" for the least, "why are you worrying 'about the rest?

"Consider the anemones, how they are growing. They
are not toiling, neither are they spinning; yet I am saying
to you that not "even Solomon in "all his 'glory was
clothed" as one of these. Now if 'God is thus garbing the
grass in the field, which 'is today and tomorrow is 'cast'
into the stove, how much rather you, 'scant of faith?

"And do not you' be seeking "what you may be eating
and "what you may be drinking, and be not in 'suspense'.

For, for all these the nations of the world are seeking.

Now your 'Father is 'aware that you 'need these. However,
be seeking the kingdom of 'God, and all these things
will be 'added to you.

"Do not 'fear", little flocklet, 'for it delights your 'Father
to give you the kingdom. Sell your 'possessions and 'give
alms. Make yourselves purses which do not 'age", a
treasure which does not default, in the heavens where" a
thief is not nearing, neither moth is causing decay. For
wherever your 'treasure is, there will your 'heart be also.

"Let your 'loins be 'girded" about and 'lamps be burn-
ing", and you be like "men anticipating" their "own 'lord,
when he should 'break loose "from the wedding festivities,
that at his coming and 'knocking, they should immedi-
ately be opening to him. Happy are those 'slaves, whom
the Lord, coming, will be finding watching. Verily, I am
saying to you that He will be girding" Himself about and
causimg them to recline, and, coming by, will be serving
them.

"And if He should be coming in the second watch, and
if in the third watch, and should be finding them thus, happy are those slaves. Now this you know, that if the householder were aware at what hour the thief is coming, he would watch and would not 'let his house be tunneled into. You' also 'become' ready, then, 'for, in an hour which you are not supposing, the Son of Mankind is coming.'

Now Peter said to Him, "Lord, to'd us art Thou saying this 'parable, or also to'd all?" And the Lord said, "Who, consequently, is the faithful and prudent administrator, whom the lord will be placing 'over his attendance, 'to be giving them the measure of grain in season? Happy is that 'slave, whom his 'lord, coming, will be finding doing thus. Truly, I am saying to you that 'over all his possessions will he be placing him.

"Now if that 'slave should be saying in his 'heart, 'My 'lord is delaying his coming,' and should be beginning" both to 'beat the boys and the maids and to be eating and drinking and to be 'drunk', the lord of that 'slave will be arriving 'on a day for which he is not hoping and 'at an hour which he does not 'know, and shall be cutting him asunder and shall be appointing his 'part with the unfaithful.

"Now that 'slave 'who 'knows the will of 'his 'lord and does not make ready, nor yet does aught with a view to'd his 'will, shall have many 'lashes'. Now he 'who does not 'know, yet does what deserves blows, shall have few 'lashes'. Now to everyone to whom much was given, 'from him much will be 'sought, and to whom they committed much, more excessively will they be requesting of him.

"Fire came I to be casting on the earth, and 'what 'will I, if it were already kindled? Yet a baptism 'have I to be baptized with, and how I am being pressed" till 'it should
be 'accomplished! Are you supposing that I came "along to give peace 'to the earth? 'No', I am saying to you, but rather division. For from 'now on there will be five in one home "divided", three on against two, and two on against three will be 'divided, father on against son and son on against father, and mother on against daughter and daughter on against 'mother, mother-in-law on against her 'daughter-in-law and daughter-in-law on against her 'mother-in-law."

Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising on in the west, immediately you are saying that 'A rainstorm is coming', and it is occurring" thus. And whenever it is blowing from the south, you are saying that 'There will be a scorching heat', and it is occurring'. Hypocrites! The aspect of the sky and the earth you are 'aware how to be testing, yet this 'era you are not 'aware how to be testing! Now "why, 'even 'of yourselves, are you not deciding 'what is just? For as you are going away with your 'plaintiff on to a magistrate, 'take action 'on the way to be cleared from him, lest at some time he may be dragging you to the judge, and the judge will be giving you over to the sheriff, and the sheriff will be casting you into jail. I am saying to you, Under no circumstances may you be coming out thence till 'you may be paying 'even the last mite."

Now there were "some 'present, 'on the same occasion, reporting to Him concerning the Galileans whose blood Pilate mixes with their sacrifices. And, answering, Jesus said to them, "Are you supposing that these 'Galileans came "to be sinners 'beyond all the Galileans, seeing that they have suffered such things? 'No', I am saying to you. But if you should not be repenting, you all shall likewise be perishing'. Or those 'eighteen on whom the tower in 'Siloam falls on and kills them, are you supposing that they'
came to be debtors beyond all the men dwelling in Jerusalem? No, I am saying to you. But if ever you should not be repenting, all of you similarly shall be perishing.”

Now He told this parable: “A certain man had a fig tree, planted in his vineyard, and he came, seeking fruit on it and did not find any. Now he said to the vineyardist, ‘Lo! For three years I am coming seeking fruit on this fig tree, and I am not finding any. Hew it down, then. Why is it making the land unproductive also?’ Yet he, answering, is saying to him, ‘Lord, leave it this year also, till I shall be digging and casting manure about it. And if, indeed, it ever should be producing fruit in the impending year—otherwise you shall surely hew it down.’”

Now He was teaching in one of the synagogues on the sabbaths. And lo! there was a woman having a spirit of infirmity eighteen years, and she was bending together and utterly ‘unable’ to unbend. Now perceiving her, Jesus shouts and said to her, “Woman, you have been released from your infirmity!” And He places His hands on her, and instantly she was made erect again, and she glorified God.

Now answering, the chief of the synagogue, resenting that Jesus cures on the sabbath, said to the throng that “Six days are there on which one must be working; on them, then, coming, be ‘cured’, and not on the sabbath day.” Yet the Lord answered him and said, “Hypocrites! Each of you, on the sabbath, is he not loosing his ‘ox or ‘ass from the manger, and, leading it away, is giving it to drink? Now this woman—being a daughter of Abraham, whom Satan binds, lo! eighteen years—must she not be loosed from this bond on the sabbath ‘day?’” And at His saying these things, all those opposing Him were morti-
"fied", and the entire throng rejoiced at all the glorious things 'coming' to be done by Him.

18 He said, then, "To "what is the kingdom of God like?
19 And to "what shall I be likening it? Like is it to a mustard kernel, which, getting, a "man casts into "his 'garden. And it grows and became a great tree, and the flying creatures of 'heaven roost among its 'boughs."

20 And again He said, "To "what shall I be likening the kingdom of God? Like is it to a "woman hides in "three seahs of meal, till the whole was leavened."

22 And He went through "by cities and villages, teaching and going, making "for Jerusalem. Now "someone said to Him, "Lord, "are few 'being saved?" Now He said to them, "Be struggling " to be entering through the cramped door, 'for I am saying to you, many will be seeking to enter and will not be strong enough. From which time the householder should be 'roused and 'latch the door, and you should be beginning to 'stand outside and to be knocking at the door, saying, 'Lord, Lord, open to us!' and answering, he will be declaring to you, 'I am not acquainted with you! Whence are you?' Then should you be beginning " to say, 'We ate and drank in your sight, and in our 'squares you teach!' He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? 'Withdraw from me, all 'workers of 'injustice!'

28 "There there will be 'lamentation and 'gnashing of 'teeth, whenever you should be seeing" Abraham and Isaac and Jacob and all the prophets in the kingdom of God, yet you 'cast "outside. And they will be arriving from east and west and from north and south and will be made to recline in the kingdom of God. And 'lo! they are last who will be first, and they are first who will be last."
In the same hour "some Pharisees approached, saying to Him, "Come out and 'go' hence, 'for Herod 'wants to kill you." And He said to them, "Go and say to this 'jackal, 'Lo!' I am casting out demons and performing healings today and tomorrow, and the third day I am being perfected'! Moreover, 'I must be going' today and tomorrow and the coming 'one, 'for it is not credible' that a prophet 'perish' outside of Jerusalem.

"Jerusalem! Jerusalem! 'killing the prophets and pelting with stones 'those who 'have been dispatched' to 'her! How many times do I want to assemble your 'children in 'the manner a hen does her' brood under her 'wings, and 'you will not! 'Lo!' 'left' to you is your 'house. Yet I am saying to you that by no means may you be perceiving Me till the time will be arriving when you should be saying, "Blessed' is He 'Who is coming" in the name of the Lord!"

And it occurred 'at His 'coming 'into 'the 'house of a "certain 'one of 'the 'chiefs 'of 'the Pharisees 'on 'a 'sabbath to 'eat bread,' 'they' were scrutinizing' Him. And 'lo!' 'a "certain 'man 'in 'front of 'Him 'was 'dropsical. And answering, 'Jesus 'spoke 'to 'those 'learned 'in 'the 'law 'and 'to 'the 'Pharisees, 'saying, "Is 'it 'allowed 'to 'cure 'on 'the 'sabbath 'or 'not?" 'Now 'they 'are 'quiet. And, getting hold 'of 'him, 'He 'heals' 'and 'dismisses 'him. And answering, 'He 'said 'to 'them, "Whose 'son 'or 'ox 'of 'yours 'will 'be 'falling 'into 'a 'well 'and 'he 'will 'not 'immediately 'pull 'him 'up 'on 'the 'sabbath 'day?' 'And 'they 'are 'not 'strong 'enough 'to 'answer 'Him 'again 'to 'these 'things.

Now He told a parable to 'those 'invited', attending to how they chose "the first reclining places, saying to 'them,

"Whenever you may be 'invited 'by 'anyone 'to 'wedding festivities, you may not 'recline 'in 'the 'first 'reclining place, lest at some time one held in honor more than you may
be "invited" by him, and when he 'who invites you and him 'comes, he will be declaring to you, "Give this one place." And then, with shame, you should be beginning to retain the last place. But, whenever you may be 'invited, going, lean back "in the last place, that whenever he 'who has invited you may be coming, he will be declaring to you, "Friend, step "up further up." Then glory will be yours in the sight of all those lying" back at table with you. The one 'exalting himself shall be 'humbled, and 'humbling himself shall be 'exalted."

Now He said to him also 'who has invited Him, "Whenever you may be making a luncheon or a dinner, do not be summoning your friends, nor yet your brothers, nor yet your relatives, nor yet rich neighbors, lest at some time they also should be inviting you in return, and repayment may "come" to you. But, whenever you may be making a reception, 'invite the poor, the cripples, the lame, the blind, and happy will you be, 'for they 'have nothing to repay you, for it will be 'repaid you in the resurrection of the just."

Now, hearing these things, "someone of those lying" back at table with Him, said to Him, "Happy is he who" will be eating" bread in the kingdom of God!" Now He said to him, "A certain "man made a great dinner, and invites many. And he dispatches his slave at the dinner 'hour to 'say to 'those 'invited," "Come," 'for already, it is ready!" And they all begin", from one motive, to make 'excuse". The first said to him, 'I buy a field, and I 'have felt the necessity of coming out to "see it. I am asking you to 'have me "excused". And a different one said, 'I marry a wife, and therefore I 'can' not 'come.' And, coming" along, the slave reports these things to
his 'lord. Then, being indignant, the householder said to his 'slave, 'Come out quickly into the squares and streets of the city, and 'lead in here the poor, and cripples, and blind, and lame.'

"And the slave said to him, 'Lord, what you enjoin 'is done, and still there is place.' And the lord said to' the slave, 'Come out into the roads and stone dikes, and compel them to 'enter, that my 'house "may be 'crammed."

For I am saying to 'you that not one of those 'men 'who are 'invited' shall be 'tasting' of my 'dinner.'"

Now vast throngs went together with Him. And, being turned, He said to' them, "If anyone is coming to' Me and is not hating his 'father and 'mother and 'wife and 'children and 'brothers and 'sisters, and still more "his soul besides, he 'can' not be My disciple. And anyone who is not bearing "his 'cross and coming after Me, 'can' not be My disciple."

"For "which 'of you, wanting to build a tower, is not first 'seated to 'calculate the expense, to see if he 'has the 'wherewithal?—lest at some time, he laying a foundation and not being strong enough to finish up, all 'those beholding should 'begin' to 'scoff at him, saying that "This "man begins building and is not strong enough to finish up!"

"Or "what king, going to 'engage d'another king "in battle, will not, 'being seated, first 'plan' to see if he is able to meet, 'with ten thousand, him 'who is coming against him with twenty thousand? Otherwise, surely, at his being still at a distance, he, 'dispatching an embassy, is asking the terms of" of peace. Thus, then, everyone 'of you who is not taking leave of all of "his 'possessions,' 'can' not be My disciple."

"Ideal, then, is 'salt. Yet if "even the salt should be made 'insipid, 'with "what shall it be 'seasoned? Neither is it
fit for the land nor for manure. Outside are they casting it. 'Who has ears to hear, let him hear!'

Now all the tribute collectors and 'sinners were coming near Him to be hearing Him. And both the Pharisees and the scribes grumbled, saying that "This man sinners is receiving, and is eating with them!"

Now He told them this parable, saying, "What man of you, having a hundred sheep, and losing one of them, is not leaving the ninety-nine in the wilderness and is going after the lost one, till he may be finding it? And, finding it, he is placing it on his shoulders, rejoicing. And, coming into the house, he is calling together the friends and the neighbors, saying to them, 'Rejoice together with me that I found my sheep that was lost!'

I am saying to you that thus there will be joy in heaven over one sinner repenting, more than over the ninety-nine just persons who have no need of repentance.

"Or what woman having ten drachmas, if she should ever be losing one drachma, is not lighting a lamp and sweeping the house and seeking carefully till she may be finding it? And, finding it, she is calling together the friends and the neighbors, saying 'Rejoice together with me that I found the drachma which I lose!' Thus, I am saying to you, there is coming to be joy in the sight of the messengers of God over one sinner repenting."

Now He said, "A certain man had two sons. And the younger of them said to the father, 'Father, give me the part of the estate accruing to me.' Now he apportioned to them the livelihood. And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his estate, living profligately.

"Now, he 'spending all, a severe famine occurred in that country, and he begins to be in want. And, going, he was joined to one of the citizens of that country, and
he sends him into his fields to graze hogs. And he yearned to be satisfied with the little carob pods which the hogs ate, and no one gave to him.

"Now, coming to himself, he averred, 'How many of my father's hired men are being cloyed' with bread, yet I am perishing here of famine! Rising, I will go to my father and declare to him, 'Father, I sinned against heaven and in your sight. No longer am I worthy to be called your son. Make me as one of your hired men.'"

And rising, he came to his father. "Now, at his being still far away, his father perceived him and has compassion, and running, falls on his neck and fondly kisses him. Now the son said to him, 'Father, I sinned against heaven and in your sight. No longer am I worthy to be called your son. Make me as one of your hired men.' Yet the father said to his slaves, 'Quick! Bring forth the first robe, and put it on him, and give him a ring for his hand and sandals for his feet. And bring the grain-fed calf, sacrifice it, and eating, we may make merry, for this my son was dead and revives; he was lost and was found.' And they begin to make merry.

"Now his elder son was in the field, and coming, as he nears the house, he hears music and choral dancing. And, "calling" one of the boys to him, he inquired to ascertain whatever this may be. Now he said to him that 'Your brother is arriving, and your father sacrifices the grain-fed calf, seeing that he got him back sound.' Now he is indignant and would not enter. Yet his father, coming out, entreated him. Now he, 'answering, said to his father, "Lo! so many years am I slaving for you, and I never passed by your precept, and you never gave me a kid that I may make merry with my friends. Yet when this son of yours came, who is devouring your livelihood
with prostitutes, you sacrifice for him the grain-fed calf!

Now he said to him, 'Child, you are always with me, and all mine is yours. Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found.'

Now He said to His disciples also, "A certain man, who was rich, had an administrator, and this man was accused to him by an adversary as dissipating his possessions. And summoning him, he said to him, "What is this I am hearing concerning you? Render an account of your administration, for you can no longer be administrator.' Now the administrator said in himself, "What shall I be doing, seeing that my lord will be wresting the administration from me? To dig I am not strong enough. To be a mendicant I am ashamed." I knew what I shall be doing that whenever I may be deposed from the administration, they should be receiving me into their homes.'

And, 'calling' to him each one of the debtors paying usury to his lord, he said to the first, 'How much are you owing my lord?' Now he said to him, 'A hundred baths of oil.' Now he said to him, 'Receive your bills, and, being seated, quickly write fifty.' Thereupon to another he said, 'Now you, how much are you owing?' Now he said, 'A hundred cors of grain.' And he is saying to him, 'Receive your bills, and write eighty.'

And the lord applauds the unjust administrator, 'for he does prudently, 'for the sons of this eon are more prudent, above the sons of light in 'their own generation.'

"And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the conian tabernacles? He who is faithful in the least is faithful in
much also, and he who is unjust in the least is unjust in
much also. If, then, you did not come to be faithful in
the unjust mammon, who will be entrusting to you the
true? And, if you did not come to be faithful in that
which is an outsider's, who will be giving you that which
is yours? No one domestic can be slaving for two lords,
for either he will be hating one and loving the other, or
he will be upholding one and despising the other. You
can not slave for God and mammon."

Now the Pharisees also, inherently fond of money,
heard all these things, and they scouted Him. And He
said to them, "You are those who are justifying yourselves
in the sight of men, yet God knows your hearts, for
what is high among men is an abomination in the sight
of God.

"The law and the prophets are unto John; thenceforth,
the evangel of the kingdom of God is being brought, and
everyone is violently forcing into it, and the violent are
snatching it. Yet it is easier for heaven and earth to
pass by than for one serif of the law to fall.

Everyone dismissing his wife and marrying another
is committing adultery. And everyone marrying her who
has been dismissed from a husband, is committing
adultery.

"Now a certain man was rich and he dressed in
purple and cambric, daily making merry splendidly.
Now there was a certain poor man named Lazarus, who
had been cast at his portal, having ulcers, and yearning
to be satisfied from the scraps which are falling from
the rich man's table. But the curs also, coming, licked his
ulcers. Now the poor man came to die and he is carried
away by the messengers into Abraham's bosom. Now the
rich man also died, and was entombed. And in the un-
seen, lifting up his eyes, existing in torments, he is seeing
Abraham from afar, and Lazarus in his 'bosom. And he', shouting, said, 'Father Abraham, be merciful to me, and send Lazarus that he should be dipping the tip of his 'finger in water and cooling my 'tongue, 'for I am 'pained' in this 'flame.'

"Now Abraham said, 'Child, be reminded that you got your 'good things in your 'life, and Lazarus likewise 'evil things. Yet now here he is being consoled', yet you' are in 'pain". And in all 'this, between us and you a great chasm has been established', so that 'those wanting to cross hence to you may not be 'able', nor yet 'those thence may be ferrying to us.'

"Yet he said, 'I am asking you then, father, that you should be sending' him into my 'father's 'house, for I 'have five brothers, so that he may be certifying" to them, lest they' also may be coming into this 'place of 'torment.'

Yet Abraham is saying to him, 'They 'have Moses and the prophets. Let them hear them!' Yet 'he said, 'No', father Abraham, but if "someone should be going to' them from the dead, they will be repenting.' Yet he said to him, 'If Moses and the prophets they are not hearing, neither will they be 'persuaded if "someone should be rising 'from among the dead."'

"Incredible is it for snares not to be coming. Moreover, woe to him through whom they are coming'! An 'advantage were it to him if a millstone were lying" about his 'neck and he were 'pitched' into the sea, rather than that he should be snarling one of these 'little ones. Take 'heed to yourselves. Yet if your 'brother should be sinning, rebuke him, and if he should ever indeed 'repent, forgive him. And if he should ever be sinning "against you seven times a 'day, and if he should ever be turning about seven times a 'day to" you, saying, 'I am repenting,' you shall be forgiving him."
And the apostles say to the Lord, “Add to us faith.”

Yet the Lord said, “If you have faith as a mustard kernel, you would say to this black mulberry, ‘Be uprooted and be planted in the sea,’ and it would obey you.

“Now of you, having a slave plowing or tending sheep, who, on entering from the field, will be declaring to him, ‘Come by immediately, lean back at table’? But will he not be declaring to him, ‘Make something ready for me. I should be dining. And, ‘being girded’, ‘serve me till I should be eating and drinking, and after this you shall be eating and drinking.’

‘Has that slave no thanks, seeing that he does what is prescribed? I presume not! Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that ‘Useless slaves are we. What we ought to do we have done.’”

And it occurred at His going into Jerusalem, He also passed through the middle of Samaria and Galilee.

And, at His entering into a certain village, ten men, lepers, meet Him, who stand ahead. And they lift their voices, saying, “Jesus, Doctor, be merciful to us!” And, perceiving it, He said to them, “Go, exhibit yourselves to the priests.” And at their going away, it came to be that they are cleansed.

Now one of them, perceiving that he was healed, returns, glorifying ‘God with a loud voice. And he falls on his face at His feet, thanking Him. And he was a Samaritan. Now, answering, Jesus said, “Are not the ten cleansed? Yet where are the nine? Were none found returning to give glory to ‘God except this ‘foreigner?’”

And He said to him, “Rise, ‘go’. Your faith has saved you.”

Now, being inquired of by the Pharisees as to when the kingdom of ‘God is coming’, He answered them and said,
"The kingdom of God is not coming with scrutiny. Neither shall they be declaring 'Lo! here!' or 'Lo! there!' for 'lo'! the kingdom of God is inside of you."

Yet He said to His disciples, "Coming" will be days when you will be yearning to perceive one of the days of the Son of Mankind, and you shall not 'see' it. And they shall be declaring to you, "Lo! there!" or "Lo! here!" You may not 'come away, nor yet should you be pursuing. For even as the lightning, flashing out from 'here' under heaven to 'there under heaven, is shining, thus will be the Son of Mankind in His 'day. Yet first He 'must be suffering many things and be rejected 'by this generation.

"And according as it occurred" in the days of Noah, thus will it be in the days of the Son of Mankind also. They ate, they drank, they married, they took out in marriage, until the day on which Noah entered into the ark, and the deluge came and destroys them all.

"Likewise, according as it occurred" in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built. Yet on the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys them all. In accord with "these will it be on the day in which the Son of Mankind is 'unveiled'.

"In that 'day, he who shall be on the housetop and his gear in his 'house, let him not be descending to pick 'it up. And let the one in the field likewise not turn back 'to that behind him. Remember Lot's 'wife. "Whosoever should be seeking to procure 'his soul will be destroying it, yet whoever should be destroying it will cause it to 'live.

"I am saying to you, in this 'night there will be two on one couch; the one shall be 'taken along and the 'other shall be 'left. There will be two grinding 'at the same place; the one shall be 'taken along, yet the 'other shall
be 'left.' And answering, they are saying to Him, "Where, Lord?" Yet He said to them, "Wherever the body is, there the vultures also will be 'assembled.'" (not verse 36)

18 Now He told them a parable also, "so that they 'must always be praying' and not be 'despondent, saying, "A 'certain judge was in a 'certain city, who did not 'fear' 'God and did not 'respect' a man. Now there was a widow in that 'city, and she came' to 'him, saying, 'Avenge me from my 'plaintiff.' And 'for a time he would not. Yet, after 'this, he said in himself, "Even if I am not fearing' 'God nor respecting' a man, surely, 'because of the weariness this 'widow is 'affording me, I shall be avenging her, lest she, coming', may 'belabor me into a consummation.'"

Now the Lord said, "Hear 'what the unjust 'judge is saying. Yet should not 'God by all means be doing the avenging of His 'chosen ones, 'who are imploring Him day and night? And He is 'patient 'with them. I am saying to you that He will be doing the avenging of them 'swiftly. Moreover, consequently, at the coming of the Son of 'Mankind, will He be finding the faith on the earth?"

Now He said, also, to 'some who 'have confidence 'in themselves that they are just, and are scorning the rest, this 'parable: "Two 'men went up into the sanctuary to pray: the one a Pharisee, and the 'other a tribute collector. The Pharisee, standing, prayed 'this to 'himself: "God, I am thanking you that I am not even as the rest of 'men, rapacious, unjust, adulterers, or 'even as this 'tribute collector. I am fasting twice of a 'sabbath. I am taking tithes from all whatever I am acquiring.'"

Now the tribute collector, 'standing afar off, would not 'even lift up his 'eyes 'to 'heaven, but beat his 'chest, saying, "God, make a 'propitiatory shelter for me, the sinner!" I am saying to you, this man descended 'to his
home justified, rather than that one, for everyone who is exalting himself shall be humbled, yet he who is humbling himself shall be exalted."

Now they brought the babes also to Him, that He may be touching them. Now, perceiving it, the disciples rebuked them. Yet Jesus calls them to Him, saying, "Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of God. Verily, I am saying to you, Whoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it."

And a certain chief inquires of Him, saying, "Good Teacher, by doing what should I enjoy the allotment of life eonian?" Now Jesus said to him, "Why are you terming Me good? No one is good except One, God. With the precepts you are acquainted: You should not be committing adultery. You should not be murdering. You should not be stealing. You should not be testifying falsely. Be honoring your father and your mother."

Yet he said, "These all I maintain from my youth."

Now hearing this, Jesus said to him, "Still one thing you are lacking. All, whatever you have, sell, and distribute to the poor, and you will be having treasure in the heavens. And hither! Follow Me."

Yet he, hearing all these things, became sorrow-stricken, for he was tremendously rich. Now Jesus, perceiving him becoming sorrow-stricken, said, "How squeamishly shall those having money be entering into the kingdom of God! For it is easier for a camel to be entering through the eye of a bodkin than for a rich man to be entering into the kingdom of God."

Now those hearing it said, "And who can be saved?"

Yet He said, "What is impossible with men is possible with God."
Now Peter said, "Lo! we, leaving our own, follow Thee." Now He said to them, "Verily, I am saying to you that there is no one who "leaves house, or wife, or brothers, or parents, or children, on account of the kingdom of 'God, who may not by all means be getting back manyfold in this 'era, and in the coming "eon, life eonian."

Now, taking aside the twelve, He said to them, "Verily, I am saying to you that there is not one who 'leaves house, or wife, or brothers, or parents, or children, on account of the kingdom of 'God, who may not by all means be getting back manyfold in this 'era, and in the coming "eon, life eonian."

Now, taking aside the twelve, He said to them, "Lo! we are going up into Jerusalem, and all will be accomplished as to the Son of Mankind 'that is 'written" through the prophets. For He will be 'given up to the nations and will be 'scourging Him, they will be killing Him. And the third 'day He will be rising." And they 'understand none of these things, and this 'declaration was 'hid" from them, and they knew not 'what was 'said".

Now it occurred 'at His 'nearing "to Jericho, that a certain blind man, a 'mendicant, sat" beside the road. Now, 'hearing a throng going "through, he ascertained" what this may be. Now they report to him that Jesus, the Nazarene, is passing "by. And he implores, saying, "Jesus, Son of David, be merciful to me!" And 'those preceding rebuked him, that he should be 'silent. Yet he 'much the more cried, "Jesus, Son of David, be merciful to me!"

Now standing still, Jesus orders him to be led to 'Him. Now at his 'drawing near, He inquires of him, "What are you wanting I shall be doing to you?" Now 'he said, "Lord, that I should be receiving sight!" And 'Jesus said to him, "Receive sight! Your 'faith has saved you." And instantly he receives sight and followed Him, glorifying 'God. And the entire people, perceiving it, 'give praise to 'God.

And entering, He passed "through Jericho. And 'lo! a man whose name is 'called" Zaccheus was there, and he was a chief tribute collector, and he was rich. And he
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sought to "see Jesus, "who He is, and was not able" 4 because of the throng, 'for he was little in stature. And running before "in front, he climbed up on a fig mulberry that he may "see Him, seeing that He was about to be passing" through that way. And as He came "to the place, looking up, Jesus perceived him and said to" him, "Zaccheus! 'Hurry! Descend, for today I 'must remain in your 'house." And 'hurrying, he descended, and enters Him with rejoicing. And perceiving it, all grumbled, saying that "with a man who is a sinner He entered to put up for the night.

Now standing, Zaccheus said to" the Lord, "Lo! the half of my possessions, Lord, I am giving to the poor! And if from anyone I get anything by blackmail, I am giving back fourfold." Now Jesus said to" him that "Today salvation "came" to this 'home, forasmuch as he also is a son of Abraham. For the Son of 'Mankind came to seek and to save the 'lost."

Now at their hearing these things, adding, He spoke a parable "because of His 'being near Jerusalem, and they are supposing that instantly the kingdom of 'God is about to be looming' up. He said, then, "A "certain "man, a noble, went into a far country, to 'obtain for himself a kingdom, and to return. Now, 'calling ten of "his slaves, he "gives to them ten minas and said to" them, 'Go into business' while I am coming.' Now his 'citizens hated him, and they dispatch an embassy after him, saying, 'We do not want this man to reign "over us!"

"And, obtaining the kingdom, it occurred" at his 'coming back, that he said also to summon to him these 'slaves to whom he had "given the silver, that he may 'know "what business" they do. Now along came" the first, saying, 'Lord, your 'mina earns" ten minas.' And he said to him, 'Well done, surely, good slave! Seeing that you
became faithful in the least, be having authority over ten cities.' And the second came, saying, 'Your 'mina, lord, makes five minas.' Now he said to this one also, 'And you', 'be' over five cities.'

"And a 'different one came, saying, 'Lord, 'Io! your 'mina which I had, 'reserved' in a handkerchief. For I feared you, seeing that you are a harsh man. You are picking up what you do not "lay down and reaping what you do not sow.' Now he is saying to him, 'Out of your 'mouth will I 'judge you, wicked slave! You were 'aware that I am a harsh man, picking up what I do not "lay down and reaping what I do not sow.' And wherefore do you not 'give my silver "to the bank, and I', coming, would utilize it together with interest?' And to 'those 'standing by he said, 'Take away the mina from him and 'give it to him 'who 'has the ten minas.' And they say to him, 'Lord, he 'has ten minas!'

"For I am saying to you that to everyone 'who 'has, shall be 'given, yet from him 'who 'has not, that also which he 'has shall be 'taken away from him. 'However, these, my 'enemies, 'who are not 'willing for me to reign "over them—lead them here and slay them in front of me.'"

And, saying these things, He went in front, going up into Jerusalem. And it occurred, as He nears "Bethphage and Bethany, "at the mount "called" Olivet, He dispatches two of His 'disciples, saying, "Go away into the village facing you, in which, entering, you will be finding a colt 'bound', on which no 'man ever is seated, and 'loosing it, be leading it to Me.

"And if anyone should be asking you, 'Wherefore are you loosing it?' thus shall you be declaring to him, that 'The Lord' has need of it.'"

Now, coming away, 'those who 'have been dispatched" found it according as He said to them. Now, at their
loosing the colt, its 'masters say to' them, "Why are you
loosing the colt?" Now 'they say that "The Lord has
need of it." And they led it to' Jesus, and, 'tossing' their
'garments on the colt, they mount 'Jesus. Now, at His
going', they strewed "their 'garments under Him in the
road.

Now at His already drawing near to' the descent of
the mount of 'Olives, the entire multitude of the disciples
begins' rejoicing, praising 'God with a loud voice con-
cerning all the powerful deeds which they perceived,
saying, "Blessed' be the King 'coming' in the name of
the Lord! In heaven peace, and glory among the highest!"

And 'some of the Pharisees from the throng say to'
'Him, "Teacher, rebuke your 'disciples!" And answering,
He said to them, "I am saying to you that, if ever these
will be silent, the stones will be crying."

And as He draws near, perceiving the city, He laments
over it, saying that, "If you knew, 'even you, and surely
in this 'day, 'what is 'for your peace—! Yet now it was
hid from your eyes, 'for the days will be arriving on you,
and your 'enemies will be casting up a rampart about
you, and will be surrounding you, and will be pressing
you everywhere, and will be leveling you and your 'chil-
dren in you, and they will not be leaving a stone on a
stone in you, "because you knew not the era of your
'visitation."

And, entering into the sanctuary, He begins' to 'cast
out 'those who are selling and buying in it, saying to them,
"It is 'written', 'My 'house shall also be a house of prayer,'
yet you' make it a burglars' cave."

And He was teaching 'daily in the sanctuary, yet the
chief priests and the scribes and the foremost of the people
sought to destroy Him. And they found not "what they
should be doing, for 'all the people, 'hearing, hung' on Him.
And it occurred on one of those days, at His teaching the people in the sanctuary and bringing the evangel, the chief priests and the scribes, together with the elders, stand by. And they say, speaking to Him, "Tell us, 'by what authority are you doing these things, or 'who is giving you this 'authority?'" Now answering, He said to them, "I also shall be asking you one word, and you tell Me: The baptism of John—was it of heaven or of 'men?'" Now they reckon together among themselves, saying that "If we should be saying, 'Of heaven,' he will be declaring, 'Wherefore, then, do you not believe him?" Yet, if we should be saying, 'Of 'men,' the people 'all will be stoning us, for they are 'persuaded' that John is a prophet." And they answered, "We are not aware whence." And Jesus said to them, "Neither am I telling you 'by what authority I am doing these things.'"

Now He begins to be telling to the people this 'parable, "A 'certain 'man plants a vineyard and leased it to farmers, and travels a considerable 'time. And in season he dispatches to the farmers a slave, that they shall 'give him 'of the fruit of the vineyard. Yet the farmers, lashing him, send him away empty. And, in addition, he sent a different slave. Yet that one also, lashing and dishonor ing, 'those men send away empty. And, in addition, he sent a third. Yet wounding this one also, 'those men cast him out.

"Now the lord of the vineyard said, "What shall I be doing? I shall be sending my 'son, the beloved. Him they will be respecting equally with me." Now on perceiving him, the farmers reasoned with one another, saying, 'This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyment of the allotment may become ours." And, casting him outside of the vineyard, they kill him. "What, then, will the lord of the
vineyard be doing to them? He will be coming' and destroying these farmers and will be giving the vineyard to others."

Now those 'hearing say, "May it not be "coming" to that?" Yet He, 'looking at them, said, "What, then, is this 'that is 'written',

'The stone which is rejected by the 'builders,
This came to be "for the head of the corner'? "

Everyone 'falling on that 'stone shall be 'shattered, yet on whomever it should be falling, it will be scattering him like chaff." And the scribes and the chief priests seek to 'lay 'hands on" Him in this 'hour, and they were afraid of the people, for they know that He told this 'parable in regard to" them. And 'scrutinizing Him, they dispatch eavesdroppers, feigning' themselves to be just, that they may 'get' hold of a word of His, so as to give Him up to the sovereignty and the jurisdiction of the governor. And they inquire of Him, saying, "Teacher, we are 'aware that you are saying and teaching correctly, and are not taking the surface view, but "of a truth the way of 'God you are teaching. Is it allowed us to give a tax to Caesar, or not?"

Now, 'considering their 'craftiness, He said to" them, "Why are you trying Me? Show Me a denarius." Now 'they show Him one, and He said, "Whose image and inscription 'has it?" Now answering, they say, "Caesar's." Now 'He said to" them, "Now then, be paying 'Caesar's to Caesar, and 'God's to 'God." And they are not strong enough to 'get' hold of a declaration of His in front of the people. And, 'marveling "at His answer, they hush.

Now approaching, "some of the Sadducees, 'who 'say there is no resurrection, inquire of Him, saying, "Teacher, Moses writes to us, if anyone's brother should be dying,
and, having a wife, this one should be dying childless, that his 'brother may be getting the wife, and should be raising up seed to his 'brother. Seven brothers there were, then, and the first, getting a wife, died childless. And the second got the wife, and this one died childless. And the third got her. Now similarly, the seven also left no children, and they died. Now subsequently to all, the woman also died. The woman, in the resurrection, then, of "which of them is she becoming" the wife? For the seven have had her as wife."

And, answering, Jesus said to them, "The sons of this 'eon are marrying and are taking out in marriage". Yet those deemed worthy to 'happen upon that 'eon and the resurrection "from among the dead are neither marrying nor taking out in marriage". For neither can they still be dying, for they are equal to messengers, and are the sons of God, being sons of the resurrection."

"Now that the dead are rousing", 'even Moses divulges on at the thorn bush, as he is terming the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now God is He, not of the dead, but of the living, for all, to Him, are living." Now answering, "some of the scribes say to Him, "Teacher, ideally say you." For they no' longer dared 'inquire of Him "anything.

Now He said to' them, "How are 'some saying that the Christ is David's Son? For he', David, is saying in the scroll of the Psalms,

' Said the Lord to my 'Lord,
"Sit 'at My right,
Till I should be placing Thine 'enemies for a footstool for Thy 'feet."'

David, then, is calling Him Lord. And how is He his Son?"
Now, in the hearing of the entire people, He said to His disciples, "Take heed of the scribes, who are wanting to walk in robes, and are fond of salutations in the markets and front seats in the synagogues and first reclining places at the dinners, who are devouring the homes of widows and, for a pretense, are prolix in praying. These will be getting more excessive judgment."

Now, looking up, He perceived the rich casting their approach presents into the treasury. Yet He perceived a certain widow also, a drudge, casting there two mites. And He said, "Truly, I am saying to you that this poor widow casts in more than all. For all these cast out of their superfluity into the approach presents of God, yet this woman, out of her want, casts in all the livelihood which she had."

And at some saying concerning the sanctuary, that it is adorned with ideal stones and votive offerings, He said, "These which you are beholding—there will be coming days in which not a stone will be left here on a stone, which will not be demolished."

Now they inquire of Him, saying, "Teacher, when, then, will these things be, and what is the sign whenever these may be about to be occurring?" Now He said, "Beware that you may not be deceived, for many shall be coming in My name, saying that 'I am!' and 'The season is near!' You may not, then, be going after them. Now whenever you should be hearing battles and turbulences you may not be dismayed, for these things must occur first, but not immediately is the consummation."

Then He said to them, "Roused shall be nation against nation, and kingdom against kingdom. Besides, there shall be great quakes and, in places, famines and pestilences. There shall be fearful sights besides great signs
also from heaven. Yet before all these things they shall be laying *their* hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led off *to* kings and governors on account of My name. Yet it shall be eventuating *to* you for a testimony. *Ponder* then, in your hearts not to be premeditating a defense, for I will be giving you a mouth and wisdom, which all *those opposing* you shall not be "able" to withstand or contradict. Yet you shall be given up by parents also, and brothers and relatives and friends, and they shall be putting some *of* you to death. And you shall be "hated" by all because of My name. And a hair *of* your head should by no means be perishing. "By your endurance shall you be acquiring" your souls.

"Now whenever you may be perceiving Jerusalem 'surrounded' by encampments, then know that her desolation is 'near. Then let 'those in Judea' flee into the mountains, and let 'those in her midst be coming out into the country, and let not 'those in the 'country be entering' into her, 'for days of vengeance are these, 'to fulfill all 'that is 'written'. Yet woe to 'those who are 'pregnant, and to 'those suckling in those 'days; for there will be great necessity "in the land and indignation on this 'people.

"And they shall be falling" by the edge of the sword and shall be led into 'captivity into all 'nations. And Jerusalem shall be 'trodden' by the nations, until the eras of the nations may be 'fulfilled. And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, at the resounding of the sea and the shaking, at the chilling of 'men from fear and apprehensiveness of 'that which is coming' on the 'inhabited' earth, for the powers of the heavens shall be 'shaken. And then they shall be seeing *the Son of
"Mankind coming" in a cloud with power and much glory.

28 Now at the beginning of these occurrences, unbend and lift up your heads, because your deliverance is drawing near.

29 And He told them a parable: "Perceive the fig tree and all the trees. Whenever they should be already budding, you, observing for yourselves, know it is because summer is already near. Thus you also, whenever you may be perceiving these things occurring, know that near is the kingdom of God. Verily, I am saying to you that by no means may this generation be passing by till all should be occurring. 'Heaven and earth shall be passing' by, yet My words shall by no means be passing by.

30 "Now take heed to yourselves, lest at some time your hearts should be burdened with crapulence and drunkenness and the worries of life's affairs, and that day may be standing by on you unawares, as a trap, for it will intrude on all those sitting on the surface of the entire earth.

31 Now be vigilant, on every occasion beseeching that you may be prevailing to escape all these things which are about to occur, and to stand in front of the Son of Mankind."

32 Now during the days, He was in the sanctuary, teaching. Yet during the nights, coming out, He camped out in the mount called Olivet. And the entire people came early to Him in the sanctuary, to hear Him.

33 Now near drew the festival of unleavened bread, termed the Passover. And the chief priests and the scribes sought how they may be assassinating Him, for they feared the people. Yet Satan entered into Judas, called Iscariot, being of the number of the twelve.

34 And, coming away, he confers with the chief priests and officers how he may be giving Him up to them. And they
rejoiced, and they agreed to give him silver. And he acquiesces, and sought an opportunity to give Him up to them minus a throng.

Now came the day of unleavened bread, in which the passover must be sacrificed. And He dispatches Peter and John, saying, "Go and make ready for us the passover, that we may be eating." Yet they say to Him, "Where dost Thou want that we should be making ready to eat the passover?" Now He said to them, "Lo! at your entering into the city a man will meet you, bearing a jar of water. Follow him into the house which he is entering. And you will be declaring to the householder of the house, saying, 'The Teacher is saying to you, 'Where is My caravansary where I may be eating the passover with My disciples?'" And that man will be showing you a large upper room with places spread. There make ready." Now, coming away, they found it according as He had declared to them. And they make ready the passover.

And when the hour came, He leans back at table, and the twelve apostles with Him. And He said to them, "With yearning I yearn to be eating this passover with you before My suffering. For I am saying to you that under no circumstances may I be eating of it till it may be fulfilled in the kingdom of God." And, receiving the cup, giving thanks, He said, "Take this and divide it among yourselves. For I am saying to you that under no circumstances may I be drinking, from now on, of the product of the grapevine till the kingdom of God may be coming." And, taking bread, giving thanks, He breaks it and gives to them, saying, "Take. This is My body, given for your sakes. This do for a recollection of Me." Similarly, the cup also, after the dinner, saying, "This cup is the new covenant in My blood, which is
'shed' for your sakes. Moreover, 'lo'! the hand of him who is giving Me up is with Me on the table, seeing that the Son of Mankind is indeed going, according as it 'has been specified'. However, woe to that 'man through whom He is being given' up!''

And they, consequently, begin to 'discuss among themselves 'which of them it may be 'who is 'about to 'commit this thing. Now there came to be a rivalry also among themselves as to 'which of them is seeming to be greatest.

Now He said to them, "The kings of the nations are lording it over them, and 'those exercising authority over them are 'called' benefactors. Yet you are not thus, but let the greatest among you 'become' as the youngest, and he 'who is leading' as he 'who is serving. For 'who is greater, the one lying' back at table or the one serving? Is it not the one lying' back? Yet I 'am in your midst as the One Who is serving.

"Now you' are 'those who 'have continued with Me in My 'trials. And I 'am covenenting' a covenant with you, according as My 'Father covenanted' a kingdom to Me, that you may be eating and drinking 'at My 'table in My 'kingdom. And you will be 'seated' on thrones, judging the twelve tribes of Israel."

Now the Lord said, "Simon, Simon, 'lo! Satan claims' you men, to sift you as 'grain. Yet I besought concerning you, that your 'faith may not be defaulting. And once you' turn back, establish your 'brethren." Now 'he said to Him, "Lord, with Thee I am ready to 'go' to jail as well as 'to death!" Yet 'He said, "I am saying to you, Peter, under no circumstances will a cock be crowing today till thrice you will be abjuring acquaintance with Me."

And He said to them, "When I dispatch you minus
purse and beggar's bag and sandals, you did not want anything?" Yet they say, "Nothing." Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let him sell his cloak and buy a sword. For I am saying to you that this which is written must be accomplished in Me: And with the lawless is He reckoned. For that also which concerns Me is having its consummation."

Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."

And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples also follow Him. Now, coming to be at the place, He said to them, "Be praying not to be entering into trial." And He is pulled away from them about a stone's throw, and, kneeling, He prayed, saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine, be done!" Now a messenger from heaven was seen by Him, strengthening Him. And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth.

And, rising from prayer, coming to the disciples, He found them reposing from sorrow. And He said to them, "Why are you drowsing? Rise, pray, lest you may be entering into trial."

At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and he draws near Jesus to kiss Him. Now Jesus said to him, "Judas, with a kiss are you giving up the Son of Man-kind?"

Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a sword?"

And a certain one of them smites the slave of the chief priest and amputates his right ear. Now answering,
Jesus said, “Give ‘leave, till this—” And ‘touching’ the ear, He heals’ him.

Now Jesus said to the chief priests and officers of the sanctuary and elders who ‘came’ along after Him, “As after a robber do you come out with swords and cudgels?

At My being daily with you in the sanctuary, you do not stretch out your hands on Me, but this is your hour and the jurisdiction of ‘darkness.’ Now apprehending Him, they led Him; they led Him into the house of the chief priest.

Now Peter followed afar off. Now at their kindling a fire in the middle of the courtyard and ‘being seated’ together, Peter sat in their midst. Now a certain maid, perceiving him sitting toward the light, and ‘looking intently at him, said, “This man also was with him!”

Yet he denies, saying, “I am not acquainted with Him, woman!” And after a bit, a different one, perceiving him, averred, “You also are of them!” Yet Peter averred, “Man, I am not!” And after an interval of about one hour some other one stoutly insisted, saying, “Of a truth, this man also was with him, for he is a Galilean also.” Yet Peter said, “Man, I am not aware what you are saying.” And instantly, at his still speaking, a cock crows.

And being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to him, “Ere a cock crows today, you will be renouncing Me thrice.” And coming outside, Peter laments bitterly.

And the men who are pressing Jesus, scoffed at Him, lashing Him. And putting a covering about Him, they beat His face and inquired of Him, saying, “Prophesy! Who is it ‘that hits you?” And many different things they said against Him, blaspheming.

And as it became day, the eldership of the people was
gathered, both chief priests and scribes, and they led Him away into their Sanhedrin, saying, "If you are the Christ, tell us." Yet He said to them, "If I should tell you, under no circumstances would you be believing. Yet if I should ever be asking also, under no circumstances would you be answering or releasing Me. Yet from now on the Son of Mankind shall be sitting at the right hand of the power of God." Now they all say, "You, then, are the Son of God?" Yet He averred to them, "You are saying that I am!" Now they said, "What need have we still of testimony? For we ourselves hear from his mouth!"

And rising, the entire multitude of them led Him to Pilate. Now they begin to accuse Him, saying, "This man we found perverting our nation and forbidding to be giving taxes to Caesar, and saying himself to be Christ, a king." Now Pilate inquires of Him, saying, "You are the king of the Jews?" Now He, answering him, averred, "You are saying so!"

Now Pilate said to the chief priests and the throngs, "Not one fault am I finding in this man." Yet they were insistent, saying that "He is exciting the people, teaching down the whole of Judea, beginning even from Galilee as far as here." Now Pilate, hearing "Galilee," inquires if the man is a Galilean. And realizing that He is out of the jurisdiction of Herod, he sends Him up to Herod, he also being in Jerusalem in these days.

Now Herod, perceiving Jesus, was overjoyed, for he was for a considerable time wanting to become acquainted with Him, because of hearing much concerning Him. And he expected to be perceiving some sign occurring by Him. Now he inquired of Him with ample words, yet He answers him nothing. Now the chief priests and the scribes stood strenuously accusing Him.

Now, scorning Him and scoffing at Him, Herod, to-
gather with his troops, clothing Him in splendid attire, sends Him back to Pilate.

12 Now both Herod and Pilate became friends with one another on that same day, for before this they were inherently at enmity between themselves.

13 Now Pilate, calling together the chief priests and the chiefs and the people, said to them, “You bring to me this man as one who is turning away the people, and lo! I, examining him in your sight, found in this man not one fault of which you are accusing him. Nay, neither Herod, for he sends him back to us, and lo! nothing deserving of death is committed by him. Disciplining him then, I will release him.”

14 Now of necessity he had to release one for them at the festival. Yet they cried out, all as one multitude, saying, “Away with this one! Yet release for us Bar-Abbas” —who was, because of a certain insurrection occurring in the city, and a murder, cast into jail. Now again Pilate shouts to them, willing to release Jesus. Yet they retorted, saying, “Crucify, crucify him!”

15 Now for the third time he said to them, “What evil does this man? Not one cause of death did I find in him. Disciplining him then, I will release him.” Yet they importuned with loud voices, requesting that He be crucified. And their voices and the chief priests prevailed.

16 Now Pilate adjudges that it occur as they request. Now he releases him who because of insurrection and murder had been cast into jail, whom they requested. Yet Jesus he gives up to their will.

17 And as they led Him away, getting hold of a certain Simon, a Cyrenian, coming from the field, they place the cross on him to carry behind Jesus. Now there followed Him a vast multitude of the people and of women who grieved and wailed over Him. Now being
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29 turned toward them, Jesus said, “Daughters of Jerusalem! Do not lament over Me! However, lament and over your children, ‘for lo! coming’ are days in which they will be declaring, ‘Happy are the barren, and the wombs which bear not, and the breasts which do not nourish!’ Then shall they ‘begin’ to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ ‘For if they are doing these things in the wet wood, ‘what may be occurring’ in the withered?’

30 Now two ‘others also, malefactors, were led’ to be despatched together with Him. And when they came away ‘to the place ‘called’ ‘Skull,’ there they crucify Him, and the malefactors, one, indeed, at the right, yet the other at the left.

31 Now Jesus said, “Father, forgive them, for they are not ‘aware ‘what they are doing.’ Now dividing ‘garments, they cast the lot. And the people had stood, beholding. Now the chiefs also ‘with them scouted, saying, “Others he saves! Let him save himself, if this is the Christ of ‘God, the Chosen One!”

32 Yet the soldiers also scoff at Him, approaching, bringing to Him vinegar, and saying, “If you ‘are the king of the Jews, save yourself!” Now there was an inscription also, ‘inscribed’ over Him, in letters of Greek and Roman and Hebrew, “The King of the Jews is this.”

33 Now one of the ‘hanged malefactors blasphemed Him, saying, “Are not you ‘the Christ? Save yourself and us!”’

34 Yet answering, the ‘other one, rebuking him, averred, “Yet you ‘are not fearing ‘God, seeing that you are in the same judgment! And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One commits nothing amiss.” And he said to Jesus, “Be reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom.”
And Jesus said to him, “Verily, to you am I saying today, with Me shall you be in paradise.”

And it was already about the sixth hour, and darkness came over the whole land till the ninth hour, at the defaulting of the sun. Now rent is the curtain of the temple in the middle. And shouting with a loud voice, Jesus said, “Father, into Thy hands am I committing My spirit.” Now, saying this, He expires.

Now the centurion, perceiving what is occurring, glorified God, saying that, “Really, this Man was just!”

And all the throngs which came along together to behold this, beholding the occurrences, beating their chests, returned. Now all those known to Him, and the women who follow with Him from Galilee, stood afar off, seeing these things.

And lo! a man named Joseph, belonging to the counselors, and a good man and just (he has not concurred in their counsel and what they had committed), from Arimathea, a city of the Jews, and who also himself anticipated the kingdom of God—this man, approaching Pilate, requests the body of Jesus.

And, taking it down, he folds it up in a linen wrapper, and he places Him in a rock-hewn tomb, where no one was lying as yet.

And it was the day of preparation, and a sabbath lighted up. Now following after, the women who were come together out of Galilee with Him, gaze at the tomb, and how His body was placed. Now, returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

Now in the early depths of one of the sabbaths, they, and certain others together with them, came to the tomb, bringing the spices which they make ready. Now they found the stone rolled away from the tomb. Now,
entering also, they found not the body of the Lord Jesus.

And it occurred, 'at their 'being perplexed' concerning this, 'lo'! two men stand by them in flashing attire.

Now at their becoming 'affrighted and inclining 'their faces "to the earth, they say to them, "Why are you seeking the living with the dead? He is not here, but was roused. Be 'reminded how He speaks to you, being still in 'Galilee, saying that 'The Son of 'Mankind 'must be given up into the hands of 'men, sinners, and be crucified, and the third day rise.'" And they are reminded of His 'declarations.

And, 'returning from the tomb, they report all these things to the eleven and to all the rest. Now there were the Magdalene Mary and Joanna and Mary 'of James and the rest together with them, who told these things to the apostles. And these 'declarations appear in their sight as if nonsense, and they disbelieved them.

Yet 'Peter, rising, ran "to the tomb, and 'peering in, is observing the swathings only. And he came away marveling to 'himself at 'that which 'has occurred.

And 'lo! two "of them in the same day were going "into a village which is named Emmaus, sixty stadia 'away from Jerusalem. And they 'conversed "with one another concerning all of these things 'which 'have befallen. And it occurred", in their "conversation and 'discussion, Jesus 'Himself also, 'drawing near, went" together with them.

Yet their 'eyes were held "so as not to recognize Him.

Now He said to 'them, "What 'words are these which you are bandying one "with another while walking?" And they stood with a sad countenance.

Now, answering, the one named Cleopas said to 'Him, "You 'are sojourning alone in Jerusalem and did not know 'what things are occurring" in her in these 'days?"

And He said to them, "Which?"
Now they say to Him, "Those concerning Jesus the Nazarene, a Man Who came to be a Prophet, powerful in work and in word, in front of God and the entire people, so that both our chief priests and 'chiefs' give Him up to the judgment of death, and they crucify Him.

Yet we expected that He is the One 'about to be redeeming' Israel. But surely, together with all these things also, it is leading in this third day since these things occurred'. But some also of our women amaze us. Coming to be at the tomb early and not finding His body, they came saying that they have seen an apparition of messengers also, who say that He is living. And some of those 'with us came away to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive.'

And He said to them, "O foolish and tardy of heart to be believing on all which the prophets speak! Must not the Christ be suffering these things, and be entering into His 'glory?' And, beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, 'that which concerns Himself.'

And they draw near to the village where they went, and He does as though He were going further. And they urge Him, saying, "Remain with us, 'for it is toward dusk and the day has already declined.' And He entered to remain together with them. And it occurred, at His reclining at table with them, taking the bread, He blesses it, and, 'breaking, He handed it to them. Now their 'eyes were opened up, and they recognize Him. And He became unapparent to them.

And they say to one another, "Was not our 'heart burning' in us as He spoke to us 'on the road and as He opened up to us the scriptures?'" And rising in the same hour, they return to Jerusalem and found the eleven
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34 convened together and those with them, who said that “Really roused was the Lord, and was seen by Simon!” And they unfolded the events on the road, and how He is known to them in the breaking of the bread.

36 Now at their speaking these things, Jesus Himself stood in their midst and is saying to them, “Peace to you!” Yet, being dismayed and becoming affrighted, they supposed they are beholding a spirit. And He said to them, “Why are you disturbed? And wherefore are reasonings coming up in your hearts? Perceive My hands and My feet, that it is I Myself. Handle Me and perceive, for a spirit has not flesh and bones according as you behold Me having.” And saying this, He exhibits to them His hands and feet. Now, at their still disbelieving from joy, and marveling, He said to them, “Have you food in this place?” Now they hand Him part of a broiled fish, and, taking it, He ate ut before them.

44 Now He said to them, “These are My words, which I speak to you, still being with you, for all must be fulfilled that is written in the law of Moses and the prophets and psalms concerning Me.” Then He opens up their mind to understand the scriptures, and said to them that “Thus it is written, and thus must the Christ be suffering and rise from among the dead the third day, and there is to be heralded in His name repentance for the pardon of sins, to all the nations, beginning from Jerusalem. Now you shall be witnesses of these things. And lo! I am delegating the promise of My Father on you. Now you be seated in the city of Jerusalem till you should be putting on power from on high.”

50 Now He led them out as far as to Bethany, and, lifting up His hands, He blesses them. And it occurred as He is blessing them, He put an interval between
Himself and them, and He was carried up into heaven.

52 And they worshiping Him, return to Jerusalem with

53 great joy. And they were continually in the sanctuary,

praising and blessing God. Amen!
JOHN'S ACCOUNT

In the beginning was the word, and the word was toward God, and God was the word. This was in the beginning toward God. All came into being through it, and apart from it not even one thing came into being which has come into being. In it was life, and the life was the light of men. And the light is appearing in the darkness, and the darkness grasped it not.

There came to be a man, commissioned by God. His name was John. This one came for a testimony, that he should be testifying concerning the light, that all should be believing through it. Not he was the light, but he came that he should be testifying concerning the light. It was the true light—which is enlightening every man—coming into the world.

In the world He was, and the world came into being through Him, and the world knew Him not. To His own He came, and those who are His own accepted Him not. Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name, who were begotten, not of bloods, neither of the will of the flesh, neither of the will of a man, but of God.

And the Word became flesh and tabernacles among us, and we gaze at His glory, a glory as of an only-begotten from the Father, full of grace and truth.

John is testifying concerning Him and has cried, saying, "This was He of Whom I said, 'He Who is coming'
after me, has come to be in front of me,' 'for He was first,
before me,' 'for o of that which fills Him we' all obtained,
and grace 'for grace. 'For the law through Moses was
given; 'grace and 'truth 'came' through Jesus Christ. God
no' one has ever seen. The only-begotten God, 'Who 'is
'o in the bosom of the Father, 'He' unfolds' Him.

And this is the testimony of John when the Jews 'of
Jerusalem dispatch to' him priests and Levites that they
should be inquiring of him, "'Who are you?" And he
avows and denies' not and avows that "I' am not the
Christ." And they ask him again, "'What are you, then?
Are you Elijah?" And he is saying, "I am not." "Are
you' the Prophet?" And he answered, "No." They said,
then, to him, "'Who are you?"—that we may be giving an
answer to 'those who send us. "What are you saying
concerning yourself?" He averred, "I am 'the voice of
one imploring, "In the wilderness straighten the road of
the Lord!"', according as said Isaiah the prophet.'

And 'those who 'have been dispatched' were 'of the
Pharisees. And they ask him and said to him, "'Why,
then, are you baptizing, if you' are not the Christ, neither
Elijah, nor the Prophet?' 'John answered them, saying,
"I am baptizing in water. Now in the midst of you One
'stood of Whom you' are not 'aware. He it is 'Who,
coming' after me, has come to be in front of me, of Whom
I' am not worthy that I should be loosing the thong of
His 'sandal.' These things occurred' in Bethany, the
other side of the Jordan river, where' John was, baptizing.

On the morrow he is observing 'Jesus coming' toward
him, and is saying, "Lo! the Lamb of 'God 'Which is
taking away the sin of the world! This is He concerning
Whom I' said, 'After me is coming' a Man Who has come
to be in front of me,' 'for He was First, before me. And
I' was not 'aware of Him. But that He may be 'mani-
fested to 'Israel, therefore came I', baptizing in water."

32 And John testifies, saying that "I have gazed" upon the spirit, descending as a dove out of heaven, and it remains on Him. And I was not aware of Him, but He 'Who sends me to be baptizing in water, That One said to me, 'On Whomever you may be perceiving the spirit descending and remaining on Him, This is He 'Who is baptizing in holy spirit.' And I have seen and have testified that This One is the Son of 'God.'

33 On the morrow John again 'stood, and two of his disciples. And, looking at Jesus walking, he is saying, "Lo! the Lamb of 'God!'" And the two disciples hear him speaking, and they follow Jesus.

34 Now Jesus, being turned and 'gazing' at them following, is saying to them, "What are you seeking?" Yet 'they said to Him, "Rabbi" (which, being construed, is termed "Teacher"), "where art Thou remaining?" He is saying to them, "Come" and "see." They came, then, and perceived where He is remaining, and they remain 'with Him that day. It was about the tenth hour.

35 Now Andrew, the brother of Simon Peter, was one of the two 'who hear 'from John and follow Him. This one first is finding his 'own 'brother, Simon, and is saying to him, "We have found the Messiah!" (which is, being construed, "Christ"). And he led him 'to Jesus. Looking at him, Jesus said, "You' are Simon, the son of John. You' shall be 'called Cephas" (which is being translated "Peter").

36 On the morrow He wants 'to come away into 'Galilee, and He is finding Philip. And Jesus is saying to him, "Follow Me." Now Philip was from Bethsaida, 'the city of Andrew and Peter. Philip is finding Nathanael and is saying to him, "Him of Whom Moses writes in the law and the prophets, have we found—Jesus, a son of Joseph,
from Nazareth.” And Nathanael said to him, “Can anything good be out of Nazareth?” Philip is saying to him, “Come and see!”

Jesus perceived Nathanael coming toward Him, and is saying concerning him, “Lo! truly an Israelite in whom there is no guile!” Nathanael is saying to Him, “Whence do you know me?” Philip is saying to him, “Come and see!” Jesus answered and said to him, “Before Philip summons you, when you are under the fig tree, I perceived you.” Nathanael answered and is saying to Him, “Rabbi, Thou art the Son of God! Thou art the King of Israel!” Jesus answered and said to him, “Seeing that I said to you that I perceived you underneath the fig tree, are you believing? Greater things than these should you be seeing!” And He is saying to him, “Verily, verily, I am saying to you, henceforth you shall be seeing heaven opened up and the messengers of God ascending and descending on the Son of Mankind.”

And on the third day a wedding occurred in Cana of Galilee, and the mother of Jesus was there. Now Jesus also was called to the wedding, and His disciples. And, at their being in want of wine, the mother of Jesus is saying to Him, “They have no wine.” And Jesus is saying to her, “What is it to Me and to thee, woman! Not as yet is My hour arriving.” His mother is saying to the servants, “Anything which He should be saying to you, do.”

Now there were six stone water pots lying there, in accord with the cleansing of the Jews, containing two or three firkins apiece. And Jesus is saying to them, “Brim-fill the water pots with water.” And up to the brim they fill them. And He is saying to them, “Draw now and bring to the chief of the dining room.” Now they “bring it.

Now as the chief of the dining room tastes the water
become wine, and was not aware whence it is—yet the servants who have drawn the water were aware—the chief of the dining room is summoning the bridegroom and is saying to him, “Every man is placing the ideal wine first, and whenever they should be made drunk, then the inferior. Yet you have kept the ideal wine hitherto.”

This beginning of the signs Jesus does in Cana of Galilee, and manifests His glory, and His disciples believe in Him.

After this He descended into Capernaum, He and His mother and His brothers and disciples, and there they remain not many days.

And near was the Passover of the Jews, and Jesus went up into Jerusalem. And He found in the sanctuary those selling oxen and sheep and doves, and the money changers sitting. And, making a whip out of ropes, He casts all out of the sanctuary, both the sheep and the oxen, and He pours out the change of the brokers and overturns the tables. And to those selling doves He said, “Take these away hence, and do not be making My Father’s house a house for a merchant’s store.” Now His disciples are reminded that it is written: “The zeal of Thy house will be devouring Me.”

The Jews, then, answered and said to Him, “What sign are you showing us, seeing that you are doing these things?” Jesus answered and said to them, “Raze this temple, and in three days I will raise it up.” The Jews, then, said, “In forty and six years was this temple built, and you will be raising it up in three days!” Yet He said it concerning the temple of His body. When, then, He was roused from among the dead, His disciples are reminded that He said this, and they believe the scripture and the word which Jesus said.
Now as He was in Jerusalem at the Passover in the festival, many believe in His name, beholding His signs which He did. Yet Jesus Himself did not entrust Himself to them, because of His knowing all men, for He had no need that anyone should be testifying concerning mankind, for He knew "what was in mankind.

Now there was a man of the Pharisees, Nicodemus, his name, a chief of the Jews. This one came to Him by night and said to Him, "Rabbi, we are aware that Thou art a Teacher come from God, for no one 'can' be doing these 'signs' which Thou 'art' doing, if 'God should not be with Him.'"

Jesus answered and said to him, "Verily, verily, I am saying to you, If anyone should not be 'begotten anew, he 'can' not 'perceive the kingdom of God.' " Nicodemus is saying to Him, "How 'can' a 'man,' being a veteran, be begotten? He 'can' not be entering into the womb of his 'mother a second time and be begotten!' " Jesus answered, "Verily, verily, I am saying to you, If anyone should not be 'begotten of water and of spirit, he 'can' not be entering into the kingdom of God. 'That which is 'begotten' 'by the flesh is flesh, and 'that which is 'begotten' 'by the spirit is spirit. You should not be marveling that I said to you, 'You 'must be begotten anew.' The blast is blowing where 'it 'wills, and the sound of it you are hearing, but you are not 'aware whence it is coming' and where it is going. Thus is everyone 'who is 'begotten 'by the water and the spirit.'"

Nicodemus answered and said to Him, "How 'can' these things 'be'? " Jesus answered and said to him, "You 'are a 'teacher of Israel, and these things you do not 'know? Verily, verily, I am saying to you that of that which we have perceived are we speaking, and to that which we have seen are we testifying, and our 'testi-
mony "you are not getting. If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?"

And no' one has ascended into heaven except He 'Who descends out of heaven, the Son of Mankind 'Who 'is in heaven. And, according as Moses exalts the serpent in the wilderness, thus 'must the Son of Mankind be exalted, that everyone 'believing on Him should not be perishing', but may be having life eonian. For thus 'God loves the world, so that He "gives His 'only-begotten 'Son, that everyone 'who is believing "in Him should not be perishing", but may be having life eonian.

For 'God does not dispatch His 'Son into the world that He should be judging the world, but that the world may be 'saved through Him. He 'who is believing "in Him is not being judged"; yet he 'who is not believing has been judged" already, 'for he has not believed "in the name of the only-begotten Son of 'God.

Now this is the judging: that the light has come into the world, and "men love the darkness rather than the light, for their 'acts were wicked. For everyone 'who is committing bad things is hating the light and is not coming" to\(^5\) the light, lest his 'acts may be 'exposed. Now he 'who is doing the truth is coming" to\(^5\) the light that his 'acts may be made 'manifest, 'for they 'have been wrought\(^5\) in God.

After these things came Jesus and His 'disciples into the land of Judea. And there He tarried with them and baptized. Now John also was baptizing in Enon near 'Salim, 'for there was much 'water there, and they came along and were baptized", for not as yet was John "cast" into 'jail.

There occurred", then, a questioning\(^9\) of the disciples 'of John with a Jew concerning cleansing. And they came
to John and said to him, “Rabbi, He Who was with you on the other side of the Jordan, to Whom you have testified, ‘lo! this One is baptizing and all are coming’ to Him.”

27 John answered and said, “A man ‘can’ not get ‘anything’ if it should not be ‘given’ him out of heaven. You yourselves are testifying to me that I said, ‘Not I am the Christ,’ but that ‘Dispatched’ am I in front of ‘Him.’

28 He Who has the bride is the Bridegroom. Yet the friend of the Bridegroom, who stands and is hearing Him, is rejoicing with joy because of the Bridegroom’s ‘voice.

29 This, ‘my’ joy, then, has been fulfilled’. He ‘must be growing, yet mine it is to be ‘inferior’.

30 “He Who from above is coming is over all. He ‘who is’ of the earth is ‘of the earth and ‘of the earth is speaking; He ‘Who is coming’ out of ‘heaven is over all. What He has seen and hears, this He is testifying, and no one is getting His ‘testimony. He ‘who is getting His ‘testimony sets his seal that ‘God is true. For He Whom ‘God commissions is speaking ‘God’s ‘declarations, for ‘God is not giving the spirit ‘by measure.

31 “The Father is loving the Son and has given all into His ‘hand. He ‘who is believing ‘in the Son ‘has life ‘eonian, yet he ‘who is ‘stubborn as to the Son shall not be seeing’ life, but the indignation of ‘God is remaining on him.”

4 As, then, the Lord knew that the Pharisees hear that Jesus is making and baptizing more disciples than John (though, to be sure, Jesus ‘Himself did not baptize, but His ‘disciples), He ‘leaves ‘Judea and came away again into ‘Galilee.

5 Now He ‘must pass’ through ‘Samaria. ‘He is coming’, then, ‘to a city of ‘Samaria, termed ‘Sychar, nigh the ‘freehold which Jacob ‘gives his ‘son Joseph. Now there
was a spring of Jacob's there. Jesus, then, weary "with the journey, was seated" thus at the spring. It was about the sixth hour.

7 A certain woman of Samaria is coming to draw water. Jesus is saying to her, "Give Me a drink," for His disciples had come away into the city that they should be buying nourishment. The Samaritan woman, then, is saying to Him, "How are you', being a Jew, requesting a drink from me, being a Samaritan woman?"

(For Jews are not 'beholden' to Samaritans.) Jesus answered and said to her, "If you were aware of the gratuity of 'God, and 'Who it is 'Who is saying to you, 'Give Me a 'drink,' you' would request Him, and He would "give you living water." The woman is saying to Him, "Lord, you have not even a bucket, and the well is deep. Whence, then, have you living water? Not greater are you than our father Jacob, who "gives us the well, and he himself drank out of it, and his 'sons, and 'what was nourished by him?"

13 Jesus answered and said to her, "Everyone 'who is drinking of this 'water will be thirsting again, yet whoever may be drinking of the water which I shall be giving him, shall under no circumstances be thirsting for the con, but the water which I shall be giving him will 'become' in him a spring of water, welling up into life eonian." The woman is saying to Him, "Lord, 'give me this 'water, that I may not be thirsting, nor yet coming 'to this place to 'draw."

16 Jesus is saying to her, "Go, summon your 'husband and 'come 'to this place." The woman answered and said to Him, "'No' husband 'have I." Jesus is saying to her, "I 'Declare said you that 'A husband I 'have not,' for five husbands have you had, and now he whom you 'have is not your husband. This you have declared truly."
The woman is saying to Him, "Lord, I 'behold that thou' art a prophet. Our 'fathers worship in this 'mountain, and 'you' say that in Jerusalem is the place where' one 'must 'worship." Jesus is saying to her, "Believe Me, woman, that, coming" is an hour when neither in this 'mountain nor in Jerusalem shall you be worshiping the Father. You' are worshiping that of which you are not 'aware; we are worshiping that of which we are 'aware, 'for 'salvation is" of the Jews. But coming" is the hour, and now is, when the true worshipers will be worshiping the Father in spirit and truth, for the Father also is seeking such to be 'worshiping Him. 'God is spirit, and 'those who are worshiping Him 'must be worshiping in spirit and truth."

The woman is saying to Him, "We are 'aware that Messiah is coming", 'Who is 'termed" 'Christ.' Whenever 'He' should be coming, He will be informing us of all things." Jesus is saying to her, "I am He, 'Who am speaking to you."

And, "at this, His 'disciples came, and they marveled that He spoke with a woman. 'Howbeit, no' one said to Him, "What art Thou seeking?" or "What art Thou speaking with her?" The woman, then, "leaves her 'water pot, and came away into the city, and is saying to the "men, "Hither! 'Perceive a "Man Who told me all whatever I do. Is not" this the Christ?" They, then, came out" of the city and came" to" Him.

Now in the meantime the disciples asked Him, saying, "Rabbi, 'eat." Yet He said to them, "I 'have food to 'eat of which you' are not 'aware." The disciples, then, said to" one another, "No "one "brings Him aught to 'eat." Jesus is saying to them, "My food is that I should be doing the will of Him 'Who sends Me, and should be perfecting His 'work.
"Are you not saying that, 'Still four months is it, and the harvest is coming'? 'Lo! I am saying to you, Lift up your eyes and gaze' on the countrysides, 'for they are white for harvest already. And he who is reaping is getting wages and is gathering fruit for life eonian, that both the sower and the reaper likewise may be rejoicing. For in this case is the saying true, that eother One is the sower and another is the reaper.' I commission you to reap that for which you have not toiled. Others have toiled, and you have entered into their toil.'"

Now out of that city many of the Samaritans believe in Him because of the word of the woman, testifying that "He told me all whatever I do." As, then, the Samaritans came together to Him, they asked Him to remain with them. And He remains there two days. And many more believe because of His word. Besides, to the woman they said that "No longer because of your speaking are we believing, for we ourselves have heard Him, and we are aware that this truly is the Saviour of the world, the Christ."

Now after the two days He came out thence and came away into Galilee, for Jesus Himself testifies that a prophet has no honor in eown country. When, then, He came into Galilee, the Galileans receive Him, having seen all whatever He does in Jerusalem in the festival, for they also came to the festival.

Jesus came again, then, into Cana of Galilee, where He makes the water wine. And there was a certain courtier whose son was infirm in Capernaum. This man, hearing that Jesus is arriving in Galilee "from Judea, came away to Him and asked Him that He may be descending and should be healing" his son, for he was about to 'die. Jesus, then, said to him, "If you should not be perceiving signs and miracles, you should under
no circumstances be believing." The courtier is saying
"Lord, descend ere my little boy dies!" Jesus
is saying to him, "Go. Your son is living." And the
man believes the word which Jesus said to him, and went.
Now as he is already descending, his slaves meet him,
and they report, saying that his boy is living. He, then,
ascertained from them the hour in which he was better.
And they said, then, to him that "Yesterday at the seventh
hour the fever leaves him." The father knew, then,
that it was in that hour in which Jesus said to him, "Your
son is living." And he believes, he and his whole house.
Now this, again, is the second sign Jesus does, coming
out of Judea into Galilee.

After these things there was a festival of the Jews, and
Jesus went up into Jerusalem. Now there is, in Jerusalem, 'at the sheep gate, a pool, 'which is termed', in
Hebrew, "Bethesda," having five porticos. In these were
laid down a multitude of the 'infirm, blind, lame, with-
ered, waiting' for the stirring of the water. (For a mes-
senger of the Lord "at a certain season bathed" in the
pool and disturbed the water. He, then, 'who first steps
in after the disturbing of the water, became sound of
whatsoever disease he was held'.)

Now a "certain "man was there having been in his 'in-
firmity thirty-eight years. Jesus, perceiving this one lying
down, and knowing that he 'has already spent much
time, is saying to him, "Do you 'want to 'become' sound?"
The 'infirm man answered Him, "Lord, I 'have no "man
that, whenever the water may be 'disturbed, should be
casting me into the pool. Now in the time in which I am
coming' another is descending before me." Jesus is say-
ing to him, "Rouse and pick up your 'pallet and 'walk!"
And immediately the "man became' sound, and he was
roused and picks up his 'pallet and walked.
Now it was a sabbath on that day. The Jews, then, said to him who has been cured, "It is a sabbath, and it is not allowed you to pick up your pallet!" Yet he answered them, "He who makes me sound, that One said to me, 'Pick up your pallet and walk.' They ask him then, "Who is the 'man' who said to you, 'Pick up your pallet and walk'?

Now he who is healed had not perceived "Who He is, for Jesus evades him, a throng being in the place. After these things Jesus is finding him in the sanctuary, and said to him, "Lo! you have become sound. By no means longer be sinning, lest something worse may be coming to you.

And the 'man, then, came away and informs the Jews that Jesus is the One Who makes him sound. And therefore the Jews persecuted Jesus and sought to kill Him, for He did these things on a sabbath. Yet Jesus answers them, "My Father is working hitherto, and I am working." Therefore, then, the Jews sought the more to kill Him, for He not only annulled the sabbath, but said His own Father also is 'God, making Himself equal to 'God.

Jesus, then, answers and said to them, "Verily, verily, I am saying to you, The Son can not be doing anything of Himself if it is not what He should be observing the Father doing, for whatever He may be doing, this the Son also is doing likewise. For the Father is 'fond of the Son and is showing Him all "that He is doing.

"And greater works than these shall He be showing Him, that you 'may be marveling. For even as the Father is rousing the dead and vivifying, thus the Son also is vivifying whom He 'will. For neither is the Father judging 'anyone, but has given 'all judging to the Son, that all may be honoring the Son, according as they are
honoring the Father. He who is not honoring the Son is not honoring the Father. Who sends Him.

24 "Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, has life eternal and is not coming into judging, but has proceeded out of death into life. Verily, verily, I am saying to you that coming is an hour, and now is, when the dead shall be hearing the voice of the Son of God, and those who hear shall be living. For even as the Father has life in Himself, thus to the Son also He gives to have life in Himself.

25 "And He gives Him authority to do judging, seeing that He is a son of mankind. Marvel not at this, for coming is the hour in which all who are in the tombs shall hear His voice, and those who do good shall go out into a resurrection of life, yet those who commit bad things, into a resurrection of judging.

26 "I can not do anything of Myself. According as I am hearing am I judging; and My judging is just, for I am not seeking My will, but the will of Him Who sends Me.

27 "If I should be testifying concerning Myself, is My testimony not true? There is another who is testifying concerning Me, and I am aware that the testimony which he is testifying concerning Me is true. You have dispatched to John, and he has testified to the truth. Yet I am not getting the testimony from man, but I am saying these things that you may be saved. He was a lamp, burning and appearing, yet you want to exult an hour in its light.

28 "Now I have a testimony greater than John's. For the works which the Father has given Me that I should be perfecting them, the works themselves which I am doing are testifying concerning Me that the Father has com-
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missioned Me. And the Father Who sends Me, 'He' has testified concerning Me. Neither have you ever heard His voice nor a perception of Him have you seen. And His word you do not have remaining in you, 'for that One Whom 'He' commissions, this One you' are not believing.

"Search the scriptures, 'for in them you' are supposing you 'have life conian, and those are the which are testifying concerning Me, and not willing are you to come to Me that you may 'have life.

"Glory 'from men I am not getting. 'But I 'know you, that you 'have not the love of 'God in yourselves. I have come in the name of My Father, and you are not getting Me. If another should be coming in his 'own name, 'him you will 'get'. How 'can you' believe, getting glory 'from one another, and are not seeking the glory 'which is 'from 'God alone?

"Be not supposing that I 'shall be accusing you to the Father. He 'who is accusing you to the Father is Moses, on whom you 'rely. For if you believed Moses, you would believe Me, for 'he' writes concerning Me. Now if you are not believing 'his writings, how shall you be believing My 'declarations?"

After these things 'Jesus came away to the other side of the sea of Galilee of Tiberias. Now there followed Him a vast throng, 'for they beheld the signs which He did on the 'infirm. Now 'Jesus came up into the mountain, and there He sat 'with His 'disciples. Now near was the Passover, the festival of the Jews. 'Jesus, then, 'lifting up His 'eyes and 'gazing'—'for a vast throng is coming toward Him—is saying to 'Philip, "Whence should we be buying 'bread that these may be eating?" Now this 'He said to 'try him, for 'He' was 'aware 'what 'He was about to be doing. Then 'Philip answered Him, "Two
hundred denarii worth of "bread is not "sufficient for them, that each may get any a bit."

One of His disciples, Andrew, the brother of Simon Peter, is saying to Him, "There is a lad here who has five cakes of barley bread and two food fishes. But "what are these "for so many?" Yet Jesus said, "Make the people lean back." Now there was much grass in the place. The people, then, lean back, the men in number about five thousand. Jesus, then, took the "bread, and, giving thanks, He "distributes it to those lying back. Likewise also of the food fish, as much as they wanted.

Now as they are filled, He is saying to His disciples, "Gather the superfluous fragments, lest some should perish." They gathered them, then, and cram twelve panniers with fragments of the five cakes of "bread which are superfluous for those who were "fed. The men, then, perceiving the sign which Jesus does, said that "This truly is the Prophet "Who is coming "into the world!"

Jesus, then, knowing that they are "about to "come and snatch Him, that they should be making Him king, retires again into the mountain by Himself alone. Now as it became evening, His disciples descended to the sea. And, stepping into the ship, they came to the other side of the sea to Capernaum.

And darkness had already come, and Jesus had not as yet come to them. Besides, the sea was roused by the blowing of a great wind. Having, then, rowed about twenty-five or thirty stadia, they are beholding Jesus walking on the sea and coming to be near the ship, and they were afraid. Yet He is saying to them, "It is I. Do not "fear!" They wanted, then, to take Him into the ship. And immediately the ship came to the land to which they went.
On the morrow the throng, "standing on the other side of the sea, perceived that no other boat was there except one, and that Jesus did not enter the ship together with His disciples, but His disciples came away alone. But boats out of Tiberias came near the place where they ate the bread for which the Lord gave thanks. When, then, the throng perceived that Jesus is not there, neither His disciples, they stepped into the boats and came to Capernaum, seeking Jesus. And, finding Him on the other side of the sea, they said to Him, "Rabbi, when camest Thou to be here?"

Jesus answered them and said, "Verily, verily, I am saying to you, You are seeking Me, not that you perceived signs, but that you ate of the bread and are satisfied. Do not 'work' for the food 'which is perishing', but for the food 'which is remaining 'for life eonian, which the Son of Mankind will be giving to you, for this One 'God, the Father, seals." They said, then, to Him, "What may we be doing that we may be working the works of 'God?"

Jesus answered and said to them, "This is the work of 'God, that you may be believing 'in that One Whom 'He commissions."

They said, then, to Him, "What sign, then, are you doing, that we may be perceiving and should be believing you? "What are you working'? Our 'fathers ate the manna in the wilderness, according as it is 'written', Bread out of 'heaven He 'gives them to 'eat." Jesus, then, said to them, "Verily, verily, I am saying to you, not Moses has given you the bread out of 'heaven, but My Father is giving you 'Bread out of 'heaven, the true, for the Bread of 'God is He 'Who is descending out of 'heaven and giving life to the world."

They said, then, to Him, "Lord! always be giving us this 'Bread!" Jesus, then, said to them, "I am the Bread
of 'life. He 'who is coming' to Me should under no circumstances be hungering, and he 'who is believing 'in Me will under no circumstances ever be thirsting. But I said to you that you have also seen Me and you are not believing Me. 'All that which the Father is giving to Me shall be arriving to Me, and he 'who is coming' to Me I should under no circumstances be casting out, 'for I have descended from heaven, not that I should be doing 'My will, but the will of Him 'Who sends Me. Now this is the will of Him 'Who sends Me, that 'all which He has given to Me, 'of 'it I should be losing nothing, but I shall be raising 'it in the last day. For this is the will of My 'Father, that everyone 'who is beholding the Son and believing 'in Him may 'have life conian, and I 'shall be raising him in the last day.'

The Jews, then, murmured concerning Him, that He said, "I am the Bread 'which descends out of 'heaven."

And they said, "Is not this Jesus, the son of Joseph, with whose 'father and 'mother we 'are 'acquainted? How, then, is he 'saying that 'Out of heaven have I descended?"

Jesus, then, answered and said to them, "Do not 'murmur with one another. No 'one 'can 'come to Me if ever the Father 'Who sends Me should not be drawing him. And I shall be raising him in the last day. It is 'written' in the prophets: And they shall all be taught of God. Everyone, then, 'who hears 'from the Father and is learning the truth, is coming' to Me. Not that the Father has been seen by anyone, except by the One 'Who is 'from 'God. This One has seen the Father. Verily, verily, I am saying to you that 'he 'who is believing 'in Me 'has life 'eonian. I 'am the Bread of 'life. 'Your 'fathers ate the manna in the wilderness, and they died. This is the Bread 'which is descending out of 'heaven that anyone may be eating 'of it and may not be dying. I 'am the living
Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living for the eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My flesh."

52 The Jews, then, fought with one another, saying, "How then can this one give us His flesh to eat?" Jesus, then, said to them, "Verily, verily, I am saying to you, If you should not be eating the flesh of the Son of Mankind and drinking His blood, you have no eonian life in yourselves. He who is masticating My flesh and drinking My blood has eonian life, and I shall be raising him in the last day, for My flesh is true food, and My blood is true drink.

56 "He who is masticating My flesh and drinking My blood is remaining in Me, and I in him. According as the living Father commissions Me, I, also, am living because of the Father. And he who is masticating Me, he also will be living because of Me. This is the Bread which descends out of heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living for the eon." These things He said, teaching in a synagogue in Capernaum.

59 Many of His disciples, then, hearing it, said, "Hard is this saying! Who can hear it?" Now Jesus, being aware in Himself that His disciples are murmuring concerning this, said to them, "This is snaring you? If, then, you should be beholding the Son of Mankind ascending where He was formerly—? The spirit is that which is vivifying. The flesh is not benefiting anything. The declarations which I have spoken to you are spirit and are life. But there are some of you who are not believing." For Jesus had perceived from the beginning who those are who are not believing, and who it is that gives Him up. And He said, "Therefore have I
declared to you that no one can be coming to Me if it should not be given him of the Father." "At this, then, many of His disciples came away, dropping behind, and walked no longer with Him.

Jesus, then, said to the twelve, "Not you also are wanting to go away!" Simon Peter answered Him, "Lord, to whom shall we come away? Declarations of lifeeonian hast Thou! And we 'believe and know that Thou' art the Holy One of God."

Jesus answered and said to them, "Do not I choose you, the twelve, and one of you is an adversary?" Now He said it of Judas, son of Simon Iscariot, for this man was about to give Him up, being one of the twelve.

And after these things Jesus walked in Galilee, for He would not walk in Judea, for the Jews sought Him to kill Him. Now near was the Jews' festival of Tabernacles. His brothers, then, said to Him, "Proceed hence and go away into Judea, that your disciples also should be beholding your works which you are doing. For no one is doing anything in hiding when he is seeking publicity. If you are doing these things, manifest yourself to the world." For not even His brothers believed in Him.

Jesus, then, is saying to them, "The season for Me is not as yet present; yet the season for you is always present, ready. The world can not be hating you, yet Me it is hating, for I am testifying concerning it that its acts are wicked. You go up to this festival. I am not going up to this festival, for the season for Me has not as yet been fulfilled." Now, saying these things to them, He remains in Galilee.

Yet as His brothers went up to the festival, then He also went up, not apparently, but as though in hiding.

The Jews, then, sought Him in the festival and said, "Where is He?" And there was much murmuring con-
cerning Him among the throngs. These, indeed, said that
"He is good," yet others said, "No. But he is deceiving
the throng." Howbeit no' one spoke with boldness con-
cerning Him because of 'fear of the Jews.

Now at length, 'midway of the festival, Jesus went up
into the sanctuary and taught. The Jews, then, marvelcd,
saying, "How is this one 'acquainted with letters, not
having learned?" Jesus, then, answered them and said,
"My teaching is not Mine, but His 'Who sends Me. If
anyone should be wanting to be doing His will, he will
'know' concerning the teaching, whether it is of 'God or
I am speaking from Myself. He 'who is speaking from
himself is seeking his 'own 'glory, yet He 'Who is seeking
the glory of Him 'Who sends Him, this One is true, and
injustice is not in Him. Has not Moses given you the
law? And not one of you is doing the law! "Why are
you seeking to kill Me?"

The throng answered, "A demon 'have you! "Who is
seeking to kill you?" Jesus answered and said to them,
"One act I do, and all of you are marveling. Therefore
Moses has given you 'circumcision (not that it is of 'Moses,
but that it is of the fathers) and 'on a sabbath you
are circumcising a 'man. If a 'man is getting circum-
cision 'on a sabbath lest the law of Moses may be annulled,
am I raising your bile, seeing that I make a whole 'man
sound 'on a sabbath? Be not judging 'by the countenance,
but be judging 'just judging."

"Some of the Jerusalemites, then, said, "Is not this He
Whom they are seeking to kill? And 'lo! He is speaking
with boldness! And are they saying nothing to Him,
lest at some time the chiefs truly get to know that this is
the Christ? But this man, we are 'aware whence he is,
yet the Christ, whenever He may be coming', no' one
'knows Him, whence He is."
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28 Jesus, then, cries in the sanctuary, teaching and saying, "You are acquainted with Me also, and you are aware whence I am, and I have not come from Myself, but He Who sends Me is true, with Whom you are not acquainted. Yet I am acquainted with Him, 'for I am from Him, and 'He' has commissioned Me." They sought, then, to arrest Him, and no one laid a hand on Him, for not as yet had come His hour.

29 Now many of the throng believe in Him, and said, "The Christ, whenever He may come, He no more signs will be doing than what this Man does!"

30 Now the Pharisees hear this murmuring of the throng concerning Him, and the chief priests and the Pharisees dispatch deputies that they should be arresting Him.

31 Jesus, then, said, "Still a little time am I with you, and I am going away to Him Who sends Me. You will be seeking Me, and you shall not be finding Me. And where I am, there you 'can' not be coming."

32 The Jews, then, said to themselves, "Where is he 'about to go', that we shall not 'find him'? He is not 'about to go' to the dispersion of the Greeks and 'teach the Greeks'? "What is this 'word which he said, 'You will be seeking me, and you shall not be finding me, and where I am, you 'can' not be coming'?"

33 Now 'on the last, the great day of the festival, Jesus 'stood and cries, saying, "If anyone should be thirsting, let him 'come' to Me and 'drink. He 'who is believing in Me, according as the scripture said, out of his 'bowel shall 'gush rivers of living water." Now this He said concerning the spirit which 'those 'believing in Him were about to get. For not as yet was holy spirit 'given', 'for Jesus is not as yet glorified.

34 Some of the throng, then, hearing these 'sayings, said that "This truly is the prophet!" Others said, "This is the
Christ!” Yet they said, “For not out of Galilee is the Christ!” Yet they said, “For not out of Galilee is the Christ?” There came then, to be a schism in the throng because of Him. Yet “some” of them wanted to arrest Him, but no “one lays hands” on Him.

The deputies, then, came to the chief priests and Pharisees, and “they” said to them, “Wherefore did you not lead him here?” Now the deputies answered, “Never speaks a “man thus!” The Pharisees, then, answered them, “Not you also are “deceived”? Not any “of the chiefs believes in him, or “of the Pharisees. But this throng that “knows not the law is accursed.”

Nicodemus is saying to them (who formerly came to Him, being “one” of them), “Not “law of ours is judging a “man, if ever it should not first be hearing “from him and “know “what he is doing.” They answered and say to him, “Not you also are out of “Galilee? Search and see that out of “Galilee no “prophet is “roused.”” [And they went each to his “home. Yet Jesus went to the mount of Olives.

Now early He again came along into the sanctuary, and the entire people came to Him. And, “being seated, He taught them. Now the scribes and the Pharisees are leading a woman who “has been overtaken in adultery, and, “standing her in the midst, they are saying to Him, “Teacher, this “woman has been overtaken” and detected committing adultery. Now in the law, Moses directs us that “such are to be stoned. You, then, “what are you saying?” Now this they said to try Him, that they may have something to accuse Him of.

Now Jesus, “stooping down, wrote down something with a “finger in the earth. Now as they persisted asking
Him, He unbends and said to them, “Let the sinless one of you first cast a stone on her.” And, again stooping down, He wrote in the earth. Now those hearing it came out one by one, beginning with the elders, to the last.

And Jesus was left alone, the woman also being in the midst. Now, unbending, Jesus said to her, “Woman, where are they? Does not one condemn you?” Now she said, “No one, Lord!” Now Jesus said, “Neither am I condemning you. Go! From now on by no means any longer be sinning.”

Again, then, Jesus speaks to them, saying, “I am the Light of the world. He who is following Me should under no circumstances be walking in darkness, but will be having the light of life.” The Pharisees, then, said to Him, “You are testifying concerning yourself. Your testimony is not true!” Jesus answered and said to them, “And if I should be testifying concerning Myself, true is My testimony, for I am aware whence I came and whither I am going, yet you are not aware whence I am coming or whither I am going. You are judging according to the flesh; I am not judging anyone. And yet if ever I should be judging, My judging is true, for not alone am I, but I and the Father Who sends Me. Yet in this law, also, of yours it is written that the testimony of two men is true. I am the One testifying concerning Myself, and the Father Who sends Me is testifying concerning Me.”

They said, then, to Him, “Where is your father?” Jesus answered and said, “Neither with Me are you acquainted, nor with My Father. If you were acquainted with Me, you should be acquainted with My Father also.” These declarations He speaks in the treasury, teaching in the sanctuary, and no one arrests Him, for not as yet had come His hour.
He said, then, again to them, “I am going away, and you will be seeking Me, and in your sin shall you be dying.” The Jews, then, said, “He will not kill himself, seeing that he is saying, ‘Where I am going, you cannot be coming’?”

He said, then, to them, “You are of that which is below; I am of that which is above. You are of this world; I am not of this world. I said, then, to you, that you shall be dying in your sins. For if ever you should not be believing Me that I am, you shall be dying in your sins.”

They said, then, to Him, “Who are you?” Jesus, then, said to them, “For the beginning, what I am speaking also to you. Much have I to be speaking and judging concerning you, but He Who sends Me is true, and what I hear from Him, these things I am speaking to the world.” They know not that He said this to them of the Father.

Jesus, then, said to them again that “Whenever you should be exalting the Son of Man, then you will know that I am, and from Myself I am doing nothing, but, according as My Father teaches Me, these things I am speaking. And He Who sends Me is with Me. He does not ‘leave Me alone, for what is pleasing to Him am I doing always.’ At His speaking these things, many believe in Him.

Jesus, then, said to the Jews who have believed Him, “If ever you should be remaining in My word, you are truly My disciples, and you will know the truth, and the truth will be making you free.”

They answered Him, “The seed of Abraham are we, and we have never been slaves of ‘anyone. How are you’ saying that ‘You shall be becoming free?’”
Jesus answered them, “Verily, verily, I am saying to you that everyone who is doing sin, is a slave of sin. Now the slave is not remaining in the house for the eon. The son is remaining for the eon. If ever, then, the Son should be making you free, you will be really free. I am aware that you are Abraham’s seed. But you are seeking to kill Me, for My word has no room in you. What I have seen with My Father am I speaking. You also, then, what you hear from your father are doing.”

They answered and say to Him, “Our father is Abraham.” Jesus answered them, “If you are children of Abraham, did you ever do the works of Abraham? Yet now you are seeking to kill Me, a Man Who has spoken to you the truth which I hear from God. This Abraham does not do. Yet you are doing the works of your father.”

They say to Him, “We were not born of prostitution!”

One Father have we, ‘God!”

Jesus, then, said to them, “If God were your Father, you would have loved Me. For out of God I came forth and am arriving. For neither have I come of Myself, but He commissions Me. Wherefore do you not know My speech? Seeing that you can not hear My word. You are of your father, the Adversary, and the desires of your father you are wanting to do. He was a man-killer from the beginning, and does not stand in the truth, for truth is not in him. Whenever he may be speaking a lie, he is speaking of his own, for he is a liar, and the father of it. Yet I—seeing that I am speaking the truth, you are not believing Me. Who of you is exposing Me concerning sin? If I am telling the truth, wherefore are you not believing Me? He who is of God is hearing God’s declarations. Therefore you are not hearing, seeing that you are not of God.”

The Jews answered and say to Him, “Are we not
saying ideally that you are a Samaritan and 'have a
demon?'

Jesus answered and said, "I 'have no' demon, but I am
honoring My 'Father, and you' are dishonoring Me. Now
I' am not seeking My 'glory. He is the One Who is
seeking it and judging. Verily, verily, I am saying to you,
If ever anyone should be keeping My 'word, he should
under no circumstances be beholding death "for the eon."
The Jews said to Him, "Now we 'know that you 'have
a demon. Abraham died, and the prophets, and you' are
saying, 'If ever anyone should be keeping my 'word, he
should under no circumstances be tasting" death "for
the eon.' Not you' are greater than our 'father Abraham
who' died! And the prophets died. 'Whom are you
making yourself to be?"

Jesus answered, "If I should ever be glorifying Myself,
My 'glory is nothing. It is My 'Father Who is glorifying
Me, of Whom you' are saying that He is your God. And
you 'know Him not, yet I' am 'acquainted with Him,
and if I should be saying that I am not 'acquainted with
Him, I shall be like you, a liar. But I am 'acquainted
with Him and I am keeping His 'word. Abraham, your
'father, exults' that he may become 'acquainted with My
'day, and he was acquainted with it and rejoiced."
The Jews, then, said to' Him, "You have not as yet lived
fifty years, and you have seen Abraham!" Jesus said to
them, "Verily, verily, I am saying to you, Ere Abraham
came' into being, I' am." They pick up stones, then, that
they should be casting them "at Him. Yet Jesus was hid
and came out "of the sanctuary. And passing "through
the midst of them, He went" and thus passed by.

And, passing along, He perceived a 'man, blind "from
birth. And His 'disciples ask Him, saying, "Rabbi,
'who sinned, this man or his 'parents that he "should be
'born blind?' Jesus answered, “Neither this man sinned, nor his parents, but it is that the works of God may be manifested in him. I must be working the works of Him Who sends Me while it is day. Coming is the night, when no one can work. Whenever I may be in the world, I am the Light of the world.” Saying these things, He spits on the ground and makes mud out of the spittle, and anoints the blind man on his eyes with the mud, and said to him, “Go, wash” in the pool of Siloam” (which is being translated “Commissioned”). He came away, then, and washes, and came, observing.

The neighbors, then, and those beholding him formerly, (for he was a beggar) said, “Is not this the one who is sitting and begging?” Others said that “This is he.” Yet others said, “No, but he is like him.” Yet ‘he’ said, “I am he.”

They said, then, to him, “How, then, were your eyes opened?” ‘He’ answered and said, “The Man Who is termed ‘Jesus’ makes mud and anoints my eyes and said to me, ‘Go to the pool ‘Siloam and wash’.” Coming away, then, and washing, I receive sight.” And they say to him, “Where is that man?” He is saying, “I am not aware.”

They are leading him, who once was blind, to the Pharisees. Now it was on a sabbath day that Jesus makes the mud and opens his eyes. Again, then, the Pharisees also asked him how he receives sight. Now he said to them, “He places mud upon my eyes, and I wash,” and I am observing.” Some of the Pharisees, then, said, “This man is not from God, for he is not keeping the sabbath.” Yet others said, “How can a man who is a sinner be doing such signs?” And there was a schism among them.

They are saying, then, again to him who once was
blind, "What are you saying concerning him, seeing that he opens your eyes?" Now he said that "A prophet is He." The Jews, then, do not believe concerning him, that he was blind and receives sight, till "they summon the parents of him 'who receives sight. And they ask them, saying, 'Is this your 'son, of whom you' are saying that he was born blind? How, then, is he observing at present?"

20 His 'parents, then, answered and say, "We are 'aware that this is our 'son and that he was born blind. Yet how he is now observing, we are not 'aware, or 'who opens his 'eyes, we' are not 'aware. Ask him; he has come of age. 'He' will 'speak concerning himself." These things his 'parents said, seeing that they feared" the Jews, for the Jews had already agreed6 that if anyone should ever be avowing Him to be Christ, he should be put out of the synagogue. Therefore his 'parents say that "He has come of age. Inquire of him."

24 A second time, then, they summon the 'man who was blind, and they say to him, "Give the glory to 'God. We' are 'aware that this 'man is a sinner." 25 'He', then, answered, "If He is a sinner, I am not 'aware of it. One thing I am 'aware of, that, being blind, at present I am observing."

26 They said, then, to him, again, "What does he do to you? How does he open your 'eyes?"

27 He answered them, "I told you already, and you do not hear. "Why again are you wanting to 'hear? Not you also are wanting to 'become" His disciples?"

28 Now 'they revile him and said, "You' are a disciple of that man, yet we' are disciples of Moses. We' are 'aware that it was to Moses that 'God has spoken. Yet this man—we are not 'aware whence he is."

30 The 'man answered and said to them, "For in this
is the marvelous thing, that you are not aware whence He is, and He opens my eyes! We are aware that God is not hearing sinners, but if anyone should be a reverer of God and doing His will, Him He is hearing. From out of the con it is not heard that anyone opens the eyes of one "born" blind. Except this Man were "from God, He could" not be doing "anything."

They answered and say to him, “You were wholly born in sins, and you are teaching us!” And they cast o him out.

Jesus hears that they cast o him out, and, finding him, said to him, “Are you believing in the Son of Man-kind?”

‘He’ answered and said, “And ‘Who is He, Lord, that I should be believing in Him?’

Now Jesus said to him, “You have also seen Him, and He Who is speaking with you is ‘He’.”

Now ‘he averred, “I am believing, Lord!” And he worships Him.

And Jesus said, “‘For judgment came I into this world, that those who are not observing may be observing, and those observing may be becoming blind.” And those of the Pharisees who are with Him hear these things, and they said to Him, “Not we also are blind?”’ Jesus said to them, “If you were blind, you would have had no sin. Yet now you are saying that ‘We are observing.’ Your sin, then, is remaining.

“Verily, verily, I am saying to you, he ‘who is not entering’ through the door into the fold of the sheep, but is climbing up elsewhere, that one is a thief and a robber.

Now he ‘who is entering’ through the door is the shepherd of the sheep. To him the doorkeeper is opening, and the sheep are hearing his ‘voice, and he is summoning his ‘own sheep’ by name and is leading them out. And
whenever he should be ejecting all his own, he is going in front of them, and the sheep are following him, 'for they are acquainted with his voice. Now an outsider will they under no circumstances be following, but they will be fleeing from him, 'for they are not acquainted with the voice of the outsiders." Jesus told them this proverb, yet they know not what things they were that He spoke to them.

Jesus, then, said to them again, "Verily, verily, I am saying to you that I am the Door of the sheep. All whoever came before Me are thieves and robbers, but the sheep do not hear them. I am the Door. Through Me if anyone should be entering, he shall be 'saved, and shall be entering" and coming", and will be finding pasture. The thief is not coming" except that he should be stealing and sacrificing and destroying. I came that they may have life conian, and 'have it superabundantly.

"I am the Shepherd ideal. The ideal shepherd is laying down his soul for the sake of the sheep. Yet the hireling, not also being shepherd, whose own the sheep are not, is beholding the wolf coming", and is leaving the sheep and fleeing. And the wolf is snatching them and is scattering the sheep. Yet the hireling is fleeing 'for he is a hireling and he is not caring concerning the sheep.

"I am the Shepherd ideal, and I know Mine and Mine know Me, according as the Father knows Me, and I 'know the Father. And My soul am I laying down for the sake of the sheep.

"And other sheep have I which are not of this fold. Those also I must be leading, and they will be hearing My voice, and there will be one flock, one Shepherd.

"Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again. No one is taking it away from Me, but I am laying it
down 'of Myself. I 'have the right to lay it down, and I 'have the right to get it again. This 'precept I got 'from My Father.'

19 A schism 'came' again among the Jews because of these 'words. Now many 'of them said, "A demon 'has he, and is 'mad'. Why are you hearing him?" Yet others said, "These 'declarations are not those of a 'demoniac'. No demon 'can' open the eyes of the blind!"

20 Now there 'came' to be the Dedications in Jerusalem, and it was winter. And Jesus walked in the sanctuary in the portico of Solomon. The Jews, then, surround Him, and they said to Him, "Till when are you lifting our 'soul? If you 'are the Christ, 'tell us with boldness."

21 Jesus answered them, "I told you, and you are not believing. The works which I 'am doing in the name of My 'Father, these are testifying concerning Me. But you 'are not believing, seeing that you are not 'of My 'sheep, according as I said to you.

22 "My 'sheep are hearing My 'voice, and I 'know them, and they are following Me. And I 'am giving them life 'eonian, and they should by no means be perishing" "for the eon, and no 'one shall be snatching them out of My 'hand. My 'Father, Who has given them to Me, is greater than all, and no 'one is 'able' to be snatching them out of My 'Father's 'hand. I and the Father, We are one."

23 Again, then, the Jews bear stones that they should be stoning Him.

24 Jesus answered them, "Many ideal acts I show you 'from My Father. Because of what act of them are you 'stoning Me?" The Jews answered Him, "For an ideal act we are not stoning you, but 'for blasphemy, and that you', being a 'man, are making yourself God."

25 Jesus answered them, "Is it not "written" in your 'law, that 'I 'say you are gods'? If He said those were gods, to"
whom the word of ‘God came’ (and the scripture ‘can’ not be annulled), are you saying to Him Whom the Father hallows and dispatches into the world that ‘You are blaspheming,’ seeing that I said, ‘Son of God am I’?

If I am not doing My Father’s works, do not believe Me.

Yet if I am doing them, and if ever you are not believing Me, be believing the works, that you may be knowing and believing that in Me is the Father, and I am in the Father.”

They sought, then, to arrest Him again, and He came out of their hands.

And He came away again to the other side of the Jordan into the place where John was formerly baptizing, and He remains there. And many came to Him, and they said that “John, indeed, does not one sign, yet all, whatever John said concerning this One was true.” And many believe in Him there.

Now there was a certain infirm man, Lazarus from Bethany, of the village of Mary and her sister Martha.

Now it was Mary who rubs the Lord with attar and wipes off His feet with her hair, whose brother Lazarus was infirm. The sisters, then, dispatch to Him, saying, “Lord, lo, he of whom Thou art fond is infirm!”

Yet Jesus, hearing it, said, “This infirmity is not to death, but for the glory of God, that the Son of God should be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. As, then, He hears that he is infirm, then, indeed, He remains in the place in which He was, two days.

Thereupon, after this, He is saying to His disciples, “We may be going into Judea again.” The disciples are saying to Him, “Rabbi, the Jews now sought to stone Thee, and art Thou going there again?” Jesus answered, “Are there not twelve hours in the day? If anyone should be walking in the day, he is not stumbling, ‘for he is observ-
ing the light of this world. Yet if anyone should be walking in the night, he is stumbling, 'for the light is not in him.'

He said these things, and after this He is saying to them, "Lazarus, our friend, has found repose', but I am going to that I should be awakening him out of sleep."

The disciples, then, said to Him, "Lord, if he has repose', he shall be 'saved." Now Jesus had made a declaration concerning his 'death, yet they' suppose that He is saying it concerning the repose of 'sleep. 'Jesus, then, said to them with boldness then, "Lazarus died. And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be going to' him." Thomas, then, 'who is 'termed" 'Didymus," said to his 'fellow disciples, "We' also may be going, that we may be dying with Him."

Jesus, then, on coming into Bethany, found he 'has been in the tomb four days already. Now 'Bethany was near Jerusalem, about fifteen stadia 'off. Now many of the Jews had come to' Martha and Mary that they should be comforting' them concerning their 'brother. Martha, then, as she hears that Jesus is coming', meets Him. Yet Mary was seated' in the house. Martha, then, said to' Jesus, "Lord, if Thou wert here, my 'brother would not have died. But 'even now I am 'aware that whatsoever Thou shouldst be requesting' of 'God, 'God will be giving to Thee."

Jesus is saying to her, "Your 'brother will be rising."

Martha is saying to Him, "I am 'aware that he will be rising' in the resurrection in the last day."

Jesus said to her, "I am the Resurrection and the Life. He' who is believing "in Me, 'even if he should be dying, shall be living'. And everyone 'who is living and believing
She is saying to Him, "Yes, Lord, I have believed that Thou art the Christ, the Son of God, Who is coming into the world." And saying this she came away and summons Miriam, her sister, covertly, saying, "The Teacher is present, and is summoning you."

Now as she hears, she was roused swiftly and came to Him.

Now Jesus had not as yet come into the village, but was still in the place where Martha meets Him. The Jews, then, who are with her in the house and comforting her, perceiving Mary, that she rose quickly and came out, follow her, supposing that she is going to the tomb, that she should be lamenting there.

Mary, then, as she came where Jesus was, perceiving Him, falls at His feet, saying to Him, "Lord, if Thou wert here, my brother would not have died!"

Jesus, then, as He perceived her lamenting and the Jews coming with her lamenting, mutters in spirit, and disturbs Himself. And He said, "Where have you placed him?"

They are saying to Him, "Lord, come and see."

Jesus weeps.

The Jews, then, said, "Lo! how fond He was of him!"

Yet some of them said, "Could not this One Who opens the eyes of the blind man, also make it that this man should not be dying?"

Jesus, then, again muttering in Himself, is coming to the tomb. Now it was a cave, and a stone was laid on it. Jesus is saying, "Take away the stone."

Martha, the sister of the deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."

Jesus is saying to her, "Did I not say to you that, if ever
you should be believing, you should be seeing the glory
41 of 'God?' They, then, take away the stone. Yet Jesus
lifts up His eyes and said, "Father, I thank Thee that
42 Thou hearest Me. Now I was 'aware that Thou art
hearing Me always, but because of the throng 'standing
about I said it, that they should be believing that Thou'
43 dost commission Me." And, saying these things, He
clamors with a loud voice, "Lazarus! Hither! Out!"
44 And out came he 'who had died, 'bound' feet and 'hands
with winding sheets, and his 'countenance had been
bound'' about with a handkerchief. Jesus is saying to
them, "Loose him and let him go!"
45 Many of the Jews, then, who 'come to' Mary and
46 gaze'' at what Jesus does, believe ''in Him. Yet 'some' of
them came away to' the Pharisees, and told them how
much Jesus does.
47 The chief priests and the Pharisees, then, gathered a
Sanhedrin and said, "What are we doing, seeing that this
48 'man is doing many signs? If we should be leaving him
thus, all will be believing "in him, and the Romans will
'come'' and 'take away our 'place as well as our 'nation.'
49 Now a 'certain one' of them, Caiaphas, being the chief
priest of that 'year, said to them, "You' are not 'aware
50 of "anything, neither are you reckoning" that it is 'expe-
dient for us that one 'man "should be dying for the sake
of the people and not the whole nation should 'perish'."
51 Now this he said, not from himself, but, being the chief
priest of that 'year, he prophesies that Jesus was about to
52 be dying for the sake of the nation, and not for' the
nation only, but that He may be gathering the 'scattered'
53 children of 'God also into one. From that 'day, then,
they consult'' that they should 'kill Him.
54 Jesus, then, no' longer walked with boldness among
the Jews, but came away thence into the country near
the wilderness, into a city termed Ephraim, and there

He remains with His disciples. Now near was the Pass-
over of the Jews, and many went up into Jerusalem out
of the country, before the Passover, that they should be

purifying themselves. They, then, sought Jesus, and
said, standing with one another in the sanctuary, "What
do you suppose? That He may under no circumstances
'come to the festival?" Now the chief priests and the
Pharisees had given directions that if anyone should
'know where He is, he should be divulging it, so that they
should be arresting Him.

12 Jesus, then, six days before the Passover, came to
Bethany, where Lazarus was who had died, whom Jesus
roused "from among the dead. They make, then, for
Him a dinner there, and Martha served. Now Lazarus
was one of those lying "back at table "with Him.

3 Mary, then, taking a pound troy of veritable nard attar,
very precious, rubs the feet of Jesus and wipes off His
'feet with her hair. Now the house was filled "with the
odor of the attar.

4 Now Judas of Simon Iscariot, one of His disciples
(who is about to 'give Him up) is saying, "Wherefore
was not this 'attar disposed of for three hundred denarii
and given to the poor?" Now this he said, not that he
cared concerning the poor, but that he was a thief, having
the coffer also, and bore 'what is 'cast" into it.

5 Jesus, then, said, "Let her be, that she should be keep-
ing it "for the day of My 'burial. For the poor you 'have
always with you", yet Me you 'have not always."

6 The vast throng, then, of the Jews, knew that He is
there. And they came, not because of Jesus only, but
that they might become acquainted with Lazarus also,
whom Jesus rouses "from among the dead. Yet the chief
priests also plan" that they should be killing Lazarus
also, 'for many of the Jews went because of him, and believed 6 in Jesus.

On the morrow the vast throng, 'who are coming 6 for the festival, 'hearing that 'Jesus is coming' into Jerusalem, got 'fronds of 'palms and came out 6 to meet Him. And they clamored, saying, "Hosanna! 'Blessed is He 'Who is coming' in the name of the Lord!" and "The King of 'Israel!"

Now Jesus, finding a little ass, is seated on it, according as it is 6 written, 'Do not 'fear', 'daughter of Zion! 'Lo! your 'King is coming', sitting 6 on an ass's colt.

Now these things are not known to His 'disciples at 'first, but when Jesus is glorified, then they are reminded that these things were 6 written 6 of Him and these things they do to Him.

The throng, then, 'which 6 is with Him when He summons Lazarus out of the tomb, and rouses him 6 from among the dead, was testifying. Therefore, also, the vast throng meets Him, 'for they hear that He has done this 'sign. The Pharisees, then, say to 6 themselves, "You are beholding that you are "benefiting nothing. 'Lo! the world came away after him!"

Now there were 6 some Greeks 6 from among 'those going up that they should be worshiping in the festival. These, then, came to Philip 'who is from Bethsaida of 'Galilee, and they asked him, saying, "Lord, we 'want to become 'acquainted with 'Jesus." Philip is coming 6 and telling 'Andrew, and again Andrew and Philip are coming 6 and telling 'Jesus. Yet 'Jesus is answering 6 them, saying, "Come has the hour that the Son of 'Mankind should be 'glorified."

"Verily, verily, I am saying to you, If a 'kernel of 'grain, falling into the earth, should not be dying, it' is remaining alone, yet if it should be dying, it is bringing forth
much fruit. He who is fond of his soul is destroying it, and he who is hating his soul in this world, shall be guarding it for life eonian.

26 “If anyone should be serving Me, let him be following Me, and where I am, there My servant also shall be. And if anyone should be serving Me, the Father shall be honoring him. Now is My soul ‘disturbed’. And ‘what may I be saying? ‘Father, save Me out of this hour’? But therefore came I into this hour. Father, glorify Thy name!’ A voice, then, came out of heaven, ‘I glorify it also, and shall be glorifying it again!’

29 The throng, then, ‘which stands and hears it, said, ‘A thunderclap has come!’ Others said, ‘A messenger has spoken to Him!’

30 Jesus answered and said, ‘Not because of Me has come this voice, but because of you. Now is the judging of this world. Now shall the Chief of this world be cast out. And I, if I should be exalted out of the earth, shall be drawing all to Myself.’ Now this He said, signifying by what death He was about to be dying.

34 The throng, then, answered Him, ‘We hear out of the law that the Christ is remaining for the eon, and how are you saying that the Son of Mankind must be exalted?’ Jesus, then, said to them, ‘Still a little time the light is among you. Be walking while you have the light, lest the darkness may be overtaking you. And he who is walking in the darkness is not aware whither he is going. As you have the light, be believing in the light, that you may be becoming sons of light.’

These things Jesus speaks, and, coming away, He was hid from them. Yet, after His having done so many signs in front of them, they believed not in Him, that the word of Isaiah the prophet, which he said, may be being fulfilled,
“Lord, ‘who believes our tidings?
And the arm of the Lord, to ‘whom was it revealed?”

Therefore they could not believe, seeing that Isaiah said again that He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and may be turning about, and I shall be healing them.

These things Isaiah said, seeing that he perceived His glory, and speaks concerning Him.

Howbeit, likewise, of the chiefs also many believe in Him, but because of the Pharisees they did not avow it, lest they may be put out of the synagogue, for they love the glory of men rather than even the glory of God.

Now Jesus cries and said, “He who is believing in Me is not believing in Me, but in Him Who sends Me.

And he who is beholding Me is beholding Him Who sends Me. I have come into the world a Light, that everyone who is believing in Me should not be remaining in darkness.

“And if ever anyone should be hearing My declarations and not be maintaining them, I am not judging him, for I came not that I should be judging the world, but that I should be saving the world. He who is repudiating Me and not getting My declarations, has that which is judging him: the word which I speak, that will be judging him in the last day, seeing that I speak not from Myself, but the Father Who sends Me, He has given Me the precept, “what I may be saying and “what I should be speaking. And I am aware that His precept is life etonian. “What, then, I am speaking, according as the Father has declared it to Me, thus am I speaking.”

Now before the festival of the Passover, Jesus, being aware that His hour came that He may be proceeding out
of this world to the Father, loving His own who are in the world, He loves them to the consummation. And at the "coming" of dinner, the Adversary already having cast into the heart of Judas, son of Simon Iscariot, that he may be giving Him up, Jesus, being aware that the Father has given all into His hands, and that He came out from God and is going away to God, is rising from dinner and is laying down His garments, and, getting a cloth, He girds Himself.

Thereafter He is draining water into the basin, and begins washing the feet of the disciples and wiping them off with the cloth with which He was "girded". He is coming, then, to Simon Peter. And He is saying to Him, "Lord, Thou art washing my feet!" Jesus answered and said to him, "What I am doing you are not aware at present, yet you will know after these things."

Peter is saying to Him, "Under no circumstances shouldst Thou be washing my feet "for the eon!"

Jesus answered him, "If ever I should not be washing you, you are having no part with Me."

Simon Peter is saying to Him, "Lord, not my feet only, but the hands also and the head!"

Jesus is saying to him, "He who is "bathed" has no need, except to wash" his feet, but is wholly clean. And you are clean, but not all." For He was aware who is giving Him up. Therefore He said that "Not all of you are clean."

When, then, He washes their feet, and took His garments and leans back again, He said to them, "Do you know "what I have done to you? You are shouting to Me "Teacher!" and "Lord!" and you are saying ideally, for I am. If, then, I, the Lord and the Teacher, wash your feet, you also ought to be washing one another's feet. For an example have I "given you,
that, according as I do to you, you also may be doing.

"Verily, verily, I am saying to you, A slave is not greater than his lord, neither is an apostle greater than He Who sends him. If you are aware of these things, happy are you if you should be doing them! Not concerning all of you am I speaking, for I am aware 'whom I choose', but that the scripture may be 'fulfilled,

He 'who is masticating 'bread with Me lifts up his 'heel against Me.

Henceforth I am speaking to you before it is occurring", that you should be believing, whenever it may be occurring", that I am.

"Verily, verily, I am saying to you, 'whoever is taking anyone I shall be sending, is taking Me; yet he 'who is taking Me is taking Him 'Who sends Me."

These things saying, Jesus was disturbed in spirit, and testifies and said, "Verily, verily, I am saying to you that one of you will be giving Me up." The disciples, then, looked at one another, being perplexed concerning whom He is "speaking. Now one of His 'disciples, whom Jesus loved, was lying back in the bosom of Jesus. Simon Peter, then, is nodding to this one to ascertain 'whoever he may be, concerning whom He said it, and is saying to him, "Tell us 'whoever it is concerning whom He is saying this." That one, then, leaning back thus on the chest of Jesus, is saying to Him, "Lord, 'who is it?" Jesus, then, is answering" and saying, "'He it is to whom I, 'dipping in the morsel, shall be handing it to him." Dipping in the morsel, then, He is taking it and giving it to Judas, son of Simon Iscariot.

And after the morsel, then, Satan entered into that man. Jesus, then, is saying to him, "What you are doing, do more quickly." Now no one of 'those lying' back at
29 table knew to what purpose He said this to him. For "some supposed, since Judas had the coffer, that Jesus is saying to him, “Buy what we have need of for the festival,” or, that he may be giving "something to the poor.

30 Getting the morsel, then, that man came out straightway. Now it was night.

31 When, then, he came out, Jesus is saying, “Now is the Son of Mankind glorified, and 'God is glorified in Him.

32 If 'God is glorified in Him, 'God also shall be glorifying Him in Himself and shall straightway be glorifying Him.

33 “Little children, still a little time am I with you. You shall be seeking Me, and, according as I said to the Jews that 'Where' I am going you 'can' not be coming,' at present I am saying it to you also.

34 “A new precept am I giving to you, that you be loving one another; according as I love you, that you' also be loving one another. 'By this all shall be knowing' that you are My disciples, if you should be having love 'for one another.'

35 Simon Peter is saying to Him, “Lord, whither art Thou going?” Jesus answered him, “'Where' I am going, you 'can' not follow Me now, yet you shall be following subsequently.”

36 'Peter is saying to Him, “Lord, wherefore 'can' not I follow Thee at present? My 'soul for Thy sake will I 'lay down.'

37 Jesus is answering, “Your 'soul for My sake you will be laying down? Verily, verily, I am saying to you, Under no circumstances should a cock be crowing till "you will be renouncing" Me thrice.

38 “Let not 'your 'heart be 'disturbed'. 'Believe "in 'God, and 'believe "in Me. In My Father's 'house are many abodes; yet if not I would have told you, 'for I am going' to make ready a place for 'you. And if I should be going
and making ready a place for you, I am coming again and I will be taking you along to Myself, that where I am, you also may be. And where I am going, you are aware, and of the way you are aware."

Thomas is saying to Him, "Lord, we are not aware whither Thou art going, and how can we be aware of the way?"

Jesus is saying to him, "I am the Way and the Truth and the Life. No one is coming to the Father except through Me. If you had known Me, you would have known My Father also. And henceforth you know Him and have seen Him."

Philip is saying to Him, "Lord, show us the Father, and it is sufficing us."

Jesus is saying to him, "So much time I am with you, and you do not know Me, Philip! He who has seen Me has seen the Father, and how are you saying, 'Show us the Father?' Are you not believing that I am in the Father and the Father is in Me? The declarations which I am speaking to you I am not speaking from Myself. Now the Father, 'remaining in Me, He' is doing His works.

"Believe Me that I am in the Father and the Father in Me; yet if not, believe Me because of the works themselves. Verily, verily, I am saying to you, he who is believing in Me, the works which I am doing he also will be doing, and greater than these will he be doing, 'for I am going' to the Father. And whatever you should be requesting in My name, this I will be doing, that the Father should be glorified in the Son. If you should ever be requesting anything of Me in My name, this I will be doing. If you should be loving Me, you will be keeping My precepts.

"And I shall be asking the Father, and He will be
giving you another consoler, that it, indeed, may be with you "for the con—the spirit of 'truth, which the world 'can' not get, 'for it is not beholding it, neither is knowing it. Yet you 'know it, 'for it is remaining 'with you and will be in you.

18 "I will not 'leave you bereaved; I am coming" to you. Still a little and the world is beholding Me no' longer, yet you' are beholding Me. Seeing that I' am living, you' also will be living". In that 'day you' shall 'know" that I am in My 'Father, and you in Me, and I in you. He 'who 'has My 'precepts and is keeping them, 'he it is 'who is loving Me. Now he 'who is loving Me will be 'loved by My 'Father, and I' shall be loving him and shall be disclosing Myself to him.'

22 Judas (not 'Iscariot) is saying to Him, "Lord, and 'what has occurred that Thou art 'about to be disclosing Thyself to us and not to the world?"

23 Jesus answered and said to him, "If anyone should be loving Me, he will be keeping My 'word, and My 'Father will be loving him, and We shall be coming" to 'him and making" an abode 'with him. He 'who is not loving Me, is not keeping My 'words. And the word which you are hearing is not Mine, but the Father's 'Who sends Me.

25 "These things have I spoken to you, remaining 'with you. Now the consoler, the holy 'spirit, which the Father will be sending in My 'name, that will be teaching you all, and reminding you of all that I said to you.

27 "Peace I' am leaving with you. 'My peace I am giving to you. Not according as the world is giving to you, am I giving to you. Let not your 'heart be 'disturbed", neither let it be 'timid. You hear that I' said to you, 'I am going, and I am coming" to 'you.' If you loved Me, you would have rejoiced that I am going" to 'the Father, 'for the Father is greater than I. And now I have declared it to you
ere it is occurring, that, whenever it may be occurring, you should be believing.

“No’ longer shall I be speaking much with you, for the Chief of the world is coming, and in Me it has not anything. But that the world may know that I am loving the Father, and according as the Father directs Me, thou I am doing, ‘rouse’! We may be going hence!

15 “I am the true Grapevine, and My Father is the Farmer. Every branch in Me bringing forth no fruit, He is taking it away, and every one bringing forth fruit, He is cleansing it, that it may be bringing forth more fruit.

Already you are clean because of the word which I have spoken to you. Remain in Me, I also am in you. According as the branch ‘can’ not be bringing forth fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.

“I am the Grapevine. You are the branches. He who is remaining in Me, and I in him, this one is bringing forth much fruit, for apart from Me ‘you ‘can’ do nothing.

“If anyone should not be remaining in Me, he was cast out as a branch, and it withered. And they are gathering them, and into the fire are they casting them, and they are being burned. If ever you should be remaining in Me and My declarations should be remaining in you, whatever you should be wanting, request, and it will be occurring to you. In this is My Father glorified, that you may be bringing forth much fruit, and you shall ‘become’ My disciples.

“According as the Father loves Me, I, also, love you. Remain in My love. If ever you should be keeping My precepts, you will be remaining in My love, according as I have kept the precepts of My Father and am remaining in His love. These things have I spoken to you, that
My joy should be remaining in you, and your joy may be filled.

12 "This is My precept, that you be loving one another, according as I love you. Greater love than this has no one, that anyone may be laying down his soul for his friends. You are My friends, if you should be doing whatever I am directing you.

13 "No longer am I terming you slaves, 'for the slave is not aware 'what his lord is doing. Yet I have declared you friends, 'for all "that I hear bfrom My Father I make known to you. Not you 'choose' Me, but I 'choose' you, and I 'appoint you, that you may be going away and be bringing forth much fruit, and your fruit may be remaining, that anything whichever you should be requesting the Father in My name, He will be giving it to you.

14 "In these things I am directing you, that you may be loving one another. If the world is hating you, 'know that it has hated Me first before you. If you were oof the world, the world would be fond of its 'own. Now, seeing that you are not oof the world, but I 'choose' you out of the world, therefore the world is hating you.

15 "Remember the word which I said to you, 'A slave is not greater than his 'lord.' If Me they persecute, you they will be persecuting also. If My 'word they keep, 'yours also will they be keeping. But all these things will they be doing oto you because of My 'name, seeing that they are not acquainted with Him Who sends Me.

16 "If I came not and speak to them, they had no 'sin. Yet now they 'have no' pretense concerning their 'sin.

17 He 'who is hating Me is hating My Father also. If I do not the works among them which no other one does, they had no 'sin. Yet now they have seen also, and they have hated Me as well as My Father, but it is that the
26 "Now, whenever the consoler which I shall be sending you from the Father may be coming, the spirit of 'truth which is going' out from the Father, that will be testifying concerning Me. Now you also are testifying, seeing that, from the beginning, you are with Me.

16 "These things have I spoken to you that you may not be 'snared, for they will be 'putting you out of the synagogues; but coming' is the hour that everyone 'who is killing you should 'suppose he is offering divine service to 'God. And these things will they be doing to you, 'for they know not the Father nor 'even Me. But these things have I spoken to you that, whenever their 'hour may be coming, you may be remembering them, seeing that I told you.

"Now these things I did not tell you 'from the beginning, seeing that I was with you. Yet now I am going away to 'Him 'Who sends Me, and not one 'of you is asking Me, 'Whither art Thou going?' But, seeing that I have spoken these things to you, 'sorrow has filled your heart.

7 "But I am telling you the truth. It is 'expedient for you that I may be coming away, for if I should not be coming away, the consoler will not be coming' to 'you. Now if I should be 'gone, I will 'send him to 'you. And, coming, that will be exposing the world concerning sin and concerning righteousness and concerning judging:

concerning sin, indeed, seeing that they are not believing in Me; yet concerning righteousness, seeing that I am going away to 'My 'Father, and no' longer are you beholding Me; yet concerning judging, seeing that the Chief of this 'world has been judged'.

12 "Still much 'have I to 'say to you, but you are not 'able
to bear it at present. Yet whenever that may be coming—the spirit of truth—it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of what is coming it will be informing you. That will be glorifying Me, seeing that of Mine it will be getting, and informing you. All, whatever the Father has, is Mine. Therefore I said to you that of Mine is it getting, and will be informing you.

"A little, and no' longer are you beholding Me; and again, a little, and you shall be seeing Me."

Some, then, of His disciples said to one another, "What is this that He is saying to us, 'A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?' and that 'I am going away to the Father'?"

They said, then, "What is this 'little' which He is saying? Not 'aware are we of 'what He is speaking."

Jesus, then, knew that they wanted to ask Him, and He said to them, "Concerning this are you seeking with one another that I said, 'A little, and you are not beholding Me, and again, a little, and you shall be seeing Me'?"

Verily, verily, I am saying to you that you shall be lamenting and wailing, yet the world will be rejoicing; yet you shall be sorrowed, but your sorrow shall become joy. A woman, whenever she may be bringing forth, is having sorrow, seeing that her 'hour came; yet whenever she should be bearing the little child, no' longer is she remembering the affliction, because of the joy that a human being was born into the world. You then, also, now, indeed, will be having sorrow, yet I shall be seeing you again, and your 'heart shall be rejoicing, and your joy no' one is taking away from you. And in that 'day you will not be asking Me 'anything.

"Verily, verily, I am saying to you that 'whatever you
should be requesting the Father, He will be giving it to you in My name. Hitherto you do not request "anything in My name. 'Request and you shall obtain', that your joy may be 'full'.

"These things have I spoken to you in proverbs. Coming is the hour when no longer shall I be speaking to you in proverbs, but with boldness shall I be reporting to you concerning the Father. In that day you will be requesting in My name, and I am not saying to you that I shall be asking the Father concerning you, for the Father Himself is fond of you, seeing that you are fond of Me, and have believed that I came out from God. I came out from the Father and have come into the world. Again, I am leaving the world and am going to the Father."

His disciples are saying to Him, "Lo! now with boldness art Thou speaking, and not one proverb art Thou telling. Now we are aware that Thou art aware of all and hast no need that anyone may be asking Thee. 'By this we are believing that Thou camest out from Thee.""

Jesus answered them, "At present you are believing. 'Lo! the hour is coming' and has come, that you should be scattered, each 'to his own, and you may be leaving Me alone. And I am not alone, 'for the Father is with Me."

These things have I spoken to you that in Me you may have peace. In the world you have affliction. But 'courage! I have conquered the world.'"
Him Whom Thou dost commission, Jesus Christ.

4 "I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

5 "And now glorify Thou Me, Father, with Thyself, with the glory which I had before the world is with Thee. I manifest Thy name to the men whom Thou givest Me out of the world. Thine they were, and to Me Thou givest them, and Thy word they have kept. Now they know that all, whatever Thou hast given Me, is from Thee, for the declarations which Thou hast given Me, I have given them, and they took them, and know truly that I came out from Thee, and they believe that Thou dost commission Me.

6 Concerning them I am asking. Not concerning the world am I asking, but concerning those whom Thou hast given Me, for they are Thine. And Mine all are Thine, and Thine Mine. And I have been glorified in them. And no longer am I in the world, and they are in the world, and I to Thee am coming. Holy Father, keep them in Thy name, in which Thou hast given them to Me, that they may be one, according as We are. When I was with them in the world, I kept those whom Thou hast given Me in Thy name, and I guard them, and not one of them perished, except the son of destruction, that the scripture may be fulfilled. Yet now to Thee am I coming, and these things am I speaking in the world that they may be having My joy filled full in themselves.

7 "I have given them Thy word. And the world hates them, for they are not of the world, according as I am not of the world. I am not asking that Thou shouldst be taking them away out of the world, but that Thou shouldst be keeping them from the wicked one. Of the world they are not, according as I am not of the world.

8 Hallow them by Thy truth. Thy word is truth.
“According as Thou dost dispatch Me into the world, I also dispatch them into the world. And for their sakes I am hallowing Myself, that they also may be ‘hallowed’ by the truth. Yet not concerning these only am I asking, but also concerning those who are believing in Me through their word, that they may all be one, according as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world should be believing that Thou dost commission Me.

“And I have given them the glory which Thou hast given Me, that they may be one, according as We are One, I in them and Thou in Me, that they may be ‘perfected’ in one, and that the world may know that Thou dost commission Me and dost love them according as Thou dost love Me.

“Father, those whom Thou hast given Me, I will that, where I am, ‘they’ also may be with Me, that they may be beholding My glory which Thou hast given Me, ‘for Thou lovest Me before the disruption of the world. Just Father, the world, also, knew Thee not, yet I knew Thee. And these know that Thou dost commission Me. And I make known to them Thy name, and I shall make it known, that the love with which Thou lovest Me may be in them, and I in them.”

These things saying, Jesus came out with His disciples to the other side of the Kedron ‘winter brook, where there was a garden, into which He entered, He and His disciples. Now Judas also, who is giving Him up, was acquainted with the place, ‘for often was Jesus gathered there with His disciples.

Judas, then, getting a ‘squad and deputies of the chief priests and ‘Pharisees, is coming there with lanterns and torches and weapons.

Jesus, then, being ‘aware of all ‘that is coming on Him,
coming out, said to them, "Whom are you seeking?"
5 They answered Him, "Jesus, the Nazarene." Jesus is saying to them, "I am He." Now Judas, also, who is giving Him up, stood with them.
6 As then, He said to them, "I am He," they drop behind and fall on the ground. Again, then, He inquires of them, "Whom are you seeking?" Now they said, "Jesus, the Nazarene." Jesus answered, "I said to you that I am He. If, then, Me you are seeking, let these go away," that fulfilled may be the saying which He said, that "Of those whom Thou hast given Me, of them I do not lose anyone."

10 Simon Peter, then, having a sword, draws it, and hits the chief priest's slave and strikes off his right ear. Now the name of the slave was Malchus. Jesus, then, said to Peter, "Thrust the sword into the scabbard. The cup which the Father has given Me, may I by no means be drinking it?"

12 The squad, then, and the captain, and the deputies of the Jews apprehended Jesus. And they bind Him, and led Him away to Annas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year.
14 Now it was Caiaphas who advises the Jews that it is expedient for one man to be dying for the people.

16 Now Simon Peter, and another disciple, followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the chief priest. Yet Peter stood at the door outside.

The other disciple, then, who was known to the chief priest, came out and told the doorkeeper, and he led Peter in. The maid, then, who kept the door, is saying to Peter, "Are not you also of this man's disciples?" He is saying, "I am not!"

18 Now the slaves and deputies also stood by, having
made a charcoal fire, "for it was cold, and they warmed" themselves. Now Peter, also, was "standing with them, and warming" himself.

19 The chief priest, then, asks Jesus concerning His 'disciples and concerning His 'teaching. And Jesus answered him, "I with boldness have spoken to the world. I always teach in a synagogue and in the sanctuary where all the Jews are coming" together, and in hiding I speak nothing.

20 "Why are you asking Me? Inquire of "those who have 'heard "what I speak to them. 'Lo! these are 'aware what I' said."

21 Now at His saying these things, one of the deputys 'standing by "gives Jesus a slap, saying, "Are you answering' the chief priest thus?"

22 Jesus answered him, "If evilly I speak, testify concerning the evil, yet if ideally, "why are you lashing Me?"

23 'Hannas, then, dispatches Him 'bound to Caiaphas, the chief priest.

24 Now Simon Peter was "standing and warming" himself. They said, then, to him, "Are not you', also, "of his 'disciples?" 'He' disowns", and said, "I am not." One of the slaves of the chief priest, being a relative of the one whose 'ear Peter strikes off, is saying, "Did not I perceive you in the garden with him?" Again, then, Peter disowns". And immediately a cock crows.

25 They are, then, leading Jesus from Caiaphas into the pretorium. Now it was morning, and they did not enter into the pretorium lest they may be defiled, but may be eating the passover.

26 'Pilate, then, came outside to them and is aver- ring, "What accusation are you bringing against this 'man?"

27 They answered and said to him, "If this man were doing no evil, we would not "give him up to you."
Pilate, then, said to them, “You take him and, according to your law, judge him.”

The Jews, then, said to him, “To us it is not allowed to kill anyone,” that the word of Jesus may be fulfilled which He said, signifying by what death He was about to be dying.

Again, then, Pilate entered into the pretorium and summons Jesus, and said to Him, “You are the king of the Jews?”

Jesus answered him, “From yourself are you saying this, or did others tell you concerning Me?”

Pilate answered, “No! Jew am I! Your nation and the chief priests give you up to me. What is it you do?”

Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My deputies, also, would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence.”

Pilate, then, said to Him, “Is it not then so? A king are you!”

Jesus answered, “You are saying that I am a king. For this also have I been born, and for this have I come into the world, that I should be testifying to the truth. Everyone who is of the truth is hearing My voice.”

Pilate is saying to Him, “What is truth!” And, this saying, again he came out to the Jews, and is saying to them, “I not one fault am finding in him. Now it is your usage that I should be releasing one to you in the Passover. Are you intending, then, that I should be releasing to you the king of the Jews?”

They, then, all clamor again, saying, “Not this one, but Bar-Abbas!” Now Bar-Abbas was a robber.

Then Pilate took Jesus, then, and scourges Him. And the soldiers, braiding a wreath out of thorns,
it on His head, and with a purple cloak they clothed Him. And they came to Him and said, "Rejoice! King of the Jews!" and give Him slaps. And Pilate came outside again, and is saying to them, "Lo! I am leading him outside to you, that you may know that not one fault am I finding in him."

Jesus, then, came outside, wearing the thorny wreath and the purple cloak. And he is saying to them, "Lo!"

And Pilate is saying to them, "You take him and crucify him, for I am finding no fault in him."

The Jews answered him, "We have a law, and according to our law he ought to die, for he makes himself son of God."

When, then, Pilate hears this saying, he was the more afraid. And he entered into the pretorium again, and is saying to Jesus, "Whence are you?" Yet Jesus gives him no answer. Pilate, then, is saying to Him, "To me you are not speaking! Are you not aware that I have authority to release you and have authority to crucify you?"

Jesus answered him, "No authority have you against Me in anything, except it were given to you from above. Therefore he who is giving Me up to you has the greater sin."

At this, Pilate sought to release Him, yet the Jews clamored, saying, "If ever this man you should be releasing, you are not a friend of Caesar! Everyone who is making himself king is contradicting Caesar!" Pilate, then, hearing these words, led Jesus outside, and is seated on a dais in a place termed the "Pavement," yet in Hebrew, "Gabbatha."
Now it was the preparation of the Passover; the hour was about the third. And he is saying to the Jews, "Lo!
your 'king!'" Yet 'they' clamor then, "Away! Away! Crucify him!" Pilate is saying to them, "Shall I crucify your 'king?'" The chief priests answered, "No! king I have we except Caesar!" Then he gives Him up to them, then, that He may be 'crucified.

They took 'Jesus along, then, and led Him away. And, bearing the cross Himself, He came out "to what is termed" a "Skull's Place," which is 'termed', in Hebrew, "Golgotha," where they crucify Him, and with Him two others, hence and hence, yet in the midst is 'Jesus.

Now Pilate writes a title also, and "places it"on the cross. Now it was "written", "Jesus the Nazarene, the King of the Jews." This title, then, many of the Jews read, 'for the place where' 'Jesus was crucified was near the city, and it was "written" in Hebrew, Latin and Greek.

The chief priests of the Jews, then, said to Pilate, "Do not be writing 'The King of the Jews' but that 'that one said "King of the Jews am I."'"

Pilate answered, "What I have written, I have written!"

The soldiers, then, when they crucify 'Jesus, took His 'garments and make four parts—to each soldier a part; and the tunic. Now the tunic was seamless, woven "from above throughout the whole. They said, then, to each another, "We should not be rending it, but we may take 'chances on "it, "whose it shall be," that the scripture may be 'fulfilled 'which is saying,

"They divide' My 'garments among themselves,
And on My 'vesture they cast the lot."

The soldiers, indeed, then, do these things.

Now there 'stood beside the cross of 'Jesus His 'mother and the sister of His 'mother, Mary 'of 'Clopas, and Mary
Magdalene. Jesus, then, perceiving His 'mother and
the disciple whom He loved standing 'by, is saying
to His 'mother, "Woman, 'lo! your 'son!" Thereafter
He is saying to the disciple, "Lo! your 'mother!" And
from that 'hour the disciple took her to his 'own.

After this, Jesus, being 'aware that all is already 'ac-
complished', that the scripture may be 'perfected, is say-
ing, "I 'thirst!" Now a vessel lay there distended with
vinegar. Sticking a sponge, then, distended with 'vinegar,'
on hyssop, they 'carry it to His 'mouth. When, then,
Jesus took the vinegar, He said, "It is 'accomplished'!"
And 'reclining His 'head, He 'gives up the spirit.

The Jews, then, since it was the preparation, lest the
bodies should be remaining on the cross 'on the sabbath
(for it was the great day, that 'sabbath), ask Pilate that
they might be fracturing their 'legs, and they may be taken
away. The soldiers, then, came and fractured indeed the
legs of the first and of the other 'who is 'crucified together
with Him. Yet, coming on to Jesus, as they perceived
He 'had already died, they do not fracture His 'legs.

But one of the soldiers pierces His 'side with a lance
head, and straightway out came blood and water. And
he 'who has seen has testified, and true is his 'testimony.
And 'he is 'aware that he is telling the truth, that you,
also, should be believing. For these things occurred that
the scripture may be 'fulfilled, "A bone 'of it shall not be'
'crushed'." And again, a different scripture is saying, they
shall 'see' Him whom they stab.

Now after these things Joseph 'from Arimathea (being
a disciple of Jesus, yet 'hidden' because of 'fear of the
Jews) asks Pilate that he should be taking away the body
of Jesus. And Pilate permits him. He came, then, and
takes away His 'body.

Now Nicodemus also came ('who 'came to' Him at
night at first), bringing a mixture of myrrh and aloes, about a hundred pounds troy. They got the body of Jesus, then, and they bind it in swathings with the spices, according as the custom of the Jews is to bury.

Now there was in the place where He was crucified, a garden, and in the garden a new tomb in which no one was has been placed as yet. There, then, because of the preparation of the Jews, seeing that the tomb was near, they place Jesus.

Now, on one of the sabbaths, Miriam Magdalene is coming to the tomb in the morning, there being still darkness, and is observing the stone taken away from the door of the tomb. She is racing, then, and is coming to Simon Peter and to the other disciple of whom Jesus was fond, and she is saying to them, "They take away the Lord out of the tomb and we are not aware where they place Him!"

Peter, then, and the other disciple came out, and they came to the tomb. Now the two raced alike, and the other disciple runs more swiftly before Peter and came first to the tomb. And, peering in, he is observing the swathings lying. Howbeit, he did not enter.

Simon Peter also, then, is coming, following him, and he entered into the tomb and he is beholding the swathings lying, and the handkerchief which was on His head, not lying with the swathings, but folded up in one place apart. The other disciple also, then, who came first to the tomb, then entered, and he perceived and believes, for not as yet were they aware of the scripture that He must rise from among the dead. The disciples, then, came away again to their own.

Now Mary stood outside at the tomb, lamenting.

As, then, she lamented, she peers into the tomb and is beholding two messengers in white seated, one at the
head and one "at the feet, where the body of Jesus was laid." And they are saying to her, "Woman, "why are you lamenting?" And she is saying to them that "They take away my Lord, and I am not aware where they place Him!"

Saying these things, she turned around, and is beholding Jesus standing, and she was not aware that it is Jesus. Jesus is saying to her, "Woman, "why are you lamenting? "Whom are you seeking?" 'She', supposing that He is the gardener, is saying to Him, "Lord, if you bear Him off, 'tell me where you place Him, and I will take Him away." Jesus is saying to her, "Miriam!" Now, being turned, 'she' is saying to Him in Hebrew, "Rabboni!" which is the 'term' for "Teacher." Jesus is saying to her, "Do not 'touch' Me, for not as yet have I ascended to My Father. Now 'go' to My brethren, and say to them that I said, "Lo! I am ascending to My Father and your Father, and My God and your God."

Miriam Magdalene is coming, reporting to the disciples that "I have seen the Lord!"—and these things He said to her.

It being, then, the evening of that 'day, one of the sabbaths, and the doors having been locked" where the disciples were "gathered" together, because of 'fear of the Jews, Jesus came and stood in the midst and is saying to them, "Peace to you!" And saying this, He shows them His hands also, and His side. The disciples, then, rejoiced at perceiving the Lord.

Jesus, then, said to them again, "Peace to you! According as the Father has commissioned Me, I also am sending you." And saying this, He exhales and is saying to them, "Get holy spirit! If you should be forgiving anyone's sins, they have been forgiven" them. If anyone's you should be holding, they are 'held"."
Now Thomas, one of the twelve, "termed" Didymus, was not with them when Jesus came. The other disciples, then, said to him, "We have seen the Lord!" Yet he said to them, "Should I not perceive in His hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into His side, I will by no means be believing."

And after eight days His disciples were again within, and Thomas was with them. The doors having been locked, Jesus is coming and stood in the midst and said, "Peace to you!" Thereafter He is saying to Thomas, "Bring your finger here and perceive My hands, and bring your hand and thrust it into My side, and do not become unbelieving, but believing." And Thomas answered and said to Him, "My Lord and my God!" Now Jesus is saying to him, "Seeing that you have seen Me, you have believed. Happy are those who are not perceiving and believe."

Indeed then, many other signs also Jesus does, in the sight of His disciples, which are not 'written' in this 'scroll. Yet these are 'written' that you should be believing that Jesus is the Christ, the Son of God, and that, believing, you may have life etonian in His name.

After these things Jesus manifests Himself again to the disciples at the sea of Tiberias. Now He manifests thus: There were alike Simon Peter and Thomas, "termed" Didymus, and Nathanael from Cana of Galilee, and those of Zebedee, and two others of His disciples. Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming with you!" They, then, came out and stepped into the ship straightway, and in that night they net nothing.

Now as it already is becoming morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that
it is Jesus. 'Jesus, then, is saying to them, "Little children, have you no viands?" They answered Him, "No!"

Now He said to them, "Cast the net on the right parts of the ship and you will be finding." They cast, then, and they no longer were strong enough to draw it, for the multitude of fishes.

That disciple, then, whom Jesus loved, is saying to Peter, "It is the Lord!" Simon Peter, then, hearing that it is the Lord, girds on his overcoat (for he was naked) and cast himself into the sea. Yet the other disciples came in the other boat (for they were not far from the land, but about two hundred cubits off), dragging the net of fishes.

As, then, they stepped off to the land, they are observing a charcoal fire laid, and food fish lying on it, and bread. Jesus is saying to them, "Bring of the food fish which you now net."

Simon Peter, then, went up and draws the net to the land, distended with a hundred and fifty-three large fishes. And, being so many, the net is not rent.

Jesus is saying to them, "Hither! Lunch!" Now no one of the disciples dared to inquire of Him, "Who art Thou?" being aware that it is the Lord. Jesus, then, is coming and taking the bread and is giving it to them, and the food fish likewise.

Now this is already the third time Jesus was manifested to the disciples, after being roused from among the dead.

When, then, they lunch, Jesus is saying to Simon Peter, "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Graze My lambkins!" He is saying to him again a second time, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Shepherd My sheep!"
He is saying to him the third time, "Simon of John, are you fond of Me?" Peter was sorry that He said to him the third time "Are you fond of Me?" and he is saying to Him, "Lord, Thou art aware of all things! Thou knowest that I am fond of Thee." And Jesus is saying to him, "Graze My little sheep! Verily, verily, I am saying to you, When you were younger you girded yourself and walked where you would; yet whenever you may be growing decrepit, you will stretch out your hands, and another shall be girding you and carrying you where you would not." Now this He said, signifying by what death he will be glorifying God. And saying this, He is saying to him, "Follow Me!"

Now Peter, being turned about, is observing the disciple whom Jesus loved, following, who leans back also on His chest at the dinner and said to Him, "Lord, who is it who is giving Thee up?" Peter, then, perceiving this one, is saying to Jesus, "Lord, yet what of this man?" Jesus is saying to him, "If I should be wanting him to be remaining till I am coming, what is it to you? You be following Me!" This word, then, came out to the brethren, that that disciple is not dying. Now Jesus did not say to him that he is not dying, but, "If I should be wanting him to be remaining till I am coming, what is it to you?"

This is the disciple who is testifying also concerning these things, and who writes these things. And we are aware that his testimony is true. Now there are many other things also, which Jesus does, which, if they should be written, one by one, I am surmising not even the world itself would contain the written scrolls.
The first account, indeed, I make, O Theophilus, concerning all which Jesus begins both to do and to teach, until the day on which He was taken up; through holy spirit directing the apostles whom He chooses, to whom also He presents Himself alive after His suffering, with many tokens, during forty days, being visualized to them and telling them that which concerns the kingdom of God. And, being foregathered, He charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father, “which you hear of Me, seeing that John, indeed, baptizes in water, yet you shall be baptized in holy spirit after not many of these days.”

Those, indeed, then, who are coming together, asked Him, saying, “Lord, art Thou at this time restoring the kingdom to Israel?” Yet He said to them, “Not yours is it to know times or eras which the Father placed in His own jurisdiction. But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, and as far as the limits of the earth.”

And saying these things, while they are looking, He was lifted up, and a cloud took Him up from their eyes. And as they were looking intently into heaven at His going, two men stand beside them in white attire, who say also, “Men! Galileans! Why do you stand, looking into heaven? This Jesus ‘Who is being taken
up from you into heaven shall come thus, in the manner in which you gaze at Him going into heaven."

12 Then they return into Jerusalem from the mount "called" Olivet, which is near Jerusalem a sabbath's journey. And when they entered it, they went up into the upper chamber where they were residing — both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon the Zealot, and Judas of James. These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and His brothers.

15 And in these days Peter, rising in the midst of the brethren, (besides there was a throng in the same place of about a hundred and twenty names) said, "Men! Brethren! Fulfilled must be the scripture in which the holy spirit said before through the mouth of David, concerning Judas, who becomes the guide of those apprehending Jesus, seeing that he was numbered among us, and chanced upon the allotment of this dispensation."

18 (This man, indeed, then, acquires a freehold with the wages of injustice, and coming to fall prone, ruptures in the middle, and all his intestines were poured out. And it became known to all who are dwelling in Jerusalem, so that that freehold is called, in their own vernacular, "Acheldamach," that is, "Freehold of blood.") "For it is written in the scroll of the Psalms,

Let his domicile become desolate,
And let no one be dwelling in it,

and

'Let his supervision be taken by another.'

21 Then, of the men coming together with us in all the
time in which the Lord Jesus came in and out on to us,
beginning from the baptism of John until the day on
which He was taken up from us—of these one is to be-
come a witness of His resurrection together with us."

23 And they nominate two, Joseph, called Bar-Sabbas,
who was surnamed Justus, and Matthias. And praying,
they say, "Thou', Lord, Knower of all hearts, indicate one
whom Thou choosest', out of these two to 'take the place
of this 'dispensation and apostleship, from which Judas
transgressed, to be gone into his 'own 'place.' And they
give lots for them, and the lot falls on Matthias, and he
is enumerated with the eleven apostles.

And at the 'fulfillment of the day of 'Pentecost they
were all alike in the same place. And suddenly there
came out of 'heaven a blare, even as of a violent, carry-
ing' blast, and it fills the whole house where they were
sitting. And seen by them were dividing' tongues as if
of fire, and one is seated on each one of them. And they
are all filled with holy spirit, and they begin' to 'speak
in different languages, according as the spirit gave them
to 'declare'.

Now there were dwelling in Jerusalem, Jews, pious
men from every nation under 'heaven. Now when this
'sound 'occurs', the multitude came together and was
confused, 'for each one hears them speaking in his 'own
vernacular. Now they are all amazed', and marveled,
saying, "'Lo!' are not all these 'who are speaking, Gali-
leans? And how are we' hearing, each in our 'own ver-
nacular in which we were born? Parthians and Medes
and Elamites and 'those dwelling in 'Mesopotamia, Judea,
as well as Cappadocia, Pontus, and the province of Asia,
Phrygia, Pamphylia, Egypt, and the parts of 'Libya
about Cyrene, and the repatriated Romans,' "both Jews
and proselytes, Cretans and Arabs—we are hearing them
speaking in these languages of ours of the great things of God!"

12 Now, amazed are they all, and they were bewildered, saying one to another, "What is this wanting to be?"
13 Yet others, taunting, said that "With sweet wine are they bloated!" Now Peter, standing with the eleven, lifts up his voice and declaims to them: "Men! Jews! and all who are dwelling at Jerusalem! Let this be known to you, and give ear to my declarations, for these are not drunk, as you take it, for it is the third hour of the day.
14 But this is that which has been declared through the prophet Joel:

17 'And it shall be in the last days,'
  (God is saying)
  'I shall be pouring out from My spirit on all flesh, And your sons and your daughters shall prophesy, And your youths visions shall be seeing, And your elders dreams shall be dreaming, And surely on My men slaves and on My women slaves in those days shall I be pouring out from My spirit,'
  and they shall be prophesying.

19 'And I will give miracles in heaven above, And signs on the earth below, Blood and fire and vapor pillars of smoke,
20 The sun shall be converted into darkness And the moon into blood Ere the coming of the day of the Lord, The great and advent day.
21 And it shall be that everyone, whosoever should be invoking the name of the Lord, shall be saved.'

22 "Men! Israelites! Hear these words: Jesus, the Naza-
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rene, a Man 'demonstrated' to be from 'God "for you by
powerful deeds and miracles and signs, which 'God does
through Him in the midst of you, according as you 'your-
selves are 'aware—This One, given up in the "specific"
counsel and foreknowledge of 'God, you, 'gibbeting "by
the hand of the lawless, assassinate, Whom 'God raises,
'loosing the pangs of 'death, forasmuch as it was not
possible for Him to be 'held" by it.

"For David is saying "to Him,

'I saw' the Lord "before me continually,
Seeing that He is "at my 'right hand, that I may not
be 'shaken.

Therefore gladdened was my 'heart,
And exultant" my 'tongue.
Now, still my 'flesh also shall be tenting "in expec-
tation,

'For Thou wilt not be forsaking my 'soul "in the
unseen,
Nor wilt Thou be giving Thy 'Benign One to be
acquainted with decay.

Thou makest known to me the paths of life.
Thou wilt be filling me with gladness with Thy
'face.'

"Men! Brethren! 'Allow me to 'say to" you with bold-
ness concerning the patriarch David, that he deceases
also and was entombed, and his 'tomb is among us until
this 'day. Being, then, 'inherently, a prophet, and having
perceived that 'God swears to him with an oath, out of
the fruit of his 'loin to seat One on his 'throne, perceiving
this before, he speaks concerning the resurrection of the
Christ, that He was neither forsaken "in the unseen, nor
was His 'flesh acquainted with decay. This Jesus 'God
raises, of Whom we' all are witnesses. Being, then, to
the right hand of God exalted, besides obtaining the promise of the holy spirit from the Father, He pours out this which you are observing and hearing.

“For David did not ascend into the heavens, yet he is saying,

“Said the Lord to my Lord, “Sit” at My right

Till I should be placing Thine enemies for a footstool for Thy feet.”

“Let all the house of Israel know certainly, then, that God makes Him Lord as well as Christ—this Jesus Whom you crucify!”

Now, hearing this, their heart was pricked with compunction. Besides, they said to Peter and the rest of the apostles, “What should we be doing, men, brethren?”

Now Peter is averring to them, “Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit. For to you is the promise and to your children, and to all those afar, whosoever the Lord our God should be calling to Him.” Besides, with more and different words, he conjures and entreated them, saying, “Be saved from this crooked generation!”

Those indeed, then, who welcome his word, are baptized, and there were added in that day about three thousand souls. Now they were persevering in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers.

Now on every soul came fear, yet many miracles and signs occurred through the apostles in Jerusalem. Besides, great fear was on all. Now all those who believe also were in the same place and had all things in common.

And they disposed of the acquisitions and the properties,
and divided them to all, forasmuch as some would have had need. Besides persevering day by day with one accord in the sanctuary, besides breaking bread home by home, they partook of nourishment with exultation and simplicity of heart, praising God and having favor for the whole people. Now the Lord added those being saved day by day in the same place.

3 Now Peter and John went up into the sanctuary at the hour of prayer, the ninth. And a certain man, being inherently lame from his mother's womb, was borne, whom they placed day by day at the door of the sanctuary which is termed Beautiful to request alms from those going into the sanctuary, who, perceiving Peter and John being about to be passing in into the sanctuary, asked to obtain alms. Now Peter, looking at him intently together with John, said, "Look at us!" Now he attended to them, hoping to get something from them. Yet Peter said, "Silver and gold I do not possess; yet what I have, this I am giving to you. In the name of Jesus Christ, the Nazarene, walk!" And seizing his right hand, he raises him up. Now instantly his insteps and ankles were given stability, and, leaping up, he stood and walked and entered with them into the sanctuary, walking and leaping and praising God.

And the entire people perceived him walking and praising God. Now they recognized him, that this was the one sitting for alms at the Beautiful Gate of the sanctuary. And they are filled with awe and amazement at that which has befallen him.

11 Now at his holding himself to Peter and John, the entire people ran together to them at the portico called Solomon's, overawed. Now, perceiving it, Peter answers the people: "Men! Israelites! Why are you marveling at this? Or why at us are you looking so
intently, as if by our own power or devoutness we had made him 'walk? The God of Abraham and the God of Isaac and the God of Jacob, the God of our 'fathers, glorifies His 'Boy Jesus, Whom you, indeed, "give up and disown" as before the face of Pilate, when 'he decides to 'release Him. Now you 'disown' the holy and just One, and request' a man, a murderer, to be surrendered to you as a favor. Yet the Inaugurator of 'Life you kill, Whom 'God rouses 'from among the dead, of which we' are witnesses. And "in the faith of His 'name, His 'name gives stability to this man whom you are beholding, with whom, also, you are 'acquainted, and the faith 'which is through Him, "gives him this 'unimpaired soundness in front of you all.

"And now, brethren, I am "aware that "in ignorance you commit it, even as your 'chiefs also. Yet what 'God announces before through the mouth of all the prophets —the suffering of His 'Christ—He thus fulfills. Repent, then, and turn about "for the erasure of your 'sins, so that seasons of refreshing should be coming from the face of the Lord, and He should 'dispatch the One "fixed” upon before for you, Christ Jesus, Whom heaven 'must indeed receive” until the times of restoration of all which 'God speaks through the mouth of His 'holy prophets 'who are from the con.

"Moses, indeed, said that: A Prophet will the Lord your 'God, be raising up to you "from among your 'brethren, as me. Him you shall 'hear”, according to all, whatsoever He should be speaking to‘ you. Yet it shall be that every soul whatsoever which should not 'hear that Prophet shall be utterly exterminated "from among the people. Now all the prophets also, from Samuel, and 'consecutively, whoever speak, also announce these 'days. You' are the sons of the prophets and of the covenant which
'God covenant'd with your 'fathers, saying to Abra-
ham: And in your 'seed all the kindreds of the earth
shall be 'blessed. To you first, 'God, raising His 'Boy,
commissions Him to 'bless you 'by 'turning away each
of you from your 'wickedness.'

4 Now at their speaking to' the people, the priests and
the officer of the sanctuary and the Sadducees stand by
them, being exasperated" because of their 'teaching the
people and announcing in Jesus the resurrection "from
among the dead. And they laid 'hands on them, and
they were placed" in custody "for the morrow, for it
was already dusk.

4 Now many of 'those who hear the word, believe, and
the number of 'men became about five thousand.

5 Now it occurred" on the morrow that their 'chiefs and
the elders and the scribes gathered in Jerusalem, and
Hannas, the chief priest, and Caiaphas and John and
Alexander, and whoever were" of the chief priestly race.

7 And, standing them in the midst, they inquired to
ascertain", "By what power or in what name do you' do
this?"

8 Then Peter, being filled with holy spirit, said to' them,
"Chiefs of the people and elders! If we' today are being
examined" as to the benefaction to the infirm "man,
'by "what he' has been saved', let it be known to you all
and to the entire people of Israel, that in the name of
Jesus Christ, the Nazarene, Whom you' crucify, Whom
'God rouses "from among the dead, in this name, this man
'stands by "before you sound. This is the Stone 'that is
being scorned by you "builders, 'which is becoming" to the
head of the corner. And there is no' 'salvation in "any
other one, for neither is there any "other name, "given
under 'heaven among "men, in which we 'must be saved."

13 Now on beholding the boldness of 'Peter and John,
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and grasping that they are unlettered and plain men, they marveled. Besides, they recognized them, that they were with Jesus. Besides, observing the man who has been cured standing with them, they had nothing to contradict.

Now, ordering them to come forth out of the Sanhedrin, they parleyed with one another, saying, "What should we be doing to these men? For, indeed, that a known sign has occurred through them is apparent to all who are dwelling at Jerusalem, and we cannot deny it. But, lest it may be disseminated among the people, we should be threatening them that by no means should they still be speaking in this Name to any man." And calling them, they gave them a sweeping charge, not to utter aught, nor yet to be teaching in the name of Jesus.

Yet Peter and John, answering, said to them, "If it is just in the sight of God to be hearing you rather than God, you judge; for we cannot but be speaking of what we perceive and hear." Yet those who are menacing them release them, finding nothing how they should be chastening them, because of the people; for all glorified God for that which has occurred, for the man was of more than forty years, on whom this sign of healing had occurred.

Now, being released, they came to their own and report whatever the chief priests and the elders say to them. Now those who hear, with one accord lift up their voice to God and say, "O Owner, Thou Who makest heaven and earth and the sea and all that is in them, Thy boy David, art saying:

'Why are the nations perturbed?"
And why do the peoples mumble empty phrases?
Standing by are the kings of the land,
And the chancellors gathered in the same place,
Against the Lord and against His 'Christ.'

For of a truth, in this city were gathered against Thy holy Boy Jesus, Whom Thou dost anoint, both Herod and Pontius Pilate, together with the nations and the peoples of Israel, to do whatever Thy hand and Thy counsel designates beforehand to occur.

"And now, Lord, take notice of their threatenings, and be Thou endowing Thy slaves with all boldness to be speaking Thy word, by the stretching out of Thy hand "for healing and signs and miracles to occur" through the name of Thy holy Boy Jesus."

And at their beseeching, shaken was the place in which they were "gathered", and they are all filled with the holy spirit, and they spoke the word of God with boldness.

Now the multitude of those who believe were of one heart and soul, and not even one said that any of his possessions are his own, but it was all theirs in common.

And with great power the apostles rendered testimony to the resurrection of Jesus Christ, the Lord. Besides, great grace was on them all, for neither was there any indigent among them, for whoever belonged to the acquirers of freeholds or of houses, selling these, they brought the price of that which is being disposed of, and placed it at the feet of the apostles. Now it was distributed to each, forasmuch as some would have had need.

Now Joseph, who by the apostles is surnamed "Bar-nabas" (which is, being construed, "Son of Consolation"), a Levite, a native Cyprian, selling a field belonging to
him, "brings the money and "places it at the feet of the apostles.

5 Now a "certain man named Ananias, together with Sapphira, his wife, sells an acquisition and embezzles from the price (his wife also having been conscious of it) and, "bringing a "certain part, he "places it at the feet of the apostles. Now Peter said, "Ananias, wherefore does Satan fill your heart for you to falsify to the holy spirit and to embezzle from the price of the freehold? Did it not, while remaining, remain yours? And, being disposed of, it belonged to you by right.

6 Now Ananias, hearing these words, falling down, gives up the soul. And great fear "came on all those hearing these things. Now rising, the younger men enshroud him, and "carrying him out, they entomb him.

7 Now it occurred, after an interval of about three hours, that his wife, not being aware of what has occurred, entered. Now Peter answered "her, "Tell me if you took so much pay for the freehold?" Now she said, "Yes, so much." Now Peter said to "her, "Why is it that you agreed to try the spirit of the Lord? 'Lo! the feet of those who entomb your husband are at the door, and they shall be carrying you out."

8 Now, instantly, she falls at his feet and gives up the soul. Now entering, the youths found her dead, and, "carrying her out, they entomb her with her husband.

9 And great fear "came on the whole ecclesia and on all those who hear these things.

10 Now through the hands of the apostles many signs and miracles occurred among the people. And they were all, with one accord, in the portico of Solomon. Now of the rest, no one dared to 'join them, but the people magnify
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14 them, yet, rather, there were added of those believing the Lord, multitudes of both men and women, so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming, if ever 'even his shadow should be overshadowing any of them. Now a multitude also from the cities about Jerusalem came together, bringing the infirm and those 'molested' by unclean spirits, all of whom were cured.

15 Now when the chief priest and all those 'with him rise (being the sect of the Sadducees), they are filled with jealousy, and laid 'hands 'on the apostles and placed 'them in public custody. Yet a messenger of the Lord, 'during the night, opens the doors of the jail. Besides, leading them out, he said, "Go", and, standing in the sanctuary, 'speak to the people all the declarations of this 'life." Now, hearing this, they entered into the sanctuary under in the early morning and taught.

16 Now the chief priest and those 'with him, coming along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch "to the prison to have them led forth. Yet the deputies, coming along, did not find them in the jail. Now, 'turning back, they report, saying that, "The prison we found 'closed' 'with all security and the guards 'standing 'on the doors. Yet, when opening them, we found no one within." Now, as they hear these 'words, both the officer of the sanctuary and the chief priests were bewildered concerning them, as to 'whatever may 'come' of this.

17 Now "someone, coming along, reports to them that "Lo! the men whom you placed' in the jail are in the sanctuary, 'standing and teaching the people." Then the officer, together with the deputies, coming forth, led them, but not with violence, for they feared' the people,
lest they should be stoned. Now, leading them, they stand in the Sanhedrin. And the chief priest inquires of them, saying, “Do we not charge you with a charge not to be teaching in this Name? And lo! you have filled Jerusalem with your teaching, and are intending to bring on us the blood of this man.”

Yet answering, Peter and the apostles say, “One must yield to God rather than to men. Now the God of our fathers rouses Jesus, on Whom you lay hands, hanging Him on a pole. This Inaugurator and Saviour, God exalts to His right hand, to give repentance to Israel and the pardon of sins. We are witnesses to these declarations, as well as the holy spirit which God gives to those yielding to Him.”

Now those who hear were harrowed, and they intended to assassinate them. Yet, rising, a certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to put the men outside a bit. Besides he said to them, “Men! Israelites! Take heed to yourselves, as to these men, what you are about to be committing. For before these days rose Theudas, saying that he is somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all, whoever were persuaded by him, were dishanded, and came to nothing. After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and he perished, and all, whoever were persuaded by him, are scattered. And now I am saying to you, Withdraw from these men and let them be, for if this counsel or this work should be of men, it will be demolished; yet if it is of God, you will not be able to demolish them—lest at some time you may be found fighters against God also.”
Now they are persuaded by him, and, "calling" the apostles to them, and "lash ing them, they charge them not to be speaking "in the name of Jesus, and release them. They, indeed, then, went from the face of the Sanhedrin, rejoicing that they were deemed worthy to be dishonored for the sake of the Name. Besides, every day, in the sanctuary and home "by home, they ceased not teaching and bringing the evangel" of Christ Jesus.

Now in these 'days, the disciples multiplying, there came to be a murmuring of the Hellenists "against the Hebrews, that their 'widows were overlooked "in the "daily dispensation. Now the twelve, "calling" the multitude of the disciples to them, say, "It is not pleasing for us, 'leaving the word of 'God, to be serving at tables. Now, brethren, pick' out seven 'attested' men "from among you, full of the spirit and of wisdom, whom we will place "over this 'need. Yet we shall be persevering in 'prayer and the dispensation of the word."

And, pleased by the word spoken "before the entire multitude, 'they choose Stephen, a man full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch, whom they stand "before the apostles. And, 'praying', they "place 'their hands on them.

And the word of 'God grows, and the number of the disciples in Jerusalem multiplied" tremendously. Besides, a vast throng of the priests obeyed the faith.

Now Stephen, full of grace and power, did great miracles and signs among the people. Now there rise "certain of 'those of the synagogue 'termed Freedmen, and of the Cyrenians, and Alexandrians, and of 'those from Cilicia and the province of Asia, discussing with 'Stephen.

And they were not strong enough to withstand the wisdom and the spirit with which he spoke.
Then they suborned men, saying that, "We have heard him speaking declarations, blasphemying Moses and God." They stir up the people as well as the elders and the scribes, and standing by, they grip him, and led him into the Sanhedrin. Besides, they put false witnesses on the stand, who say, "This man does not cease speaking, making declarations against this holy place and the law, for we have heard him saying that this Jesus the Nazarene will be demolishing this place and will be changing the customs which Moses gives over to us."

And looking intently at him, all those seated in the Sanhedrin perceived his face as if it were the face of a messenger.

Now the chief priest said, "Are these things so?"

Now he averred, "Men, brethren, and fathers, hear! The God of glory was seen by our father Abraham, being in Mesopotamia, ere he dwelt in Charan, and said to him, "Come" out of your land and "from your relationship and come hither into the land which I would be showing to you." Then, coming out of the land of the Chaldeans, he dwells in Charan, and thence, after the death of his father, he exiles him into this land in which you are now dwelling. And He does not give him any allotment to enjoy in it, nor even a platform for a foot.

"And He promises" to give it to him for a tenure and to his seed after him, there being no child of his. Yet God speaks thus, that his seed shall be a sojourner in an alien land, and they shall enslave it and illtreat it four hundred years. And the nation for whichever they should be slaving shall I judge, said God. And after these things they shall be coming out and offering divine service to Me in this place.

"And He gives him the covenant of circumcision."
And thus he begets Isaac, and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

9 "And the patriarchs, being "jealous of Joseph, gave" him up into Egypt. And "God was with him, and extricates" him out of all his 'afflictions, and "gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him "governor" over Egypt and "over his whole house.

10 "Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our 'fathers found no' provender. Now Jacob, 'hearing that there 'are stores of grain "in Egypt, delegates our 'fathers first.

11 And in the second time Joseph is made re-known to his 'brethren, and Joseph's 'race became' apparent to Pharaoh.

12 "Now Joseph, dispatching them, calls" for Jacob, his 'father, and the entire relationship among seventy-five souls. And Jacob descended into Egypt, and he deceases, he and our 'fathers, and they were transferred "to Shechem and placed in the tomb which Abraham purchases" for a price, in silver, from the sons of Hamor in Shechem.

13 "Now, "as the time of the promise which 'God avows to 'Abraham drew near, the people grow and were multiplied in Egypt, until "a different king rose "over Egypt, who had not been acquainted with 'Joseph. This one, 'dealing' astutely with our 'race, illtreats the fathers, "causing their 'babes to be exposed" that they should not 'live'. In which era Moses was born (and was handsome even to 'God), who was reared three months in the home of his 'father. Now, at his being exposed, Pharaoh's 'daughter lifts" him up and 'rears" him for herself, "for a son. And Moses was trained in "all the wisdom of the Egyptians, yet was powerful in his words and works."
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23 "Now as his forty-year time was completed", it came up on his heart to visit his brethren, the sons of Israel.

24 And perceiving "someone being injured", he succors him, and does the avenging of him who is 'harried", 'smiting the Egyptian. Now he inferred that his brethren understood that 'God, through his hand, is giving salvation to them; yet 'they do not understand': Besides, on the ensuing day he was seen by them as they are fighting, and he interceded with them "for peace, saying, Men! Brethren are you! Why is it that you are injuring one another?

26 Yet he 'who is injuring his 'associate, thrusts' him away, saying, "Who constitutes you a chief and a justice "over us? You' do not 'want to 'despatch me in" the manner you despatched the Egyptian yesterday?" Now Moses fled 'at this 'word, and became "a sojourner in the land of Midian, where he begets two sons.

28 "And, at the 'completion of forty years, a messenger was seen by him in the wilderness of mount Sinai, in the flame of a thorn bush fire. Now 'Moses, perceiving it, marvels at the vision. Yet, at his approaching "to consider it, the voice of the Lord "came": I am the God of your 'fathers, the God of Abraham and Isaac and Jacob. Now Moses, coming "to be in a tremor, dared not consider it.

29 "Now the Lord said to him, 'Loose the sandals from your 'feet, for the place on which you 'stand is holy land.'" In perceiving I perceived the ill treatment of My 'people 'who are in Egypt,' and their 'groaning I hear, 'and I descended to 'extricate' them.' And now, come hither that I should be dispatching you into Egypt.

30 "This 'Moses, whom they disown", saying, "Who constitutes you a chief and a justice "over us?" this one has 'God commissioned to be a chief as well as a redeemer, a justice, "with the hand of the messenger 'who was 'seen
33 by him in the thorn bush. This man led them out, doing miracles and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years. This is the Moses who says to the sons of Israel: A Prophet will God be raising up to you “from among your brethren, as me. This is he who ‘came’ to be in the ecclesia in the wilderness with the messenger, who speaks to him in mount Sinai, and with our ‘fathers’, who receives” the living oracles to give to you, to whom our ‘fathers’ are not willing to ‘become’ obedient, but they thrust” him away, and turned “to Egypt in their hearts, saying to ‘Aaron, ‘Make us gods who will ‘go” before us—for this ‘Moses, the ‘man who led us” out of the land of Egypt, we are not ‘aware “what became” of him.’

34 “And they make a calf in those ‘days, and they led up the sacrifice to the idol, and made merry” with the works of their ‘hands. Now ‘God turns and “gives them up to be offering divine service to the host of ‘heaven, according as it is ”written” in the scroll of the prophets: Do you not ”offer Me slain victims and sacrifices forty years in the wilderness, house of Israel? And you took up the tabernacle of ‘Moloch and the constellation of your ‘god Raiphan, the models which you make, to ‘worship them. ‘And I shall be exiling you beyond’ Babylon.

35 “The tabernacle of the testimony was with our ‘fathers in the wilderness, according as ‘He prescribes”, ‘Who speaks to Moses, to make it according to the model which he had seen, which also our ‘fathers who succeed” him, with Joshua, led into the tenure of the nations, whom ‘God thrusts out from the face of our ‘fathers, till the days of David, who found favor “before ‘God. And he requests” that he may ‘find a tabernacle for the God of Jacob.

36 “Yet Solomon builds Him a house. “But the Most
Acts 7, 8

High is not dwelling in what is made by hands, according as the prophet is saying, "Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be built for Me?" the Lord is saying, or "what is the place of My stopping?" Is it not My hand that does all these things?

"Stiff-necked and uncircumcised in your hearts and ears, you are ever clashing with the holy spirit! As your fathers, you also! "Which of the prophets do not your fathers persecute? And they kill those who announce before concerning the coming of the Just One, of Whom now you became the traitors and murderers—who got the law for a mandate of messengers and do not maintain it!"

Now, hearing these things, they were harrowed in their hearts, and gnashed their teeth on him. Now possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived the glory of God, and Jesus, standing at the right hand of God, and said, "Lo! I am beholding the heavens opened up, and the Son of Mankind standing at the right hand of God."

Now, crying with a loud voice, they pressed their ears and rush on him with one accord. And, casting him out, outside of the city, they pelted him with stones.

And the witnesses put off their garments at the feet of a young man called Saul.

And they pelted Stephen with stones, while he is invoking and saying, "Lord Jesus, receive my spirit!"

Now, kneeling, he cries with a loud voice, "Lord, Thou shouldst not stand against them this sin!" And saying this, he was put to repose.

Yet Saul was endorsing his assassination.

Now in that day there came to be a great persecution of the ecclesia which is in Jerusalem, and they were
all dispersed among the districts of Judea and Samaria, 2 save the apostles. Yet pious men are Stephen’s pallbearers, and they make a great grieving over him. 3 Now Saul devastated the ecclesia; going into the homes, dragging out both men and women, he gave them over to jail. 4 Those indeed, then, who are dispersed, passed through, evangelizing with the word. Now Philip, coming down into the city of Samaria, heralded Christ to them. Now the throngs with one accord heeded the things being said by Philip, on hearing them and observing the signs which he did. For from many of those having unclean spirits, they came out, imploring with a loud voice. Now many who were paralyzed and lame were cured. Now much joy came to be in that city. 5 Yet, before this, a certain man named Simon existed in the city by using magic and amazing the nation of Samaria, saying himself to be some great one, whom they all heeded, from the small to the great, saying, “This man is the power of the god which is called Great.” 6 Now they heeded him because of the considerable time the magic had to amaze them. 7 Yet when they believe Philip bringing the evangel concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Now Simon, he also believes, and being baptized, was waiting on Philip. Besides, beholding the signs and great powerful deeds occurring, he is amazed. 8 Now the apostles in Jerusalem, hearing that Samaria has received the word of God, dispatch to them Peter and John, who, descending, pray concerning them, so that they may be obtaining holy spirit, for not as yet was it fallen on any of them, yet only, having been baptized, they belonged to the name of the Lord Jesus.
Then they place their hands on them, and they obtained holy spirit.

Yet Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given, offers them money, saying, “Give me also this authority, that on whomsoever I may be placing my hands, he may be obtaining holy spirit.”

Yet Peter said to him, “May your silver be for destruction together with you, seeing that you infer that the gratuity of God is to be acquired by means of money! For you there is neither part nor lot in this matter, for your heart is not straight in front of God.

Repent, then, from this evil of yours, and beseech the Lord, if, consequently, the notion of your heart will be forgiven you. For I see you are in the bile of bitterness and the fetter of injustice.”

Now answering, Simon said, “You beseech the Lord for my sake so that nothing may be coming on me which you have declared.”

Those indeed, then, who certify and speak the word of the Lord, returned to Jerusalem. Besides, they evangelized many villages of the Samaritans.

Now a messenger of the Lord speaks to Philip, saying, “Rise and go at midday on the road which is descending from Jerusalem to Gaza. This is a wilderness.” And rising, he went. And lo! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was over her entire exchequer, who had come, to be worshiping, to Jerusalem. Besides, he was returning and sitting on his chariot, and he read the prophet Isaiah.

Now the spirit said to Philip, “Approach and be joined to this chariot.” Now Philip, running toward him, hears him reading Isaiah the prophet, and said, “Consequently, you surely know what you are reading!”
32 Yet he said, "For how should I be able, if ever someone should not be guiding me?" Besides, he entreats Philip, stepping up, to be seated with him. Now the context of the scripture which he read was this:

"As a sheep to slaughter was He led,
And as a lamb in front of its shearer is not bleating,
Thus He is not opening His mouth.

In His humiliation His judging was taken away.
His generation "who will be relating?"
'For His life is being taken away from the earth."

34 Now answering, the eunuch said to Philip, "I beseech you, concerning whom is the prophet saying this, concerning himself or concerning some different person?"

Now Philip, opening his mouth, and beginning from this scripture, evangelizes to him Jesus. (no 37)

36 Now as they went alongside the road they came to some water, and the eunuch is averring, "Lo! Water!

What is preventing me from being baptized?" And he orders the chariot to stand, and they both descended into the water, both Philip and the eunuch, and he baptizes him. Now when they stepped up out of the water, the spirit of the Lord snatches away Philip, and the eunuch did not perceive him any longer, for he went his way rejoicing.

40 Now Philip was found in Azotus, and, passing through, he brought the evangel to all the cities, till his coming into Caesarea.

9 Now Saul, still breathing out threatening and murder against the disciples of the Lord, approaching the chief priest, requests from him letters for Damascus to the synagogues, so that, if he should be finding any who 'are of the way, both men and women, he may be leading them bound to Jerusalem.
3 Now in his going he came to be nearing Damascus. Suddenly a light out of heaven flashes about him.

4 And, falling on the earth, he hears a voice saying to him, "Saul, Saul, why are you persecuting Me?" Yet he said, "Who art Thou, Lord?" Yet He said, "I am Jesus Whom you are persecuting. Nevertheless, 'rise and enter' the city, and it will be spoken to you what you 'must be doing.'"

5 Now the men who are journeying with him stood dumbfounded, hearing, indeed, the sound, yet beholding no one. Now Saul was raised from the earth, yet, his eyes being open, he observed nothing. Now, leading him by the hand, they led him into Damascus, and he was three days not observing aught, and he neither ate nor drank.

6 Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias!"

7 Now he said, "Lo! it is I, Lord!" Now the Lord to him, "Rise! Go to the street 'called' 'Straight,' and seek in the house of Judas for a Tarsian named Saul, for lo! he is praying." And he perceived in a vision a man named Ananias entering and placing his hands on him so that he should be receiving sight.

8 Yet Ananias answered, "Lord, I hear from many 'about this man, how much evil he does to Thy saints in Jerusalem. And here he 'has authority 'from the chief priests to bind all who are invoking 'Thy name.' Yet the Lord said to him, "Go,' for he 'is a choice instrument of Mine, 'to bear My name 'before both the nations and kings, besides the sons of Israel, for I 'shall be intimating to him how much he 'must be suffering for My 'name's sake.'"

9 Now Ananias came away and entered the house, and placing his hands on him, he said, "Saul! Brother!
The Lord has commissioned me (Jesus, 'Who was 'seen by you 'on the road by which you came'), so that you
should be receiving sight and be 'filled with holy spirit."

And immediately fall from his eyes as if scales, and he
receives sight. Besides, rising, also, he is baptized, and,
obtaining nourishment, is strengthened.

Now he came to be with the disciples in Damascus
some days. And immediately, in the synagogues, he
heralded Jesus, that He is the Son of 'God. Now
amazed are all who are hearing, and they said, "Is not
this the one who, in Jerusalem, ravages those who are
invoking this 'Name? And "for this had he come here,
that he may be leading them bound' on to the chief priests."

Yet Saul was the 'more invigorated', and threw the
Jews dwelling in Damascus into confusion, deducing that
this One is the Christ.

Now as a considerable number of days were fulfilled,
the Jews consult to assassinate him. Yet known to 'Saul
is their 'plot. Now they scrutinized the gates also, both
by day and by night, so that they may be assassinating
him. Yet the disciples, getting him at night, "let him
down through the wall, lowering him in a hamper.

Now, on coming along to Jerusalem, he tried to 'join
the disciples; and all feared him, not believing that he is
a disciple. Yet Barnabas, getting hold of him, led him
to the apostles and relates to them how he became
acquainted with the Lord 'on the road, and that He speaks
to him, and how, in Damascus, he speaks boldly in the
name of Jesus.

And he was with them, going in and out, "in Jeru-

And he was with them, going in and out, "in Jeru-
salem. Speaking boldly in the name of the Lord Jesus,
he both spoke and discussed with the Hellenists. Yet
they took in hand to assassinate him. Now realizing
this, the brethren led him down into Caesarea, and they
send him away "to Tarsus. Indeed, then, the ecclesia down the whole of Judea and Galilee and Samaria had peace, being edified", and, going on in the fear of the Lord and the consolation of the holy spirit, multiplied.

Now it occurred that Peter, passing through all, comes down to the saints who are dwelling at Lydda also. Now he found there a "certain "man named Eneas, eight years lying down on a pallet, who was "paralyzed".

And Peter said to him, "Eneas, Jesus Christ is healing you! Rise and spread your pallet by yourself!" And immediately he rose. And aware of him are all those dwelling at Lydda and Saron, who turn back "to the Lord.

Now in Joppa there was a "certain disciple named Tabitha, which, being interpreted", is "termed" Dorcas ["Gazelle"]. This woman was full of good acts and alms which she did. Now it occurred in those days that, "being infirm, she "dies. Now, "bathing her, they "place her in an upper chamber.

Now, Lydda being near Joppa, the disciples, "hearing that Peter is in it, dispatch two men to" him, entreating, "You should not be 'slothful in passing through to us!"

Now Peter, "rising, came together with them, whom, coming "along, they led up into the upper chamber. And beside him stand all the widows, lamenting and exhibiting tunics and garments, whatever Dorcas made while she was with them.

Now Peter, ejecting them all outside and "kneeling, prays". And turning about to the body, he said, "Tabitha, 'rise!" Now she opens her 'eyes, and, perceiving Peter, sits up. Now giving her a hand, he raises her. Now "summoning the saints and the widows, he presents her 'alive.

Now it became "known down the whole of Joppa, and
Acts 9, 10

43 many believe on the Lord. Now it "came" that he remains a considerable number of days in Joppa with a "certain Simon, a tanner.

10 Now a "certain man in Caesarea, named Cornelius, a centurion of a squadron called "Italian," devout and fearing God with his entire house, doing many alms to the people and beseeching God continually, perceived in a vision manifestly, as if about the ninth hour of the day, a messenger of God entering to him and saying to him, "Cornelius!" Now he, "looking intently at him, and becoming affrighted, said, "What is it, lord?" Now he said to him, "Your prayers and your alms ascended for a memorial in front of God. And now send men to Joppa, and send after a "certain Simon, who is named" Peter. This man is lodging with a "certain Simon, a tanner, whose house is beside the sea."

Now as the messenger who is speaking to him came away, "summoning two of the domestics and a devout soldier of those who waited on him, and "unfolding" it all to them, he dispatches them to Joppa.

Now, on the morrow, as they are journeying and drawing near the city, Peter went up on the housetop to pray about the sixth hour of the day. Now he became ravenous and wanted to taste food. Now, while they are preparing it, an ecstasy "came" on him, and he is beholding heaven "open" and a "certain utensil descending, as a large sheet, with four edges, being let down on the earth, in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven.

And a voice "came" to him, "Rise, Peter! Sacrifice and eat!" Yet Peter said, "Far be it from me, Lord, 'for I never ate anything contaminating and unclean!' And again, a "second time, a voice came to" him, "What God cleanses, do not you count contaminating?" Now this
Acts 10
occurred thrice, and straightway the utensil was taken up into heaven.
17 Now, as Peter was bewildered in himself as to "what the vision which he perceived should be, 'lo! the men who have been dispatched" by Cornelius, asking the way through to the house of Simon, stand by at the portal. And, shouting, they inquired to ascertain if Simon, "surnamed" Peter, is lodging in this place.
18 Now, as Peter is 'engrossed', concerned with the vision, the spirit said to him, "'Lo'! three men are seeking you!
19 But, rising, 'descend and go' with them, nothing doubting, 'for I have commissioned them.'
20 Now Peter, descending to the men, said, "'Lo'! I am he whom you are seeking. 'What is the cause for which you are present?" Now they say, "Cornelius, a centurion, a man just and 'God-fearing', besides being attested by the whole nation of the Jews, is apprized by a holy messenger to send after you to come into his house, and to hear declarations from you." Calling them in, then, he lodges them.
21 Now on the morrow, on rising, he came away together with them, and some of the brethren from Joppa came with him. Now on the morrow he entered into Caesarea. Now Cornelius was hoping for them, 'calling' together his relatives and intimate friends. Now as Peter 'came' to enter, Cornelius, meeting with him, falling at his feet, worships. Yet Peter raises him, saying,
22 "Rise! I myself also am a 'man.' " And, conversing with him, he entered, and is finding many come together.
23 Besides, he averred to them, "You are 'versed' in the fact how illicit it is for a man who is a Jew to 'join' or 'come' to another tribe, and 'God shows me not to say that any 'man is contaminating or unclean. Wherefore, without gainsaying, also, being sent after, I came. I am
inquiring to ascertain, then, on "what account you send" after me."

And Cornelius averred, "Four days ago unto this hour was I fasting, and at the ninth, praying in my house, and lo! a man stood before me in splendid attire, and is averring, 'Cornelius, your prayer is hearkened to, and your alms are brought to remembrance in God's sight. Send, then, into Joppa, and call for Simon, who is 'surnamed' Peter. He is lodging in the house of Simon, a tanner, beside the sea.' Forthwith, then, I send to you. Besides you do ideally in coming along. Now, then, we are all present in God's sight to hear all that you have been bidden by the Lord."

Now Peter, opening his mouth, said, "Of a truth I am grasping that 'God is not partial, but in every nation he who is fearing Him and acting righteously is acceptable to Him. Of the word He dispatches to the sons of Israel, bringing the evangel of peace through Jesus Christ (He is Lord of all), you are aware, the declaration coming to be down the whole of Judea, beginning from Galilee after the baptism which John heralds: Jesus from Nazareth, as God anoints Him with holy spirit and power, Who passed through as a 'benefactor and 'healer of all 'those who are 'tyrannized over by the Adversary, 'for 'God was with Him."

"And we are witnesses of all 'that He does, both in the country of the Jews and in Jerusalem; Whom they assassinate also, hanging Him on a pole. This One 'God rouses the third day, and "gives Him to 'become" disclosed, not to the entire people, but to witnesses 'who 'have been selected' before by 'God, to us who ate and drank together with Him after His rising 'from among the dead. And He charges us to herald to the people and to certify that this One is He 'Who is "specified" by God..."
to be Judge of the living and the dead. To this One are all the prophets testifying: Everyone who is believing in Him is to obtain the pardon of sins through His name."

While Peter is still speaking these declarations, the holy spirit falls on all those hearing the word. And amazed were the believers of the Circumcision, whoever come together with Peter, seeing that on the nations also the gratuity of the holy spirit has been poured out. For they heard them speaking in languages and magnifying God. Then Peter answered, "There can not be anyone to forbid water, so that these are not to be baptized, who obtained the holy spirit "even as we." Now he bids them to be baptized in the name of Jesus Christ. Then they ask him to stay some days.

Now the apostles and the brethren who are of Judea hear that the nations also receive the word of God. Now when Peter went up into Jerusalem, those of the Circumcision doubted of him, saying that "You entered to men having uncircumcision, and you ate with them!"

Now Peter begins and expounded it to them consecutively, saying, "I was in the city of Joppa, praying; and I perceived, in an ecstasy, a vision, a certain utensil descending, as a large sheet with four edges, being let down out of heaven; and it came as far as me. Into which, looking intently, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles and the flying creatures of heaven. Now I hear a voice also, saying to me, 'Rise, Peter! Sacrifice and eat!' Yet I said, 'Far be it from me, Lord, for a thing contaminating or unclean never entered into my mouth!' Yet the voice answered a second time out of heaven, 'What God cleanses, do not you count contaminating!' Now this occurred thrice, and it is all pulled up again into heaven.
Acts 11

11 "And lo! forthwith three men stand by on at the house in which we were, having been dispatched' from Caesarea to me. Now the spirit said to me to 'come together with them, nothing doubting. Now these 'six brethren also came 'with me, and we entered into the man's 'house.

12 "Now he reports to us how he perceived the messenger, standing in his 'house and saying, 'Dispatch "to Joppa and send' after Simon, 'who is 'surnamed' Peter, who will be speaking declarations to' you 'by which you shall be 'saved, you and your entire 'house.'

13 "Now 'as I 'begin' to 'speak, the holy 'spirit falls 'on them, even as on us also in the beginning. Now I am reminded of the declaration of the Lord, as He said that 'John, indeed, baptizes in water, yet you' shall be 'baptized in holy spirit.' If, then, 'God "gives them the equal gratuity as to us also, when 'believing on the Lord Jesus Christ, "who was I—able to forbid 'God?"

14 "Now, on 'hearing these things, they are quiet, and glorify 'God, saying, "Consequently, to the nations also 'God "gives 'repentance 'unto life!"

15 Those indeed, then, who are 'dispersed from the affliction 'which is occurring' over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews only. Now "some 'of them were the Cyprian men and Cyrenians, who, coming into Antioch, spoke to 'the Hellenists also, evangelizing 'to them the Lord Jesus. And the hand of the Lord was with them. Besides, a vast number 'who believe turn back 'to the Lord.

16 Now the account concerning them is heard 'in the ears of the ecclesia 'which is in Jerusalem, and they delegate Barnabas to Antioch, who, coming 'along and perceiving the grace 'of 'God, rejoiced and entreated all 'with purpose of 'heart to be remaining in the Lord—'for he
was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

25 Now he came away to Tarsus to hunt Saul, and finding him, he led him to Antioch. Now it came that they are gathered a whole year, also, in the ecclesia, and teach a considerable throng. Besides, in Antioch first, the disciples are styled "Christians."

27 Now in these days prophets came down from Jerusalem to Antioch. Now one of them, named Agabus, rising, signifies through the spirit, the great famine which is about to be on the whole inhabited earth, which occurred under Claudius. Now according as any of the disciples thrived, each of them designate something to send to the brethren dwelling in Judea, for dispensing;

29 which they do also, dispatching to the elders through the hand of Barnabas and Saul.

12 Now at that season Herod the king put forth his hands to illtreat some from the ecclesia. Now he assassinated James, the brother of John, with the sword.

3 Now perceiving that it is pleasing to the Jews, he proceeded to apprehend Peter also (now they were the days of unleavened bread), whom, arresting also, he placed in jail, giving him over to four quaternions of soldiers to guard him, intending after the Passover to lead him up to the people.

5 Peter, indeed, then, was kept in the jail, yet prayer was earnestly made by the ecclesia to God concerning him. Now when Herod was about to be leading him to them, in that night Peter was repose between two soldiers, bound with two chains, besides which guards before the door kept the jail. And lo! a messenger of the Lord stood by, and a light shines in the room. Now smiting Peter on the side, he rouses him, saying, "Rise quickly!" And off fall his chains from his hands.
the messenger said to him, “Gird yourself and bind on your soles.” Now he does thus. And he is saying to him, “Throw your cloak about you and follow me.” And, coming out, he followed him. And he had not perceived that what is occurring by means of the messenger is true, yet he seemed to be observing a vision.

Now, passing through the first jail and the second, they come on to the iron gate that brings them into the city, which spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger withdrew from him. And Peter, coming to himself, said, “Now I truly am aware that the Lord delegates His messenger, and extricates me out of the hand of Herod and all the hope of the Jewish people.”

Besides, being conscious, he came on to the house of Mary, the mother of John who is surnamed Mark, where a considerable number were convened together and praying. Now, at his knocking at the door of the portal, a maid approached to obey, named Rhoda. And, recognizing the voice of Peter, for joy she does not open the portal. Yet, running in, she reports Peter standing before the portal. Yet they say to her, “You are mad!” Yet she stoutly insisted on having it thus. Yet they said, “It is his messenger.”

Yet Peter persisted in knocking. Now, opening, they perceive him and were amazed. Yet, gesturing with a hand to them to hush, he relates to them how the Lord led him out of the jail. Besides, he said, “Report these things to James and the brethren.” And, coming out, he went to a different place.

Now, at the coming of day, there was no slight disturbance among the soldiers as to what, consequently, became of Peter. Now Herod, seeking for him and not
Acts 12, 13

finding him, examining the guards, orders them to be led away to death. And, coming down from Judea into Caesarea, he tarried there.

Now he was in a fighting fury with the Tyrians and Sidonians. Yet, with one accord, they were present with him, and, persuading Blastus, the king's chamberlain, they requested peace, because their country was nourished from the king's. Now on a set day, Herod, dressed in royal attire, being seated on the dais, harangued them. Now the populace retorted, "A god's voice, and not a man's!" Now instantly a messenger of the Lord smites him, because he gives not the glory to God, and, becoming the food of worms, he gives up his soul.

Yet the word of God grows and was multiplied.

Now Barnabas and Saul return out of Jerusalem, completing the dispensing, taking along with them John, who is surnamed Mark.

Now there were in Antioch, to accord with the ecclesia which is there, prophets and teachers, both Barnabas and Simeon, called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and Saul. Now, at their ministering to the Lord and fasting, the holy spirit said, "Sever, by all means, to Me Barnabas and Saul for the work to which I have called them."

Then, fasting and praying and placing their hands on them, they dismiss them.

They, indeed, then, being sent out by the holy spirit, came down into Seleucia. Besides, from thence they sail away to Cyprus. And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.

Now, passing through the whole island up to Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesus, who was with the
proconsul Sergius Paul, an intelligent man. He, "calling" to him Barnabas and Saul, seeks "or" to hear the word of God.

8 Now Elymas, the "Magician" (for thus is his "name construed"), withstood them, seeking to pervert the proconsul from the faith. Now Saul, "who is also Paul, being filled with holy spirit, looking intently "at him, said, "O, full of "all guile and "all knavery, son of the Adversary, enemy of "all righteousness, will you not "cease" perverting the straight "ways of the Lord? And now, "lo! the hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time." Now instantly there falls on him a fog and darkness, and, going about, he sought someone to "lead him by the hand. Then the proconsul, perceiving what "has occurred, believes, being astonished" "at the teaching of the Lord.

13 Now setting out from Paphos, those about Paul came "to Perga of Pamphylia. Yet John, "departing from them, returns "to Jerusalem. Now they, "passing through from "Perga, came "along into Antioch, "Pisidia, and, entering into the synagogue the day of the sabbaths, they are seated. Now, after the reading of the law and the prophets, the chiefs of the synagogue dispatch to them, saying, "Men, brethren, if there is in you any word of entreaty "or for the people, "say it."

16 Now Paul, "rising and "gesturing with his "hand, said, "Men, "Israelites, and "those who are "fearing" God, hear! The God of this "people Israel chooses "our "fathers, and exalts the people in the sojourn in the land of Egypt, and with a high arm He led them out of it. And for about forty years' time He carries them, as a nurse, in the wilderness. And, pulling down seven nations in the land of Canaan, He distributes their land by lot (about four hundred and fifty years). And after "this He "gives
judges till Samuel the prophet. And thence they request a king, and 'God' gives them 'Saul, son of Kish, a man out of the tribe of Benjamin, forty years. And, deposing him, He rouses 'David' for their king, to whom He said also, in testifying, 'I found David, of Jesse, a man according to My heart, who will be doing all My will.' From this one's seed, 'God, according to the promise, led to Israel a Saviour, Jesus.

"The previous heralding of John, before His personal entrance, was the baptism of repentance to the entire people of Israel. Now as John completed his 'career, he said, "What you are suspecting me to be, I am not. But lo! coming after me is One, the sandal of Whose feet I am not worthy to loose.'

"Men! Brethren! Sons of the race of Abraham, and those among you who are fearing God! To us was the word of this salvation dispatched. For those dwelling in Jerusalem and their 'chiefs, being ignorant of Him and of the voices of the prophets which are read on every sabbath, fulfill them in judging Him. And, finding not one cause of death, they request Pilate to have Him despatched.

"Now as they accomplish all that which is 'written' concerning Him, taking Him down from the pole, they place Him in a tomb. Yet 'God rouses Him from among the dead: Who was seen on more days by those who ascend with Him from Galilee to Jerusalem, who are now His witnesses to the people.

"And we are bringing to you the evangel 'which 'comes' to be a promise to the fathers, that 'God has fully fulfilled this for our 'children in raising Jesus, as it is 'written' in the second 'psalm also, 'My Son art Thou'; I, today, have begotten Thee.' Now, seeing that He raises Him 'from among the dead, by no means longer
'about to return to decay, He has thus declared that, I shall be giving you 'the faithful 'benignities of David.' Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy 'Beneficent One to be 'acquainted with decay.' For David, indeed, 'subserving his own generation by 'God's 'counsel, was put to repose, and was added to' his 'fathers, and was acquainted with decay; yet He Whom 'God rouses was not acquainted with decay.

"Let it then be known to you, men, brethren, that through this One is being announced to you the pardon of sins, and from all from which you could not be justified in the law of Moses, in this One everyone 'who is believing is being justified." "Beware then, that 'that which 'has been declared" in the prophets may not be coming on you: 'Perceive, you 'despisers, and marvel, and 'disappear! 'for a work am I working' in your 'days—a work which you should by no means be believing if anyone should be detailing it to you."

Now, at their being out, they entreated that these 'declarations be spoken to them on the intervening sabbath. Now the synagogue 'having broken up, many of the Jews and the reverent proselytes follow Paul and 'Barnabas, who', speaking to them, persuaded them to 'remain in the grace of 'God.

Now on the coming sabbath almost the entire city was gathered to hear the word of the Lord. Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted the things 'spoken' by Paul, blaspheming. "Being bold", both Paul and Barnabas say, "To you first was it necessary that the word of 'God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves not worthy of 'eonian life, 'lo' we are turning to the nations. For thus the Lord has directed us: I
Acts 13, 14

...have appointed Thee for 'a light of the nations; for Thee to be for salvation as far as the limits of the 'earth.'"

48 Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were 'set' for life eonian.

49 Now the word of the Lord was carried through the whole country. Yet the Jews spur on the 'reverent', 'respectable women, and the foremost ones of the city, and rouse up persecution for Paul and Barnabas, and they ejected them from their 'boundaries. Now they, 'shaking' the dust off 'their feet' against them, came 'to Iconium. 'And the disciples were filled with joy and holy spirit.

14 Now in Iconium 'the same thing occurred' at their entering into the synagogue of the Jews and speaking, so that a vast multitude of both Jews and Greeks believe.

2 Yet the 'stubborn Jews rouse up and provoke the souls of the nations against the brethren. They, indeed, then, tarry a considerable time, speaking boldly in the Lord, 'Who is testifying to the word of His grace, granting signs and miracles to 'occur' through their 'hands.

4 Now the multitude of the city is rent; 'these, indeed, were with the Jews, yet 'those with the apostles. Now as there came to be an onset both of the nations and the Jews, together with their 'chiefs, to outrage and pelt them with stones, being conscious of it, they fled for refuge into the cities of Lycaonia: Lystra and Derbe, and the country about. And there they were bringing the 'evangel'.

8 And a 'certain man in Lystra, impotent in the feet, sat there, lame 'from his mother's womb, who never walks.

9 This one hears Paul speaking, who, 'looking intently at him, and perceiving that he has faith 'to be saved, said
with a loud voice, "Rise upright on your feet!" And he leaps, and walked.

11 Besides, the throngs, perceiving what Paul does, lift up their voice in Lycaonian, saying, "The gods, made like men, descended to us!" Besides, they called Barnabas Zeus, yet Paul, Hermes, since, in fact, he was the leading speaker. Besides, the priest of the Zeus which is before the city, bringing bulls and garlands to the portals, wanted to sacrifice together with the throngs.

12 Now, on hearing this, the apostles Barnabas and Paul, tearing their garments, spring out into the throng, crying and saying, "Men! Why are you doing these things? We also are men, of like emotions as you, bringing the evangel to you to turn you back from these vain things to the living God, Who makes heaven and the earth and the sea and all that is in them, Who, in bygone generations, leaves all the nations to go their ways, although He leaves Himself not without the testimony of good acts, giving showers from heaven and fruitbearing seasons, filling our hearts with nourishment and gladness." And, saying these things, they hardly stop the throngs, so as not to be sacrificing to them.

13 Yet Jews from Antioch and Iconium come on, and persuading the throngs, and stoning Paul, they dragged him outside of the city, inferring that he is dead. Yet, when the disciples surround him, rising, he entered into the city. And on the morrow he came out with Barnabas to Derbe. Evangelizing that city besides, and making a considerable number of disciples, they return into Lystra and into Iconium and into Antioch, establishing the souls of the disciples, besides entreat ing them to remain in the faith and saying that, "Through many afflictions must we be entering into the kingdom of God." Now, selecting elders for them according to
the ecclesia, "praying" with fastings, they committed them to the Lord "in Whom they had believed.

And passing through into Pisidia, they came "to Pamphydia. And, "speaking the word of the Lord in Perga, they descended "to Attalia, and thence they sail away "to Antioch, whence they were "given" over to the grace of "God "for the work which they fulfill.

Now coming "along and gathering the ecclesia, they informed them of whatever "God does with them, and that He opens to the nations a door of faith. Now they tarried no "brief time "with the disciples.

And "some, coming down from Judea, taught the brethren that, "If you should not be "circumcised after the custom of Moses, you "can" not be saved." Now as Paul and Barnabas "come" to have no "slight commotion and questioning "with them, they prescribe that Paul and Barnabas and "some others "from among them are to "go up to" the apostles and elders "in Jerusalem concerning this "question.

They indeed, then, "being sent forward by the ecclesia, passed "through Phoenicia as well as Samaria, detailing the turning about of the nations. And they "did"caused great joy to all the brethren.

Now coming "along into Jerusalem, they were received by the ecclesia and the apostles and the elders. Besides, they inform them of whatever "God does with them. Yet "some "from the sect of the Pharisees who "have believed rise up, saying that they "must be "circumcised, besides charging them to "keep the law of Moses.

Now the apostles and the elders were gathered to "see about this "matter. Now, there coming "to be much questioning "rising, Peter said to "them, "Men! Brethren! You "are "versed" in the fact that from the days at the beginning "God chooses "among you, that through my
mouth the nations are to hear the word of the evangel
and believe. And God, the Knower of hearts, testifies
to them, giving the holy spirit according as to us also, and
in nothing discriminates between us and them, cleansing
their hearts by faith. "Why, then, are you now trying
God, by placing a yoke on the neck of the disciples
which neither our fathers nor we are strong enough to
bear? But through the grace of the Lord Jesus we are be-
lieving, to be saved in a manner even as they."
Now the entire multitude hushes, and they heard Bar-
 nabas and Paul unfolding whatever signs and miracles
God does among the nations through them.
Now after they hush, James answered, saying, "Men!
Brethren! Hear me! Simeon unfolds how God first
visits the nations, to obtain out of them a people for His
name. And with this agree the words of the prophets,
according as it is written,
After these things I will turn back,
'And I will rebuild the tabernacle of David 'which
'has fallen . . .
And its 'overturned' structure will I rebuild,
And I will 're-erect it . . .
So that 'those left of mankind should ever be seek-
ing out the Lord,
And all the nations, on them 'over whom My 'name
is 'invoked',
Is saying the Lord, 'Who is doing these things.'
Known from the con to the Lord is His 'work.
'Wherefore I 'decide not to be harassing those from
the nations who are turning back 'to God, but to write
an epistle to them 'to be abstaining' from 'ceremonial
pollution with 'idols, and 'prostitution, and 'what is
strangled, and 'blood. For Moses, 'from ancient genera-
tions, city by city, 'has those who are heralding him, being read "on every sabbath in the synagogues."

22 Then it seems good to the apostles and the elders, together with the whole ecclesia, "choosing" men "from among them, to send to Antioch together with Paul and Barnabas, Judas, "called" Bar-Sabbas, and Silas, leading men among the brethren, "writing through their hand "as follows:

"The apostles and the elders and the brethren, to the brethren at Antioch and Syria and Cilicia, 'out of the nations: Rejoice!

24 "Since, in fact, we hear that 'some coming out "from us disturb you with words, dismantling your 'souls, whom we gave no 'assignment', it seems good to us, in coming to be of one accord, "choosing" men, to send them to"

25 you "with our "beloved Barnabas and Paul, "men who give up their 'souls for" the name of our 'Lord Jesus Christ. We have, then, commissioned Judas and Silas,

26 and they are reporting the same "by word. For it seems good to the holy 'spirit and to us in nothing to be placing

29 one more burden on you save these 'essentials: to be abstaining" from idol sacrifices, and blood, and what is strangled, and prostitution; "from which, carefully keeping yourselves, you will be well 'engaged. 'Farewell!'"

30 They, indeed, then, 'being dismissed, came down "to Antioch, and, gathering the multitude, "hand them the

31 epistle. Now, reading it, they rejoiced "at the consolation. Both Judas and Silas, they also being prophets, "by many a word entreat and establish the brethren. Now, after "spending some time, they were dismissed with peace from the brethren to "those who commission them.

35 (no 31) Yet Paul and Barnabas tarried in Antioch, teaching and bringing the evangel" of the word of the Lord, with many "others also.
Now, after some days, Paul said to Barnabas, "By all means, turning back, we should be visiting the brethren at every city in which we announce the word of the Lord, to see how they are faring." Now Barnabas intended to take along with them John also, who is called Mark. Yet Paul counted the man who withdraws from them from Pamphylia and comes not with them to the work—this man not worthy to take along. Now they became so incensed as to recoil from one another. Besides, Barnabas, taking Mark along, sails off to Cyprus.

Now Paul, singling out Silas, came away, being given over to the grace of the Lord by the brethren. Now he passed through Syria and Cilicia, establishing the ecclesias.

Now he arrives also at Derbe and at Lystra. And lo! a certain disciple was there, named Timothy, the son of a believing Jewish woman, yet of a Greek father, who was attested by the brethren in Lystra and Iconium. This one Paul wants to come out with him, and, taking him, circumcised him because of the Jews who are in those places, for they all were aware that his father belonged to the Greeks.

Now, as they went through the cities, they give over to them the decrees to maintain, which have been decided upon by the apostles and elders who are in Jerusalem. The ecclesias, indeed, then, were stable in the faith and superabounded in number day by day.

Now they passed through Phrygia and the Galatian province, being forbidden by the holy spirit to speak the word in the province of Asia. Yet, coming about Mysia, they tried to go into Bithynia, and the spirit of Jesus does not let them. Yet they, passing by Mysia, descended into Troas.
Acts 16

9 And during the night a vision was seen by Paul. A certain man, a Macedonian, was standing and entreat- ing him, and saying, "Cross over into Macedonia! Help us!" Now as he perceived the vision, we immediately seek to come out to Macedonia, deducing that God has called us to bring the evangel to them.

11 Now, setting out from Troas, we run straight to Samothrace, yet the ensuing day to Neapolis, and thence to Philippi, which is the foremost city of that part of Macedonia, a colony.

13 Now we were in this city, tarrying some days. Besides, on the day of the sabbaths we came outside of the gate beside a river, where we inferred there is prayer, and, being seated, we spoke to the women who are coming together. And a certain woman named Lydia, a seller of purple of the city of Thyatira, revering God, heard, whose heart the Lord opens up to heed what is spoken by Paul. Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be faithful to the Lord, enter into my house and remain." And she urges us.

16 Now it occurred, at our going to prayer, a certain maid, having a python spirit, meets us, who afforded a vast income to her 'masters, divining'. She, following after Paul and us, cried, saying, "These men are slaves of God most high, who are announcing to you a way of salvation!" Now this she did on many days. Now Paul, being exasperated and turning about, said to the spirit, "I am charging you, in the name of Jesus Christ, to be coming out from her!" And it came out the same hour.

19 Now her 'masters, perceiving that the expectation of their income was come out, getting hold of Paul and Silas, draw them into the market onto the magistrates, and, leading them to the officers, say, "These men are
confounding our city. Belonging to the Jews, they are also announcing customs which it is not allowed us to assent to, nor to do, being Romans." And the throng assailed them, and the officers, tearing off their garments, ordered them to be flogged with rods. Besides, placing on them many blows, they cast them into jail, charging the warden to keep them securely, who, getting such a charge, casts them into the interior jail, and secures their feet in the stocks.

Now at midnight Paul and Silas were praying and sang hymns to God. Now the prisoners listened to them. Now suddenly a great quake occurred, so that the foundations of the prison are shaken. Now instantly all the doors were opened, and the bonds of all were slacked.

Now the warden, coming out of his sleep, and perceiving the doors of the jail open, pulling his sword, was about to despatch himself, inferring that the prisoners have escaped. Yet Paul shouts with a loud voice, saying, "You should commit nothing evil to yourself, for we are all in this place." Now, requesting lights, he springs in, and, coming to be in a tremor, prostrates to Paul and Silas, and, preceding them out, averred, "Masters, what must I be doing that I may be saved?"

Now they say, "Believe on the Lord Jesus, and you shall be saved, you and your household." And they speak to him the word of the Lord, together with all those in his house. And, taking them aside, in that hour of the night he bathes off their blows, and is baptized, he and all his family, instantly. Besides, leading them up into his house, he sets a table before them, and exults with all his household, having believed God.

Now, day coming on, the officers dispatch the constables, saying, "Release those men." Now the warden reports these words to Paul, that "The officers have
Acts 16, 17

dispatched that you may be released. Then, coming out now, 'go' in peace.” Yet Paul averred to them, “Lashing us in public, uncondemned, men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! No! But let them 'come themselves and 'lead us out!'” Now the constables report these declarations to the officers. Now they were afraid, 'hearing that they are Romans. And, coming, they entreat them, and, leading them out, asked them to 'come away from the city.

Now, coming out from the jail, they came 'in to' Lydia, and, 'seeing the brethren, they console them and came away.

Now, traversing Ampipolis and Apollonia, they came 'to' Thessalonica, where there was a synagogue of the Jews. Now, 'as was Paul's custom, he entered to them, and on three sabbaths he argues with them from the scriptures, opening up and placing before them that the Christ must suffer and rise 'from among the dead, and that 'This One is the Christ—the Jesus Whom I am announcing to you.' And 'some' of them are persuaded, and were allotted to Paul and Silas, 'both a vast multitude of the 'reverent' Greeks, and of the foremost women not a few.

Now the Jews, 'being jealous and taking' to themselves 'some wicked men of the loafers and making up a mob, made a tumult in the city, and, 'standing by the house of Jason, they sought to 'lead them before the populace.

Now, not finding them, they dragged Jason and 'some brethren 'to the city magistrates, imploring that 'Those who raise the 'inhabited' earth to insurrection, these are 'present in this place also, whom Jason has entertained'. And all these are committing things contravening the decrees of Caesar, saying there is a different king, Jesus.'
Now they disturb the throng and the city magistrates on hearing these things. And obtaining bail from Jason and the rest, they release them.

Now the brethren immediately send out "both Paul and Silas "by night into Berea, who "are away, coming along into the synagogue of the Jews. Now these were more noble than those in Thessalonica, who "receive" the word with "all eagerness, examining the scriptures day by day, to see if these 'have it thus. Many of them, indeed, then, believe, and of the respectable Greek women and men not a few.

Now as the Jews from Thessalonica know that in Berea also the word of God was announced by Paul, they came there also, agitating and disturbing the throngs.

Now immediately, then, Paul was sent away by the brethren to go as far as "the sea. Besides, both Silas and Timothy remain behind there.

Now those who are conducting Paul led him as far as Athens, and, obtaining a direction to Silas and Timothy that they may be coming most quickly to him, they are off.

Now, while Paul was waiting for them in Athens, his spirit was incited "in him at beholding the city being idol-ridden. Indeed, then, he argued in the synagogue with the Jews and with the 'reverent', and in the market on every day with 'those happening along.

Now some of the Epicurean as well as Stoic philosophers parleyed with him, and "some said, "'Whatever may this 'rook be wanting to 'say?" Yet 'others, "'He 'seems to be an announcer of strange demons," seeing that he brought them the evangel of Jesus and the resurrection. Besides, getting hold of him, they led him to the Areopagus, saying, "'Can we know 'what this 'new teaching is, 'which is 'spoken' of by you? For strange is
"what you are bringing to our hearing. We are 're-
solved', then, to know 'what this is wanting to be.' Now
all the Athenians, and the 'repatriated guests, had oppor-
tunity "for nothing different than to be saying 'something
or hearing 'something newer.
22 Now Paul, standing in the center of the Areopagus,
averred, "Men! Athenians! 'On all sides am I beholding
how unusually religious you are. For, passing through
and contemplating the objects of your veneration, I found
a pedestal also, 'on which had been inscribed', 'To an
Unknowable God.' To Whom then, you are 'ignorantly
'devout, This One am I' announcing to you. The God
'Who makes the world and all 'that is in it, He', the Lord
'inherent of heaven and earth, is not dwelling in temples
made by hands, neither is He 'attended' by human hands,
as if requiring anything, since He 'Himself 'gives to all
life and breath and 'all. Besides, He 'makes out of one every
nation of 'mankind, to be dwelling on 'all the surface of
the earth, 'specifying the 'setting' of the seasons and the
bounds of their 'dwelling, for them to be seeking 'God,
if, consequently, they may surely grope for Him and
may be finding Him, though to be sure, not far from each
one of us is He 'inherent, for in Him we are living and
moving' and are, as "some poets "of yours also have
declared, 'For of 'that race also are we.' The race, then,
is 'inherently of 'God; we 'ought not to be inferring that
the Divine is like gold, or silver, or stone, a sculpture of
art and human sentiment.
20 "Indeed, then, condoning the times of 'ignorance, 'God
is now charging 'mankind that all everywhere are to
'repent, forasmuch as He assigns a day in which He is
'about to be judging the 'inhabited' earth in righteousness
'by the Man Whom He 'specifies, tendering faith to all,
raising Him 'from among the dead—"
32 Now, on hearing of the resurrection of the dead, these, indeed, jeered, yet those say, “We will hear you concerning this again also.” Thus Paul came out of their midst.
33 Yet some men, being joined to him, believe, among whom were Dionysius, the Areopagite, also, and a woman named Damaris, and others with them.

18 After these things, departing from Athens, he came to Corinth. And, finding a certain Jew named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius prescribed that all the Jews depart from Rome), he came to them, and, because of his being of a like trade, he remained with them and worked, for they were tentmakers by trade.

4 Now he argued in the synagogue on every sabbath and persuaded both Jews and Greeks. Now, as both Silas and Timothy came down from Macedonia, Paul was pressed in the word, certifying to the Jews that Jesus is the Christ. Now at their resisting and blaspheming, shaking out his garments, he said to them, “Your blood be on your head! Clear am I! From now on I shall go to the nations.”

7 And, proceeding thence, he entered the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to the synagogue. Now Crispus, the chief of the synagogue, believes the Lord, together with his whole household. And many of the Corinthians, hearing, believed and were baptized.

9 Now the Lord said to Paul, in the night, through a vision, “Fear not! but be speaking; and you should not be silent, because I am with you, and no one shall place hands on you to illtreat you, because there are many people of Mine in this city.” Now he is seated one year and six months, teaching the word of God among them.
Acts 18

12 Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him to the dais, saying that, "Aside from the law, is this man inducing men to 'revere' God." Now Paul being about to open his mouth, Gallio said to the Jews, "If, indeed, it were some injury or wicked knavery, O Jews, I might, on that account, tolerate you. Yet if they are questions concerning a word, and names, and a law of yours, you 'see' to it! A judge of these I am not intending to be!" And he drives them away from the dais. Yet they all, getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And Gallio cared for none of these things.

18 Now Paul, remaining still a considerable number of days with the brethren, taking leave, sailed off to Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow. Now they arrive at Ephesus and he left them there. And he, entering the synagogue, argues with the Jews. Yet at their asking him to stay on more time, he does not consent, but, taking leave and saying, "I shall come back again to you, God willing," he set out from Ephesus.

24 Now a certain Jew named Apollos, a native Alexandrian, a scholarly man, arrives at Ephesus, being able in the scriptures. He was instructed in the way of the Lord, and fervent in spirit. He spoke and taught accurately what concerns Jesus, being versed only in the baptism of John. Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took
him to themselves and expounded the way of God to him more accurately.

27 Now, at his intending to pass through into Achaia, the brethren, promoting it, write to the disciples to welcome him, who, coming along, parleyed much with those who have believed through grace, for he strenuously and thoroughly confuted the Jews in public, exhibiting through the scriptures that Jesus is the Christ.

19 Now it occurred while Apollos is in Corinth, Paul, passing through the upper parts, comes down to Ephesus and, finding some disciples, said to them, "Did you obtain holy spirit on believing?" Yet they told him, "Nay, neither hear we if there is holy spirit." Yet he said, "Into what, then, are you baptized?" Yet they say, "Into John's baptism." Yet Paul said, "John baptizes with the baptism of repentance, telling the people that in the One coming after him they should be believing, that is, in Jesus." Now, hearing this, they are baptized in the name of the Lord Jesus. And at the placing of Paul's hands on them, the holy spirit came on them. Besides, they spoke languages and prophesied. Now there were, in all, about twelve men.

8 Now, entering the synagogue, he spoke boldly for three months, arguing and persuading as to that which concerns the kingdom of God. Now, as some were hardened and stubborn, saying evil things of the way before the multitude, withdrawing from them, he severs the disciples, arguing day by day in the school of Tyrannus. Now this occurred for two years, so that all those dwelling in the province of Asia hear the word of the Lord, both Jews and Greeks. Besides, powerful deeds, not the casual kind, God did through the hands of Paul, so that handkerchiefs or aprons from his cuticle are carried away to the infirm also, to clear the
diseases from them. Besides, 'wicked 'spirits 'go" out.

13 Now 'some of the wandering' Jews also, exorcists, take in hand to name the name of the Lord Jesus over 'those having 'wicked 'spirits, saying, ‘I am adjuring you by the Jesus Whom Paul is heralding!’ Now there were 'some seven sons of Sceva, a Jew, a chief priest, doing this.  

14 Yet answering, the wicked 'spirit said to them, ‘Jesus, indeed, I ‘know, and in ‘Paul am I ‘versed’, yet 'who are you?" And leaping "on them, the 'man in whom the wicked 'spirit was, getting the mastery of both, is too strong "for them, so that, naked and 'wounded', they are escaping out of that 'house.

15 Now this became known to all, 'both Jews and Greeks, 'who are dwelling in Ephesus. And fear falls on them all, and magnified was the name of the Lord Jesus.  

16 Besides, many 'who 'have believed came, confessing' and informing them of their practices. Now a considerable number of those 'practicing the meddling arts, 'carrying together the scrolls, burned them up in sight of all. And they compute their 'value and found it to be fifty thousand pieces of silver. Thus mightily the word of the Lord grows and was strong.

17 Now as these things were fulfilled, 'Paul pondered in 'spirit, passing through 'Macedonia and 'Achaia, to 'go' to Jerusalem, saying that, ‘After my 'coming' to be there 'must 'see Rome also.” Now 'dispatching to 'Macedonia two of 'those serving him, Timothy and Erastus, he attended, for the time, to the province of Asia.

18 Now “at that 'season no’ slight disturbance occurred” concerning the way; for a ‘certain man named Demetrius, a silversmith, making silver temples of Artemis, afforded no slight income to the artificers, whom 'convening together, as also the workers about 'such things, he said, ‘Men! You are 'versed' in the fact that 'by this
26 'vocation"—we 'thrive, and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this 'Paul by his 'persuading causes a considerable throng to stand aloof, saying that they are not gods 'which are coming' into being "by means of hands.

27 Now, not only is this endangering our 'party,' "by it coming to be confuted, but the sanctuary of the great goddess Artemis also is being "thereby reckoned nothing. Besides, her 'magnificence is 'about to be 'pulled down also, whom the whole province of Asia and the 'inhabited' earth is revering.'"

28 Now, 'hearing this and becoming" full of fury, they cried, saying, "Great is 'Artemis of the Ephesians!" And filled is the city with the confusion. Besides, they rush with one accord into the theater, 'gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul.

29 (Now, at 'Paul's intending" to enter "in to the populace, the disciples did not let him. Yet "some of the chiefs of the province of Asia also, being his friends, "sending to" him, entreated him not to venture into the theater himself.) Others, indeed, then, cried "some other thing, for the ecclesia was in "confusion", and the majority were not "aware on "what account they had come together.

30 Now they unite on Alexander, one "of the throng, the Jews pushing him forward. Now 'Alexander, "gesturing with his 'hand, wanted to make a 'defense" to the populace. Yet, on recognizing that he is a Jew, one voice "came" of from all "for about two hours, crying, "Great is 'Artemis of the Ephesians! Great is 'Artemis of the Ephesians!"

31 'Men! Ephesians! for "What "man is there who does not "know that the city of the Ephesians 'is sexton of the temple of the great Artemis and of 'that which fell from
Zeus? These things, then, not being gainsaid, you must possess "composure" and no one commit anything rash. For you led these men, who are neither despoilers of the sanctuary, nor blasphemers of our goddess. Indeed, then, if Demetrius and the artificers with him have a charge against anyone, court sessions are being held, and there are proconsuls; let them be indicting one another. Now if you are seeking for anything concerning other things, in the legal ecclesia will it be explained. For we are also in danger of being indicted concerning today's commotion, there inhering not one cause concerning which we shall be 'able' to render 'any account concerning this riot." And, saying these things, he dismisses the ecclesia.

Now after the tumult 'ceased', Paul, 'sending' after the disciples and 'consoling and 'saluting' them, came away to 'go' into 'Macedonia. Now, passing through those parts and 'entreat'ing them with many a word, he came into 'Greece. Besides, 'spending three months, at there coming' to be a plot against him by the Jews, being about to 'set' out 'for Syria, he came' to be of the opinion 'that he would 'return through Macedonia. Now it was arranged" for him to be met", as far away as the province of Asia, by Sopater Pyrrhus, a Berean, yet of the Thessalonians, Aristarchus and Secundus, and Gaius the Derbian, and Timothy, yet of the province of Asia, Tychicus and Trophimus. Now these, coming before, remained for us in Troas. Yet we' sail off from Philippi after the days of 'unleavened bread, and came to' them 'in Troas until in five days, where we tarry seven days.

Now 'on one of the sabbaths, at our having gathered' to break bread, Paul argued" with them, being about to be off on the morrow. Besides, he prolonged the word unto midnight. Now there were a considerable number of torches in the upper chamber where we were 'gathered".
Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing still more, being sunk from sleep, falls down from the third story, and was picked up dead.

Now Paul, descending, falls on him, and, embracing him, said, "Make no tumult, for his soul is in him."

Now, going up and breaking bread and tasting, besides conversing a considerable time until daybreak, thus he came away. Now they led the boy alive, and were not measurably consoled.

Now we', coming before to the ship, set out for Assos, thence being about to take up Paul, for thus it has been prescribed, he being about to go on foot. Now, as he came up with us in Assos, taking him up, we came to Mitylene. And sailing from thence, the ensuing day we arrive at abreast of Chios, yet on another we put in at Samos, yet the next we came to Miletus, for Paul had decided to sail by Ephesus, so that he may not be coming to linger in the province of Asia, for he hurried, if it may be possible for him to be in Jerusalem by the day of Pentecost.

Now from Miletus, sending to Ephesus, he calls for the elders of the ecclesia. Now as they came along to him, he said to them, "You are versed in the facts, from the first day on which I stepped into the province of Asia, how I came to be with you all the time, slaving for the Lord with all humility and tears, and the trials which befell me by the plots of the Jews; how under no circumstances did I shrink from informing you of anything which was expedient, and teaching you in public and at your homes, certifying to both Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ.

"And now, lo! I, bound in spirit, am going to
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Jerusalem, not being "aware what I will meet with in it, more than that the holy spirit, city "by city, certifies" to me, saying that bonds and afflictions are remaining for me. But of nothing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I got from the Lord Jesus, to certify the evangelical of the grace of God.

25 "And now, lo! I am "aware that you all, among whom I passed through heralding the kingdom, shall be seeing my face no longer. Wherefore I am testifying to you in this very day that I am clear from the blood of all, for under no circumstances do I shrink from informing you of the entire counsel of God.

26 "Take heed to yourselves and to the entire flocklet, among which the holy spirit appointed you supervisors, to be shepherding the ecclesia of God, which He procures through the blood of His Own. Now I am "aware that, after I am out of reach, burdensome wolves will be entering among you, not sparing the flocklet. And "from among yourselves will 'arise men, speaking "perverse things 'to pull away disciples after themselves. Wherefore 'watch, remembering that for three years, night and day, I cease not admonishing each one with tears. And now I am committing you to 'God and to the word of His grace, which is 'able" to edify and give the enjoyment of an allotment among all 'who have been hallowed'.

33 "I covet no one's silver or gold or vesture. 34 "You know that these 'hands subserve my 'needs, and of those who 'are with me. All I intimate to you, that, thus toiling, you must be supporting the 'infirm. Besides, 'remember the words of the Lord Jesus, that He said, 'Happy is it to give rather than to 'get.' And, saying these things, at his 'kneeling together with them all, he prays."
Now there came to be considerable lamentation by all, and falling on Paul's neck, they kissed him fondly, being pained especially at the word which he had declared, that no longer are they about to behold his face. Yet they sent him forward into the ship.

Now as we came to set out, being pulled away from them, running straight, we came to Coos, yet the next day to Rhodes, and thence to Patara. And finding a ship ferrying to Phoenicia, stepping on board, we set out. Now, Cyprus looming up, and leaving it on the left, we sailed to Syria, and came down to Tyre, for there the ship was unloading the cargo.

Now, finding the disciples, we stay there seven days, who said to Paul, through the spirit, not to be stepping on board to Jerusalem. Now, when the days came to fit us out, coming away, we went, all sending us forward, together with the wives and children, till outside of the city. And, kneeling on the beach, praying, we pull away from one another, and stepped into the ship. Yet they return to their own.

Now we, terminating the voyage, from Tyre descended to Ptolemais, and, greeting the brethren, we remain one day with them.

Now, on the morrow, coming away, we came to Caesarea, and, entering into the house of Philip the evangelist, who is of the seven, we remain with him. Now there were four daughters of this man, virgins, prophesying.

Now at our staying on more days, a certain prophet came down from Judea, named Agabus. And coming to us and picking up Paul's girdle, binding his own feet and hands, he said, "Now this the holy spirit is saying, 'The man whose girdle this is, shall the Jews in Jerusalem be binding thus, and they shall be giving him
over into the hands of the nations.'" Now as we hear these things, "both we' and 'those in the 'place entreated him not to 'go up "to Jerusalem. Then Paul answered and said, "What are you doing, lamenting and unnerving my 'heart? For I 'hold myself in readiness, not only to be bound, but to 'die also "in Jerusalem for 'the name of the Lord Jesus." Now, as he was not 'persuaded', we are quiet, saying, "Let the will of the Lord 'be" done!"

Now after these 'days, 'taking' up our baggage, we went up into Jerusalem. Now 'disciples from Caesarea, also, came together 'with us, leading us to Mnason, a 'certain Cyprian, a disciple from the beginning, 'with whom we should 'lodge. Now at our coming 'to be "in Jerusalem, the brethren welcome' us with gratification.

Now by the ensuing day, 'Paul had been in, together with us, to' James. Besides, all the elders came along. And, 'greeting' them, he unfolded', one "by one, each of the things which 'God does among the nations through his 'dispensation.

Now 'those who hear glorified 'God. Besides, they said to him, "You are beholding, brother, how many tens of thousands there are among the Jews 'who 'have believed, and all are 'inherently zealous for the law? Now they were instructed concerning you that you 'teach all the Jews "among the nations apostasy from Moses, telling them not to be circumcising 'their children, nor yet to be walking in the customs. "What is it, then? Undoubtedly a multitude 'must 'come together, for they will 'hear" that you have come. This, then, which we are saying to you, do. With us are four men having a vow 'on them'.

Taking these along, be 'purified together with them, and bear "their expenses, that they should be shaving' 'their heads, and all will 'know' that what they have been instructed' concerning you is nothing, but you also are
observing the elements and you 'yourself are maintaining
the law. Now concerning 'those of the nations who 'have
believed, we 'write an epistle,' deciding they are to 'guard'
themselves from 'idol sacrifice, besides from blood also,
and what is strangled, and from prostitution.'

Then Paul, taking the men along on the 'next' day,
being purified together with them, had been in 'the
sanctuary, publishing the full completion of the days of
purification, till 'the approach present for' each one of
them was offered.

Now as the seven days were about to be concluding',
Jews from the province of Asia, 'gazing' at him in the
sanctuary, threw the entire throng into confusion, and
laid hands 'on him, crying, "Men! Israelites! 'Help! This
is the 'man 'who is teaching all men everywhere against
the people, and the law, and this 'holy 'place. Besides,
still more, he led Greeks also 'into the sanctuary, and
has contaminated this 'holy place." For, before this,
Trophimus the Ephesian was 'seen in the city 'with him,
whom they inferred that 'Paul led 'into the sanctuary.

Besides, stirred was the whole city, and there came 'to
be a running together of the people. And getting 'hold
of Paul, they drew him outside of the sanctuary, and
immediately the doors are locked. 'And while they are
seeking to kill him, the allegation came up to the captain
of the squadron that the whole of Jerusalem is 'in confusion',
who, taking along soldiers and centurions, forth-
with ran down 'to them. Now they, perceiving the
captain and the soldiers, cease 'beating Paul.

Then the captain, 'drawing near, got 'hold of him, and
orders him to be bound with two chains. And he ascer-
tained 'who he may be and "what he 'has done. Now
they retorted in the throng, some this, others "some other
thing. Now, at his not being able to know for certain
because of the tumult, he orders him to be 'led' into the
citadel. Now when he 'came' on the stairs, it befell that
he was 'borne' by the soldiers because of the violence of
the throng, for the multitude of the people followed,
crying "Away with him!"

Besides, being about to be 'led' into the citadel, Paul
is saying to the captain, "Is it allowed me to 'say any-
thing to' you?" Yet he averred, "Greek you know, con-
sequently you are not the Egyptian who, before these
days, raises an insurrection and 'leads out into the wilder-
ness the four thousand men of the Assassins." Yet Paul
said, "I, indeed, am a Jewish 'man, a Tarsian of 'Cilicia,
a citizen of no insignificant city. Now I beseech you,
permit me to speak to 'the people.'"

Now at his 'permitting it, Paul, 'standing on the stairs,
gestures with his hand to the people. Now as there 'comes'
to be a vast hush, he shouts to them in the Hebrew
vernacular, saying, "Men! Brethren and fathers! Hear
my defense to 'you now!'" Now hearing that he shouted
to them in the Hebrew vernacular, they 'tendered' more
quietness, and he is averring, "I am a man, a Jew, 'born'
in Tarsus of 'Cilicia, yet 'reared' in this 'city at the feet
of Gamaliel, 'trained' according to the strictness of the
hereditary law, being inherently zealous for 'God accord-
ing as all of you are today, I, who persecute this 'way
up to death, binding and giving over 'both men and
women to jail, as the chief priest also was testifying to
me, and the entire eldership, 'from whom, 'receiving'
letters also to 'the brethren, I went' into Damascus, to be
leading also 'those being there, 'bound,' to Jerusalem,
that they may be 'punished.

"Now it occurred", at my going 'and drawing near to
'Damascus, about midday, suddenly out of 'heaven a
considerable light flashes about me. Besides, I fall flat, and I hear a voice saying to me, 'Saul! Saul! Why are you persecuting Me?' Yet I answered and said, 'Who art Thou, Lord?' Besides, He said to me, 'I am Jesus, the Nazarene, Whom you are persecuting.' Now those who are with me gaze, indeed, at the light, yet they hear not the voice of Him Who is speaking to me. Now I said, 'What shall I do, Lord?' Now the Lord said to me, 'Rise. Go into Damascus,' indeed, at the light, yet they hear not the voice of Him Who is speaking to me. Now I said, 'What shall I be doing, Lord?' Now the Lord said to me, 'Rise. Go into Damascus, and there you will be spoken to concerning all which has been set for you to do.'

Now, as I observed nothing for the glory of that light, being led by the hand by those who are with me, I came into Damascus. Now a certain Ananias, a pious man according to the law, being attested by all the Jews dwelling there, coming to me and standing by, said to me, 'Saul! Brother! Receive your sight!' And I, in the same hour, look up to him. Now he said, 'The God of our fathers fixes upon you beforehand to know His will, and to be acquainted with the Lord, and to hear the voice of His mouth, that you shall be His witness to all men of what you have seen and hear. And now, why do you defer? Rise, be baptized, and bathe off your sins, invoking His name.'

Now it occurred, at my returning to Jerusalem and while I am praying in the sanctuary, I come to be in an ecstasy and to perceive Him saying to me, 'Hurry, and come quickly out of Jerusalem, because they will not be assenting to your testimony concerning Me.' And I said, 'Lord, they are versed in the fact that I was jailing and lashing those at the synagogues who are believing on Thee. And when the blood of Stephen, Thy witness, was shed', I myself also was standing by, endorsing it, as well as guarding the garments of those who are assas-
sinates him.' And He said to me, 'Go! For I shall be delegating you afar to the nations.'

Now they heard him until this word, and they lift up their voice, saying, "Away from the earth with such a one, for it is not befitting for him to live!" Besides, at their clamoring, and tossing their garments, and casting dust into the air, the captain orders him to be led into the citadel, telling them to 'interrogate' him by 'scourging,' that he may 'recognize' for what cause they retorted thus at him.

Now, as they stretch him before them with the thongs, Paul said to the centurion "standing by," "Is it allowed you to scourge a Roman man, and uncondemned?"

Now, hearing it, the centurion, coming to the captain, reports, saying, "What are you about to be doing? For this man is a Roman." Now, approaching, the captain said to him, "Tell me, are you a Roman?" Now he averred, "Yes." Now the captain answered, "I with a vast sum acquire this citizenship." Yet Paul averred, "Yet I have been so born also." Immediately then, those about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was 'bound by him.

Now on the morrow, 'resolved' to know the certainty of 'that of which he is being accused' by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to 'come together. And, leading Paul down, he stands him among them.

Men! Brethren! I, in all good conscience, have used my citizenship for God until this day." Now the chief priest Ananias enjoins those 'standing beside him to beat his mouth. Then Paul said to him, "God is about to beat you, 'whitewashed' wall! And you are sitting to
judge me according to the law, and 'illegally are you ordering me to be 'beaten'!" Now those 'standing by say, "The chief priest of 'God are you reviling!" "And Paul averred, "I was not 'aware, brethren, that he is chief priest. For it is 'written' that, 'Of your people's chief you shall not be declaring evil'.'"

Now Paul, knowing that the one party is of Sadducees, yet the 'other of Pharisees, cries in the Sanhedrin, "Men! Brethren! A Pharisee, son of Pharisees am I. Concerning the expectation and resurrection of the dead am I being judged." Now at his saying this, there came to be a commotion of the Pharisees and Sadducees, and the multitude is rent. For Sadducees, indeed, are saying there is no resurrection, nor messenger, nor spirit; yet Pharisees are avowing both.

Now a great clamor occurred, and, 'rising, "some of the scribes of the party of the Pharisees fought it out 'with one another, saying, "Nothing evil are we finding in this 'man. Now if a spirit or messenger speaks to him—" Yet, much commotion occurring, being afraid, the captain, so Paul should not be 'pulled to pieces by them, orders the troop to descend and snatch him out of their midst, besides, to 'lead him into the citadel.

Now the ensuing night, 'standing by him, the Lord said, "Courage! For as you certify to 'that which concerns Me 'in Jerusalem, thus you 'must testify 'in Rome also."

Now, day 'coming on, 'making a conspiracy, the Jews anathematize themselves, saying that they would neither 'eat nor 'drink till "they should 'kill 'Paul. Now there were more than forty 'who make 'this 'cabal, who', coming to the chief priests and the elders, say, "With an anathema we anathematize ourselves to taste 'nothing till "we should 'kill 'Paul. Now then, you' inform the
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Now the son of Paul's sister, hearing of the ambush, coming along and entering into the citadel, reports it to Paul. Now Paul, calling one of the centurions to him, averred, "Lead this young man away to the captain, for he has something to report to him." He, indeed, then, taking him along, led him to the captain, and is averring, "The prisoner, Paul, calling me to him, asks me to lead this youth to you, who has something to speak to you."

Now the captain, taking hold of his hand, and retiring privately, inquired to ascertain, "What is it that you have to report to me?" Now he said that "The Jews agreed to ask you, so that you may lead Paul down tomorrow into the Sanhedrin, as being about to ascertain somewhat more exactly concerning him. You, then, should not be persuaded by them, for there are ambushing for him more than forty of their men, who anathematize themselves neither to eat nor drink till they may be assassinating him. And now they are ready, anticipating the promise from you."

Indeed, then, the captain dismisses the youth, charging him, "To no one speak out that you disclose these things to me." And calling a certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Caesarea, and seventy cavalry, and two hundred slingers, from the third hour of the night. Besides, present beasts that, mounting Paul, they should be bringing him safely through to Felix, the governor." He writes a letter having this model:

"Claudius Lysias, to the most mighty governor Felix.

Rejoice! This man, being apprehended by the Jews, and
being about to be 'assassinated' by them, standing by "with the troop, I extricate", learning that he is a Roman.

Besides, intending to get to know the charge because of which they indicted him, I led him down into their Sanhedrin. "Him I found being indicted concerning questions of their law, yet having nothing deserving death or bonds in the indictment. Now at its being divulged to me that there will be a plot against the man, forthwith I send him to you, charging the accusers also to speak against him "before you. Farewell."

The soldiers, indeed, then, according to that which 'has been prescribed' to them, taking up Paul, led him through the night "to Antipatris. Now on the morrow, they return into the citadel, leaving the cavalry to 'come' away "with him, who", entering into 'Caesarea and giving up the letter to the governor, present Paul also to him.

Now, reading it, and 'inquiring' of what prefecture he is, and ascertaining that he is from Cilicia, "I shall give you a hearing," he averred, "whenever your 'accusers also may be coming" along," ordering him to be 'guarded' in Herod's 'pretorium.

Now after five days, Ananias, the chief priest, descended with 'some elders and an orator, a 'certain Tertullus, who' inform the governor against Paul. Now at his being called, 'Tertullus begins' to 'accuse him, saying, "Happening upon much peace through you, and reforms in this 'nation coming" to be through your 'providence, "both in every way and everywhere, we are welcoming" it, most mighty Felix, with 'all thankfulness. Now, lest I may be hindering you on still more, I am entreatyng you to hear us concisely in your 'leniency. For, finding this 'man a pestilence and 'stirrer of insurrections among all the Jews who are "on the 'inhabited" earth, besides a ringleader of the sect of the Nazarenes, who tries to profane the
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8 sanctuary also, of whom we lay hold also, from whom you yourself will, by examining him, be able to recognize all of these things concerning which we are accusing him." Now the Jews also agreed, alleging these things to have been thus.

9 Besides, Paul, the governor nodding to him to speak, answered, "Being versed in the fact that for many years you are a judge in this nation, cheerfully am I defending that which concerns myself, at your being able to recognize that it is not more to me than twelve days since I went up to worship in Jerusalem. And they neither found me in the sanctuary arguing with anyone, or making a concourse of the throng, nor in the synagogues, nor at the city, nor can they present evidence to you for that concerning which they are now accusing me.

10 Yet I am avowing this to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all that is written, according to the law and in the prophets, having an expectation in God, which these themselves also are anticipating, that there shall be a resurrection which is impending for both the just and the unjust.

11 In this, I am exerting myself also, to have a conscience which is no stumbling block toward God and men, continually.

12 Now after the lapse of more years, I came along doing alms of my nation, and bringing presents, in which they found me, purified, in the sanctuary, not with a throng, nor with tumult. Now there were some Jews from the province of Asia, on whom it was binding to be present before you and to accuse me, if they may have anything against me. Or let these themselves say what injury they found when I stood in the Sanhedrin, or concerning this one voice with
which I cry out, 'standing among them, that, 'Concerning the resurrection of the dead am I being judged' today on by you.'

22 Now 'Felix made them postpone', being 'acquainted more exactly with that which concerns the way,' saying, "Whenever 'captain Lysias may come down, I shall investi- grate' your 'affairs.'" He prescribes to the centurion that he is to be 'kept', besides, he is to be having his ease, and to prevent no one of his own to be 'servient to him.

23 Now after 'some days', 'Felix, coming' along 'with Drusilla, his own' wife (being a Jewess), sends after 'Paul and hears him concerning the faith 'in Christ Jesus. Now as he is arguing concerning righteousness, and self-con- trol, and the impending judge ment, 'Felix, becoming affrighted, answered, "Now go." Yet, 'given occasion,

24 Now after 'some days', 'Felix, coming' along 'with Drusilla, his own' wife (being a Jewess), sends after 'Paul and hears him concerning the faith 'in Christ Jesus. Now as he is arguing concerning righteousness, and self-con- trol, and the impending judge ment, 'Felix, becoming affrighted, answered, "Now go." Yet, 'given occasion,

25 Festus, then, 'stepping into the prefecture, after three days went up 'to Jerusalem from Caesarea. Besides, the chief priests and the foremost of the Jews inform him against 'Paul, and they entreated him, requesting 'a favor against him, so that he should 'send' after him to bring him into Jerusalem, making an ambush to 'assassinate him 'by the way. 'Festus, indeed, then, answered that 'Paul is to be 'kept' in Caesarea, yet he himself was 'about to be going' out 'quickly. "Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them 'accuse him."
Now, tarrying among them not more than eight or ten days, descending 6 to Caesarea, on the morrow, being seated on the dais, he orders 7 Paul to be led forth. Now at his coming along, the Jews who have descended from Jerusalem stand about him, bringing many and heavy charges against him, which they were not strong enough to demonstrate. 8 Paul defending 9 that "Neither against the law of the Jews, nor 10 against the sanctuary, nor 10 against Caesar did I any sin."

Now 9 Festus, wanting to curry 6 favor with the Jews, answering Paul, said, "Are you willing to go up into Jerusalem to be judged there 9 on before me concerning these things?" Yet Paul said, 11 "At the dais of Caesar am I 12 standing, where I 13 must be 14 judged. The Jews in nothing have I injured, as you also are most ideally recognizing. If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing 15 to 16 die. Yet if there is nothing in that of which these are accusing me, no one 17 can 18 surrender me to them as a favor. To Caesar am I appealing 19 !"

Then Festus, 20 conferring with the council, answered, "To Caesar have you appealed 21 . "To Caesar shall you go 22 !"

Now, 23 some days elapsing, 24 Agrippa, the king, and Bernice arrive at 25 Caesarea, 26 greeting 27 Festus. Now as they tarried more days there, 28 Festus submitted 29 Paul's affairs to the king, saying, "There is a certain man, left 30 prisoner by Felix, concerning whom, at my coming 31 to Jerusalem, the chief priests and the elders of the Jews inform, requesting 32 his conviction, to whom I answered that it is not the custom for Romans to surrender as a favor any man ere 33 the accused may have the accusers face 34 to face, besides getting a defensive position concerning the indictment.
"At their coming together in this place, then, 'making' not one postponement, the next day, 'being seated on the dais, I order the man to be led forth, "concerning whom the accusers, when they 'stand up, brought not one charge of the wicked things which I suspected, yet they had "certain questions concerning 'their own religion "against him, and concerning a "certain Jesus, who 'has died, whom Paul alleged to be 'alive. Now I, being perplexed" by the questioning "about these things," asked, if he may be intending" to 'go '"to Jerusalem and to be 'judged" there concerning these things. Now at Paul's "appealing" to be kept" for the Imperial 'investigation, I order him to be 'kept" till "I shall 'send him up to '"Caesar.'"

Now Agrippa to" Festus: "I 'myself also intended" to hear the "man." "Tomorrow," he is averring, "you shall 'hear him." On the morrow, then, at 'Agrippa and 'Bernice's coming with much pageantry and entering '"the audience chamber together, besides captains and "prominent men of the city, and at 'Festus' order, 'Paul was led forth. And 'Festus is averring, "King Agrippa, and all 'men 'present "with us, you are beholding this man concerning whom the entire multitude of the Jews pled with me, "both in Jerusalem and in this place, imploring that he 'must not by any means be living longer. Now I 'grasped" that he has committed nothing deserving of death, yet as he 'himself appeals" to the Imperial judge," I decide to 'send him—concerning whom I 'haven't anything certain to write to the lord. Wherefore I led him before '"you, and especially "before you, king Agrippa, so that, the examination occurring", I should 'have "something to 'write. For it 'seems to me irrational, sending a prisoner, not also to signify the charges against him."

Now Agrippa averred to "Paul, "It is "permitted" to you to 'speak concerning yourself." Then Paul, "stretch-
ing out his hand, made his defense: "Concerning all that which I am being indicted by the Jews, king Agrippa, I have deemed myself happy to be about to make my defense before you today, especially as you are an expert, versed in all, both the customs and questions of the Jews. Wherefore I beseech you to hear me patiently.

"My life, indeed, then, from youth, which came to be from the beginning among my nation, besides in Jerusalem, all the Jews are acquainted with, knowing me before, from the very first, if they should be willing to testify, that, according to the strictest sect of this ritual of ours, I live a Pharisee. And now, in expectation of the promise which came by God to our fathers, I stand being judged, to which our twelve-tribed people, earnestly offering divine service night and day, is expecting to attain. Concerning which expectation I am being indicted by Jews, O king! Why is it being judged incredible by you, if God is rousing the dead?"

"I, indeed, then, suppose myself bound to commit much contrary to the name of Jesus the Nazarene, which I do also in Jerusalem. And besides, many of the saints I lock up in jails, obtaining authority from the chief priests. Besides, I deposit a ballot to despatch them. And at all the synagogues, often punishing them, I compelled them to blaspheme. Besides, being exceedingly maddened against them, I persecuted them as far as the outside cities also. Among which persecutions, going to Damascus with the authority and permission of the chief priests, at midday, on the road, I perceived, O king, a light from heaven, above the brightness of the sun, shining about me and those going together with me. Besides, at all of us falling down to the earth, I hear a voice saying to me in the Hebrew vernacular, 'Saul! Saul! Why
are you persecuting Me? Hard is it for you to be kicking
against the goads! Now I say, "Who art Thou, Lord?"
Now the Lord said, 'I am Jesus, Whom you' are per-
cutting. But rise and stand on your feet, for I was seen
by you "for this, to fix" upon you before for a deputy and
a witness "both of what you have perceived "and that in
which I will be 'seen by you, extricating" you "from the
people and "from the nations, "to whom I 'am commis-
sioning you, to open their eyes, 'to turn them about from
darkness "to light and from the authority of 'Satan "to
'God, for them 'to' get a pardon of sins and an allotment
among 'those who 'have been hallowed" by faith 'that is
"in Me.'
"Whence, king Agrippa, I did not become" stubborn
as to the heavenly apparition, but first to 'those in Damas-
cus, besides in Jerusalem also, besides to the entire prov-
ince of 'Judea, and to the nations, I reported that they are
to be repenting and turning back "to 'God, engaging in
acts worthy of 'repentance.
"On 'this account the Jews, apprehending" me as I 'am
in the sanctuary, tried" to lay" hands on me. Happening,
then, on assistance 'from 'God, until this 'day I 'stand
attesting "both to small and to great, saying nothing
outside of what "both the prophets and Moses speak of
impending 'occurrences"—if it be the suffering Christ—
if He, the first out of a resurrection of the dead, is 'about
to be announcing light "both to the people and to the
nations."
Now, as he is making 'this defense", Festus is averring
with a loud 'voice, "You are 'mad', Paul! Much 'scripture
is deranging you "to madness!" Yet 'Paul is averring,
"Not 'mad' am I, most mighty Festus, but I am declaim-
ing" declarations of truth and sanity. For the king is
'adept" concerning these things, to' whom I am speaking
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"boldly" also, for, that any of these things is eluding him, I am not persuaded, for this is not a thing that has been committed in a corner. King Agrippa, are you believing the prophets? I am aware that you are believing!

Yet Agrippa to Paul: "Briefly are you persuading me, to make me a Christian!" Yet Paul, "May I ever wish to God, that, briefly as well as greatly, not only you, but also all who are hearing me today, become such a kind as I am also, outside of these bonds!"

Both the king and the governor rose, besides Bernice and those sitting together with them. And retiring, they spoke with one another, saying that, "Nothing deserving of death or of bonds this man is committing." Now Agrippa averred to Festus, "This man could have been released if he had not appealed to Caesar."

Now, as it was decided that we are to sail away to Italy, they gave over both Paul and some other prisoners to a centurion named Julius, of the Imperial squadron. Now, stepping on board a ship of Adramytium, about to be sailing for places in the province of Asia, we set out, with us being Aristarchus, a Macedonian of Thessalonica. Now, on another day, we were led down to Sidon. Besides, Julius, using Paul humanely, permits him to go to friends for casual care.

And setting out thence, we sail under the lee of Cyprus, because of the winds being contrary. Besides, sailing through the ocean off Cilicia and Pamphylia, we come down to Myra, of Lycia. And there the centurion, finding an Alexandrian ship sailing to Italy, has us step on board of it. Now, for a considerable number of days, sailing tardily and hardly coming off Cnidus, the wind not leaving us toward it, we sail under the lee of Crete, off Salome. Besides, hardly skirting it, we came to a
œcertain place 'called" Ideal Harbors, near which was the
city of Lasea.

9 Now, considerable time elapsing, and 'sailing being
already hazardous, because of the Fast also having already
passed by, Paul exhorted them, saying, "Men! I 'behold
that 'sailing is 'about to be with damage and much forfeit,
not only of the lading and of the ship, but of our 'souls
also." Yet the centurion was persuaded' by the navigator
and the charterer of the ship, rather than by 'what is being
said' by Paul.

12 Now, the harbor possessing no fitness for wintering,
the majority gave counsel to set out thence, if somehow
they may be 'able" to arrive at Phoenix to winter, a harbor
of Crete, looking toward the southwest and toward
the northwest. Now, the south wind 'blowing gently,' 
'supposing their purpose to 'hold,' weighing anchor,
they skirted' close along Crete.

14 Now not much after, a wind, a hurricane, 'called" a
"northeaster," casts itself against the island. Now the
ship 'being gripped by it, and not being able" to 'luff to the
wind, giving her up, we were carried along. Now, running
under a 'certain islet 'called" Cauda, we are hardly
strong enough to "hold off the skiff, 'hoisting which,
they used stays, undergirding the ship. Besides, fearing
"lest they should be falling into the Syrtis quicksand,
"lowering the gear, thus they were carried" along. Yet at
our being 'tremendously tossed by the tempest', the next
day, they jettisoned", and on the third with their "own
hands they toss over the ship's 'gear. Now neither sun nor
constellations making their advent for more days, and
besides, no' slight tempest lying on us, 'all further ex-
petion of our 'being saved" was taken" from us.

21 Besides, there being much 'inherent abstinence, then
Paul, standing in the midst of them, said, "It was binding
on you, indeed, O men, yielding to me, not to have 'set' out from Crete, to gain, besides this 'damage, also the
forfeit. And now I am exhorting you to be 'cheerful, for
not one soul 'from among you will be cast away, more
than the ship. For there stood beside me this 'night a
messenger of God, Whose I am, to Whom I am offering
divine service also, saying, "Fear" not, Paul! Before Caesar
you must stand. And lo! 'graciously' has 'God granted
you all 'those who are sailing with you.' Wherefore, be
'cheerful, men, for I am believing 'God that thus it will
be, "even in the manner which has been spoken" to me.
Yet we 'must be falling "on a "certain island."

Now as the fourteenth night 'came', at our cruising'
about in the Adria, "in the middle of the night the mar-
iners suspected "some country to be nearing them. And
'sounding, they found twenty fathoms. Now after a bit
of an 'interval, and 'sounding again, they found fifteen
fathoms. Besides, fearing "lest somewhere we should be
falling "on rough places, 'pitching four anchors out of
the stern, they wished" for the "coming" of day.
Now the mariners seeking to 'flee out of the ship,
and lowering the skiff into the sea under pretense "of
being about to 'stretch anchors out of the prow, Paul said
to the centurion and the soldiers, "If ever these should not
be remaining in the ship, you 'can" not be saved." Then
the soldiers strike off the ropes of the skiff, and they let
her 'fall off.
Now, until "the day was about to "come", Paul en-
treated all to 'partake of nourishment, saying, "Today is
the fourteenth day; 'apprehensive, you are 'constantly ab-
stinent, taking "nothing. Wherefore I am entreating you
to 'partake of nourishment, for this 'belongs to' 'this
salvation of yours, for not a hair from the head of one of
you shall 'perish." Now, saying "this, and taking bread,
he thanks God in sight of all, and, "breaking it, begins to eat. Now, becoming cheerful, they also all took nourishment. Now we were, in all, two hundred seventy-six souls in the ship. Now, being sated with nourishment, they buoyed the ship, casting out the grain into the sea.

Now when the day came, they did not recognize the land, yet considered a "certain gulf, having a beach into which they planned, if they may be "able", to thrust the ship. And, taking the anchors from about it, they left them in the sea, at the same time slacking the lashing of the rudders and hoisting the foresail to the breeze, they kept her course for the beach. Now, falling into a place with a channel, they run the craft aground, and the prow, indeed, remains "sticking unshakable, yet the stern was broken up by the violence of the billows.

Now "came" the soldiers' counsel that they should "kill the prisoners, lest anyone, swimming out, may 'flee away. Yet the centurion, intending to bring Paul safely through, prevents them from their intention. Besides, he orders "those who are 'able" to 'swim, "diving, to be off to the land first, and the rest, "these, indeed, on planks, yet "those on 'something' from the ship, and thus all 'came" safely through to the land.

And, being safely through, then we recognized that the island is "called" Melita. Besides, the barbarians tender us not the 'casual philanthropy, for, "kindling a fire, they took us all in, because of the 'imminent 'shower and because of the cold.

Now at Paul's "twisting together a "certain quantity of kindling and placing it on the fire, a viper, coming out of the warmth, fastens on his "hand. Now, as the barbarians perceived the wild beast hanging from his "hand, they said to one another, "Undoubtedly this "man is a murderer, whom, being safely through out of the sea,
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5 'Justice lets not 'live.' He, indeed, then, 'twitching the
wild beast into the fire, suffered nothing evil. Yet 'they
were apprehensive that he is 'about to 'become inflamed'
or suddenly 'fall down dead. Yet, "after much 'appreh-
ension, and beholding nothing coming" to be amiss
"with him, retracting", they said he is a god.
6 Now in the regions about that 'place the freeholds be-
longed to the foremost man of the island, named Publius,
who, "receiving" us, lodges us three days, amiably. Now
it occurred' that the father of Publius was lying' down,
'pressed" with "fever and dysentery. 'Paul, entering to'
him and 'praying', placing his 'hands on him, heals'
him.
7 Now at this occurring', the rest also of 'those in the
island having infirmities approached" and were cured',
who honor us with many honors also, and, at our setting'
out, they placed' on board 'what was 'for our 'needs.
8 Now, after three months, we set out in an Alexandrian
ship with the ensign Dioscuri, which 'has wintered in
the island. And, landing 'at Syracuse, we stay three days,
whence, tacking about, we arrive at 'Regium, and the
south wind 'coming" on after one day, we came the
second day 'to Puteoli, where, finding brethren, we were
entreated to stay "with them seven days. And thus "to
Rome we come.
9 And thence the brethren, 'hearing "about us, come "to
meet us as far as Appii Forum and Three Taverns, per-
ceiving whom, 'Paul, thanking 'God, took courage. Now
when we entered "Rome, 'Paul was permitted to 'remain
"by himself together with the soldier who 'guarded him.
10 Now it occurred' three days after, that he calls' together
'those who 'are foremost of the Jews. Now, at their com-
ing together, he said to" them, "I, men, brethren, 'doing
nothing contrary to the people or to the hereditary 'cus-
toms, was given up a prisoner out of Jerusalem into the hands of the Romans, who, examining me, intended to release me, because not one cause of death existed in me. Now at the contradicting of the Jews, I am compelled to appeal to Caesar—not as though having anything of which to accuse my nation. For this cause, then, I call for you, to see and speak to you. For on account of the expectation of Israel this chain is lying about me.

Now they say to him, "Neither do we receive letters concerning you from Judea, nor do any of the brethren coming along report or speak anything wicked concerning you. Now we count it worthwhile to hear from you what your disposition is. For, indeed, concerning this sect, it is known to us that everywhere it is being contradicted."

Now setting a day for him, more came to him in the lodging, to whom he expounded, certifying to the kingdom of God, besides persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till dusk. And these, indeed, were persuaded by what is said, yet others believed. Now there being disagreements one with another, they were dismissed, Paul making one declaration, that, "Ideally the holy spirit speaks through Isaiah the prophet, to your fathers, saying,

"Go to this people and say,
In hearing, you will be hearing, and may by no means be understanding,
And observing, you will be observing, and may by no means be perceiving,"

For stoutened is the heart of this people,
And with their ears heavily they hear,
And with their eyes they squint,
Lest at some time they may be perceiving with their eyes,
And with their ears should be hearing,
And with their heart may be understanding,
And should be turning about,
And I shall be healing them.

Let it be known to you, then, that to the nations was dispatched this salvation of God, and they will hear."

Now he remains two whole years in his own hired house, and he welcomed all those going to him,
heralding the kingdom of God, and teaching that which concerns the Lord Jesus Christ with all boldness, unforbidden.
Paul, a slave of Christ Jesus, a called apostle, "severed\textsuperscript{a}"
for the evangel of God (which He promises\textsuperscript{b}) before
through His 'prophets in the holy scriptures), concerning
His 'Son ('Who \textsuperscript{c}comes\textsuperscript{d} of the seed of David according
to the flesh, 'Who is 'designated Son of God 'with power,
according to the spirit of holiness, \textsuperscript{e}by the resurrection of
the dead), Jesus Christ, our 'Lord, through Whom we
obtained grace and apostleship\textsuperscript{f}for faith-obedience among
all the nations, for His 'name's sake, among whom are
you also, the called of Jesus Christ: to all 'who 'are in
Rome, beloved by God, called saints:
Grace to you and peace from God, our Father, and the
Lord Jesus Christ.
First, indeed, I am thanking my 'God through Jesus
Christ concerning all of you, that your 'faith is being
announced\textsuperscript{g} in the whole world. For 'God is my Witness,
to Whom I am offering divine service in my 'spirit in the
evangel of His 'Son, how uninterruptedly I am making\textsuperscript{h}
mention of you, always \textsuperscript{i}in my 'prayers beseeching\textsuperscript{j}, if
somehow, sometime, at length I shall be 'prospered, in the
will of 'God, to 'come to\textsuperscript{k} you. For I am longing to \textsuperscript{l}see
you, that I may be sharing \textsuperscript{m}some spiritual grace with you,
for you 'to be established: yet this is to be consoled to-
together among you through 'one another's 'faith, both
yours and mine.
Now I do not 'want you to be 'ignorant, brethren, that
often I purposed\textsuperscript{n} to 'come to\textsuperscript{o} you (and was prevented
hitherto) that I should be having some fruit among you also, according as among the rest of the nations.

14 To both Greeks and barbarians, to both wise and foolish, a debtor am I. Thus this eagerness of mine to bring the evangel to you also, who are in Rome. For not ashamed am I of the evangel, for it is God's power for salvation to everyone who is believing—to the Jew first, and to the Greek as well. For in it God's righteousness is being revealed, out of faith for faith, according as it is written: "Now the just one by faith shall be living."

15 For God's indignation is being revealed from heaven on all the irreverence and injustice of men who are retaining the truth in injustice, because that which is known of God is apparent among them, for God manifests it to them. For His invisible attributes are descried from the creation of the world, being apprehended by His achievements, besides His imperceptible power and divinity, for them to be defenseless, because, knowing God, not as God do they glorify or thank Him, but vain were they made in their reasonings, and darkened is their unintelligent heart. Alleging themselves to be wise, they are made stupid, and they change the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures and quadrupeds and reptiles.

16 Wherefore God gives them over, in the lusts of their hearts, to the uncleanness of dishonoring their bodies among themselves, those who alter the truth of God into the lie, and are venerated, and offer divine service to the creature rather than the Creator, Who is blessed for the eons! Amen!

17 Therefore God gives them over to dishonorable passions. For their females, besides, alter the natural use into that which is beside nature. Likewise also the males, be-
sides, leaving the natural use of the female, were inflamed in their craving for one another, males with males effecting indecency, and getting back in themselves the retribution of their deception which must be. And according as they do not test God, to have Him in recognition, God gives them over to a disqualified mind, to do that which is not befitting, filled with all injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents, unintelligent, perfidious, without natural affection, implacable, unmerciful: those who, recognizing the just statute of God, that those committing such things are deserving of death, not only are doing them, but are endorsing, also, those who are committing them.

Wherefore, defenseless are you, O man! everyone who is judging, for in what you are judging another, you are condemning yourself, for you who are judging are committing the same things. Now we are aware that the judgment of God is according to truth against those who are committing such things.

Yet are you reckoning on this, O man, who art judging those committing such things, and art doing the same, that you will be escaping the judgment of God?

Or are you despising the riches of His kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance? Yet, in accord with your hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and revelation of the just judgment of God, Who will be paying each one in accord with his acts: to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, life conian; yet to those of
faction, and stubborn, indeed, as to the truth, yet ‘persuaded’ to injustice, indignation and fury, affliction and distress, on every human soul ‘which is effecting’ evil, both of the Jew first and of the Greek, yet glory and honor and peace to every ‘worker’ of ‘good, both to the Jew first, and to the Greek.

For there is no ‘partiality with ‘God, ‘for whoever sinned without law, without law also shall ‘perish’, and whoever sinned in law, through law will be ‘judged. For not the listeners to law are just ‘with ‘God, but the doers of law shall be ‘justified.

For whenever they of the nations that ‘have no law, by nature may be doing ‘that which the law demands, these, having no law, are a law to themselves, who are displaying ‘the action of the law written in their ‘hearts, their conscience testifying together and their reckonings between one another, accusing or ‘defending them, in ‘the day when ‘God will be judging the hidden things of ‘humanity, according to my ‘evangel, through Jesus Christ.

‘Lo! you’ are being denominated ‘a Jew, and are resting on law, and are boasting ‘in God, and ‘know the will, and are testing ‘what things are of ‘consequence, being instructed ‘out of the law. Besides, you have confidence in yourself to be a ‘guide of the blind, a ‘light of ‘those in darkness, a discipliner of the imprudent, a teacher of minors, having the form of ‘knowledge and the truth in the law.

You, then, ‘who are teaching another, you are not teaching yourself! ‘who are heralding not to be stealing, you are stealing! ‘who are saying not to be committing adultery, you are committing adultery! ‘who are abominating ‘idols, you are despoiling the sanctuary! ‘who are boasting ‘in a law, through the transgression of the law you are dishonoring ‘God! For because of you the name
of 'God is being blasphemed' among the nations, according as it is 'written'.

25 For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your 'circumcision has become uncircumcision. If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his 'uncircumcision be reckoned for circumcision? And the Uncircumcision who, 'by nature, are discharging the law's demands, shall be judging you, 'who through letter and circumcision, are a transgressor of law.

26 For not 'that which is apparent is the Jew, nor yet 'that which is 'apparent in flesh is circumcision; but 'that which is 'hidden is the Jew, and circumcision is of the heart, in spirit, not in letter, whose 'applause is not of 'men, but of 'God.

3 What, then, is the prerogative of the Jew, or 'what the benefit of 'circumcision? Much 'in every manner. For first, indeed, that they were entrusted with the oracles of 'God. For 'what if 'some disbelieve? Will not their 'unbelief 'nullify the faithfulness of 'God? May it not be 'coming to that? Now let 'God be 'true, yet every 'man a liar, even as it is 'written':

"That so Thou shouldst be 'justified in Thy 'sayings, And shalt be conquering 'when Thou art 'being judged'."

5 Now if our 'injustice is commending God's righteousness, 'what shall we 'declare? Not that 'God 'Who is bringing on 'indignation is unjust! ("As a 'man am I saying it.) May it not be 'coming to that! Else how shall 'God be judging the world? Yet if the truth of 'God superabounds in my 'lie, "for His 'glory, "why am I also still being judged" as a sinner, and why not say, according
as we are 'calumniated' and according as 'some are aver-
ing that we are saying, that "We should be doing 'evil
that 'good may be coming"?—'whose 'judgment is fair.
9 "What, then? Are we 'privileged'? Undoubtedly not,
for we previously charge' both Jews and Greeks to be all
under sin, according as it is 'written', that "Not one is
just"—not 'even one. Not one is 'understanding. Not one
is 'seeking out 'God.
10 "All avoid Him: at the same time they were useless.
Not one is 'doing kindness: there is not even one!"
11 "A sepulcher 'opened' is their 'throat.
With their 'tongues they defraud."
12 Whose 'mouth with imprecation and bitterness is 'crammed.
13 Sharp are their 'feet to shed blood.
14 "Bruises and wretchedness are in their 'ways,
And the way of peace they do not know."
15 There is no' fear of God in front of their 'eyes.
16 Now we are 'aware that, whatever the law is saying, it
is speaking to 'those 'under the law, that every mouth may
be barred', and the entire world may 'become' subject to
the just verdict of 'God, because, 'by works of law, no'
flesh at 'all shall be 'justified in His sight, for through law
is the recognition of sin.
17 Yet now, apart from law, a righteousness of God is
'manifest' (being attested' by the law and the prophets),
yet a righteousness of God through Jesus Christ's faith,'for all, and on all 'who are believing, for there is no'
distinction, for all sinned and are wanting' of the glory of
'God.
18 Being justified' gratuitously in His 'grace, through the
deliverance 'which is in Christ Jesus (Whom 'God pur-
posed" for a Propitiatory shelter, through faith in His blood, "for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God), toward the display of His righteousness in the current era, "for Him to be just and a Justifier of the one who is of the faith of Jesus. Where, then, is boasting? It is debarred! Through what law?

26 Of works? No! But through faith's law. For we are reckoning a man to be justified by faith apart from works of law.

27 Or is He the God of the Jews only? Is He not of the nations also? Yes, of the nations also, if so be that God is One, Who will be justifying the Circumcision out of faith and the Uncircumcision through faith. Are we, then, nullifying law through faith? May it not be coming to that! "Nay, we are sustaining law.

4 "What, then, shall we declare that Abraham, our father, according to flesh, has found? For if Abraham was justified by acts, he has something to boast in, but not toward God. For what is the scripture saying? Now "Abraham believes God, and it is reckoned to him for righteousness."

5 Now to the worker, the wage is not reckoned as a favor, but as a debt. Yet to him who is not working, yet is believing on Him Who is justifying the irreverent, his faith is reckoned for righteousness. Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts:

6 Happy they whose lawlessnesses were pardoned and whose sins were covered over!

7 Happy the man to whom the Lord by no means should be reckoning sin!

8 This happiness, then, is it "for the Circumcision, or
for the Uncircumcision also? For we are saying, "To Abraham 'faith is reckoned "for righteousness." How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

And he obtained the sign of circumcision, a seal of the righteousness of the faith 'which was in 'uncircumcision, "for him 'to be the father of all 'those who are believing through uncircumcision, "for 'righteousness 'to be reckoned to them, and the father of the Circumcision, not to 'those "of the Circumcision only, but to 'those also who are observing the elements of the faith in the footprints of our 'father Abraham, in uncircumcision.

For not through law is the promise to 'Abraham, or to his 'Seed, for him 'to be enjoyer of the allotment of the world, but through faith's righteousness. For if 'those "of law are enjoyers of the allotment, 'faith has been made "void" and the promise has been nullified", for the law is producing' indignation. Now where no' law is, neither is there transgression.

Therefore it is'o of faith that it may accord with grace, "for the promise 'to be confirmed to the entire seed, not to 'those "of the law only, but to 'those also "of the faith of Abraham, who is father of us all, according as it is 'written' that, 'A father of many nations have I appointed you—facing which, he believes it of the God 'Who is vivifying the dead and calling 'what is not as if it 'were—who, being 'beyond expectation, believes o"in expectation, "for him 'to become' the father of many nations, according to 'that which 'has been declared", "Thus shall be your 'seed."

And, not 'being infirm in 'faith, he considers his" 'body, already 'deadened" (being 'inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,

yet the promise of 'God was not doubted in 'unbelief, but he was invigorated by 'faith, giving glory to 'God,
being fully assured also, that, what He has promised’, He is able to do also. Wherefore, also, it is reckoned to him for righteousness.

Now it was not written because of him only, that it is reckoned to him, but because of us also, to whom it is about to be ‘reckoned’, who are believing on Him. ‘Who rouses Jesus our ‘Lord ‘from among the dead, Who was given up because of our ‘offenses, and was roused because of our ‘justifying.

Being, then, justified ‘by faith, we may be having peace toward ‘God, through our ‘Lord, Jesus Christ, through Whom we ‘have the access also, by ‘faith, into this ‘grace in which we ‘stand, and we may be glorying ‘on in expectation of the glory of ‘God.

Yet not only so, but we may be glorying ‘also in ‘afflictions, having perceived that ‘affliction is producing ‘endurance, yet ‘endurance testedness, yet ‘testedness expectation. Now ‘expectation is not mortifying, seeing that the love of ‘God has been poured ‘out in our ‘hearts through the holy spirit ‘which is being given to us.

For Christ, while we ’are still infirm, still in accord with the era, for the sake of the irreverent, died. For hardly for the sake of a just man will anyone be dying ‘: for, for the sake of a ‘good man, perhaps ‘someone may even be daring to ‘die, yet ‘God is commending this ‘love of ‘His ‘to us, seeing that, while we ‘are still sinners, Christ died for our sakes. Much rather, then, being now justified in His ‘blood, we shall be ‘saved from ‘indignation, through Him.

For if, being enemies, we were conciliated to ‘God through the death of His ‘Son, much rather, being conciliated, we shall be ‘saved in His ‘life. Yet not only so, but we ‘are glorying ‘also in ‘God, through our ‘Lord, Jesus Christ, through Whom we now obtained the conciliation.

Therefore, even as through one ‘man ‘sin entered into
the world, and through sin death, and thus death passed through into all mankind, on which all sinned—for until
law sin was in the world, yet sin is not being taken into
account when there is no law; nevertheless death reigns
from Adam unto Moses, over those also who do not sin
in the likeness of the transgression of Adam, who is a
type of Him Who is about to be.

But not as the offense, thus also the grace. For if, by the
offense of the one, the many died, much rather the grace of
God and the gratuity in grace, which is of the One Man,
Jesus Christ, to the many superabounds.

And not as through one act of sinning is the gratuity.
For, indeed, the judgment is out of one into condemnation,
yet the grace is out of many offenses into a just award.

For if, by the offense of the one, death reigns through the
one, much rather, those obtaining the superabundance of
grace and the gratuity of righteousness shall be reigning
in life through the One, Jesus Christ.

Consequently, then, as it was through one offense for
all mankind for condemnation, thus also it is through
one just award for all mankind for life's justifying.

For even as, through the disobedience of the one man, the
many were constituted sinners, thus also, through the
obedience of the One, the many shall be constituted just.

Yet law came in by the way, that the offense should be
increasing. Yet where sin increases, grace superexceeds,
that, even as Sin reigns in death, thus Grace also should
be reigning through righteousness, for life eternally,
through Jesus Christ, our Lord.

What, then, shall we declare? That we may be persisting
in sin that grace should be increasing?

May it not be coming to that? We, who died to sin,
how shall we still be living in it? Or are you ignorant
that whoever are baptized into Christ Jesus, are baptized into His death? We, then, were entombed together with Him through baptism into death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life.

For if we have become planted together in the likeness of His death, "nevertheless we shall be of the resurrection also, knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified from Sin.

Now if we died together with Christ, we believe that we shall be living together with Him also, having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer, for in "that He died, He died to Sin once for all time, yet in "that He is living, He is living to God. Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord.

Let not Sin, then, be reigning in your mortal body, for you to be obeying its lusts. Nor yet be presenting your members, as implements of injustice, to Sin, but present yourselves to God as if alive from among the dead, and your members as implements of righteousness to God. For Sin shall not be lording it over you, for you are not under law, but under grace.

What then? Should we be sinning, seeing that we are not under law, but under grace?

May it not be "coming to that! Are you not "aware that to whom you are presenting yourselves as slaves "for obedience, his slaves you are, whom you are obeying, whether of Sin "for death, or of Obedience "for righteousness? Now thanks be to God that you were slaves of Sin, yet you obey from the heart the type of teaching ito
which you were given over. Now, being freed from 'Sin, you are enslaved to 'Righteousness.

As a 'man am I saying this, because of the infirmity of your flesh. For even as you present your 'members as slaves to 'Uncleanness and to 'Lawlessness for 'lawlessness, thus now present your 'members as slaves to 'Righteousness for holiness. For when you were slaves of 'Sin, you were free as to 'Righteousness. "What fruit, then, had you then?—of which you are now ashamed", for, indeed, the consummation of those things is death. Yet now, being freed from 'Sin, yet enslaved to 'God, you have your 'fruit for holiness. Now the consummation is life conian. For the 'ration of 'Sin is death, yet the gracious gift of 'God is life conian, in Christ Jesus, our 'Lord.

Or are you 'ignorant, brethren (for I am speaking to those who 'know law), that the law is lording it over a 'man for as much time as he is living?

For a 'woman in wedlock is 'bound to a living 'man by law. Yet if the man should be dying, she is 'exempt from the law of the man. Consequently, then, while the man is living, she will be styled an adulteress if she should be becoming 'another man's, yet, if the man should be dying, she is free from the law, 'being no adulteress on becoming 'another man's.

So that, my brethren, you also were put to death to the law through the body of 'Christ, "for you to 'become" 'Another's. 'Who is 'roused from among the dead, that we should be bearing fruit to 'God. For, when we were in the flesh, the passions of 'sins, 'which were through the law, operated in our 'members to be bearing fruit to 'Death. Yet now we were exempted from the law, dying in that in which we were retained", so that it is for us to be slaving in newness of spirit and not in oldness of letter.

What, then, shall we 'declare? That the law is sin?
May it not be "coming" to that! But 'sin I knew not except through law. For besides, I had not been aware of coveting except the law said, "You shall not be coveting."

Now 'sin, getting an incentive through the precept, produces* in me "all manner of coveting. For apart from law 'sin is dead. Now I lived, apart from law, once, yet at the coming of the precept 'sin revives. Yet I died, and it was found that, to me, the precept "for life, this is "for death. Now 'sin, getting an incentive through the precept, produces* in me "all manner of coveting. For apart from law 'sin is dead. Now I lived, apart from law, once, yet at the coming of the precept 'sin revives. Nevertheless, I am not willing, but I am doing. Now if what I am not willing, this I am doing, I am conceding that the law is ideal. Yet now it is no longer I who am effecting it, but 'sin making its home "in me.

For I am aware that good is not making its home in me (that is, in my 'flesh), for 'to 'will is lying" beside me, yet 'to be effecting" the ideal is not. For it is not the good "that I 'will that I am doing, but the evil "that I am not willing, this I am putting into practice. Now if what I am not willing, this I am doing, it is no longer I who am effecting it, but 'sin which is making its home "in me.

Consequently, I am finding the law that, at my 'will to be doing the ideal, the evil is lying" beside me. For I am 'gratified" with the law of 'God "as to the "man within, yet I am observing a different law in my 'members, warring* with the law of my 'mind, and leading me into
captivity to the law of sin which is in my members.

A wretched man am I! "What will rescue me out of this body of death? Grace! I thank God, through Jesus Christ, our Lord. Consequently, then, I myself, with the mind, indeed, am slaving for God's law, yet with the flesh for Sin's law.

Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit, for the spirit's law of life in Christ Jesus frees you from the law of sin and death. For what was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin's flesh and concerning sin, Hecondemns sin in the flesh, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.

For those who are in accord with flesh are disposed to that which is of the flesh, yet those who are in accord with spirit to that which is of the spirit. For the disposition of the flesh is death, yet the disposition of the spirit is life and peace, because the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able. Now those who are in flesh are not able to please God.

Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His. Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness. Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you. Consequently, then, brethren, debtors are we, not to the flesh, to be living in
accord with flesh, for if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living. For whoever are being led by God's spirit, these are sons of God.

For you did not get slavery's spirit to fear again, but you got the spirit of sonship, in which we are crying, "Abba, Father!" The spirit itself is testifying together with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.

For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us. For the premonition of the creation is awaiting the unveiling of the sons of God. For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God. For we are aware that the entire creation is groaning and travelling together until now. Yet not only so, but we ourselves also, who have the firstfruit of the spirit, we ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body. For to expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it with endurance.

Now, similarly, the spirit also is aiding our infirmity, for what we should be praying for, to accord with what must be, we are not aware, but the spirit itself is pleading for us with inarticulate groanings. Now He Who is
searching the hearts is 'aware "what is the disposition of the spirit, 'for in accord with God is it pleading for' the saints.

28 Now we are 'aware that 'God is working all together "for the good of 'those who are loving 'God, 'who 'are called according to the purpose that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His 'Son, "for Him 'to be Firstborn among many brethren. Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also.

29 What, then, shall we 'declare to these things? If 'God is for' us, "who is against us? Surely, He Who spares not His own 'Son, but "gives Him up for' us all, how shall He not, together with Him, also, be graciously' granting us 'all?

30 aWho will be indicting 'God's chosen ones? God, the Justifier? 'Who is the 'Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also 'at 'God's right hand, Who is pleading also for our sakes?

31 aWhat shall be separating us from the love of 'God 'in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is 'written', that

"On Thy account we are being put to death the whole day,
We are reckoned as sheep for slaughter."

32 bNay! in all these we are more than conquering through Him 'Who loves us.

33 For I am 'persuaded "that neither death nor life, nor messengers, nor sovereignties, nor the 'present, nor what is impending, nor powers, nor height, nor depth, nor any "other creation, will be 'able" to separate us from the love of 'God 'in Christ Jesus, our 'Lord.
The truth am I telling in Christ, I am not lying, my conscience testifying together with me in holy spirit, that my sorrow is great, and unintermittent pain is in my heart—for I myself wished to be anathema from Christ—for my brethren, my relatives according to the flesh, whose are Israelites, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises; whose are the fathers, and out of whom is the Christ according to the flesh, Who is over all, God be blessed for the eons. Amen!

Now it is not such as that the word of God has lapsed, for not all those out of Israel, these are Israel; neither that Abraham's seed are all children, but "In Isaac shall your seed be called." That is, that the children of the flesh, not these are the children of God, but the children of the promise is He reckoning "for the seed.

For the word of the promise is this: "At this season I shall come" and there will be for Sarah a son." Yet, not only so, but Rebecca also is having her bed of one, Isaac, our father. For, not as yet being born, nor "putting into practice anything good or bad, that the purpose of God may be remaining "as a choice, not out of acts, but of Him Who is calling, it was declared to her that "The greater shall be slaving for the inferior," according as it is written", "Jacob I love, yet Esau I hate."

"What, then, shall we be declaring? Not that there is injustice "with God? May it not be "coming "to that! For to Moses He is saying, "I shall be merciful to whomsoever I may be merciful, and I shall be pitying whomever I may be pitying." Consequently, then, it is not of him who is willing, nor of him who is racing, but of God, the Merciful. For the scripture is saying to Pharaoh that "For this selfsame thing I rouse you up, so that I should be displaying" in you My power, and so that My name
should be 'published' in the entire earth." Consequently, then, to whom He will, He is 'merciful, yet whom He will, He is hardening.

You will be protesting to me, then, "Why, then, is He still blaming"? for "who has withstood His 'intention?"

O 'man! 'who are you', to be sure, 'who are answering again to 'God'? 'That which is molded will not protest to the 'molder, "'Why do you make me thus?" Or 'has not the potter the right over the clay, out of the same kneading to make "one vessel, indeed, "for honor, yet "one "for dishonor? Now if 'God, wanting to display His 'indignation and to make His 'powerful doings known, "carries, 'with much patience, the vessels of indignation, "adapted'

for destruction, it is that He should also be making known the riches of His 'glory on the vessels of mercy, which He makes ready before "for glory—us, whom He calls also, not only out of the Jews, but out of the nations also. As He is saying in 'Hosea also:

I shall be calling 'those who are not My people "My people,"
And she 'who is not 'beloved "'Beloved",

"And it shall be, in the place where it was declared to them, 'Not My people are you,'"
There "they shall be called 'sons of the living God.'"

Now Isaiah is crying over 'Israel, If the number of the sons of Israel should be as the sand of the sea, the residue shall be 'saved, for "a 'conclusive and 'concise accounting the Lord will be doing on the earth."

And according as Isaiah 'declared before,

"Except the Lord of hosts conserved us a seed, As Sodom would we become, And "to Gomorrah would we be likened."
30 \(\text{What, then, shall we be declaring? That the nations who are not pursuing righteousness overtook righteousness, yet a righteousness which is out of faith. Yet Israel, pursuing a law of righteousness, into a law of righteousness does not outstrip. Wherefore? Seeing that it is not out of faith, but as out of law works, they stumble on the stumbling stone, according as it is 'written':}

'Lo! I am laying in Zion a Stumbling Stone and a Snare Rock,
And the one believing on Him shall not be disgraced.

10 Indeed, brethren, the delight of my heart and my petition to God for their sake is for salvation. For I am testifying to them that they have a zeal of God, but not in accord with recognition. For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subjected to the righteousness of God. For Christ is the consummation of law for righteousness to everyone who is believing.

5 For Moses is writing of the righteousness which is of law, that a man who does the same shall be living in it.

6 Yet the righteousness of faith is saying thus: You may not be saying in your heart, 'Who will be ascending' into heaven?—that is, to be leading Christ down—or 'Who will be descending' into the submerged chaos?—that is, to be leading Christ up 'from among the dead. But what is it saying? Near you is the declaration, in your mouth and in your heart—that is, the declaration of faith which we are heralding that, if ever you should be avowing with your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him 'from among the dead, you shall be saved. For with the heart it is believed for righteousness, yet with the mouth it is
11 avowed for salvation. For the scripture is saying: Everyone who is believing on Him shall not be disgraced. For there is no distinction between Jew and Greek, for the same One is Lord of all, being rich for all who are invoking Him. For everyone, whoever should be invoking the name of the Lord, shall be saved.

12 How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding? Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good! But not all obey the evangel, for Isaiah is saying,

"Lord, who believes our tidings?"

13 Consequently, faith is out of tidings, yet the tidings through a declaration of Christ.

14 But, I am saying, Do they not hear at all? To be sure!
"Into the entire earth came out their utterance,
And into the ends of the inhabited earth their declarations."

15 But, I am saying, Did not Israel know at all? First Moses is saying,

I shall be provoking you to jealousy over those not a nation;
Over an unintelligent nation shall I be vexing you.

16 Yet Isaiah is very daring and is saying,

I was found by those who are not seeking Me;
I became disclosed to those who are not inquiring for Me.

17 Now to Israel He is saying,
The whole day I spread out My hands to a 'stub-
born and contradicting people!

11 I am saying, then, Does not 'God thrust' away His
people? May it not be "coming" to that! For I also am an
Israelite, out of Abraham's seed, Benjamin's tribe. 'God
does not thrust' away His 'people whom He foreknew.

Or have you not perceived in Elijah "what the scripture
is saying, as he is pleading with 'God against Israel? Lord,
Thy 'prophets they kill, Thine 'altars they dig down, and I'
was left alone, and they are seeking my 'soul. But "what
is 'that which apprises saying to him? I left for Myself
seven thousand men who
 do not bow the knee to the
image of Baal. Thus, then, in the current era also, there
has come to be a remnant according to the choice of grace.

6 Now if it is in grace, it is no longer out of works, else the
grace is coming to be no longer grace. Now, if it is out of
works, it is no longer grace, else the work is no longer
work.

What then? What Israel is seeking for, this she did not
encounter, yet the chosen encountered it. Now the rest
were calloused, even as it is "written", 'God "gives them a
spirit of stupor, eyes not 'to be observing, and ears not 'to
be hearing, till this very 'day.

And David is saying,

Let their 'table become "a trap and "a mesh,
And "a snare and "a repayment to them:

'Darkened be their 'eyes, not 'to be observing,
And their 'backs bow together continually.

11 I am saying, then, Do they not trip that they should be
falling? May it not be "coming" to that! But in their
'offense is 'salvation to the nations, "to provoke them to
jealousy.
Now if their offense is the world's riches and their discomfiture the nations' riches, how much rather that which fills them! Now to you am I saying, to the nations, as much as, indeed, then, I am the apostle of the nations, I am glorifying my dispensation, if somehow I should be provoking those of my flesh to jealousy and should be saving "some" of them. For if their' casting away is the conciliation of the world, "what will the taking back be if not life from among the dead?!

Now if the firstfruit is holy, the kneading is also; and if the root is holy, the boughs are also. Now if "some of the boughs are broken out, yet you', being a wild olive, are grafted among them, and became" joint participant of the root and 'fatness of the olive, be not vaunting over the boughs. Yet if you are vaunting, you' are not bearing the root, but the root you.

You will be declaring, then, "Boughs are broken out that I may be grafted in." Ideally! By 'unbelief are they broken out, yet you 'stand in 'faith. Be not 'haughty, but 'fear. For if 'God spares' not the "natural boughs, neither will He be sparing' you! 'Perceive, then, the kindness and severity of God! On 'those, indeed, who are falling, severity, yet on you, God's kindness, if you should be persisting in the kindness: else you' also will be hewn out. Now 'they also, if they should not be persisting in 'unbelief, will be 'grafted in, for 'God is 'able to graft them in again. For if you' were hewn out 'of an 'olive wild "by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, 'who are in accord with nature, be 'grafted into 'their own olive tree!

For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, 'in part, on 'Israel has "come, until "the complement of the nations may be
entering. And thus "all Israel shall be 'saved, according as it is 'written",

Arriving out of Zion shall be the 'Rescuer.
He will be turning away irreverence from Jacob.

And this is "My 'covenant with them
Whenever I should be eliminating^{a} their 'sins.

As to the evangel, indeed, they are enemies because of you, yet, as to 'choice, they are beloved because of the fathers.

For unregretted are the graces and the calling of 'God.
For even as you' once were stubborn toward 'God, yet now
were shown mercy at their 'stubbornness, thus these also are now stubborn to this 'mercy of yours, that now they
also may be shown 'mercy. For 'God locks up 'all together
in stubbornness, that He should be 'merciful to 'all.

O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His 'judgments,
and untraceable His 'ways! For, "who knew the mind of the Lord? or, "who became" His adviser? or, "who "gives
to Him first, and it will be 'repaid him? seeing that out of Him and through Him and for Him is 'all: to Him be the glory for the eons! Amen!

I am entreating you, then, brethren, by the pities of 'God, to present your 'bodies a sacrifice, living, holy, well pleasing to 'God, your logical 'divine service, and not to be 'configured" to this 'eon, but to be 'transformed^{b} by the renewing of your 'mind, for you 'to be testing "what is the will of 'God, 'good and well pleasing and perfect.

For I am saying, through the grace 'which is 'given to me, to everyone 'who is among you, not to be overweening, beyond what your 'disposition 'must be, but 'to be of a 'sane 'disposition, as 'God parts to each the measure of faith. For even as, in one body, we 'have many mem-
5 bers, yet all the members 'have not the same function, thus
we, who are many, are one body in Christ, yet individ-
ually members of one another. Now, having graces ex-
celling, in accord with the grace 'which is given to us,
whether prophecy, exercise it in accord with the analogy
of the faith; or dispensing, in the dispensation; or the
'teacher, in 'teaching; or the 'entreater, in 'entreaty; the
'sharer, 'with generosity; the 'presider', 'with diligence;
the 'merciful one, 'with glee.

Let 'love be unfeigned. Abhorring 'that which is wicked,
clinging to 'good, let us have 'fond affection "for one
another with brotherly fondness, in 'honor deeming one
another first, in 'diligence not slothful, 'fervent in 'spirit,
slaving for the Lord, rejoicing in 'expectation, enduring
'affliction, persevering in 'prayer, contributing to the needs
of the saints, pursuing 'hospitality.

'Bless 'those who are persecuting you: 'bless, and do not
'curse", so as to be rejoicing with those rejoicing, lament-
ing with those lamenting, being "mutually disposed to" one another, not being disposed to 'that which is high, but
being led" away to the humble. Do not "come" to pass
for prudent "with yourselves. To no one 'render evil "for
evil, making "ideal provision in the sight of all "men, if
possible 'that which comes out from yourselves. Being at
peace with all "mankind, you are not avenging yourselves,
beloved, but be giving place to His 'indignation, for it is
"written", Mine is vengeance! I 'will repay! the Lord is
saying. But "If your 'enemy should be hungering, give
him the 'morsel; if he should be thirsting, give him to
'drink; for in doing this you will be heaping embers of
fire on his 'head." Be not 'conquered" by 'evil; but 'con-
quer 'evil 'with 'good.

13 Let every soul be 'subject" to the 'superior authorities,
for there is no "authority except "under God. Now 'those
which are, 'have been set' under God, so that he who is resisting an 'authority has withstood God's 'mandate. Now those who have withstood, will be getting' judgment for themselves, for magistrates are not a fear to the good act, but to the evil. Now you do not 'want to be fearing' the authority. 'Do 'good, and you will be having applause 'from it. For it is God's servant 'for your 'good.

Now if you should be doing 'evil, 'fear', for not feignedly is it wearing the sword. For it is God's servant, an avenger 'for indignation to him 'who is committing 'evil.

Wherefore it is necessary to be 'subject', not only because of 'indignation, but also because of 'conscience.

For therefore you are settling taxes also, for they are God's ministers, 'perpetuated 'for this self-same thing.

Render to all 'their dues, to 'whom 'tax, 'tax, to 'whom 'tribute, 'tribute, to 'whom 'fear, 'fear, to 'whom 'honor, 'honor.

To no one 'owe "anything, except 'to be loving one another, for he 'who is loving "another has fulfilled law.

For this: "You shall not commit 'adultery," "you shall not 'murder," "you shall not 'steal," "you shall not 'testify falsely," "you shall not 'covet," and if there is any "other precept, it is 'summed" up in this 'saying, in this: "You shall 'love your 'associate as yourself." 'Love is not working 'evil to an 'associate. The complement, then, of law, is 'love.

This, also, do, being 'aware of the era, that it is already the hour for us to be roused out of sleep, for now is our salvation nearer than when we believe. The night progresses, yet the day is 'near. We, then, should be putting off the acts of 'darkness, yet should be putting' on the implements of 'light. As in the day, respectably, should we be walking, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy,
but put on the Lord Jesus Christ, and make no provision for the lusts of the flesh.

Now the infirm in the faith be taking to yourselves, but not for discrimination of reasonings. One, indeed, is believing to eat all things, yet the infirm one is eating greens. Let not him who is eating be scorning him who is not eating. Yet let not him who is not eating be judging him who is eating, for God took him to Himself.

One, indeed, is deciding for one day rather than another day, yet one is deciding for every day. Let each one be fully assured in his own mind. He who is disposed to the day, is disposed to it to the Lord; and he who is eating, is eating to the Lord, for he is thanking God. And he who is not eating, to the Lord is not eating, and is thanking God. For not one of us is living to himself, and not one is dying to himself. For both, if we should be living, to the Lord are we living, and if we should be dying, to the Lord are we dying. Then, both if we should be living and if we should be dying, we are the Lord's. For for this Christ died and lives, that He should be Lord of the dead as well as of the living.

Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the dais of God, for it is written:

Living am I, the Lord is saying,  
For to Me shall bow every knee,  
And every tongue shall be acclaiming God!

Consequently, then, each of us shall be giving account concerning himself to God. By no means, then, should we still be judging one another, but rather decide this,
not to place a stumbling block for a brother, or a snare.

14 I have perceived and am persuaded in the Lord Jesus that nothing is contaminating of itself, except that the one reckoning anything to be contaminating, to that one it is contaminating. For if, because of food, your brother is sorrowing, you are not longer walking according to love. Do not, by your food, destroy that one for whose sake Christ died. Let not, then, your good be calumniated, for the kingdom of God is not food and drink, but righteousness and peace and joy in holy spirit. For he who in this is slaving for Christ, is well pleasing to God and attested by men.

15 Consequently, then, we are pursuing that which makes for peace and that which is for the edification of one another. Not on account of food demolish the work of God. All, indeed, is clean, but it is evil to the man who with stumbling is eating. It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do aught by which your brother is stumbling, or is being snared or weakened.

16 The faith which you have, have for yourself in God's sight. Happy is he who is not judging himself in that which he is attesting. Now he who is doubting if he should be eating is condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.

17 Now we, the able, ought to be bearing the infirmities of the impotent, and not to be pleasing ourselves. Let each of us please his associate, for his good, toward his edification. For Christ also pleases not Himself, but, according as it is written, "The reproaches of those reproaching Thee fall on Me." For whatever was written before, was written for this teaching of ours, that through the endurance and the consolation of the scriptures we may have expectation.
Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus, that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ. Wherefore be taking one another to yourselves according as Christ also took you to Himself, for the glory of God.

For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises. Yet the nations are to glorify God for His mercy, according as it is written,

"Therefore I shall be acclaiming Thee among the nations,"

"And to Thy name shall I be playing music."

And again he is saying,

"Be 'merry, ye nations, with His 'people!"

And again he is saying,

"Praise the Lord, all the nations,"

And "let all the peoples laud Him."

And again Isaiah is saying, there will be "the root of Jesse, And He Who is rising to be 'Chief of the nations: On Him will the nations rely."

Now may the God of expectation be filling you with all joy and peace in believing, for you to be super-abounding in expectation, in the power of holy spirit.

Now I myself also am 'persuaded concerning you, my brethren, that you yourselves also are bulging with goodness, filled with all knowledge, able also to admonishing one another. Yet more daringly do I write to you, in part, as prompting you, because of the grace being
given to me from God, to be the minister of Christ Jesus for the nations, acting as a priest of the evangel of God, that the approach present of the nations may be becoming well received, having been hallowed by holy spirit.

I have, then, a boast in Christ Jesus, in that which is toward God. For I am not daring to speak any of what Christ does not effect through me for the obedience of the nations, in word and work, in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto Illyricum, I have completed the evangel of the Christ. Yet thus I am ambitious to be bringing the evangel where Christ is not named lest I may be building on another's foundation, but, according as it is written,

"They who were not informed concerning Him shall see,
And they who have not heard shall understand."

Therefore, I was much hindered also in coming to you. Yet now, having by no means still place in these regions, yet having for many years a longing to come to you, as ever I may be going into Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if I should ever first be filled, in part, by you)—yet now I am going to Jerusalem, dispensing to the saints. For it delights Macedonia and Achaia to make some contribution for the poor of the saints who are in Jerusalem. For they are delighted, and they are their debtors, for if the nations participate in their spiritual things, they ought to minister to them in fleshly things also. When, then, performing this, and sealing to them this fruit, I shall be coming away through you into Spain. Now I am aware that, in
coming to you, I shall be coming with the blessing of Christ which fills.

30 Now I am entreating you, brethren, through our Lord Jesus Christ, and through the love of the spirit, to struggle together with me in prayers to God for me, that I should be rescued from the stubborn in Judea, and my dispensation for Jerusalem may be becoming well received by the saints, that I may be coming to you with joy through the will of God, and I should be resting together with you. Now the God of peace be with all of you! Amen!

16 Now I am commending to you Phoebe, our sister, being a servant also of the ecclesia in Cenchrea, that you should be receiving her in the Lord worthily of the saints, and may 'stand by her in whatever matter she may be needing you, for she became a patroness of many, as well as of myself.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus (who, for the sake of my soul, 'jeopardize their own necks, whom not only I am thanking, but all the ecclesias of the nations also) and the ecclesia at their house.

Greet Epanetus, my beloved, who is the firstfruit of the province of Asia for Christ. Greet Mary, who toils much for you. Greet Andronicus and Junias, my relatives and my fellow captives who are notable among the apostles, who also 'came to be in Christ before me. Greet Ampliatus, my beloved in the Lord. Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. Greet Apelles, 'attested in Christ. Greet those who are of Aristobulus. Greet Herodion, my relative. Greet those of Narcissus who 'are in the Lord. Greet Tryphena and Tryphosa, who are toiling in the Lord. Greet Persis, the beloved, who toils much in the Lord. Greet Rufus,
'chosen in the Lord, and his 'mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brethren with them. Greet Philologos and Julia, Nereus and his 'sister, and Olympas and all the saints with them.

Greet one another with a holy kiss. Greeting you are all the ecclesias of Christ.

Now I am entreating you, brethren, to be noting those who are making dissensions and snares beside the teaching which you learned, and avoid them, for such for our Lord Christ are not slaving, but for their own bowels, and through compliments and adulation are de- luding the hearts of the innocent. For your obedience reached out to all. Over you, then, am I rejoicing. Now I am wanting you to be wise, indeed, for good, yet artless for evil. Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!

Greeting you is Timothy, my 'fellow worker, and Lucius and Jason and Sosipater, my 'relatives.

I, Tertius, the 'writer of the epistle, am greeting you in the Lord. Greeting you is Gaius, my 'host, and of the whole ecclesia. Greeting you is Erastus, the administrator of the city, and Quartus, the brother.

Now to Him Who is able to establish you in accord with my 'evangel, and the heralding of Christ Jesus in accord with the revelation of a secret 'hushed' in times eonian, yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience—to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!
Paul, a called apostle of Christ Jesus, through the will of God, and Sosthenes, a brother, to the ecclesia of God which is in Corinth, "hallowed" in Christ Jesus, called saints, together with all in every place who are invoking the name of our Lord, Jesus Christ, both theirs and ours:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

I am thanking my God always concerning you over the grace of God which is being given you in Christ Jesus, for in everything are you enriched in Him, in all expression and all knowledge, according as the testimony of Christ was confirmed among you, so that you are not "deficient" in "any grace, awaiting" the unveiling of our Lord Jesus Christ, Who will be confirming you also until the consummation, unimpeachable in the day of our Lord Jesus Christ. Faithful is God, through Whom you were called into the fellowship of His Son, Jesus Christ, our Lord.

Now I am entreating you, brethren, through the name of our Lord Jesus Christ, that all may be saying the same thing, and there may be no schisms among you, but you may be "attuned" to the same mind and to the same opinion. For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes among you. Now I am saying this, that each of you is saying, "I, indeed, am of Paul," yet "I of Apollos," yet "I of Cephas," yet "I of Christ." Christ is 'parted'? Not Paul was crucified for your sakes! Or into the name of Paul
are you baptized? I am thanking God that I baptize not one of you except Crispus and Gaius, lest anyone may be saying that you are baptized into my name. Yet I baptize the household of Stephanas also. Furthermore, I am not aware if I baptize any other. For Christ does not commission me to be baptizing, but to be bringing the evangel, not in wisdom of word, lest the cross of Christ may be made void.

For the word of the cross is stupidity, indeed, to those who are perishing, yet to us who are being saved it is the power of God. For it is written, I shall be destroying the wisdom of the wise, and the understanding of the intelligent shall I be repudiating. Where is the wise? Where is the scribe? Where is the discusser of this 'eon? Does not God make stupid the wisdom of this 'world? For since, in fact, in the wisdom of God, the world through wisdom knew not God, God delights, through the stupidity of the heralding, to save those who are believing, since, in fact, Jews signs are requesting, and Greeks wisdom are seeking, yet we are heralding Christ crucified, to Jews, indeed, a snare, yet to the nations stupidity, yet to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God, for the stupidity of God is wiser than men, and the weakness of God is stronger than men.

For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many noble, but the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world God chooses, that He may be disgracing the strong, and the ignoble and the contemptible things of the world God chooses, and that which is not, that He should be discarding that which is, so that no flesh at all should be boasting in God's sight. Yet you,
of Him, are in Christ Jesus, Who became to us wisdom from God, besides righteousness and holiness and deliv-
erance, that, according as it is "written", He 'who is boasting", in the Lord let him be boasting".

And I, coming to you, brethren, came not with superiority of word or of wisdom, announcing to you the testimony of God, for I decide not to perceive anything among you except Jesus Christ and Him 'crucified". And I came" to be "with you in weakness, and in fear, and in much trembling, and my word and my heralding were not 'with the persuasive words of human wisdom, but 'with demonstration of spirit and of power, that your faith may not be in the wisdom of 'men but in the power of God.

Yet wisdom are we speaking among the mature, yet a wisdom not of this 'eon, neither of the chief men of this 'eon, 'who are being discarded", but we are speaking God's wisdom in a secret, 'wisdom which 'has been concealed", which 'God designates before—before the eons, "for our glory, which not one of the chief men of this 'eon "knows, for if they know, they would not crucify the Lord of 'glory. But, according as it is "written", That which the eye did not perceive, and the ear did not hear, and "to which the heart of 'man did not ascend—whatever 'God makes ready for 'those who are loving Him. Yet to us 'God reveals them through His 'spirit, for the spirit is searching all, 'even the depths of 'God.

For is any of 'humanity "acquainted with 'that which is 'human except the spirit of 'humanity "which is in it? Thus also, 'that which is of 'God no 'one "knows, except the spirit of 'God. Now we' obtained, not the spirit of the world, but the spirit "which is o "of 'God, that we may be perceiving 'that which is being graciously given to us by 'God, which we are speaking also, not 'with words taught
by human wisdom, but with those taught by the spirit, matching spiritual blessings with spiritual words.

14 Now the soulish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them, seeing that they are spiritually examined. Now he who is spiritual is, indeed, examining all, yet he is being examined by no one. For “who knew the mind of the Lord? Who will be deducing from Him? Yet we have the mind of Christ.

3 And I, brethren, could not speak to you as to spiritual, but as to fleshy, as to minors in Christ. Milk I give you to drink, not solid food, for not as yet were you able. Nay, still, not even now are you able, for you are still fleshy. For where there is jealousy and strife among you, are you not fleshy and walking according to man? For whenever anyone may be saying, “I, indeed, am of Paul,” yet another, “I, of Apollos,” will he not be fleshy?

5 “What, then, is Apollos? Now “what is Paul? Servants are they, through whom you believe, and as the Lord gives to each. I plant, Apollos irrigates, but God makes it grow up. So that, neither is he who is planting anything, nor he who is irrigating, but God Who makes it grow up. Now he who is planting and he who is irrigating are for one thing. Yet each will be getting his own wages according to his own toil. For God’s fellow workers are we. God’s farm, God’s building, are you.

10 According to the grace of God which is being granted to me, as a wise foreman I lay a foundation, yet another is building on it. Yet let each one beware how he is building on it. For other foundation ‘can’ no one lay beside that which is ‘laid’, which is Jesus Christ. Now if anyone is building on this foundation gold and silver, precious stones, wood, grass, straw, each one’s work will
I Corinthians 3, 4

14 become apparent, for the day will make it evident, for it is being revealed by fire. And the fire, it will be testing each one's work—what kind it is. If anyone's work will be remaining which he builds on it, he will get wages. 

15 If anyone's work shall be burned up, he will forfeit it, yet he shall be saved, yet thus, as through fire.

16 Are you not aware that you are a temple of God and the spirit of God is making its home in you? If anyone is corrupting the temple of God, God will be corrupting him, for the temple of God is holy, which you are.

17 Let no one be deluding himself. If anyone among you is presuming to be wise in this 'eon, let him become stupid, that he may be becoming wise, for the wisdom of this 'world is stupidity with God. For it is written, "He is clutching the wise in their craftiness." And again, The Lord knows the reasonings of the wise, that they are vain. So that, let no one be boasting in men, for all is yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the present, or that which is impending—all is yours, yet you are Christ's, yet Christ is God's.

18 Thus let a man be reckoning with us—as deputies of Christ, and administrators of God's secrets. Here, furthermore, it is being sought in administrators that any such may be found faithful. Now to me it is the least trifle that I may be being examined by you or by man's day. 

19 But neither am I examining myself. For of nothing am I conscious as to myself, but not by this am I justified. 

20 Now He Who is examining me is the Lord. So that, be not judging anything before the season, till the Lord should be coming, Who will also illuminate the hidden things of darkness and manifest the counsels of the hearts. And then applause will be coming to each one from God.

21 Now these things, brethren, I transfer in a figure to
myself and Apollos because of you, that in us you may be learning not 'to be disposed above what is written', that 'you may not be puffed up, one over the one, against the other. For 'who is making you to discriminate? Now 'what 'have you which you did not obtain? Now if you obtained it also, 'why are you boasting' as though not obtaining? Already are you 'sated', already are you rich, apart from us you reign. And would that you surely reign, that we also should be reigning together with you! For I suppose that God demonstrates with us, the last apostles, as death-doomed, 'for we became a theater to the world and to messengers and to 'men. We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorious, yet we are dishonored. Until the present hour we are hungering also and thirsting, and are 'naked and are 'buffeted' and 'unsettled and toiling, working with our 'own hands. Being reviled', we are blessing; being persecuted', we are bearing with it; being calumniated', we are entreating. As the offscourings of the world we became, the scum of all things, hitherto.

Not to be abashing you am I writing these things, but as my children beloved am I admonishing you. For if you should be having ten thousand escorts in Christ, 'nevertheless not many fathers, for in Christ Jesus, through the evangel, I beget you. I am entreating you, then, 'become imitators of me. Therefore I send to you Timothy, who is my beloved and faithful child in the Lord, who will be reminding you of my 'ways 'which are in Christ Jesus, according as I am teaching everywhere in every ecclesia.

Now 'some were puffed up as though I were not coming' to you. Yet I shall be coming to you swiftly, if ever the Lord should be willing, and I will 'know', not the word of 'those who are 'puffed' up, but the power. For
not in word is the kingdom of God, but in power. What are you wanting? With a rod may I be coming to you, or in love and a spirit of meekness?

Absolutely, it is 'heard' that there is prostitution among you, and such prostitution (which is not 'even named among the nations), so that 'someone has his father's wife. And you are 'puffed' up, and mourn not rather, that the one who commits this act may be 'taken away from your midst. For I, indeed, being absent in 'body, yet 'present in 'spirit, have already, as if 'present, thus judged the one 'effecting' this, in the name of our Lord Jesus Christ (you being gathered, and my 'spirit, together with the power of our Lord Jesus), to give up such a one to 'Satan for the extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Not ideal is your 'boast. Are you not 'aware that a little leaven is leavening the whole kneading? Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For our Passover also, Christ, was sacrificed for our sakes so that we may be keeping the festival, not with old leaven, nor yet with the leaven of evil and wickedness, but with unleavened sincerity and truth.

I write to you in the epistle not to be commingling with paramours. And undoubtedly it is not as to the paramours of this 'world, or the greedy and extortionate, or idolaters, else, consequently, you ought to come out of the world.

Yet now I write to you not to be commingling with anyone 'named a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With such a one you are not 'even to be eating. For 'what is it to me to be judging those outside?

You are not judging those within! Now 'those outside, God is judging. Expel the wicked one from among yourselves.
6 'Dare any of you, having business 'td with 'danother, be 'judged' on'the unjust, and not on'the saints? 
2 Or are you not 'aware that the saints shall judge the world? And if the world is being judged 'by you, are you 
3 unworthy of the least tribunals? Are you not 'aware that 
we shall be judging messengers, not to mention life's 
affairs? If indeed, then, you should have tribunals for 
life's affairs, the contemptible in the ecclesia, these you 
are seating? To abash you am I saying this. Thus is 
there not among you one wise man who will be able 
to adjudicate amidst his brethren, but brother is suing 
brother, and this on unbelievers! 
7 Already, indeed, then, it is absolutely a discomfiture for 
you that you are having lawsuits among yourselves. 
Wherefore are you not rather being injured? Wherefore 
are you not rather being cheated? But you are injuring 
and cheating, and this to brethren! Or are you not 'aware 
that the unjust shall not be enjoying the allotment of 
God's kingdom? Be not deceived. Neither paramours, 
nor idolaters, nor adulterers, nor catamites, nor sodomites, 
nor thieves, nor the greedy, nor drunkards; no revilers, 
no extortioners shall be enjoying the allotment of God's 
knightom. And some of you were these, but you are 
bathed off, but you are hallowed, but you were justified 
in the name of our 'Lord Jesus Christ and 'by the spirit of 
our God. 
12 All is allowed me, but not all is expedient. All is allowed 
me, but I will not be put under its authority by anything. 
13 Foods for the bowels and the bowels for foods, yet 'God 
will be discarding these as well as those. Now the body 
is not for prostitution, but for the Lord, and the Lord for 
the body. Now 'God rouses the Lord also, and will be 
rousing us up through His power. 
15 Are you not 'aware that your bodies are members of
I Corinthians 6, 7

Christ? "Taking, then, the members of Christ away, should I be making them members of a prostitute? May it not be "coming" to that! Or are you not "aware that he who "joins" a "prostitute is one body? For, He is averring, the two will be 65 one flesh. Now he who "joins" the Lord is one spirit. "Flee from prostitution. The penalty of every sin, whatsoever a woman should be doing, is outside of the body, yet he who is committing prostitution is sinning 65 against 'his own body. Or are you not "aware that your body is a temple of the holy spirit in you, which you 'have from 'God, and you are not your own? For you are bought with a price. By all means glorify 'God in your body.

7 Now, concerning what you write to me: It is ideal for a "man not to be touching" a woman. Yet, because of "prostitution, let each man 'have a 'wife for himself and each woman 'have her own husband. Let the husband 'render to the wife her 'due, yet likewise the wife also to the husband. The wife has not the 'jurisdiction of her own body, but the husband, yet likewise the husband also has not the 'jurisdiction of his own body, but the wife. Do not 'deprive one another, except "sometime it should be "by agreement 66 for a period, that you should have 'leisure for 'prayer, and you may be on the same again, lest Satan may be trying you because of your 'incontinence.

6 Now this I am saying "as a concession, not "as an injunction. For I 'want all "men to be as I myself also, but each has his own gracious gift "from God, "one indeed, thus, yet "one thus.

8 Now I am saying to the unmarried and the widows, that it is ideal for them if ever they should be remaining 'even as I. Yet if they are not controlling" themselves, let them marry, for it is better to marry than to be on 'fire".

10 Now to the 'married I am charging, not I, but the Lord:
11 A wife is not to be separated from her husband. Yet if she should be separated also, let her 'remain unmarried or be 'conciliated to her husband. And a husband is not to leave his wife.

12 Now to the rest am I speaking, not the Lord. If any brother 'has an unbelieving wife, and she 'approves of making a home with him, let him not 'leave her. And a wife who 'has an unbelieving husband, and he 'approves of making a home with her, let her not 'leave her husband.

13 For the unbelieving husband is 'hallowed by the wife, and the unbelieving wife is 'hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy. Yet if the unbeliever is separating, let him 'separate. A brother or a sister is not 'enslaved in such a case. Now 'God has called us in peace. For of what are you 'aware, O wife— "will you be saving your husband—or of what are you 'aware, O husband—" will you be saving your wife—except as the Lord parts it to each?

Each as 'God has called him, thus let him be walking.

14 And thus am I prescribing in all the ecclesias. Was anyone called having been circumcised? Let him not be 'de-circumcised'. Is anyone 'called' in uncircumcision?

15 Let him not 'circumcise'. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of God. Each one in the calling in which he was called, in this let him be remaining. Were you called a slave? Let it not be causing you care. But if you are 'able' to 'become' free also, use it rather. For, in the Lord, he 'who is being called a slave, is the Lord's freedman. Likewise, he 'who is being called, being free, is a slave of Christ.

16 With a price are you bought. Do not 'become' the slaves of 'men. Each one, in what he was called, brethren, in this let him 'remain with God.
Now concerning the celibates or virgins, I have no injunction of the Lord. Yet an opinion am I giving, as one who 'has enjoyed mercy' by the Lord to be faithful. I am inferring, then, this ideal to be 'inherent, because of the present necessity, 'for it is ideal for humanity 'to be thus. You are 'bound' to a wife? Do not 'seek to be loosed. You have been loosed' from a wife? Do not 'seek a wife. Yet if you ever should be marrying, also, you did not sin. And if the virgin should be marrying, she did not sin. Yet affliction in the flesh will 'such be having. Yet I am sparing' you. Now this I am averring, brethren, the era is 'limited'; that, 'furthermore, 'those also having wives may be as not having them, and 'those lamenting as not lamenting, and 'those rejoicing as not rejoicing, and 'those buying as not retaining, and 'those using' this 'world as not using" it up. For the fashion of this 'world is passing by. Now I 'want you to be without worry. The unmarried one is 'solicitous about the things of the Lord, how he should be pleasing the Lord. Yet he 'who marries is 'solicitous about the things of the world, how he should be pleasing his 'wife, and is 'parted'. The unmarried woman as well as the virgin: the unmarried one is 'solicitous about the things of the Lord, that she may be holy in 'body as well as in 'spirit, yet she 'who marries is 'solicitous about the things of the world, how she should be pleasing her 'husband. Now this I am saying 'for your 'own 'expedience, not that I should be casting a noose "over you, but 'for 'that which is respectable and assiduous—to be undistractedly for the Lord. Now if anyone is inferring it to be 'indecent "for his 'virgin, if she should be over her meridian, and thus it ought to 'occur', what he 'will, let him 'do. He is not sinning. Let them 'marry. Yet he who 'stands settled in
his heart, having no necessity, yet has authority as to his own will, and has decided this in his own heart (to be keeping his virgin) ideally will be doing. So that he also who is taking his virgin in marriage, ideally will be doing, yet he who is not taking out in marriage will be doing better.

A wife is bound by law for whatever time her husband is living. Yet if the husband should be reposing, she is free to be married to whom she will, only in the Lord. Yet happier is she if ever she should be remaining thus, according to my opinion. Now I presume that I also have God's spirit.

Now concerning the idol sacrifices: We are aware that we all have knowledge. Knowledge puffs up, yet love builds up. If anyone is presuming to know anything, he knew not as yet according as he must know. Now if anyone is loving God, this one is known by Him. Then, concerning the feeding on the idol sacrifices: We are aware that an idol is nothing in the world, and that there is no other God except One. For even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords, nevertheless for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him. But not in all is there this knowledge. Now some, 'used hitherto to the idol, are eating of it as an idol sacrifice, and their conscience, being weak, is being polluted'. Now food will not give us a standing with God, neither, if we should not be eating are we in want, nor if we should be eating are we cloyed.

Now beware lest somehow this right of yours may become a stumbling block to the weak. For if anyone should be seeing you, who has knowledge, lying down
in an idol's shrine, will not the conscience of him who 'is
weak be 'inured to the eating of the idol sacrifices? For
the 'weak one is perishing' also by your 'knowledge; the
brother because of whom Christ died. Now in thus sin-
ing against brethren, and beating their 'weak con-
science, you are sinning against Christ. Wherefore, if
food is snaring my 'brother, I may under no circum-
stances be eating 'meat 'for the eon, lest I should be snaring my 'brother.

9 Am I not free? Am I not an apostle? Have I not seen
Jesus our 'Lord? Are you not my 'work in the Lord?
If to others I am not an apostle, 'nevertheless I surely am
to you! For you' are the seal of my 'apostleship in the

3 My 'defense to those examining me is this: 'Have we
no right at all to 'eat and 'drink? 'Have we no right at
all to be leading about a sister as a wife, 'even as the rest
of the apostles and the brothers of the Lord and Cephas?

6 Or have only I and Barnabas no' right not to be working'?

7 'Who is warring at any time supplying his own rations?
'Who is planting a vineyard and not eating of its 'fruit?
Or 'who is tending a flock and not eating of the milk of
the flock?

8 Not according to 'man am I speaking these things.

9 Or is the law not also saying these things? For in the law
of Moses it is 'written': "You shall not 'muzzle the thresh-
ing ox." Not for oxen is the 'care of 'God! Or is He
undoubtedly saying it because of us? Because of us, for
it was written that the 'plower 'ought to be plowing 'in
expectation, and the 'thresher to partake of his 'expecta-
tion. If, 'in expectation, we 'sow the 'spiritual in you, is
it a great thing if we 'shall 'reap of your 'fleshy things?

12 If others are partaking of 'this right from you, are not
rather we? 'Nevertheless we do not use' this 'right, but
we are forgoing all, lest we may be giving any hindrance to the evangel of Christ.

13 Are you not "aware that the 'workers' at the sacred things are eating of the things of the sanctuary? "Those settling beside the altar have their 'portion' with the altar. Thus the Lord also prescribes that 'those who are announcing the evangel are to be living' of the evangel. Yet I do not use" any of these things. Now I do not write these things that it may be becoming thus with me, for it is my ideal rather to be dying, than that anyone shall be making my 'boast void.

16 For if I should be bringing the evangel', it is not for me to boast in, for necessity is lying" upon me, for it were woe to me if I should not be bringing the evangel'! For if I am engaging in this voluntarily, I have wages, yet if involuntarily, I have been entrusted" with an administration. "What, then, is my 'wage? That, in bringing the evangel', I should be placing the evangel without expense, so "as not 'to use' up my 'authority in the evangel.

19 For, being free o of all, I enslave myself to all, that I should be gaining the more. And I became' to the Jews as a Jew, that I should be gaining Jews; to 'those under law as under law (not being 'myself under law), that I should be gaining 'those under law; to 'those without law as without law (not being without God's law, but legally Christ'), that I should be gaining 'those without law. I became' as weak to the weak, that I should be gaining the weak. To 'all have I become all, that I should undoubtedly be saving 'some. Now all am I doing because of the evangel, that I may be becoming" a joint participant of it.

23 Are you not "aware that 'those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it. Now every 'contender' is controlling" himself in all things; 'they, indeed,
then, that they may be obtaining a corruptible wreath, yet
we an incorruptible. Now then, thus am I' racing, not as
dubious, thus am I boxing, not as punching the air, but I
am belaboring my 'body and leading it into slavery, lest
somehow, when -heralding to others, I *myself may 'be-
come* disqualified.

10 For I do not 'want you to be 'ignorant, brethren, that
our 'fathers all were under the cloud, and all passed th
through the sea, and all are baptized into 'Moses in the
cloud and in the sea, and all ate the same spiritual food,
and all drank the same spiritual drink, for they drank o of
the spiritual Rock which 'followed. Now the Rock was
'Christ.

5 But not in the majority of them does 'God delight, for
they were strewn along in the wilderness. Now these
things became types of us, "for us not 'to be lusters after
evil things, according as 'they' also lust. Nor yet be becom-
ing" idolaters, according as "some of them, even as it is
'twritten", "Seated are the people to eat and 'drink, and
they rise to 'sport." Nor yet may we be committing prosti-
tution, according as "some of them commit prostitution,
and fall in one day twenty-three thousand. Nor yet may
we be putting the Lord on trial, according as "some of
them put Him on trial, and perished" by 'serpents. Nor
yet be murmuring even as "some of them murmur, and
perished" by the exterminator.

11 Now all 'this befalls 'them typically. Yet it was written
"for our admonition," "to whom the consummations of
the eons have attained. So that, let him 'who is supposing
he 'stands 'beware that he should not be falling. No'
trial has taken you except what is human. Now, faithful
is 'God, Who will not be leaving you to be tried above
what you are 'able", but, together with the trial, will be
making the sequel also, 'to enable" you to 'undergo it.
Wherefore, my beloved, flee from idolatry. As to the prudent am I saying it. Judge you what I am averring.

The cup of blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion of the body of Christ? For we, who are many, are one bread, one body, for we all are partaking of the one bread.

'Observe Israel according to the flesh. Are not those eating the sacrifices participants with the altar? What, then, am I averring? That an idol sacrifice is anything? Or that an idol is anything? But that that which the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not want you to become participants with the demons. You can not drink the cup of the Lord and the cup of demons. You can not be partaking of the table of the Lord and the table of demons. Or are we provoking the Lord to jealousy? Not stronger than He are we!

All is allowed me, but not all is expedient. All is allowed me, but not all is edifying. Let no one be seeking the welfare of himself, but that of another. Everything that is sold at the meat market be eating, examining nothing because of conscience. For "the Lord's is the earth and that which fills it."

If anyone of the unbelievers is inviting you, and you want to go, be eating everything that is placed before you, examining nothing because of conscience. Yet if anyone should be saying to you, "This is a sacred sacrifice," do not eat, because of that one who divulges it, and conscience. Yet conscience, I am saying, not that of yourself, but that of another. For why is my freedom being decided by another's conscience? If I, with gratitude, am partaking, "why am I being calumniated" for that for which I am giving thanks? Then, whether you
I Corinthians 10, 11

are eating or drinking, or anything you are doing, 'do all for the glory of God. And 'become' not a stumbling block to Jews as well as to Greeks and to the ecclesia of God, according as I also am pleasing all in all things, not seeking my own 'expedience, but 'that of the many, that they may be 'saved. 'Become' imitators of me, according as I also am of Christ.

2 Now I am applauding you that you 'remember' all of mine, and are retaining the traditions according as I 'give them over to you. Now I 'want you to be aware that the Head of every man is 'Christ, yet the head of the woman is the man, yet the Head of 'Christ is 'God.

3 Every man praying" or prophesying having aught "on his head, is disgracing his 'Head. Yet every woman praying" or prophesying with uncovered 'head, is disgracing her 'head, for it is one and the same as 'being 'shaven'.

4 For if a woman is not covering", let her be shorn" also. Now if it is a shame for a woman 'to be 'shorn" or 'shaven", let her be covering". For a man, indeed, 'ought not to be covering" his 'head, being inherently the image and glory of God. Yet the woman is the glory of the man. For man is not out of woman, but woman out of man. For, also, man is not created because of the woman, but woman because of the man. Therefore the woman 'ought to have authority "over her 'head because of the messengers.

5 However, neither is woman apart from man, nor man apart from woman, in the Lord. For even as the woman is out of the man, thus the man also is through the woman, yet 'all is "of 'God.

6 'Judge in yourselves": Is it becoming in a woman to be praying" to 'God uncovered? Is not 'even 'nature 'itself teaching you that if a man, indeed, should have 'tresses, it is a dishonor to him, yet if a woman should have 'tresses, it is her glory, seeing that 'tresses have been given" her
instead of clothing? Now if anyone is presuming to be
rivalrous, we 'have no' such usage, neither the ecclesias
of God.

Now in giving this charge I am not applauding, 'for
you are coming' together, not 'o for the better, but 'o for
discomfiture. For first, indeed, at your coming' together
in the ecclesia, I am hearing of schisms inhering among
you, and 'some part I am believing. For it 'must be that
there are sects also among you, that 'those also who are
qualified may be becoming' apparent among you.

Then, at your coming' together 'in the same place, it
is not to be eating the Lord's dinner, for each one is getting
his 'own dinner before in the eating, and 'one, indeed, is
hungry, yet 'one is 'drunk. For 'have you no homes at
'all 'in 'which to 'eat and 'drink? Or are you despising
the ecclesia of 'God, and mortifying 'those who 'have
nothing? 'What may I be saying to you? Shall I be
applauding you in this? I am not applauding.

For I 'accepted from the Lord, what I 'give over also
to you, that the Lord Jesus, in the night in which He was
given' up, took bread, and 'giving thanks, breaks it and
said, "This is My 'body, "broken" for your sakes. This 'do
for a 'recollection of Me."

Similarly, the cup also, after 'dining, saying, "This 'cup
is the new covenant in My 'blood. This 'do, as often
as you "are drinking, "for a 'recollection of Me." For
as often as you "are eating this 'bread and drinking
this 'cup, you are announcing the Lord's 'death until "He
should be coming.

So that, whoever "should be eating the bread or drinking
the cup of the Lord unworthily, will be liable for the body
and the blood of the Lord. Now let a "man 'test himself
first, and thus let him 'eat" of the bread and 'drink." of the
cup. For he 'who is eating and drinking unworthily is
eating and drinking judgment to himself, not discrimi-
nating the body of the Lord. Therefore many among you
are infirm and ailing, and a considerable number are re-
posing. For if we adjudicated ourselves, we would not
be judged. Yet, being judged, we are being disciplined
by the Lord, that we may not be condemned with the
world.

So that, my brethren, when coming together to eat, be
waiting for one another. Now if anyone may be hungry,
let him eat at home, that you may not be coming
together for judgment. Now the rest I shall be prescribing
as soon as I should be coming.

12 Now concerning the spiritual endowments, brethren, I
do not want you to be ignorant. You are aware that
when you were of the nations, you were led away to
the voiceless idols, as ever you were led. Wherefore I
am making known to you that no one, speaking by
God's spirit, is saying, "Anathema is Jesus." And no
one is able to say "Lord is Jesus" except by holy spirit.

Now there are apportionments of graces, yet the same
spirit, and there are apportionments of services, and the
same Lord, and there are apportionments of operations,
yet the same God Who is operating all in all.

Now to each one is being given the manifestation of the
spirit, with a view to expedience. For to one, indeed,
through the spirit, is being given the word of wisdom,
yet to another the word of knowledge, according to the
same spirit, yet to another faith, by the same spirit, yet
to another the graces of healing, by the one spirit, yet to
another operations of powerful deeds, yet to another
prophecy, yet to another discrimination of spirits, yet to
another species of languages, yet to another translation
of languages. Now all these 'one and the same spirit is
operating, apportioning to each his own, according as He
is intending.
For even as the body is one and 'has many members, yet all the members of the one 'body, being many, are one body, thus also is the Christ. For in one spirit also we all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

For the body also is not one member, but many. If the foot should be saying, "Seeing that I am not a hand, I am not "of the body," not "for this is it not "of the body. And if the ear should be saying, "Seeing that I am not an eye, I am not "of the body," not "for this is it not "of the body.

If the whole body were an eye, where were the hearing?
If the whole were hearing, where were the scent? Yet now 'God placed' the members, each one of them, in the body according as He wills. Now if it were 'all one member, where were the body?

Yet now there are, indeed, many members, yet one body. Yet the eye 'can 'not 'say to the hand, "I 'have no 'need of you," or, again, the head to the feet, "I 'have no 'need of you." "Nay, much rather, those members of the body 'supposed to be 'inherently weaker are necessary, and which we 'suppose to be a more dishonored part of the body, these we are investing with more exceeding honor, and our 'indecent members 'have more exceeding respectability. Now our 'respectable members 'have no 'need, but 'God blends the body together, giving to 'that which is 'deficient' more exceeding honor, that there may be no schism in the body, but the members may be "mutually 'solicitous for" one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing "with it.

Now you are the body of Christ, and members "of a part, whom also 'God, indeed, placed' in the ecclesia, first,
apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, 'pilotage, species of languages. Not all are apostles. Not all are prophets.

Not all are teachers. Not all have powers. Not all have the graces of healing. Not all are speaking languages.

Not all are interpreting. Yet be 'zealous for the greater graces. And still I am showing you a path, suited to transcendence.

If I should be speaking in the languages of 'men and of the messengers, yet should 'have no love, I have become resounding copper or a clanging cymbal. And if I should 'have prophecy and should be perceiving all 'secrets and 'all 'knowledge, and if I should 'have 'all 'faith, so as to transport mountains, yet 'have no love, I am nothing. And if ever I should be morselling out all my 'possessions, and if I should be giving up my body, that I should be boasting', yet may 'have no love, in nothing do I 'benefit'.

Love is 'patient, is 'kind'. Love is not 'jealous. Love is not bragging', is not 'puffed' up, is not 'indecent, is not 'self-seeking, is not 'incensed', is not taking account' of 'evil, is not rejoicing in 'injustice, yet is rejoicing together with the truth, is forgoing all, is believing all, is expecting all, is enduring all.

Love is never lapsing: yet, whether prophecies, they will be 'discarded, or languages, they will 'cease', or knowledge, it will be 'discarded. For out of an instalment are we knowing, and out of an instalment are we prophesying. Now whenever 'maturity may be coming, 'that which is out of an instalment shall be 'discarded. When I was a minor, I spoke as a minor, I was disposed as a minor, I took account' of things as a minor. Yet when I have become a man, I have discarded 'that which is a 'minor's. For at present we are observing 'by means of a mirror, in an enigma, yet then, face to face. At present
Yet now are remaining faith, expectation, love—these three. Yet the greatest of these is love. Be pursuing love.

Yet be zealous for spiritual endowments, yet rather that you may be prophesying. For he who is speaking in a language is not speaking to men, but to God, for no one is hearing, yet in spirit he is speaking secrets. Yet he who is prophesying is speaking to men for edification and consolation and comfort. He who is speaking in a language is edifying himself, yet he who is prophesying is edifying the ecclesia. Now I want you all to be speaking in languages, yet rather that you may be prophesying, for greater is he who is prophesying than he who is speaking in languages, outside and except he may be interpreting, that the ecclesia may be getting edification.

Yet now, brethren, if I should be coming to you speaking in languages, what shall I be benefiting you if ever I should not be speaking to you either in revelation, or in knowledge, or in prophecy, or in teaching? Likewise, soulless things, giving a sound, whether flute or lyre, if they should not be giving a distinction to the utterances, how will the fluting or the lyre playing be known? For if a trumpet, also, should be giving a dubious sound, who will be preparing for battle? Thus, you also, if you should not be giving an intelligible expression through the language, how will it be known what is being spoken?

For you will be speaking into the air. There are perchance, so many species of sounds in the world, and nothing is soundless. If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one speaking, and the one speaking a barbarian to me. Thus you also, since you are zealots for spiritual endowments, seek that you may be superabounding to the edification of the ecclesia.
Wherefore let him who is speaking in a language pray that he may be interpreting. For if I should be praying in a language, my spirit is praying, yet my mind is unfruitful. What is it, then? Should I be praying in the spirit, yet I will be praying with the mind also. In the spirit will I be playing music, yet I will be playing with the mind also. Else, if you should be blessing in the spirit, how shall he who is filling up the place of a plain person be declaring "Amen!" on your giving of thanks, since, in fact, he is not aware what you are saying? For you, indeed, are giving thanks ideally, but the other is not edified.

I thank God that I speak in a language more than all of you. But, in the ecclesia, do I want to speak five words with my mind, that I should be instructing others also, or ten thousand words in a language?

Brethren, do not become little children in disposition. But in evil beings, yet in disposition become mature.

In the law it is written that, In different languages and by different lips shall I speak to this people, and neither thus will they be hearkening to Me, the Lord is saying.

So that languages are for a sign, not to the believers, but to the unbelievers. Yet prophecy is not for the unbelievers, but for believers.

If, then, the whole ecclesia should be coming together in the same place, and all should be speaking in languages, yet should plain persons or unbelievers be entering, will they not be declaring that you are mad? Now if all should be prophesying, yet some unbeliever or plain person be entering, he is being exposed by all, he is being examined by all. The hidden things of his heart are becoming apparent, and thus, falling on his face, he will be worshiping God, reporting that God really is among you.
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26 What, then, is it, brethren? Whenever you may be coming together, each of you has a psalm, has a teaching, has a revelation, has a language, has a translation.

27 Let all occur to edification. Besides, if anyone is speaking in a language, "by two, or, at the most, three, and by instalments, let one also interpret. Now if there should be no interpreter, let him hush in the ecclesia, yet let him speak to himself and to God.

29 Now, as to prophets, let two or three speak, and let the others discriminate. Yet if it should be revealed to another sitting by, let the first hush, for you can all be prophesying one by one, that all may be learning and all be consoled. And the spiritual endowments of prophets are subject to the prophets. For God is not for turbulence, but peace, as in all the ecclesias of the saints.

34 Let the women in the ecclesias hush, for it is not permitted to them to speak, but let them be subject, according as the law, also, is saying. Now, if they want to learn anything, let them be inquiring of their own husbands at home, for it is a shame for a woman to be speaking in the ecclesia. Or from you came out the word of God?

37 Or to you only did it attain? If anyone is presuming to be a prophet or spiritual, let him be recognizing that what I am writing to you is a precept of the Lord. Now if anyone is ignorant, let him be ignorant!

39 So that, my brethren, be zealous to be prophesying, and the speaking in languages do not forbid. Yet let all occur respectfully and in order.

15 Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly.

3 For I give over to you among the first what also I ac-
I Corinthians 15

Accepted, that Christ died for our sins according to the scriptures, and that He has been roused the third day according to the scriptures, and that He was seen by Cephas, thereupon by the twelve. Thereupon He was seen by over five hundred brethren at once, of whom the majority are remaining hitherto, yet some were put to repose also. Thereupon He was seen by James, thereafter by all the apostles.

Yet, last of all, even as if a premature birth, He was seen by me also. For I am the least of the apostles, who am not competent to be called an apostle, because I persecute the ecclesia of God. Yet, in the grace of God I am what I am, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I—yet not I, but the grace of God which is with me.

Then, whether I or they, thus we are heralding and thus you believe.

Now if Christ is being heralded that He has been roused from among the dead, how are some among you saying that there is no resurrection of the dead? Now if there is no resurrection of the dead, neither has Christ been roused. Now if Christ has not been roused, for naught, consequently, is our heralding, and for naught is your faith. Now we are being found false witnesses also of God, seeing that we testify by God that He rouses Christ, Whom, consequently, He rouses not, if so be that the dead are not being roused. For, if the dead are not being roused, neither has Christ been roused. Now, if Christ has not been roused, vain is your faith—you are still in your sins! Consequently those also, who are put to repose in Christ, perished. If we are having an expectation in Christ in this life only, more forlorn than all men are we.

Yet now Christ has been roused from among the
dead, the Firstfruit of those who are "reposing." For since,
in fact, through a "man came death, through a "Man,
also, comes the resurrection of the dead. For even as, in
'Adam, all are dying, thus also, in 'Christ, shall all be
‘vivified. Yet each in his 'own class: the Firstfruit, Christ;
thereupon those who are 'Christ’s in His presence;
thereafter the consummation, whenever He may be giv-
ing up the kingdom to His 'God and Father, whenever
He should be nullifying 'all sovereignty and 'all authority
and power. For He 'must be reigning until 'He should
be placing all His 'enemies under His 'feet. The last
enemy is being abolished': 'death. For He subjects all
under His 'feet. Now whenever He may be saying that all
is "subject", it is evident that it is outside of Him 'Who
subjects 'all to Him. Now, whenever 'all may be 'subjected
to Him, then the Son Himself also shall be 'subjected
to Him 'Who subjects 'all to Him, that 'God may be
All in all.)

Else "what shall those be doing 'who are baptizing"?
It is for the sake of the dead absolutely if the dead are not
being roused'. Why are they baptizing' also for their
sake? 'Why are we' also in 'danger every hour? 'If 'as Daily
am I dying. By this ‘boast of yours, brethren, which I
'have in Christ Jesus, our 'Lord, if, 'as a "man, I fight wild
beasts in Ephesus, "what is the benefit to me? If the dead
are not being roused", “we may be eating and drinking,
for tomorrow we are dying.” Be not 'deceived': evil con-
versations are corrupting kind characters. Sober up justly
and do not be sinning, for "some 'have an 'ignorance of
God. To’ abash you am I saying it.

But "someone will be protesting, "How are the dead
being roused"? Now with what body are they coming’?"

Imprudent one! What you 'are sowing is not being vivi-
fied” if it should not be dying. And, what you are sowing,
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you are not sowing the body which shall 'come' to be, but a naked kernel, 'perchance of wheat or 'some of the rest.

Yet 'God is giving it a body according as He wills, and to each of the seeds its own body. Not 'all flesh is the same flesh, but there is other one, indeed, of men, yet another flesh of beasts, yet another flesh of flyers, yet another of fishes. There are bodies celestial as well as bodies terrestrial. But a different glory, indeed, is that of the celestial, yet a different that of the terrestrial, another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.

42 Thus also is the resurrection of the dead. It is 'sown' in corruption; it is 'roused' in incorruption. It is 'sown' in dishonor; it is 'roused' in glory. It is 'sown' in infirmity; it is 'roused' in power. It is 'sown' a soulish body; it is 'roused' a spiritual body.

45 If there is a soulish body, there is a spiritual also. Thus it is 'written' also, The first man, Adam, "became a living soul," the last Adam a vivifying Spirit. But not first the spiritual, but the soulish, thereupon the spiritual.

47 The first man was out of the earth, soulish; the second Man is the Lord out of heaven. Such as the soulish one is, such are those also who are soulish, and such as the Celestial One, such are those also who are celestials. And according as we wear the image of the soulish, we should be wearing the image also of the Celestial.

50 Now this I am averring, brethren, that flesh and blood is not 'able' to enjoy an allotment in the kingdom of God, neither is 'corruption enjoying the allotment of incorruption. 'Lo'! a secret to you am I telling! We all, indeed, shall not be put to 'repose, yet we all shall be 'changed', in an instant, in the twinkle of an eye, at the last trump. For 'He will be trumpeting, and the dead will be 'roused incorruptible, and we shall be 'changed'. For this corrup-
I Corinthians 15, 16

Swallowed up was 'Death "by Victory.

Where, O Death, is your 'victory?

Where, O Death, is your 'sting?

Now the sting of 'Death is 'sin, yet the power of 'sin is
the law. Now thanks be to 'God,' Who is giving us the
victory, through our 'Lord Jesus Christ.

So that, my beloved brethren, 'become" settled, unmov-
able, superabounding in the work of the Lord always,
being 'aware that your 'toil is not for naught in the Lord.

Now, concerning the collection "for the saints, even as
I prescribe to the ecclesias of 'Galatia, thus do you" also.

2 "On one of the sabbaths let each of you 'lay aside "by
himself in 'store that in which" he should 'be prospered,
that no collections may be occurring" then, whenever I
may 'come. Now whenever I may be coming" along,
whomsoever you should be attesting through letters, these
shall I be sending to 'carry away your grace" to Jerusalem.

4 Now if it should be worth while for me also 'to be going",
y they shall be going" together with me.

5 Now I shall be coming" to" you whenever I may 'pass
through Macedonia, for I am passing" through Macedonia.

6 Now, 'perchance, I shall be abiding "with you, or winter-
ing also, that you should be sending me forward whereso-
ever I may be going". For I do not 'want to "see you at
present' on the way, for I am expecting to stay "some
time "with you, if ever the Lord should 'permit. Yet I
shall 'stay in Ephesus till 'Pentecost, for a door has opened
for me, great and operative, and many are opposing.

10 Now if Timothy should be coming, look to it that he should be with you fearlessly, for he is working at the work of the Lord, as I also. No one, then, should be scorning him. Now send him forward in peace, that he may be coming to me, for I am awaiting him with the brethren.

12 Now, concerning brother Apollos, I entreat him much that he may be coming to you with the brethren, and it was undoubtedly not his will that he should come now, yet he will come whenever he should have an opportunity.

13 Watch! Stand firm in the faith! Be manly! Be staunch! Let all your actions occur in love!

15 Now I am entreat ing you, brethren—you are acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of Achaia, and they set themselves to the service for the saints—that you also may be subject to such, and to every fellow worker and toiler.

17 Now I am rejoicing at the presence of Stephanas and Fortunatus and Achaicus, for this deficiency of yours, these men fill up, for they soothe my spirit and yours. Then be recognizing such.

19 Greeting you are the ecclesiasth of the province of Asia. Greeting you much in the Lord are Aquila and Prisca, together with the ecclesia of their house. Greeting you are all the brethren. Greet one another with a holy kiss.

21 The salutation is by my hand—Paul's. If anyone is not fond of the Lord Jesus Christ, let him be anathema! Maranatha!

23 The grace of the Lord Jesus Christ be with you! My love be with all of you in Christ Jesus! Amen!
PAUL TO THE CORINTHIANS (II)

Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the ecclesia of God which is in Corinth, together with all the saints who are in the whole of Achaia:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 Blessed is the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation, Who is consoling us in our every affliction to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God, seeing that, according as the sufferings of Christ are superabounding in us, thus, through Christ, our consolation also is superabounding.

4 Now, whether we are being afflicted for your consolation and salvation, or whether we are being consoled for your consolation, which is operating in the endurance of the same sufferings which we also are suffering, our expectation, also, is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also.

5 For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the province of Asia, that we were inordinately burdened, over our ability, so that we were despairing of life also.

6 But we have the rescript of death in ourselves, that we may be having no confidence in ourselves, but in God,

7 Who rouses the dead, Who rescues us from a death of
such proportions, and will be rescuing; on Whom we rely that He will still be rescuing also; you also assisting together by a petition for us, in order that, from many faces He may be thanked by many for us for the gracious gift given to us.

For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, yet more superabundantly toward you. For no other things are we writing to you than what you are reading or recognizing also. Now I am expecting that you will recognize ultimately, according as you also recognized us in part, for we are your glorying (even as you also are ours) in the day of our Lord Jesus.

And in this confidence I intended formerly to come to you, that you should be having a second grace, and through you to pass through into Macedonia, and to come again from Macedonia to you, and by you to be sent forward into Judea. Intending this, then, consequently do I not use lightness? Or what I am planning, am I planning according to the flesh, that it may be with me “Yes, yes,” and “No, no”?

Now God is faithful, for our word toward you is not “Yes” and “No”, for the Son of God, Jesus Christ, Who is being heralded among you through us—through me and Silvanus and Timothy—became not “Yes” and “No,” but in Him has become “Yes.” For whatever promises are of God, are in Him “Yes.” Wherefore through Him also is the “Amen” to God, for glory, through us. Now He Who is confirming us together with you in Christ, and anoints us, is God, Who also seals us and is giving the earnest of the spirit in our hearts.

Now I am invoking God as a witness on my soul, that to spare you, I came no longer to Corinth. Not that we
are lording it over your faith, but are fellow workers of your joy, for you stand fast in the faith.

2 Now I decide this with myself, not again to be coming to you in sorrow. For if I am making you sorry, who, also, is gladdening me, except he who is made sorry by me? And I write this same thing to you, lest, coming, I may have sorrow from those on whom it was binding to be causing me to rejoice; having confidence in you all, for my joy is that of you all. For out of much affliction and pressure of heart I write to you, through many tears, not that you may be made sorrowful, but that you may know the love which I have for you more superabundantly.

3 Now if anyone has caused sorrow, he has not made me sorry, but in part (lest I may be burdening), you all. Enough to such is this rebuke, which is by the majority. So that, on the contrary, you are rather to deal graciously and console, lest somehow such may be swallowed up by the more excessive sorrow. Therefore I am entreating you to ratify your love to him.

4 For I write also for this, that I may know your testedness, if you are obedient in all things. Now, with whom you are dealing graciously in anything, I, also. For in what I also have dealt graciously (if I have dealt graciously in anything), it is because of you in the face of Christ, lest we may be overreached by Satan, for we are not ignorant of the things he apprehends.

5 Now, on coming to Troas for the evangel of Christ, and a door being open for me in the Lord, I have no case in my spirit at my not finding Titus, my brother, but taking leave of them, I came away into Macedonia.

6 Now thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place, for we are a fragrance of
Christ to God, in "those who are being saved" and in "those who are perishing": to "these, indeed, an odor of death for death, yet to "those an odor of life for life. And for "this "who is competent? For we are not as the majority, who are peddling the word of God, but as of sincerity, but as of God, in the sight of God in Christ, are we speaking.

We are beginning again to commend ourselves? Or need we not, even as "some, commendatory letters to you or "from you? You are our letter, "engraven in our hearts, "known and "read by all "men, "for you are manifesting" a letter of Christ, dispensed by us, and "engraven", not with ink, but with the spirit of the living God, not on stone tablets, but "on the fleshy tablets of the "heart.

Now such is the confidence we 'have through 'Christ toward 'God (not that we are competent 'of ourselves, to reckon anything as of ourselves, but our 'competency is of 'God), Who also makes us competent dispensers of a new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying.

(Now if the dispensation of 'death, 'by letters "chiseled" in "stone, "came in glory, so that the sons of Israel were not able to look intently into the face of Moses, because of the glory of his 'face,' which was being nullified", how shall not rather the dispensation of the spirit be in glory?

For if in the dispensation of 'condemnation is glory, much rather the dispensation of 'righteousness is exceeding in glory. For 'that also which "has been glorified" has not been glorified" in this 'particular, on account of the glory 'transcendent. For if 'that which is being nullified" was nullified through glory, much rather 'that which is remaining, remains in glory.

Having, then, such an expectation, we are using" much boldness, and are not even as Moses. He placed a cover-
ing over his face, so that the sons of Israel were not to look intently to the consummation of that which is being nullified. But their apprehensions were calloused, for until this very day the same covering is remaining at the reading of the old covenant, not being uncovered, for only in Christ is it being nullified. But till today, if ever the reading of Moses should be reached, a covering is lying on their heart. Yet if ever it should reach a turning back to the Lord, the covering is taken from about it.)

Now the Lord is the spirit; yet where the spirit of the Lord is, there is freedom. Now we all, with uncovered face, mirroring the Lord's glory, are being transformed into the same image, from glory to glory, even as from the Lord, the spirit.

Therefore, having this dispensation, according as we were shown mercy, we are not despondent. But we spurn the hidden things of shame, not walking in craftiness, nor yet adulterating the word of God, but, by manifestation of the truth, commending ourselves to every man's conscience in God's sight.

Now, if our evangel is covered, also, it is covered in those who are perishing, in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.

For we are not heralding ourselves, but Christ Jesus the Lord, yet ourselves your slaves because of Jesus, for the God Who says that, out of darkness light shall be shining, is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ.

Now we have this treasure in earthen vessels, that the transcendence of the power may be of God and not of
us. In everything, being afflicted, but not 'distressed';
perplexed', but not despairing; 'persecuted', but not 'for-
saken'; 'cast down', but not perishing—always carrying
about in the body the deadening of Jesus, that the life also
of Jesus may be 'manifested in our body. For we 'who are
living are ever being given' up to death because of Jesus,
that the life also of Jesus may be 'manifested in our mortal
'flesh. So that 'death is operating' in us, yet 'life in you.

Now, having the same spirit of 'faith, in accord with
'what is 'written', "I believe, wherefore I speak also," we'
also are believing, wherefore we are speaking also, being
'aware that He 'Who rouses the Lord Jesus will be rousing
us also, through Jesus, and will be presenting us together
with you. For 'all is because of you, that the grace, 'in-
creasing through the majority, should be superabounding
in 'thanksgiving to the glory of 'God.

Wherefore we are not 'despondent, but 'even if our
'outward 'man is decaying', 'notwithstanding 'that within
us is being renewed' day by day. For the momentary
lightness of our 'affliction is producing' for us an transcen-
dently eonian burden of glory, at our
not noting 'what is being observed', but 'what is not being
observed', for 'what is being observed' is temporary, yet
'what is not being observed' is eonian.

5 For we are 'aware that, if our 'terrestrial 'tabernacle
house should be 'demolished, we 'have a building of God,
a house not made by hands, eonian, in the heavens. For
in this also we are groaning, longing to be dressed' in
our 'habitation which is out of heaven, if so be that,
'being dressed' also, we shall not be 'found naked. For we
also, 'who 'are in the tabernacle, are groaning, being
burdened, on which we are not wanting to be stripped',
but to be dressed', that the mortal may be 'swallowed up
by 'life. Now He 'Who produces' us 'for this same long-

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also, 'who 'are in the tabernacle, are groaning, being
burdened, on which we are not wanting to be stripped',
but to be dressed', that the mortal may be 'swallowed up
by 'life. Now He 'Who produces' us 'for this same long-
ing is God, Who is also giving us the earnest of the spirit.  

6 Being, then, courageous always, and aware that, being at home in the body, we are 'away from home from the Lord (for by faith we are walking, not by perception), yet we are encouraged, and are delighting rather to be away from home out of the body and to be at home with the Lord. Wherefore we are 'ambitious also, whether at home or away from home, to be well pleasing to Him.

7 For all of us must be manifested in front of the dais of Christ, that each should be 'requited for that which he puts into practice through the body, whether good or bad.

8 Being aware, then, of the fear of the Lord, we are persuading men, yet we are 'manifest to God. Now I am expecting to be 'manifest in your consciences also.

9 Not again are we commending ourselves to you, but are giving an incentive to you by boasting over you, that you may have it for those who are boasting in personal appearance and not in heart. For, whether we were beside ourselves, it is to God, whether we are 'sane, it is to you.

10 For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died.

11 And He died for the sake of all that 'those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes.

12 So that we, from now on, are 'acquainted with no one according to flesh. Yet even if we have known Christ according to flesh, nevertheless now we know Him so no longer. So that, if anyone is in Christ, there is a new creation: the 'primitive passed by. 'Lo! there has come new!

13 Yet 'all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their 'offenses to them,
For Christ then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, "Be conciliated to God." For the One not knowing sin, He makes to be a sin offering for our sakes that we may be becoming God's righteousness in Him.

Now, working together, we are also entreat you not to receive the grace of God for naught. For He is saying,

"In a season acceptable I reply to you,
And in a day of salvation I help you."

'Lo! Now is a most acceptable era! 'Lo! Now is a day of salvation!

We are giving no one cause to stumble in anything, lest flaws be found with the service, but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses, in blows, in jails, in turbulences, in toil, in vigils, in fasts, in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned, in the word of truth, in the power of God, through the implements of righteousness of the right hand and of the left, through glory and dishonor, through defamation and renown, as deceivers and true, as unknown and recognized, as dying, and 'lo!

we are living, as disciplined and not put to death, as sorrowing, yet ever rejoicing, as poor, yet enriching many, as having nothing, and retaining all.

Our mouth is open toward you, Corinthians: Has your heart broadened? Not 'distressed' are you in us, yet you are 'distressed' in your 'compassions. Now, as a recompense in 'kind (as to children am I saying this), you also be 'broadened!

Do not become diversely yoked with unbelievers. For
what partnership have righteousness and lawlessness?
15 Or what communion has light "with darkness? Now what agreement has Christ "with Belial? Or what part
16 a believer with an unbeliever? Now what concurrence has a temple of God with idols? For you are the temple of the living God, according as God said, that I will be making My home and will be walking in them, and I
17 will be their God, and they shall be My people. Wherefore, Come out of their midst and be severed, the Lord is saying. And touch not the unclean, and I will admit you, and I will be a Father to you, and you shall be sons and daughters to Me,' says the Lord Almighty.
7 Having, then, these promises, beloved, we should be cleansing ourselves from every pollution of flesh and spirit, completing holiness in the fear of God.
2 Make room for us. We injure no one; we corrupt no one; we overreach no one. I am not saying this with a view to condemnation, for I have declared before that you are in our hearts to die together and to live together. Much is my boldness toward you; much is my boasting over you. I am 'filled' full with consolation, I
5 am superexceeding in joy in all our affliction. For even at our coming into Macedonia, our flesh 'has no ease, but we are afflicted in everything; outside fightings; inside fears.
6 But God, 'Who is consoling the humble, consoles us
7 'by the presence of Titus, yet not only 'by his presence, but by the consolation also with which he was consoled over you, informing us of your longing, your anguish,
8 your zeal for my sake; so that I rather rejoice that, 'even if I make you sorry 'by an epistle, I am not regretting it, 'even if I did regret'. For I am observing that that epistle makes you sorry, 'even if it is 'for an hour. Now I am rejoicing, not that you were made sorry, but that you were
made sorry to repentance. For you were made sorry according to God, that in nothing you may suffer 'forfeit by us. For 'sorrow according to God is producing' repentance "for unregretted salvation, yet the sorrow of the world is producing" death.

For 'lo!' this same thing—for you 'to be made sorry according to God—how much it produces in you of diligence, 'nay, defense, "nay, resentment, 'nay, fear, 'nay, longing, "nay, zeal, 'nay, avenging! In everything you commend yourselves to be pure in 'this matter. Consequently, 'even if I write to you, it is not on account of the one who injures, but neither on account of the one being injured, but on account of 'manifesting to' you your 'diligence 'for our sake in 'God's sight.

Therefore we are 'consoled", yet "in our 'consolation we rather rejoiced more exceedingly "in the joy of Titus, 'for his 'spirit has been soothed" 'by you all, 'for, if I have boasted' any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our 'boasting om before Titus came to be truth. And his 'compassions "for you are superabundantly more, having a recollection" of the obedience of you all, as, with fear and trembling, you receive' him. I am rejoicing that in everything I am 'encouraged in you.

Now we are making known to you, brethren, the grace of 'God 'which 'has been bestowed' in the ecclesias of 'Macedonia, 'for, in a test of much affliction, the super-abundance of their 'joy and the "corresponding depth of their poverty superabounds "to the riches of their 'generosity, 'for, according to their ability, I am testifying, and 'beyond their ability, of their own accord, with much entreaty beseeching of us the grace and the fellowship of the service "for the saints; and not according as we expect, but themselves they "give first to the Lord, and to us
through the will of God. So that we entreat Titus that, according as he undertakes before, thus also should he be completing in you this grace also. But, even as you are superabounding in everything—in faith and word and knowledge and all diligence and the love that flows out of you into us—that you may be superabounding in this grace also. I am not saying this as an injunction, but, through the diligence of others, testing also the genuineness of this love of yours.

For you know the grace of our Lord Jesus Christ, that, being rich, because of you He became poor, that you, by His poverty, should be rich. And in this I am giving an opinion, for this is expedient for you, who, for a year past, undertake before, not only the doing but the willing also. Yet now complete the doing also, so that, even as the eagerness to will, thus also may be the completion, out of what you have. For if eagerness lies before, it is most acceptable according to whatever one may have, not according to what he has not.

For it is not, that, to others ease, yet to you affliction, but 'by an equality, in the current occasion, your superabundance is for their want, that their superabundance also may be coming to be for your want, so that there may be coming to be an equality, according as it is written: the one with much increases not, and the one with few lessens not.

Now thanks be to God, Who is imparting the same diligence for you to the heart of Titus, for he, indeed, receives the entreaty, yet being inherently more diligent, of his own accord he came out to you. Now we send together with him the brother whose applause in the evangel is through all the ecclesias, yet not only so, but who was selected also by the ecclesias to be our fellow traveler with this grace which is being dispensed by
us to
d the glory of the Lord Himself; our eagerness, also,
putting this so that no one should find flaws in us in
this exuberance which is being dispensed by us, for we
are providing the ideal, not only in the sight of the Lord,
but in the sight of men also.

Now we send together with them our brother, whom we
test in many things, often, being diligent, yet now
much more diligent, yet with much confidence in you,
whether for the sake of Titus, my mate and fellow worker
for you, or our brethren, the apostles of the ecclesias, the

For, indeed, concerning the dispensation for the saints,
it is superfluous for me to be writing to you. For I am
aware of your eagerness, of which I am boasting over
you to the Macedonians, that Achaia has been prepared
a year past." And your zeal provokes the majority. Yet
I send the brethren, lest our boasting over you may be
made void in this particular, that you may be prepared
according as I said, lest somehow, if the Macedonians
should be coming together with me and finding you
unprepared, we may be disgraced (not that we should
'say you!) in this assumption of boasting.

I deem it necessary, then, to entreat the brethren that
they may be coming before you and should be adjusting
beforehand your bounty as promised before. This to
be ready thus, as a bounty and not as greed, yet as this:
'who is sowing sparingly, sparingly shall be reaping also,
and 'who is sowing bountifully, bountifully shall be
reaping also, each according as he has proposed in his
heart, not sorrowfully, nor of compulsion, for the glee-
ful giver is loved by God.

Now God is able to lavish all grace on you, that,
having 'all contentment in everything always, you may be superabounding 'in every good work, according as it is 'written', He scatters, He 'gives to the drudges, His 'righteousness 'remains 68 for the eon. Now may He 'Who is supplying seed to the 'sower, and bread 69 for food, be furnishing and multiplying your 'seed and be making the product of your 'righteousness grow, being enriched' in everything, 69 for 'all the generosity, which' is producing 8 through us thanksgiving to 'God, 7 for the dispensation of this 'ministry not only is replenishing the wants of the saints, but is superabounding also through much thanksgiving, to 'God, through the testedness of this dispensation, glorifying 'God 69 at the subjection of your avowal 69 to the evangel of 'Christ, and in the generosity of the contribution 69 for them and 69 for all, and in their petition for you, longing to be 'acquainted with you, because of the 'transcendent grace of 'God on you. Now thanks be to 'God 69 for His 'indescribable gratuity!

10 Now I', Paul, "myself am entreating you, through the meekness and leniency of 'Christ, who, 69 as to personal appearance, indeed, am humble among you, yet, being absent, have 'courage 69 toward you. Yet I am beseeching', that I may not, being present, have 'to have courage with the confidence with which I am reckoning 69 to dare 69 any 'who 'reckon' us as walking according to the flesh. For, walking in flesh, we are not warring 6 according to the flesh. For the weapons of our warfare are not fleshly, but powerful to 'God toward the pulling down of bulwarks; pulling down reckonings and every height elevating 6 itself against the knowledge of 'God, and leading into captivity every apprehension into the obedience of 'Christ, and having all in readiness to avenge every disobedience, whenever your 'obedience may be 'completed.

7 Are you looking at that 69 on the surface? If anyone is
II Corinthians 10, 11

presuming to have confidence in himself to be Christ's, let him be reckoning* this again "with himself, that, according as he is Christ's, thus also are we. For if ever I, besides, should also be boasting" somewhat more excessively concerning our 'authority (which the Lord" gives us "for building you up and not "for pulling you down),

I shall not be put to shame, lest I should seem as ever terrifying you through epistles, seeing that he is averring, "His epistles, indeed, are weighty and strong, yet his bodily presence is weak and his expression to be scorned". Let such a one be reckoning' this, that such as we are in word, through epistles, being absent, such also, being present, are we in 'act. For we are not daring to judge ourselves by, or compare ourselves with, "some who are commending themselves. But they', measuring themselves by themselves, and comparing themselves with themselves, do not 'understand.

Now we' shall not be boasting" immeasurably, but according to the measure of our 'range—which measure God parts to us—to reach" on as far as you also (for it is not as though, not reaching' on "to you, we are overstretching ourselves, for we outstrip others even as far as you in the evangel of 'Christ), not boasting" immeasurably in others' toils, yet having the expectation, your 'faith growing', to be magnified among you superabundantly, according to our 'range, so as to bring the evangel" beyond you, not to boast in another's range over that which is ready. Now he 'who is boasting", in the Lord let him be boasting". For not he 'who is commending himself is qualified, but whom the Lord is commending.

Would that you had borne" with any little imprudence of mine! "Nay, and be bearing" with me, for I am 'jealous over you with a jealousy of God. For I betroth" you to one Man, to present a chaste virgin to 'Christ. Yet I 'fear"
lest somehow, as the serpent deludes Eve 'by its 'crafti-
ness, your 'apprehensions should be corrupted from the
singleness and 'purity 'which is 'in 'Christ. For if, 
indeed, he 'who is coming' is heralding another Jesus 
whom we do not herald, or you are obtaining a different 
spirit, which you did not obtain, or a different evang-
el, which you do not receive", you are bearing" with him 
ideally. For I am reckoning" to be 'deficient in nothing 
pertaining to the paramount apostles. Yet 'even if I am 
plain in 'expression, "nevertheless I am not in 'knowledge, 
but in everything being made manifest in all "for you,
Or do I sin in humbling myself that you may be'exalted,
seeing that I '"bring the evangel of 'God to you gratui-
tously? Other ecclesias I despoil, getting rations "for
'dispensing to you. And, being present "with you and in
'want, I am not an encumbrance to "anyone (for the 
brethren coming from Macedonia replenish my 'wants),
and in everything I keep and shall be keeping myself that 
I be not burdensome to you.
The truth of Christ is in me, 'for this 'boasting shall not 
be 'barred" "from me in the regions of 'Achaia. Where-
fore? 'Seeing that I am not loving you? 'God is 'aware!
Now what I am doing and will be doing is that I should
'strike off the incentive from 'those wanting an incentive, 
that in what they are boasting" they may be 'found accord-
ing as we also. For 'such are false apostles, fraudulent 
workers, being transfigured" into apostles of Christ. And 
no' marvel, for 'Satan "himself is being transfigured" into 
a messenger of light. It is no' great thing, then, if his 
'servants also are being transfigured" as dispensers of 
righteousness—whose 'consummation shall be according 
to their 'acts.
Again I am saying, no "one should 'presume me to be 
imprudent. Otherwise surely, 'even if it should be as
imprudent, receive" me, that I also should 'boast" some little! What I speak, I am not speaking in accord with the Lord, but as in prudence, in this 'assumption of 'boasting. Since many are boasting" according to the flesh, I also shall be boasting". For with relish are you bearing" with the imprudent, being prudent. For you are bearing" with it if anyone is enslaving you, if anyone is devouring, if anyone is obtaining, if anyone is elevating" himself, if anyone is lashing you "in the face. "By way of dishonor am I saying this, as that we are 'weakened.

Now in whatever anyone is daring (in imprudence am I saying it), I also am daring. Hebrews are they? I also! Israelites are they? I also! The seed of Abraham are they? I also! Servants of Christ are they? (Being insane, I am speaking.) Above them am I! In "weariness more exceedingly, in jails more exceedingly, in blows inordinately, in deaths often. By Jews five times I got forty "save one. Thrice am I flogged with rods, once am I stoned, thrice am I shipwrecked, a night and a day have I "spent in a 'swamp, in journeys often, in dangers of rivers, in dangers of robbers, in dangers of my race, in dangers of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; in toil and labor, in vigils often, in famine and thirst, in fasts often, in cold and nakedness; apart from "what is outside, 'that which is coming upon me "daily, the solicitude for all the ecclesias.

"Who is 'weak and I am not 'weak? "Who is 'snared" and I am not on 'fire'? If I must 'boast", I will be boasting" in 'that which is of my 'weakness. The God and Father of the Lord Jesus, 'Who is blessed "for the eons, is 'aware that I am not lying". In Damascus the ethnarch of Aretas, the king, garrisoned the city of the Damascenes, wanting to arrest me, and I am lowered in a wicker basket through
a window through the wall, and escaped his hands.

12 If boasting 'must be, though it is not expedient, indeed, yet I shall also be coming to apparitions and revelations of the Lord. I am acquainted with a man in Christ, fourteen years before this, (whether in a body I am not aware, or outside of the body, I am not aware—God is aware) such a one was snatched away to the third heaven. And I am acquainted with such a man (whether in a body or outside of the body I am not aware—God is aware) that he was snatched away into paradise and hears ineffable declarations, which it is not allowed a man to speak. Over such a one I shall be boasting'; yet over myself I shall not be boasting, except in my infirmities. For, if ever I should be wanting to boast, I shall not be imprudent, for I shall be declaring the truth. Yet I am reticent. No one should be reckoning me to be above what he is observing of me or anything he is hearing of me.

7 Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up. For this I entreat the Lord thrice, that it should withdraw from me. And He has protested to me, "Sufficient for you is My grace, for My power in infirmity is being perfected." With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacled over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful.

11 I have become imprudent; you compel me. For I ought to be commended by you, for I am not deficient in anything pertaining to the paramount apostles, even if I am
nothing. Indeed, the signs of an apostle are produced among you in all endurance, besides in signs and miracles and powerful deeds. For is there anything in which you were discomfited above the rest of the ecclesias, except that I myself am not an encumbrance to you? Deal graciously with me for this injustice!

14 Lo! this third time I hold myself ready to come to you and I shall not be an encumbrance, for I am not seeking yours but you. For the children ought not to be hoarding for the parents, but the parents for the children.

15 Yet with the greatest relish shall I spend and be bankrupted for the sake of your souls, even if loving you more exceedingly diminishes your love for me.

16 Now, let be, I do not overburden you, but, being inherently crafty, I got you by guile! Did not anyone of those whom I have dispatched to you? Through him do I overreach you? I entreat Titus, and dispatch together with him a brother. Does Titus not overreach you? Walk we not in the same spirit? Not in the same footprints?

17 Again, you are presuming that we are defending ourselves to you. Facing God, in Christ, are we speaking, yet all, beloved, for the sake of your edification. For I fear, lest somehow, on coming, I may not be finding you such as I want, and I may be found by you such as you do not want; lest somehow there be strife, jealousy, fury, factions, vilifications, whisperings, puffing up, turbulences.

18 Not again at my coming will my God be humbling me toward you, and I shall be mourning for many who have sinned before and are not repenting of the uncleanness and prostitution and wantonness which they commit.

13 Lo! This is the third time I am coming to you. At the mouth of two witnesses, and three, shall every declaration be made to stand. I have declared before, and am
predicting as when being present the second time, and now, being absent, to those having sinned before and to all the rest, that if I should be coming again, I shall not spare, since you are seeking a test of Christ speaking in me, Who is not weak for you, but powerful among you.

For 'even if He was crucified out of weakness, nevertheless He is living by the power of God. For we also are weak together with Him, but we shall be living together with Him by the power of God for you.

'Try yourselves, if you are in the faith; test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you are somewhat disqualified? Now I am expecting that you will know that we are not disqualified! Now we are wishing to God that you do not do anything evil, not that we may be appearing qualified, but that you may be doing that which is ideal, yet we may be as disqualified. For we are not able for anything against the truth, but for the sake of the truth.

For we are rejoicing whenever we may be weak, yet you may be powerful. Now this are we wishing also: your adjustment. Therefore I am writing these things, being absent, that, being present, I should not be using severity, according to the authority which the Lord gives me for building up and not for pulling down.

Furthermore, brethren, rejoice, adjust, be entreated', be mutually disposed, be at peace, and the God of love and of peace will be with you. Greet one another 'with a holy kiss. All the saints are greeting you.

The grace of the Lord Jesus Christ and the love of God and the communion of the holy spirit be with you all! Amen!
Paul, an apostle (not from Dmen, neither through a Dman, but through Jesus Christ and God, the Father,
Who rouses Him from among the dead), and all the brethren with me, to the ecclesias of Galatia:
Grace to you and peace from God, our Father, and the Lord Jesus Christ, Who gives Himself for our sins, so that He might extricate us out of the present wicked 'eon, according to the will of our God and Father, to Whom be glory for the eons of the eons. Amen!
I am marveling that thus, swiftly, you are transferred from that which calls you in the grace of Christ, to a different evangel, which is not another, except it be that some who are disturbing you want also to distort the evangel of Christ. But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!
As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema!
For, at present, am I persuading Dmen or God? Or am I seeking to please Dmen? If I still pleased Dmen, I were not a slave of Christ. For I am making known to you, brethren, as to the evangel which is being brought by me, that it is not in accord with Dman. For neither did I accept it from a Dman, nor was I taught it, but it came through a revelation of Jesus Christ. For you hear of my behavior once, in Judaism, that I inordinately persecuted the ecclesia of God and ravaged it. And I progressed
in Judaism above many contemporaries in my race, being inherently exceedingly more zealous for the traditions of my fathers.

15 Now, when it delights God, Who severs me from my mother's womb and calls me through His grace, to unveil His Son in me that I may be evangelizing Him among the nations, I did not immediately submit it to flesh and blood, neither came I up to Jerusalem to those who were apostles before me, but I came away into Arabia, and I return again to Damascus.

16 Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with him fifteen days. Yet I became acquainted with no one different from the apostles, except James, the brother of the Lord. Now what I am writing to you, 'lo! in God's sight, I say that I am not lying'. Thereupon I came into the regions of Syria and Cilicia. Yet I was unknown by face to the ecclesias of Judea which are in Christ. Yet only they were hearing that “He who once was persecuting us, now is evangelizing” the faith which once he ravaged.” And they glorified God in me.

17 Thereupon, after the lapse of fourteen years, I again went up to Jerusalem with Barnabas, taking Titus also along with me. Now I went up in accord with a revelation, and submitted to them the evangel which I am heralding among the nations, yet privately to those of repute, lest somehow I should be racing or ran for naught.

But not even Titus, who is with me, being a Greek, is compelled to be circumcised. Yet, it was because of the false brethren who were smuggled in, who came in by the way to spy out our freedom which we have in Christ Jesus, that they shall be enslaving us—to whom, not even for an hour do we simulate by subjection, that the truth of the evangel should be continuing with you.
Now from those reputed to be somewhat—what kind they once were is of no consequence to me (God is not taking up the human aspect)—for to me those of repute submitted nothing. But, on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and, knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give to me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the Circumcision—only that we may be remembering the poor, which same thing I endeavor also to do.

Now when Cephas came to Antioch, I withstood him to the face, for he was self-censured. For, before the coming of some from James, he ate together with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those of the Circumcision. And the rest of the Jews also play the hypocrite with him, so that Barnabas also was led away with their hypocrisy. But when I perceived that they are not correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, "If you, being inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to judaizing?"

We, who by nature are Jews, and not sinners of the nations, having perceived that a man is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh at all be justified. Now if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ,
consequently, a dispenser of sin? May it not be "coming"
to that! For if I am building again these things which I
demolish, I am commending myself as a transgressor.

19 For I', through law, died to law, that I should be living
to God. 20 With Christ have I been crucified", yet I am
living; no' longer I, 'but living in me is Christ. Now
that which I am now living in flesh, I am living in faith
'that is of the Son of 'God, 'Who loves me, and 'gives

21 Himself up for' me. I am not repudiating the grace of
'God, for if righteousness is through law, consequently
Christ died gratuitously.

3 O foolish Galatians! "Who bewitches you, "before
whose eyes Jesus Christ was graphically "crucified"? This
only I want to 'learn from you: Did you get the spirit "by
works of law or "by the hearing of faith? "So foolish are
you? "Undertaking" in spirit, are you now being com-
pleted" in flesh? So much did you suffer feignedly? Since,
surely, it also is feignedly!

5 He, then, 'who is supplying you with the spirit, and
operating works of power among you—did you get the
spirit "by works of law or "by the hearing of faith, accord-
ing as Abraham believes 'God, and it is reckoned to him
"for righteousness? "Know, consequently, that 'those "of
faith, these are sons of Abraham. Now the scripture, per-
ceiving before that 'God is justifying the nations "by faith,
brings before an evangel" to 'Abraham, that In you shall
all the nations be 'blessed. So that 'those "of faith are being
blessed" together with 'believing Abraham.

10 For whoever are "of works of law are under a curse, for
it is "written" that, Accursed is everyone who is not re-
maining ' in all 'things "written" in the scroll of the law "to
do them. Now that in law no' one is being justified "with
'God is evident, 'for the just one "by faith shall be living".

12 Now the law is not "of faith, but 'who does them "shall
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13 be living" in them." Christ reclaims us "from the curse of the law, becoming a curse for our sakes, for it is "written", Accursed is everyone "hanging" on a pole, that the blessing of Abraham may be "coming" to the nations in Christ Jesus, that we may be obtaining the promise of the spirit through faith.

14 Brethren (I am saying this "as a *human), a human covenant likewise having been ratified", no one is repudiating or modifying it. Now to Abraham the promises were declared, and to his Seed. He is not saying "And to your Seed," which is Christ. Now this am I saying: a covenant, having been ratified before by God, the law, having come four hundred and thirty years afterward, does not invalidate, so as "to nullify the promise. For if the enjoyment of the allotment is of law, it is no longer of promise. Yet God has graciously granted it to Abraham through the promise.

15 "What, then, is the law? On behalf of transgressions was it added, until the Seed should "come to Whom He has promised", being prescribed through messengers in the hand of a mediator. Now there is no Mediator of one. Yet God is One.

16 Is the law, then, against the promises of God? May it not be "coming" to that! For if a law were given "able" to vivify, really, "righteousness were out of law. But the scripture locks up "all together under sin, that the promise out of Jesus Christ's faith may be "given to "those who are believing.

17 Now before the coming of faith we were garrisoned under law, being locked up together "for the faith" about to be revealed. So that the law has become our escort "to Christ, that we may be "justified "by faith.

18 Now, at the coming of faith, we are no longer under
an escort, for you are all sons of God, through faith in Christ Jesus. For whoever are baptized into Christ, put on Christ, in Whom there is no Jew nor yet Greek, there is no slave nor yet free, there is no male and female, for you all are one in Christ Jesus. Now if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise.

Now I am saying, "for as much time as the enjoyer of an allotment is a minor, in nothing is he of more consequence than a slave, being master of all, but is under guardians and administrators until the time purposed by the father. Thus we also, when we were minors, were 'enslaved' under the elements of the world. Now when the full time came, 'God delegates His Son, 'come of a woman, 'come under law, that He should be reclaiming those under law, that we may be getting the place of a son. Now, seeing that you are sons, 'God delegates the spirit of His Son into our hearts, crying "Abba! Father!"

So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an allotment from God, through Christ.

But then, indeed, having no perception of God, you were slaves of those who, by nature, are not gods. Yet now, knowing God, yet rather being known by God, how are you turning back again "to the infirm and poor elements for which you want to slave again anew? Days are you scrutinizing, and months and seasons and years.

I 'fear" for you, lest somehow I have toiled "for you feignedly.

'Become' as I, 'for I am even as you, brethren, I beseech" you. In nothing do you injure me. Now you are 'aware that "during an infirmity of the flesh I bring the evangell to you formerly. And your 'trial, in my 'flesh, you do not scorn, neither do you loathe it, but as a messenger of God
you receive me, as Christ Jesus. Where, then, is your happiness? For I am testifying to you, that, if possible, gouging out your eyes, you would give them to me. So that I have become your enemy by being true to you!

They are jealous over you, not ideally, but they want to debar you that you may be jealous over them. Now it is ideal for you to be jealous in the ideal always, and not only in my presence with you.

Little children mine, with whom I am travelling again until Christ may be formed in you! Yet I wanted to be present with you just now, and to change my voice, for I am perplexed about you.

Tell me, you who want to be under law, are you not hearing the law? For it is written, that Abraham had two sons, one out of the maid and one out of the free woman. But the one, indeed, out of the maid is begotten according to flesh, yet the one out of the free woman through the promise: which is allegorizing, for these women are two covenants; one, indeed, from mount Sinai, generating into slavery, which is Hagar. Yet Hagar is mount Sinai in Arabia; it is in line with the Jerusalem which now is, for she is in slavery with her children.

Yet the Jerusalem above is free, who is mother of us all.

For it is written,

“Be glad, barren one, who art not bringing forth!
Burst forth and implore, thou who art not travelling!
For many are the children of the desolate,
Rather than of her who has the husband.”

Now you, brethren, as Isaac, are children of promise. But even as then, the one generated according to flesh persecuted the one according to spirit, thus also it is now.

But what is the scripture saying? Cast out this maid
and her 'son, for by no means shall the son of the maid be enjoying the allotment with the son of the free woman.

Wherefore, brethren, we are not children of the maid, but of the free woman.

For 'freedom Christ frees us! 'Stand firm, then, and be not again 'enthralled" with the yoke of slavery.

'Lo! I, Paul, am saying to you that if you should be circumcising’, Christ will 'benefit you nothing. Now I am attesting’ again to every "man who is circumcising", that he is a debtor to do the whole law. Exempted from 'Christ were you who* are being justified" in law. You fall out of 'grace. For we’, in spirit, are awaiting’ the expectation of righteousness ‘by faith. For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating’ through love.

You raced ideally! “Who hinders you not to be ‘persuaded’ by the truth? ‘This persuasion is not “of Him ‘Who is calling you. A little leaven is leavening the whole kneading. I have confidence “in you in the Lord that in nothing you will be ‘disposed otherwise. Now he ‘who is disturbing you shall be bearing his ‘judgment, whosoever a he may be.

Now I, brethren, if I am still heralding circumcision, “why am I still being persecuted”’? Consequently the ‘snake of the cross of ‘Christ has been nullified’. Would that ‘those who are raising you to insurrection 'struck’ themselves off also!

For you’ were called ‘‘for freedom, brethren, only use not the freedom ‘of for an incentive to the flesh, but through love be slaving for one another. For the entire law is ‘fulfilled’ in one word, in 'this: “You shall 'love your associate as yourself.” Now if you are biting and devouring one another, 'beware that you may not be 'consumed by one another.
Now I am saying, 'Walk in spirit, and you should under no circumstances be consummating the lust of the flesh. For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, lest you should be doing "these" whatever you may 'want. Now, if you are 'led' by spirit, you are not still under law. Now apparent are the works of the flesh, which are adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that 'those committing 'such things shall not be enjoying the allotment of the kingdom of God.

Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control: against 'such things there is no law. Now those of 'Christ Jesus crucify the flesh together with its 'passions and 'lusts. If we may be living in spirit, in spirit we may be observing the elements also. We may not 'become' vainglorious, challenging one another, envying one another.

Brethren, if a 'man should be 'precipitated, also, in 'some offense, 'you', 'who are spiritual, be attuning 'such a one, in a spirit of meekness, noting yourself, that you 'also, may not be 'tried. 'Bear one another's 'burdens, and thus fill up the law of 'Christ. For if anyone is supposing himself to be anything, being nothing, he is imposing on himself. Now let each one be testing his 'own 'work, and then he shall be having his 'boast "for himself alone, and not "for "another, for each one shall be bearing his 'own load.

Now let him 'who is being instructed" in the word be contributing to him 'who is instructing, in all good things. Be not 'deceived', God is not to be 'sneered' at, for what-
sower a \textit{man} may be sowing, this shall he be reaping also,
\textit{for he \textit{who} is sowing \textit{for} his \textit{own} \textit{flesh}, \textit{from} the flesh shall be reaping corruption, yet he \textit{who} is sowing \textit{for} the spirit, \textit{from} the spirit shall be reaping life \textit{eonian}.  

Now we may not be \textit{despondent} in \textit{ideal doing}, for in due season we shall be reaping, if we do not \textit{faint}.  

Consequently, then, as we \textit{have} occasion, we are \textit{working} \textit{for} the good of all, yet specially \textit{for} the family of \textit{faith}.  

\textit{Lo! with what size letters} I write to you with my \textit{own} hand! \textit{Whoever} are wanting to put on a fair face in the flesh, these are compelling you to \textit{circumcise} only that they may not be \textit{persecuted} \textit{for} the cross of \textit{Christ Jesus}.  

For not \textit{even they} \textit{who} are \textit{circumcising} \textit{are} maintaining law, but they \textit{want} you to be \textit{circumcised} \textit{that} they should be boasting \textit{in} that flesh of yours. Now may it not \textit{be} mine to be boasting, except in the cross of our \textit{Lord Jesus Christ}, through which the world has been crucified \textit{to} me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new creation. And whoever shall observe the \textit{elements} by this \textit{rule}, peace \textit{be} on them, and mercy, also \textit{on} the Israel of \textit{God}.  

For the rest, let no one \textit{afford} me \textit{weariness}, for I \textit{am bearing} in my \textit{body} the brand marks of the Lord Jesus Christ.  

The grace of our \textit{Lord Jesus Christ} be with your \textit{spirit}, brethren! Amen!
Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved: in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes on us; in all wisdom and prudence making known to us the secret of His will (in accord with His delight, which He purposed in Him) to have an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth—in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will, that we should be for the laud of His glory, who are pre-expectant in the Christ.

In Whom you also—on hearing the word of truth, the evangel of your salvation—in Whom on believing also, you are sealed with the holy spirit of promise (which is an earnest of the enjoyment of our allotment, to the
deliverance of that which has been procured) for the laud of His glory!

15 Therefore, I also, on learning of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him, the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him at His right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and subjects all under His feet, and gives Him, as Head over all, to the ecclesia which is His body, the complement of the One completing the all in all.

2 And you, being dead to your offenses and sins, in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness (among whom we also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation, even as the rest), yet God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the celestials, in
Christ Jesus, that, in the oncoming\textsuperscript{9} cons, He should be displaying the transcendent riches of His grace in His kindness \textsuperscript{10} to us in Christ Jesus. For in grace, through faith, are you saved, and this is not out of you; it is God's approach present, not \textsuperscript{11} of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus \textsuperscript{12} for good works, which God makes ready beforehand, that we should be walking in them.

Wherefore, remember that once you, the nations in flesh—who are termed "Uncircumcision" by those termed "Circumcision," in flesh, made by hands—that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world.

Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace; and should be reconciling both in one body to God through the cross, killing the enmity in it. And, coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father.

Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, being built \textsuperscript{14} on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, in Whom the entire building, being connected together, is growing into a holy temple in the Lord: in Whom you, also, are being built \textsuperscript{16} together for God's dwelling place, in spirit.
On this behalf I, Paul, the prisoner of Christ Jesus for you, the nations—since you surely hear of the administration of the grace of God that is given to me for you, by revelation the secret is made known to me (according as I write before, in brief, by which you who are reading are able to apprehend my understanding in the secret of the Christ, which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets): in spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser, in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation. To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord; in Whom we have boldness and access with confidence, through His faith.—Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory.

On this behalf am I bowing my knees to the Father of our Lord Jesus Christ, after Whom every kindred in the heavens and on earth is being named, that He may be giving you, in accord with the riches of His glory, to be made staunch with power, through His spirit, in the man within, Christ to dwell in your hearts through faith, that you, having been rooted and grounded in
love, should 'be strong to grasp', together with all the saints, "what is the breadth and length and depth and height—to know the love of Christ as well which transcends 'knowledge—that you may be 'completed for the entire complement of 'God.

Now to Him 'Who is 'able" to do superexcessively above all "that we are requesting" or apprehending, according to the power 'that is operating' in us, to Him be 'glory in the ecclesia and in Christ Jesus 'for all the generations of the con of the cons! Amen!

I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with 'all humility and meekness, with patience, bearing" with one another in love, endeavoring to 'keep the unity of the spirit 'with the tie of 'peace: one body and one spirit, according as you were called also 'with one expectation of your 'calling; one Lord, one faith, one baptism, "one God and Father of all, 'Who is 'over all and through all and in all.

Now to each one of us was given 'grace in accord with the measure of the gratuity of 'Christ. Wherefore He is saying,

"Ascending 'on high, He captures captivity And 'gives gifts to 'mankind.

Now the "He ascended," "what is it except that He first descended also into the lower parts of the earth? 'He 'Who descends is the Same 'Who ascends also, up over all who are of the heavens, that He should be completing all. And the same One "gives 'these, indeed, as apostles, yet 'these as prophets, yet 'these as evangelists, yet 'these as pastors and teachers, toward the adjusting of the saints 'for the work of dispensing, 'for the upbuilding of the body of 'Christ, unto the end that we should 'all
attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the complement of the Christ, that we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception.

Now, being true, in love we should be making all grow into Him, Who is the Head—Christ—out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, for the upbuilding of itself in love.

This, then, I am saying and attesting in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their mind, their comprehension being darkened, being estranged from the life of God because of the ignorance that is in them, because of the callousness of their hearts, who, being past feeling, in greed give themselves up with wantonness to all uncleanness as a vocation.

Now you did not thus learn Christ, since, surely, Him you hear, and by Him were taught (according as the truth is in Jesus), to put off from you, as regards your former behavior, the old humanity which is corrupted in accord with its seductive desires, yet to be rejuvenated in the spirit of your mind, and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth. Wherefore, putting off the false, let each be speaking the truth with his associate, for we are members of one another.

Are you indignant, and not sinning? Do not let the sun be sinking on your vexation, nor yet be giving place
to the Adversary. Let him 'who 'steals by no means still be stealing: yet rather let him be toiling, working with his 'hands at 'what is good, that he may 'have to 'share with one 'who 'has need. Let no tainted word at 'all be issuing' out of your 'mouth, but if any is good toward 'needful edification, that it may be giving grace to 'those hearing.

And do not be causing sorrow to the holy 'spirit of 'God 'by which you are sealed for the day of deliverance. Let 'all bitterness and fury and anger and clamor and calumny be 'taken away from you 'with 'all malice, yet 'become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as 'God also, in Christ, deals graciously with you.

'Become', then, imitators of 'God, as beloved children, and be walking in love, according as 'Christ also loves you, and 'gives Himself up for 'us, an approach present and a sacrifice to 'God, for a fragrant odor.

Now, 'all prostitution and uncleanness or greed—let it not 'even be named among you, according as is becoming in saints—and vileness and stupid speaking or insinuendo, which are not proper, but rather thanksgiving. For this you 'perceive, knowing that no' paramour at 'all or unclean or greedy person, who is an idolater, 'has any enjoyment of the allotment in the kingdom of 'Christ and of God. Let no one be seducing you with empty words, for because of these things the indignation of 'God is coming on the sons of 'stubbornness. Do not, then, 'become joint partakers with them, for you were once darkness, yet now you are light in the Lord.

As children of light be walking (for the fruit of the light is in 'all goodness and righteousness and truth), testing 'what is well pleasing to the Lord. And be not joint participants in the unfruitful 'acts of 'darkness, yet
rather be exposing them also, for it is a shame 'even to 
speak of the hidden things occurring', done by them.
Now all 'that which is being exposed', by the light is made
'manifest', for everything 'which is making manifest' is
light. Wherefore He is saying, "Rouse! O 'drowsy one,
and rise 'from among the dead, and Christ shall 'dawn
upon you!"
Be observing accurately, then, brethren, how you are
walking, not as unwise, but as wise, reclaiming 'the era,
'for the days are wicked. Therefore do not 'become'
imprudent, but 'understand "what the will of the Lord is.
And be not 'drunk' with wine, in which is profligacy,
but be 'filled' 'with spirit, speaking to yourselves in
psalms and hymns and spiritual songs, singing and play-
ing music in your 'hearts to the Lord, giving thanks
always for' all things, in the name of our 'Lord, Jesus
Christ, to our 'God and Father, being subject' to one
another in the fear of Christ.
Let the wives be 'subject' to 'their own husbands, as to
the Lord, 'for the husband is head of the wife 'even as
'Christ is Head of the ecclesia, and He' is the Saviour of
the body. b'Nevertheless, as the ecclesia is 'subject' to
'Christ, thus are the wives also to 'their husbands in
everything.
Husbands, be loving your 'wives according as 'Christ
also loves the ecclesia, and "gives Himself up for its sake,
that He should be hallowing it, 'cleansing it in the bath
of the water ('with His declaration), that He' should be
presenting to Himself a glorious 'ecclesia, not having spot
or wrinkle or any 'such things, but that it may be holy
and flawless. Thus, the husbands also ought to be loving
their "own wives as 'their "own bodies. He' who is loving
his "own 'wife is loving himself. For no' one at any time
hates his "own 'flesh, but is nurturing and cherishing it,
according as Christ also the ecclesia, for we are members of His body. For this "a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh."

This secret is great: yet I am saying this as to Christ and as to the ecclesia. Moreover, you also individually, each be loving his "own wife thus, as himself, yet that the wife may be fearing the husband.

Children, be obeying your parents, in the Lord, for this is just. "Honor your father and mother" (which is the first precept with a promise), that it may be becoming well with you, and you should be a long time on the earth.

And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord.

Slaves, be obeying your masters according to the flesh with fear and trembling, in the singleness of your heart, as to Christ, not with eye-slavery, as man-pleasers, but as slaves of Christ, doing the will of God from the soul, with good humor slaving as to the Lord and not to men, being aware that, whatsoever good each one should be doing, for this he will be requited by the Lord, whether slave or free.

And, masters, be doing the same toward them, being lax in threatening, being aware that their Master as well as yours is in the heavens, and there is no partiality with Him.

For the rest, brethren mine, be invigorated in the Lord and in the might of His strength. Put on the panoply of God, to enable you to stand up to the stratagems of the Adversary, for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this
"darkness, "with the spiritual forces of wickedness among the celestials. Therefore take up the panoply of God that you may be 'enabled to withstand in the wicked day, and 'having effected' all, to stand. 'Stand, then, girded" about your 'loins 'with truth,' with the cuirass of 'righteousness put' on, and your 'feet 'sandaled' 'with the readiness of the evangel of 'peace; 'with all taking up the large shield of 'faith, 'by which you will be 'able to extinguish all the 'fiery' 'arrows of the wicked one. And receive" the helmet of 'salvation and the sword of the spirit, which is a declaration of God.

During every prayer and petition be praying" on every occasion (in spirit being vigilant also "for it 'with 'all perseverance and petition concerning all the saints, and for' me), that to me expression may be 'granted, in the opening of my 'mouth 'with boldness, to make known the secret of the evangel, for' which I am conducting an embassy in a chain, that in it I should be speaking boldly", as I must speak.

Now that you' also may be 'acquainted with my affairs, and 'what is engaging me, all will be made 'known to you by Tychicus, the beloved brother and faithful servant in the Lord, whom I send to' you "for this same thing, that you may 'know our 'concerns, and he should be consoling your 'hearts.

Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

'Grace be with all 'who are loving our 'Lord Jesus Christ in incorruption! Amen!
Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 I am thanking my God at every remembrance of you, always, in every petition of mine for you all, making the petition with joy, for your contribution to the evangel from the first day until now, having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ: according as it is just for me to be disposed in this way over you all, because you, having me in heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of grace, for God is my Witness how I am longing for you all in the compassions of Christ Jesus. And this I am praying, that your love may be superabounding still more and more in realization and all sensibility, for you to be testing what things are of consequence, that you may be sincere and no stumbling block for the day of Christ, filled with the fruit of righteousness that is through Jesus Christ for the glory and laud of God.

5 Now I am intending you to know, brethren, that my affairs have rather come to be for the progress of the evangel, so that my bonds in Christ become apparent in the whole pretorium and to all the rest, and the majority of the brethren, having confidence in the Lord...
as to my 'bonds, are more exceedingly daring to speak the word of God fearlessly. "Some, indeed, are even heralding Christ because of envy and strife, yet "some because of delight, also; 'these, indeed, of love, having perceived that I am 'located' for the defense of the evangel, yet 'those are announcing Christ out of faction, not purely, surmising to 'rouse affliction in my 'bonds. What for then?

—Moreover, seeing that, by every method, whether in pretense or in truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless. For I am 'aware that, for me, this will be eventuating in salvation through your petition and the supply of the spirit of Jesus Christ, in accord with my 'premonition and expectation, that in nothing shall I be put to 'shame, but 'all boldness, as always, now also, Christ shall be magnified in my 'body, whether through life or through death. For to me 'to be living is Christ, and 'to be dying, gain. Now if it is 'to be living in flesh, this to me means fruit from work, and "what I shall be preferring" I am not making known. (Yet I am being pressed out of the two, having a 'yearning for the solution and to be together with Christ, for it, rather, is much better.) Yet 'to be staying in the flesh is more necessary because of you. And, having this confidence, I am 'aware that I shall be remaining and shall be abiding with you all for your 'progress and joy of 'faith, that your 'glorying may be superabounding in Christ Jesus in me through my 'presence with you again. Only be 'citizens walking worthily of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your 'concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel, and not being startled by 'those who are opposing in "anything, which is to them a proof of destruction, yet
of your salvation, and this from God, 'for to you it is graciously granted, 'for Christ's sake, not only 'to be believing "on Him, but 'to be suffering for His sake also, having the same struggle 'such as you are perceiving in me, and now are hearing to be in me.

1 If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity, fill my joy full, that you may be "mutually disposed, having "mutual love, joined in "soul, being disposed to 'one thing—nothing according with faction, nor yet according with vainglory—but with "humility, deeming one another 'superior to one's "self, not each noting that which is his "own, but each that of "others also.

For let this disposition be in you, which is in Christ Jesus also, Who, being "inherently in the form of God, deems it not pillaging 'to be equal with God, "nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of "humanity, and, being found in fashion as a human, He humbles Himself, becoming obedient unto death, "even the death of the cross.

Wherefore, also, 'God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming' that Jesus Christ is Lord, "for the glory of God, the Father.

12 So that, my beloved, according as you always obey, not as in my 'presence only, but now much rather in my "absence, with fear and trembling, be carrying 'your "own salvation into effect", for it is God 'Who is operating in you 'to 'will as well as 'to work for the sake of His 'delight. All be doing without murmurings and reasonings, "that you may 'become blameless and artless, children of God, flawless, in the midst of a generation crooked and "per-
verse among whom you are appearing as luminaries in the world, having on the word of life, for my glorying in the day of Christ, that I did not run for naught, neither that I toil for naught. But even if I am a libation on the sacrifice and ministration of your faith, I am rejoicing myself and rejoicing together with you all.

Now, to be mutual, you also be rejoicing, and be rejoicing together with me.

Now I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns. For I have no one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking that which is their own, not that which is Christ Jesus. Now you know his testedness, that, as a child with a father, he slaves with me for the evangel. This one, indeed, then, I am expecting to send—as ever I may be perceiving my course from the things about me—forthwith. Yet I have confidence in the Lord that I myself shall also be coming quickly.

Now I deem it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, yet your apostle and minister for my need, since, in fact, he was longing for you all and depressed, because you hear that he is infirm. For he is infirm, also, very nigh death, but God is merciful to him, yet not to him only, but to me also, lest I should be having sorrow on sorrow. The more diligently, then, I send him, that seeing him again, you may be rejoicing and I may be more sorrow-free.

Receive him, then, in the Lord with all joy, and have such in honor, seeing that because of the work of the Lord he draws near unto death, risking his soul that he should fill up your want of ministration toward me.

For the rest, my brethren, rejoice in the Lord. To be
writing the same to you is not, indeed, irksome for me, yet it is your security. 'Beware of curs, 'beware of 'evil workers. 'Beware of the maimcision, for we' are the circumcision 'who are offering divine service in the spirit of God, and are glorying' in Christ Jesus, and 'have no' confidence in flesh.

And am even I having confidence in flesh, also? If any other one is presuming to have confidence in flesh, I rather: in circumcision the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, in relation to law, a Pharisee, in relation to zeal, persecuting the ecclesia, in relation to the righteousness 'which is in law, becoming blameless. But things which were gain to me, these I have deemed a forfeit because of 'Christ. But, to be sure, I am also deeming all to be a forfeit because of the 'superiority of the knowledge of 'Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him, not having my righteousness, which is of law, but that which is through the faith of Christ, the righteousness which is from God of faith: to know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death, if somehow I should be attaining to the resurrection that is out from among the dead. Not that I already obtained, or am already perfected'. Yet I am pursuing, if I may be grasping also that for which I was grasped also by Christ Jesus. Brethren, not as yet am I reckoning myself to have grasped, yet one thing—forgetting', indeed, 'those things which are behind, yet stretching out to those in front—toward the goal am I pursuing 'for the prize of God's calling above in Christ Jesus. Whoever, then, are mature, may be disposed to this, and if in anything you are differently disposed, this
16 also shall 'God' reveal to you. Moreover, 'in what we outstrip others, there is to be a 'mutual' disposition to be observing the elements by the same rule.

17 'Become' imitators together of me, brethren, and be noting 'those who are walking thus, according as you have us for a model, for many are walking, of whom I often told you, yet now am lamenting also as I 'tell it, 'who are enemies of the cross of 'Christ, whose 'consummation is destruction, whose 'god is 'their bowels, and whose 'glory is in their 'shame, 'who to the 'terrestrial are 'disposed. For our 'realm is 'inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will 'transfigure the body of our 'humiliation, to conform it to the body of His 'glory, in accord with the operation which enables Him 'even to subject 'all to Himself.

4 So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, my beloved. I am entreatiEuodia and I am entreatiSyntyche, to be 'mutually 'disposed in the Lord. Yes, I am asking you also, genuine yokefellow, be aiding them, these women who' compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose 'names are in the scroll of life.

5 Be rejoicing in the Lord always! Again, I will 'declare, be rejoicing! Let your 'lenience be 'known to all 'men: the Lord is near. Do not 'worry about anything, but in everything, by 'prayer and 'petition, with thanksgiving, let your 'requests be made 'known to God, and the peace of 'God, 'that is 'superior to every frame of mind, shall be garrisoning your 'hearts and your 'apprehensions in Christ Jesus.

8 For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is
agreeable, whatever is renowned—if there is any virtue, and if any applause, be taking these into account. What you learned also, and accepted and hear and perceived in me, these be putting into practice, and the God of peace will be with you.

Now I rejoiced in the Lord greatly that at length, for once your disposition toward me blossomed, to which you were disposed also, yet you lacked occasion. Not that I am hinting at a want, for I learned to be content in that in which I am. I am aware what it is to be 'humbled' as well as 'aware what it is to be super-abounding. In everything and among all am I 'initiated', to be 'satisfied' as well as to be hungering, to be super-abounding as well as to be in 'want'. For all am I 'strong in Him Who is invigorating me—Christ!

Moreover, you do ideally in your joint contribution in my 'affliction. Now you Philippians also are 'aware that, in the beginning of the evangel, when I came out from Macedonia, not one ecclesia participates with me in the matter of giving and getting, except you only, for in Thessalonica also, you send, once and twice, to my 'need. Not that I am seeking for a 'gift, but I am seeking for 'fruit that is increasing for your account. Now I am collecting all, and am superabounding. I have been filled full, receiving from Epaphroditus the things from you, an odor fragrant, a sacrifice acceptable, well pleasing to God. Now my God shall be filling your every need in accord with His 'riches in glory in Christ Jesus. Now to our God and Father be 'glory for the cons of the cons! Amen!

Greet every saint in Christ Jesus. Greeting you are the brethren with me. Greeting you are all the saints, yet especially those of Caesar's house.

The grace of the Lord Jesus Christ be with your spirit! Amen!
Paul to the Colossians

1 Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the saints and believing brethren in Christ in Colosse:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, which you hear before in the word of truth of the gospel, which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth, according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for us, who makes evident also to us your love in spirit.

4 Therefore we also, from the day on which we hear, do not cease praying for you and requesting that you may be filled full with the realization of His will, in all wisdom and spiritual understanding, you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God; being endued with all power, in accord with the might of His glory, for all endurance and patience with joy; at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light, Who rescues us out of the jurisdiction of Darkness,

5...
and transports us into the kingdom of the Son of His love,
in Whom we are having the deliverance, the pardon of sins, Who is the Image of the invisible God, Firstborn of
every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him.

And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.

And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight, since surely you are persisting in the faith, grounded and settled and are not being removed from the expectation of the evangel which you hear which is being heralded in the entire creation which is under heaven of which I, Paul, became the dispenser. I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for His body, which is the ecclesia of which I became a dispenser, in accord with the administration of God, which is granted to me for you, to complete the word of God—the secret which has been concealed from the eons and from the generations, yet now was made manifest to His saints, to whom God wills to make known what are the glorious riches of this secret among the nations, which is: Christ among you, the expectation of glory—
Whom we are announcing, admonishing every man and teaching every man in all wisdom, that we should be presenting every man mature in Christ Jesus; for which I am toiling also, struggling in accord with His operation, which is operating in me with power.

For I want you to perceive what the struggle amounts to which I am having for your sakes and for those in Laodicea, and whoever have not seen my face in flesh, that their hearts may be consoled, being united in love, and to all the riches of the assurance of knowledge are concealed. Now I am saying this, that no one may be beguiling you with persuasive words. For even if, in flesh, I am absent, nevertheless, in spirit, I am with you, rejoicing and observing your order and the stability of your faith in Christ.

As, then, you accepted Christ Jesus, the Lord, be walking in Him, having been rooted and being built up in Him, and being confirmed in the faith according as you were taught, superabounding in it with thanksgiving.

Beware that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ, for in Him the entire complement of the Deity is dwelling bodily. And you are complete in Him, Who is the Head of every sovereignty and authority, in Whom you were circumcised also with a circumcision not made by hands, in the stripping off of the body of flesh in the circumcision of Christ. Being entombed together with Him in baptism, in Whom you were roused together also through faith in the operation of God, Who rouses Him from among the dead, you also being dead to the offenses and the uncircumcision
of your flesh, He vivifies us together " jointly with Him, dealing graciously" with all our offenses, erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst, nailing it to the cross, stripping off the sovereignties and authorities, with boldness He makes a show of them, triumphing over them in it.

Let no one, then, be judging you in food or in drink or in the particulars of a festival, or of a new moon, or of sabbaths, which are a shadow of those things which are impending—yet the body is the Christ's. Let no one be arbitrating against you, who wants, in humility and the ritual of the messengers, to parade what he has seen, feignedly, 'puffed' up by his fleshly mind, and not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God. If, then, you died together with Christ from the elements of the world, "why, as living in the world, are you subject to decrees": "You should not be touching, nor yet tasting, nor yet coming into contact," (which things are all "for corruption from use), in accord with the directions and teachings of men?—which are (having, indeed, an expression of wisdom in a willful ritual and humility and asceticism) not 'of any value toward the surfeiting of the flesh.

If, then, you were roused together with Christ, be seeking 'that which is above, where Christ is, sitting 'at the right hand of God. Be 'disposed to 'that which is above, not to 'that on the earth, for you died, and your life is 'hid" together with Christ in God. Whenever Christ, our Life, should be manifested, then you also shall be manifested together with Him in glory.

Deaden, then, your members 'that are on the earth: prostitution, uncleanness, passion, evil desire and 'greed,
which is idolatry, because of which the indignation of God is coming on the sons of stubbornness—among whom you also once walked, when you lived in these things.

Yet now you also be putting away all these: anger, fury, malice, calumny, obscenity out of your mouth. Do not lie to one another, stripping off the old humanity together with its practices, and putting on the young, which is being renewed into recognition, to accord with the Image of the One Who creates it, wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ.

Put on, then, as God's chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you. Now over all these put on love, which is the tie of maturity. And let the peace of Christ be arbitrating in your hearts, for which you were called also in one body; and become thankful. Let the word of Christ be making its home in you richly, in all wisdom, teaching and admonishing yourselves; in psalms, in hymns, in spiritual songs, singing, with grace in your hearts to God. And everything, whatsoever you may be doing, in word or in act, do all in the name of the Lord Jesus Christ, giving thanks to God, the Father, through Him.

Wives, be subject to your husbands, as is proper in the Lord. Husbands, love your own wives and be not bitter toward them. Children, obey your parents in all things, for this is well pleasing in the Lord. Fathers, do not vex your children, lest they may be disheartened.
22 'Slaves, obey "in all things your masters according to the flesh, not "with eye-slavery, as "manpleasers, but "with singleness of heart, fearing "the Lord. "All, whatsoever you may be doing, "work "from the soul, as to the Lord and not to "men, being "aware that from the Lord you will be getting" the compensation of the enjoyment of an allotment: for the Lord Christ are you slaving. For he "who is injuring shall be "requited "for that which he injures, and there is no" partiality.

4 "Masters, "tender "that which is just and "equitable to your "slaves, being "aware that you also have a Master in the heavens.

2 In "prayer be persevering, watching in it "with thanksgiving, praying "at the same time concerning us also, that "God should be opening for us a door of the word, to speak the secret of Christ, because of which I am "bound "also, that I should be making it manifest, as I must speak.

3 In wisdom be walking toward "those outside, reclaiming "the era, your "word being always "with grace, "seasoned "with salt, perceiving how you "must "answer "each one.

4 All my "affairs shall be made "known to you by Tychicus, a "beloved brother and faithful servant and fellow slave in the Lord, whom I send to "you "for this same thing, that you may "know "that which concerns you and he should be consoling your "hearts, together with Onesimus, a "faithful and beloved brother, who is one "of you. They shall make "known to you all things "here.

10 Greeting "you is Aristarchus, my "fellow captive, and Mark, "cousin of Barnabas (concerning whom you obtained directions: if he should be coming to "you, receive "him), and Jesus, "termed Justus, "who are "of the Circumcision. These are the only fellow workers "for the kingdom of "God who "became a solace to me.
Greeting you is Epaphras, who is one of you, a slave of Christ Jesus, always struggling for you in prayers, that you may stand mature and fully assured in all the will of God. For I am testifying of him that he has much misery over you and those in Laodicea and those in Hierapolis.

Greeting you is Luke, the beloved physician, and Demas. Greet the brethren in Laodicea, and Nympha, and the ecclesia at her house. And whenever the epistle should be read to you, cause that it should be read in the Laodicean ecclesia also, and that you also may be reading that out of Laodicea. And say to Archippus: "Look to the service which you accepted in the Lord, that you may be fulfilling it." The salutation is by my hand—Paul's. Remember my bonds!

Grace be with you! Amen!
PAUL TO THE THESSALONIANS (I)

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, the Father, and the Lord Jesus Christ:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

We are thanking God always concerning you all, making mention of you in our prayers, unintermittingly remembering your work of faith and toil of love and endurance of expectation of our Lord Jesus Christ, in front of our God and Father, having perceived, brethren "beloved" by God, your choice, for the evangel of our God did not come to you in word only, but in power also, and in holy spirit and much assurance, according as you are "aware. Such as we became among you, because of you.

And you became imitators of us and of the Lord, receiving the word in much affliction with joy of holy spirit, so that you become models to all the believers in Macedonia and in Achaia. For from you has been sounded forth the word of the Lord, not only in Macedonia and in Achaia, but in every place your faith toward God has come out, so that we have no need to be speaking of anything, for they are reporting concerning us, what kind of an entrance we have had to you, and how you turn back to God from idols, to be slaving for the living and true God, and to be waiting for His Son out of the heavens, Whom He rouses "from among the dead, Jesus, our "Rescuer" out of the coming" indignation.
For you yourselves are aware, brethren, that our entrance to you has not come to be for naught, but, though suffering before and being outraged in Philippi, according as you are aware, we are bold in our God to speak the evangel of God to you with a vast struggle.

For our entreaty is not out of deception, nor yet out of uncleanness, nor yet with guile but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing men, but God, Who is testing our hearts. For neither did we at any time become flattering in expression, according as you are aware; neither with a pretense for greed, God is witness; neither seeking glory from men, neither from you, nor from others, when we could be a burden as Christ’s apostles. But we became gentle in your midst, as a nurse should be cherishing her own children.

Thus being ardently attached to you, we are delighting to share with you not only the evangel of God, but our own souls also, because you came to be beloved by us.

For you remember, brethren, our toil and labor: working night and day so as not to be burdensome to any of you, we herald to you the evangel of God. You are witnesses, and God, how benignly and justly and blamelessly we became to you who are believing, even as you are aware how we were to each one of you, as a father to his own children, consoling and comforting you and attesting unto you to be walking worthily of God, Who calls you into His own kingdom and glory.

And therefore we also are thanking God uninterruptingly that, in accepting the word heard from us, from God you receive, not the word of men, but, according as it truly is, the word of God, which is operating also in you who are believing.

For you became imitators, brethren, of the ecclesias of
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God which are in Judea in Christ Jesus. For you suffered the same, even you by your own fellowtribesmen, according as they also by the Jews, who kill the Lord Jesus as well as the prophets, and banish us, and are not pleasing to God, and are contrary to all men, forbidding us to speak to the nations that they may be saved, to fill up their sins always. Yet the indignation outstrips to them to a consummation.

Now we, brethren, being bereaved of you for the period of an hour, in face, not in heart, endeavor the more exceedingly to see your face, with much yearning, because we want to come to you, indeed, I, Paul, once—
even twice—and Satan hinders us. For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence?

For you are our glory and joy.

Wherefore, when we could by no means longer refrain, it seems well for us to be left in Athens alone, and we send Timothy, our brother and God's servant in the evangel of Christ, to establish and to console you for the sake of your faith. No one is to be swayed by these afflictions, for you yourselves are aware that we are located for this. For even when we were with you, we predicted to you that we are about to be afflicted, according as it came to be also, and you are aware.

Therefore, when I also could by no means longer refrain, I send to know of your faith, lest somehow the trier tries you and our toil may be coming to be for naught.

Yet at present, because of Timothy's coming to us from you, and bringing us the evangel of your faith and your love, and that you have a good remembrance of us always, longing to see us even as we also you—therefore we were consoled, brethren, over you in all our necessity and affliction, through your faith, for now we are living.
if ever you are standing firm in the Lord. For what thanksgiving are we able to repay to God concerning you for all the joy with which we are rejoicing because of you in front of our God, night and day superexcessively beseeching, to see your face and to adjust the deficiencies of your faith? Now may our God and Father Himself, and our Lord Jesus, be directing our way to you!

Now may the Lord cause you to increase and superabound in love for one another and for all, even as we also for you, to establish your hearts unblamable in holiness in front of our God and Father, in the presence of our Lord Jesus with all His saints.

For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted from us how you must be walking and pleasing God (according as you are walking also), that you may be superabounding yet more, for you are aware what charges we give to you through the Lord Jesus.

For this is the will of God: your holiness. You are to be abstaining from all prostitution; each of you is to be aware of his own vessel, to be acquiring it in holiness and honor, not in lustful passion even as the nations also who are not acquainted with God. No one is to be circumventing and overreaching his brother in the matter, because the Lord is the Avenger of all these, according as we said to you before also, and certify, for God calls us, not for uncleanness, but in holiness. Surely, in consequence, then, he who is repudiating is not repudiating a man, but God, Who is also giving His holy spirit to you.

Now, concerning brotherly fondness, we have no need to be writing to you, for you yourselves are taught by God to be loving one another, for you are doing it
also to all the brethren who are in the whole of Macedonia. Now we are entreating you, brethren, to be superabounding yet more, and that you be 'ambitious' to be 'quiet, and to be 'engaged in your 'own affairs, and to be working' with your 'hands, according as we charge you, that you may be walking respectably toward those outside and you may 'have need of nothing.

Now we do not 'want you to be 'ignorant, brethren, concerning those who are reposing', lest you may 'sorrow' according as the rest, also, who 'have no expectation. For, if we are believing that Jesus died and rose, thus also, 'those who are put to 'repose, will 'God, through Jesus, lead forth together with Him. For this we are saying to you 'by the word of the Lord, that we', the living, 'who are surviving' to the presence of the Lord, should by no means 'outstrip 'those who are put to 'repose; 'for the Lord Himself will be descending' from heaven 'with a shout of command, 'with the voice of the Chief Messenger, and 'with the trumpet of God, and the dead in Christ shall be rising' first. Thereupon we', the living 'who are surviving', shall at the same time be 'snatched away together with them in clouds, 'to meet the Lord 'in the air. And thus shall we always be together with the Lord. So that, console one another 'with these 'words.

Now concerning the times and the eras, brethren, you have no need to be 'written' to now, for you 'yourselves are accurately 'aware that the day of the Lord is as a thief in the night—thus is it coming! Now whenever they may be saying "Peace and security," then extermination is standing by them unawares, even as a 'pang over the 'pregnant, and they may by no means 'escape.

Now you', brethren, are not in darkness, that the day may be overtaking you as a thief, for you 'are all sons of the light and sons of the day. We are not of the night nor
of the darkness. Consequently, then, we may not be drowsing, 'even as the rest, but we may be watching and be 'sober. For 'those who are drowsing are drowsing at night, and 'those who are 'drunk' are 'drunk at night. Yet we, being of the day, may be 'sober, putting on the cuirass of faith and love, and the helmet, the expectation of salvation, 'for God did not appoint us 'to indignation, but 'to the procuring of salvation through our Lord Jesus Christ, 'Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together with Him. Wherefore, 'console one another and 'edify one the 'one other, according as you are doing also.

Now we are asking you, brethren, to perceive 'those who are toiling among you and presiding over you in the Lord and admonishing you, and to 'deem' them exceedingly distinguished in love, because of their work. Be at peace among yourselves. Now we are entreatig you, brethren; 'admonish the disorderly, 'comfort' the faint-hearted, 'uphold' the infirm, be patient toward all. See that no 'one may be rendering evil 4for evil to anyone, but always 'pursue 'that which is good 4for one another as well as 4for all. Be rejoicing always. 4Be praying unintermittingly. In everything be giving thanks, for this is the will of God in Christ Jesus 4for you. Quench not the spirit. 'Scorn not prophecies. 4Yet be testing all, retaining the ideal. From everything wicked to the perception, 'abstain'.

Now may the God of peace Himself be hallowing you wholly; and may your unimpaired 'spirit and 'soul and 'body be kept blameless in the presence of our 'Lord Jesus Christ! Faithful is He 'Who is calling you, Who will be doing it also.

Brethren, 'pray' concerning us also. 4Greet' all the
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27 brethren with a holy kiss. I am adjuring you by the Lord, that this epistle be read to all the holy brethren.
28 The grace of our Lord Jesus Christ be with you! Amen!
Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, our Father, and the Lord Jesus Christ:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

We ought to be thanking God always concerning you, brethren, according as it is meet; seeing that your faith is flourishing and the love of each one of you all "for one another is increasing, so that we ourselves glory in you in the ecclesias of God, for your endurance and faith in all your persecutions and the afflictions with which you are bearing—a display of the just judging of God, to deem you worthy of the kingdom of God, for which you are suffering also, if so be that it is just of God to repay affliction to those afflicting you, and to you who are being afflicted, ease, with us, 'at the unveiling of the Lord Jesus from heaven with His powerful messengers, in flaming fire, dealing out vengeance to those who are not acquainted with God and those who are not obeying the evangel of our Lord Jesus Christ—who shall incur the justice of conian extermination from the face of the Lord, and from the glory of His strength—whenever He may be coming to be glorified in His saints and to be marveled at in all who believe (seeing that our testimony to you was believed) in that day.

For which we are always praying also concerning you, that our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness
12 and work of faith in power, so that the name of our Lord Jesus may be glorified in you, and you in Him, in accord with the grace of our God and the Lord Jesus Christ.

2 Now we are asking you, brethren, for the sake of the presence of our Lord Jesus Christ and our assembling onto Him, so that you be not quickly shaken from your mind, nor yet be alarmed, either through spirit, or through word, or through an epistle as through us, as that the day of the Lord is present. No one should be deluding you by "any method, for, should not the apostasy be coming first and the man of lawlessness be unveiled, the son of destruction, who is opposing and lifting himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating that he himself is God? Do you not remember that, still being with you, I told you these things?

6 And now you are aware what is detaining for him to be unveiled in his own era. For the secret of lawlessness is already operating. Only when the present detainer may be coming to be out of the midst, then will be unveiled the lawless one (whom the Lord Jesus will despatch with the spirit of His mouth and will discard by the advent of His presence), whose presence is in accord with the operation of Satan, with all power and signs and false miracles and with every seduction of injustice among those who are perishing, because they do not receive the love of the truth for their salvation. And therefore God will be sending them an operation of deception, for them to believe the falsehood, that all may be judged who do not believe the truth, but delight in injustice.

13 Now we ought to be thanking God always concerning you, brethren, beloved by the Lord, seeing that God
prefers you from the beginning for salvation, in holiness of the spirit and faith in the truth, into which He also calls us through our 'evangel,' for the procuring of the glory of our Lord Jesus Christ. Consequently, then, brethren, stand firm, and hold to the traditions which you were taught by us, whether through word or our epistle. Now may our Lord Jesus Christ Himself, and God, our Father, Who loves us, and is giving us an eternal consolation and a good expectation in grace, be consoling your hearts and establish you in every good work and word.

3 Furthermore, pray, brethren, concerning us, that the word of the Lord may race and be glorified, according as it is with you also, and that we should be rescued from abnormal and wicked men, for not for all is the faith. Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one. Now we have confidence in you in the Lord that what we are charging, you are doing also and will be doing. Now may the Lord be directing your hearts into the love of God and into the endurance of Christ!

6 Now we are charging you, brethren, in the name of our Lord Jesus Christ, to be putting yourselves from every brother who is walking disorderly and not in accord with the tradition which they accepted from us. For you yourselves are aware how you must be imitating us, for we are not disorderly among you, neither did we eat bread gratuitously from anyone, but, with toil and labor, we are working night and day, so as not to be burdensome to any of you. Not that we have not the right, but that we may be giving you ourselves as a model for you to be imitating us. For even when we were with you, we gave this charge to you: that "If anyone is not willing to work, neither let him eat." For we are hearing that
some among you are walking disorderly, working at nothing, but are meddling. Now such we are charging and entreat ing in the Lord Jesus Christ, that, working with quietness, they may be eating their own bread.

Now you, brethren, should not be despondent in ideal doing. Now if anyone is not obeying our word through this epistle, let it be a sign to you as to this man, not to 'commingle' with him, that he may be 'abashed; and do not 'deem' him as an enemy, but 'admonish him as a brother.

Now may the Lord of peace Himself give you peace continually by every means. The Lord be with you all!

The salutation is by my hand—Paul's—which is a sign in every epistle: thus am I writing. The grace of our Lord Jesus Christ be with you all! Amen!
PAUL TO TIMOTHY (I)

Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our Expectation, to Timothy, a genuine child in faith:
Grace, mercy, peace, from God, our Father, and Christ Jesus, our Lord.

According as I entreat you, remain with them in Ephesus, when going into Macedonia, that you should be charging some not to be teaching differently, nor yet to be heeding myths and endless genealogies, which are affording exactions rather than God's administration which is in faith.

Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith, from which some, swerving, were turned aside into vain prating, wanting to be teachers of the law, not apprehending either what they are saying, or that concerning which they are insisting. Now we are aware that the law is ideal if ever anyone is using it lawfully, being aware of this, that law is not laid down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers and thrashers of mothers, homicides, paramours, sodomites, kidnapers, liars, perjurers, and if any other thing is opposing sound teaching, in accord with the evangel of the glory of the happy God, with which I was entrusted.

Grateful am I to Him Who invigorates me, Christ Jesus, our Lord, for He deems me faithful, assigning me a service, I, who formerly was a calumniator and a
persecutor and an outrager: but I was shown mercy, seeing that I do it being ignorant, in unbelief. Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus. Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I. But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian.

Now to the King of the cons, the incorruptible, invisible, only, and wise God, be honor and glory for the cons of the cons! Amen!

This charge I am committing to you, child Timothy, according to the preceding prophecies over you, that in them you may be warring the ideal warfare, having faith and a good conscience, which some, thrusting away, have made shipwreck as to the faith; of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be trained not to calumniate.

I am entreating, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for all mankind, for kings and all those being in a superior station, that we may be leading a mild and quiet life in all devoutness and gravity, for this is ideal and welcome in the sight of our Saviour, God, Who wills that all mankind be saved and come into a realization of the truth.

For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras), for which I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth.

I am intending, then, that men pray in every place,
lifting up benign hands, apart from anger and reasoning.  
Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sanity, not 'with braids and gold, or pearls or costly vesture, but (what is becoming to women professing' a reverence for God) with good works. Let a woman be learning in quietness 'with 'all subjection. Now I am not permitting a woman to be teaching nor yet to be domineering over a man, but to be in quietness (for Adam was first molded, thereafter Eve, and Adam was not seduced, yet the woman, being deluded, has come to be in the transgression). Yet she shall be 'saved through the child bearing, if ever they should be remaining in faith and love and holiness with sanity.

Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work." The supervisor, then, 'must be irreprehensible, the husband of one wife, sober, sane, decorous, hospitable, apt to teach, no toper, not quarrelsome, but lenient, pacific, not fond of money, controlling his 'own household ideally, having his children in subjection with 'all gravity—now if anyone is not aware how to control his 'own household, how will he 'care' for the ecclesia of God?—no novice, lest, being conceited, he should be falling into the judgment of the Adversary. Yet he 'must have an ideal testimony also from those outside, that he should not be falling into the reproach and trap of the Adversary.

Servants, similarly, are to be grave, not double-tongued, not 'addicted to much wine, not avaricious, having the secret of the faith in a clear conscience. Now let these also first be 'tested': thereafter let them be serving, being unimpeachable. The wives, similarly, are to be grave, not adversaries, sober, faithful in all things. Let servants be the husbands of one wife, controlling children and 'their
own households ideally, for those who serve ideally are procuring for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

These things I am writing to you, though expecting to come to you more quickly, yet, if I should be tardy, that you may be perceiving how one must behave in God's house, which is the ecclesia of the living God, the pillar and base of the truth. And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed in the world, taken up in glory.

Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons, in the hypocrisy of false expressions, their own conscience having been cauterized; forbidding to marry, abstaining from foods, which God creates to be partaken of with thanksgiving by those who believe and realize the truth, seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving, for it is hallowed through the word of God and pleading. By suggesting these things to the brethren, you should be an ideal servant of Christ Jesus, fostering with the words of faith and of the ideal teaching which you have fully followed. Now profane and old womanish myths refuse, yet exercise yourself in devoutness, for bodily exercise is beneficial for a few things, yet devoutness is beneficial for all, having promise for the life which now is, and that which is impending.

Faithful is the saying and worthy of all welcome (for for this are we toiling and being reproached), that we rely on the living God, Who is the Saviour of all mankind, especially of believers. These things be charging and teaching. Let no one be despising your
youth, but 'become a model for the believers, in word, in behavior, in love, in faith, in purity. Till I 'come', give heed to 'reading, to 'entreaty, to 'teaching. 'Neglect not the gracious gift which is in you, which was given to you through prophecy with the imposition of the hands of the eldership. On these things 'meditate. In these be, that your 'progress may be apparent to all. 'Attend to yourself and to the teaching. Be persisting in them, for in doing this you will 'save yourself as well as 'those hearing you.

5 An elderly man you should not be upbraiding, but be entreating him as a father, the younger men as brethren, the elder women as mothers, the younger as sisters, in 'all purity. Widows be honoring, 'who are 'really widows. Now if any widow has children or descendants, let them 'learn to be 'devoted to 'their own household first and reciprocate by paying 'their progenitors, for this is welcome in 'God's sight. Now 'one 'really a widow, and 'alone', 'relies on 'God and is remaining in 'petitions and 'prayers night and day. Yet she 'who is a 'prodigal, though living, is 'dead. These things also, 'charge, that they may be ir-reprehensible. Now if anyone is not providing for his 'own, and especially his family, he has disowned the faith, and is worse than an unbeliever. Let no widow be 'listed' of less than sixty years, having been the wife of one man, 'attested' by ideal acts: if she nourishes children, if she is hospitable, if she washes the saints' feet, if she relieves the 'afflicted', if she follows up with every good work. Yet the younger widows 'refuse', for whenever they should be 'restive against 'Christ, they are wanting to 'marry; having 'judgment seeing that they repudiate their first faith. Yet at the same time they are learning to be idle also, wandering about the homes. Yet not only are they idle, but gossips also, and meddlers, speaking 'what they 'must not. 14 I am intending, then, that younger widows are to be
I Timothy 5, 6

marrying, bearing children, managing the household, giving an "opposer" nothing as an incentive favoring reviling, for already 'some were turned aside after 'Satan.

If any believing woman 'has widows with her, let her be relieving them and let not the ecclesia be 'burdened', that it should be relieving 'those who are 'really widows.

Let elders 'who have presided ideally be counted 'worthy' of double honor, especially 'those who are toiling in word and teaching, for the scripture is saying: "A threshing ox you shall not be muzzling," and "Worthy is the worker of his 'wages." Against an elder do not 'assent to an accusation outside and except on before two or three witnesses. 'Those who are sinning be exposing in the sight of all, that the rest also may 'have fear. I am conjuring', in the sight of 'God and Christ Jesus and the chosen messengers, that you should 'guard these things, apart from prejudice, doing nothing "from bias. On no one 'place hands too quickly, nor yet be participating in the sins of others. 'Keep yourself pure. No "longer 'drink water only, but be using" a sip of wine "for your 'stomach and your frequent infirmities. 'Some 'men's 'sins are taken for granted, preceding them into judging, yet "some are following up also. Similarly the ideal 'acts also are taken for granted, and 'those having it otherwise 'can" not be hid.

Whoever are slaves under the yoke, let them 'deem' 'their own owners worthy of "all honor, lest the name of 'God and the teaching may be 'blasphemed'. Yet let 'those having believing owners not be despising them seeing that they are brethren, but rather let them 'slave for them, seeing that they are believing and beloved, 'being supported" by the slaves' benefaction.

These things 'teach and 'entreat. If anyone is teaching differently and is not approaching" with 'sound words,
even 'those of our Lord Jesus Christ, and the teaching in
accord with devoutness, he is 'conceited', 'versed in noth-
ing, but 'morbid about questionings and controversies,
out of which is 'coming' envy, strife, calumnies, wicked
sceptics, alterations of men of a 'decadent' mind and
'deprived' of the truth, inferring that 'devoutness is
capital. Now 'devoutness with contentment is great
capital; for nothing do we carry into the world, and it is
evident that neither 'can' we carry anything out. Now,
having sustenance and 'shelter, with these we shall be
'sufficed. Now 'those intending' to be rich are falling in-
to a trial and a trap and the many foolish and harmful
desires which' are swamping 'men 'in extermination
and destruction.

For a root of all of the evils is the fondness for money,
which 'some, craving', were led astray from the faith and
try themselves on all sides with much 'pain.

Now you', O 'man of God, 'flee from these things: yet
pursue righteousness, devoutness, faith, love, with endur-
ance, suffering, and meekness. 'Contend' the ideal contest
of the faith. 'Get hold' of 'eonian life, 'for which you were
called, and you avow the ideal avowal in the sight of many
witnesses.

I am charging you in the sight of 'God, 'Who is vivi-
fying all, and of Jesus Christ, 'Who testifies in the ideal
avowal 'before Pontius Pilate, that you keep 'this precept
unsotted, irreprehensible, unto the advent of our 'Lord,
Christ Jesus, which, to its own eras, the happy and only
Potentate will be showing: He is 'King of 'kings and
Lord of 'lords, 'Who alone 'has immortality, making His
home in light inaccessible, Whom not one of 'mankind
perceived nor 'can' be perceiving, to Whom be honor and
'might eonian! Amen!

'Those who are rich in the current 'eon be charging not
to be 'haughty, nor yet to 'rely on the dubiousness of riches, but on God, 'Who is tendering us all things richly Æfor our enjoyment; to be doing good acts, to be 'rich in ideal acts, to be liberal contributors, treasuring up for themselves an ideal foundation Æfor 'that which is impending, that they may 'get hold' of life really.

O Timothy, 'that which is committed to you, guard, turning" aside from the profane prattlings and antipathies of 'falsely named "knowledge," which "some are professing". "As to the faith, they swerve.

'Grace be with you! Amen!
Paul, an apostle of Christ Jesus, through the will of God, in accord with the promise of life—which is in Christ Jesus, to Timothy, a child beloved:

Grace, mercy, peace, from God, the Father, and Christ Jesus, our Lord.

Grateful am I to God, to Whom I am offering divine service from my ancestors with a clear conscience, as I have an intermittent remembrance concerning you in my petitions, night and day, longing to see you, remembering your tears, that I may be filled full of joy, getting a reminder of the unfeigned faith which is in you, which first makes its home in your grandmother Lois, and in your mother Eunice. Now, I am persuaded that it is in you also.

For which cause I am reminding you to be rekindling the gracious gift of God which is in you through the imposition of my hands, for God gives us, not a spirit of timidity, but of power and of love and of sanity. You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God, Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian, yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel of which I was appointed a herald and an apostle and a
teacher of the nations. For which cause I am suffering these things also, but I am not ashamed, for I am aware Whom I have believed, and I am persuaded that He is able to guard what is committed to me, for that day.

13 Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus. The ideal thing committed to you, guard through the holy spirit which is making its home in us.

14 Of this you are aware, that all those in the province of Asia were turned from me, of whom are Phygellus and Hermogenes.

15 May the Lord grant mercy to the household of Onesiphorus, for he often refreshes me and was not ashamed of my chain, but, coming to be in Rome, he seeks me diligently and found me. May the Lord grant to him to be finding mercy from the Lord in that day! And how much he serves in Ephesus you know quite well.

16 You, then, child of mine, be invigorated by the grace which is in Christ Jesus. And what things you hear from me through many witnesses, these commit to faithful men, who shall be competent to teach others also.

17 Suffer evil with me, as an ideal soldier of Christ Jesus. No one who is warring is involved in the business of a livelihood, that he should be pleasing the one who enlists him. Now if anyone should be competing in the games also, he is not given a wreath if ever he should not be competing lawfully. The toiling farmer must be the first to partake of the fruits. 'Apprehend what I say, for the Lord will be giving you understanding in it all.

18 Remember Jesus Christ, Who has been roused from among the dead, is of the seed of David, according to my evangel, in which I am suffering evil unto bonds as a malefactor—but the word of God is not bound. Therefore I am enduring all because of those who are chosen,
that they also may be happening upon the salvation which is in Christ Jesus with glory everlasting.

11 Faithful is the saying: "For if we died together, we shall be living together also; if we are enduring, we shall be reigning together also; if we are disowning, 'He' also will be disowning us; if we are disbelieving, 'He' is remaining faithful—He cannot disown Himself."

12 Of these things be reminding them, conjuring them in the Lord's sight not to engage in controversy for nothing useful, to the upsetting of those who are hearing.

13 Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.

14 Yet from profane prattlings 'stand' aloof, for they will be progressing to more irreverence, and their word will spread as gangrene, of whom are Hymeneus and Philetus, who swerve as to truth, saying that the resurrection has already occurred, and are subverting the faith of some.

15 Howbeit, the solid foundation of God stands, having this seal: The Lord knew those who are His, and, let everyone who is naming the name of the Lord withdraw from injustice.

16 Now in a great house there are not only gold and silver utensils, but wooden and earthenware also, and some indeed for honor, yet some for dishonor. If, then, anyone should ever be purging himself from these, he will be a utensil for honor, hallowed, and useful to the Owner, made ready for every good act.

17 Now youthful desires flee: yet pursue righteousness, faith, love, peace, with all who are invoking the Lord out of a clean heart. Now stupid and crude questionings refuse, being aware that they are generating fightings.

18 Now a slave of the Lord must not be fighting, but be gentle toward all, apt to teach, bearing with evil, with meekness training those who are antagonizing, seeing
whether God may be giving them repentance to come into a realization of the truth, and they will be sobering up out of the trap of the Adversary, having been caught alive by him, for that one’s will.

3 Now this know, that in the last days perilous periods will be present, for men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, conceited, fond of their own gratification rather than fond of God; having a form of devoutness, yet denying its power. These, also, shun. For of these are those who are slipping into homes and are leading into captivity little women, heaped with sins, being led by various lusts and gratifications, always learning and yet not at any time able to come into a realization of the truth. Now, by the method by which Jannes and Jambres withstand Moses, thus these also are withstanding the truth, men of a depraved mind, disqualified as to the faith. But they shall not be progressing on more, for their folly shall be obvious to all, as that of those also became.

10 Now you fully follow me in my teaching, motive, purpose, faith, patience, love, endurance, persecutions, sufferings, such as occurred to me in Antioch, in Iconium, in Lystra: persecutions such as I undergo, and out of them all the Lord rescues me. And all who are wanting to live devoutly in Christ Jesus shall be persecuted. Yet wicked men and swindlers shall wax worse and worse, deceiving and being deceived.

14 Now you be remaining in what you learned and verified, being aware from whom you learned it, and that from a babe you are acquainted with the sacred scriptures which are able to make you wise for salvation through faith which is in Christ Jesus.
16 All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, "fitted" out for every good act.

4 I am conjuring you in the sight of God and Christ Jesus, Who is about to be judging the living and the dead, in accord with His advent and His kingdom: Herald the word. Stand by it, opportunely, inopportunely, expose, rebuke, entreat, with "all patience and teaching.

3 For the era will be when they will not "tolerate" "sound teaching, but, "their hearing being tickled", they will heap up for themselves teachers in accord with "their own desires, and, indeed, they will be turning "their hearing away from the truth, yet will be turned aside "to "myths.

5 Yet you be sober in all things; suffer evil as an ideal soldier of Christ Jesus; do the work of an evangelist; fully discharge your "service. For I am already a "libation", and the period of my "dissolution is "imminent. I have contended the ideal contest. I have finished my "career. I have kept the faith. Furthermore, there is "reserved" for me the wreath of "righteousness, which the Lord, the just Judge, will be paying to me in that "day; yet not to me only, but also to all who "love His "advent.

9 Endeavor to "come to" me quickly, "for Demas, "loving the current "eon, forsook me and went "to Thessalonica,

11 Crescens "to Galatia, Titus "to Dalmatia. Luke only is with me. Taking "Mark, "lead him back with you", for he is useful to me for service. Now Tychicus I dispatch "to Ephesus. When you "come, "bring the traveling cloak which I left in Troas "with Carpus, and the scrolls, especially the vellums. Alexander the coppersmith displayed to me much "evil: the Lord will be paying him in accord with his "acts—"whom you also "guard" against,

15 for very much has he withstood "words of ours. At my
first defense no' one came along with me, but all forsook me. May it not be reckoned against them! Yet the Lord stood beside me, and He invigorates me, that through me the heralding may be fully discharged, and all the nations should hear; and I am rescued out of the mouth of the lion. The Lord will be rescuing me from every wicked work and will be saving me for His celestial kingdom: to Whom be glory forever for the eons of the eons. Amen!

Greet Prisca and Aquila and the household of Onesiphorus. Erastus remains in Corinth, yet Trophimus, being infirm, I left in Miletus. Endeavor to come before winter. Greeting you is Eubulus and Pudens and Linus and Claudia and all the brethren.

The Lord Jesus Christ be with your spirit! Grace be with you! Amen!
PAUL TO TITUS

Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's "chosen, and a realization of the truth, which accords with devoutness, "in expectation of life eonian, which God, Who does not lie, promises before times eonian, yet manifests His 'word in its own eras 'by heralding, with which I' was entrusted, according to the injunction of God, our 'Saviour, to Titus, a genuine child according to the common faith:

Grace and peace from God, the Father, and Christ Jesus, our 'Saviour.

On this behalf I left you in Crete, that you should 'amend 'what is lacking and 'constitute elders city "by city, as I' prescribe" to you. If anyone is unimpeachable, the husband of one wife, having believing children, not under the accusation of profligacy or insubordinate—for the supervisor 'must be unimpeachable as an administrator of God, not given to self-gratification, not irritable, no toper, not quarrelsome, not avaricious; but hospitable, fond of that which is good, sane, just, benign, self-controlled; upholding "the faithful word according to the teaching, that he may be able to 'entreat 'with "sound teaching as well as to 'expose 'those who 'contradict.

For many are insubordinate, vain praters and imposters, especially those "of the Circumcision, who 'must be 'gagged, who' are subverting whole households, teaching what they 'must not, on behalf of sordid gain.

"One" of them, their own prophet, said: "Cretans are
ever liars, evil wild beasts, idle bellies." This testimony is true. For which cause be exposing them severely, that they may be sound in the faith, not heeding Jewish myths and precepts of men who are turning from the truth. All, indeed, is clean to the clean, yet to the defiled and unbelieving nothing is clean, but their mind as well as conscience is defiled. They are avowing an acquaintance with God, yet by their acts are denying it, being abominable and stubborn, and disqualified for every good act.

Now you be speaking what is becoming to sound teaching. The aged men are to be sober, grave, sane, sound in the faith, in love, in endurance; the aged women, similarly, in demeanor as becomes the sacred, not adversaries, nor enslaved by much wine, teachers of the ideal, that they may bring the young wives to a sense of their duty to be fond of their husbands, fond of their children, sane, chaste, domestic, good, subject to their own husbands, that the word of God may not be blasphemed. The younger men, similarly, entreat to be sane as to all things, tendering yourself a model of ideal acts, in teaching with uncorruptness, gravity, with words sound, uncensurable, that the contrary one may be abashed, having nothing bad to say concerning us.

Slaves are to be subject to their own owners, to be well-pleasing in all things, not contradicting; not embezzling, but displaying all good faithfulness, that they may be adorning the teaching that is of God, our Saviour, in all things.

For the saving grace of God made its advent to all humanity, training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon, anticipating that happy expectation, even the advent of the glory of the great God
and our Saviour, Jesus Christ, Who "gives Himself for" us, that He should be redeeming us from "all lawlessness and be cleansing for Himself a people to be about Him, zealous for ideal acts. Speak of these things and 'entreat and 'expose with every injunction. Let no one 'slight you.

'Remind them to be 'subject" to sovereignties, to authorities; to be yielding, and to be ready "for every good work, to be calumniating no one, to be pacific, lenient, displaying "all meekness toward all "humanity. For we also were once foolish, stubborn, 'deceived", 'slaves of various desires and gratifications, leading a life in malice and envy, detestable, hating one another. Yet when the kindness and 'fondness for humanity of our 'Saviour, God, made its advent, not "for works 'which are wrought in righteousness which we 'do, but according to His mercy, He saves us, through the bath of renascence and renewal of holy spirit, which He pours out on us richly through Jesus Christ, our 'Saviour, that, being justified in that One's 'grace, we may be becoming enjoyers, "in expectation, of the allotment of life eonian.

Faithful is the saying, and I am intending" you to be 'insistent' concerning these things, that those who 'have believed God may be 'concerned to preside" for ideal acts. These things are ideal and beneficial for "humanity. Yet 'stand" aloof from stupid questionings and genealogies and strifes and fightings about law, for they are without benefit and vain. A sectarian "man, after one and a second admonition, 'refuse, being "aware that 'such a one has turned" himself out, and is sinning, being self-condemned. Whenever I shall be sending Artemas to" you, or Tychicus, endeavor to 'come to" me "in Nicopolis, for there have I decided to winter. Send Zenas, the lawyer, and Apollos forward diligently, that nothing may be lacking to them. Now let 'those who are ours also be learning to
Titus 3

preside over ideal acts for necessary needs, that they may not be unfruitful.

15 Greeting you are all those with me. Greet our friends in faith. Grace be with you all. Amen!
Paul to Philemon

Paul, a prisoner of Christ Jesus, and brother Timothy,
to Philemon, the beloved, and our fellow worker, and
to sister Apphia, and to Archippus, our fellow soldier,
and to the ecclesia at your house:

Grace to you and peace from God, our Father, and the
Lord Jesus Christ.

I am thanking my God always, making mention of
you in my prayers, hearing of your love and the faith
which you have toward the Lord Jesus and for all the
saints, so that the fellowship of your faith may become
operative in the realization of every good thing which is
in us for Christ Jesus. For much joy have I had and
consolation in your love, seeing that the compassions of
the saints are soothed through you, brother.

Wherefore, having much boldness in Christ to be en-
joining you as to what is proper, because of love I am
rather entreating, being such a one as Paul the aged, yet
now a prisoner also of Christ Jesus. I am entreating you
concerning my child, whom I beget in my bonds,

Onesimus, who once was useless to you, yet now is
useful to you as well as to me, whom I send back to you.

Him—this means my very compassions—take to your-
self, whom I intended to be retaining for myself that,
for your sake, he may be serving me in the bonds of the
evangel. Yet apart from your opinion I want to do noth-
ing, that your good may not be as of compulsion but voluntary. For perhaps therefore is he separated for an
hour, that you may be collecting him as an eonian repay-
Philemon 1

16 but above a slave, a brother beloved, especially to me, yet how much rather to you, in the flesh as well as in the Lord! If, then, you have me for a mate, 'take' him to yourself as me. Now if in anything he injures you, or is owing aught, this be charging to my account. I, Paul (I write with my own hand), I will 'refund it. (Not that I may 'say to you that you are owing me 'even yourself!) Yea, brother, may I be "profiting" from you in the Lord! Soothe my 'compassions in Christ!

17 Having confidence in your 'obedience, I write to you, being 'aware that you will 'do 'even above what I 'say. Now, at the same time, make 'ready also a lodging for me, for I am expecting that, through 'your 'prayers, I shall be 'graciously granted to 'you.

21 Greeting you are Epaphras, my 'fellow captive in Christ Jesus, Mark, Aristarchus, Demas, Luke, my 'fellow workers.

25 The grace of our Lord Jesus Christ be with 'your 'spirit! Amen!
By many portions and many modes, of old, God, speaking to the fathers in the prophets, in the last of these days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes the eons; Who, being the Efiulgence of His glory and Emblem of His assumption, besides carrying on all by His powerful declaration, making a cleansing of sins, is seated at the right hand of the Majesty in the heights; becoming so much better than the messengers as He enjoys the allotment of a more excellent name than they.

For to whom of the messengers said He at any time, "My Son art Thou! I, today, have begotten Thee"?

And again, "I shall be to Him for a Father And He shall be to Me for a Son"?

Now, whenever He may again be leading the Firstborn into the inhabited earth, He is saying: And worship Him, all the messengers of God!

And, indeed, to the messengers He is saying, "Who is making His messengers blasts, And His ministers a flame of fire."

Yet to the Son: "Thy throne, O God, is for the eon of the eon,
And a 'scepter of 'rectitude is the scepter of Thy kingdom.

Thou lovest righteousness and hatest injustice; Therefore Thou art anointed by 'God, Thy 'God, with the oil of exultation 'beyond Thy 'partners."

And, Thou', as originally, Lord, dost found the earth, And the heavens are the works of Thy 'hands.

They' shall 'perish', yet Thou' art continuing, And all, as a cloak, shall be 'aged,

And, as if clothing, wilt Thou be rolling them up. As a cloak also shall they 'change'. Yet Thou' art the same, And Thy 'years shall not be defaulting.

Now to 'which of the messengers has He declared at any time, "Sit' at My 'right, till I should be placing Thine enemies for a footstool for Thy 'feet"?

Are they not all ministering spirits 'commissioned' 'for service because of 'those who are 'about to be enjoying the allotment of salvation?

Therefore we 'must more exceedingly be heeding 'what is being heard, lest at some time we may be drifting by. For if the word 'spoken through messengers came' to be confirmed, and every transgression and disobedience obtained a fair reward, how shall we' be escaping' when neglecting a salvation of such proportions which', obtaining a beginning through the speaking' of the Lord, was confirmed 'to us by 'those who hear Him, 'God corroborating, 'both by signs and miracles and by various powerful deeds and partings of holy spirit, according to His' will?
For not to messengers does He subject the impending "inhabited" earth, concerning which we are speaking. Yet somewhere "someone certifies", saying,

"What is 'man, that Thou art 'mindful' of him, 
Or a son of mankind, that Thou art visiting him?
Thou makest something bit inferior to messengers, 
With glory and honor Thou wreathest him, 
And dost place him over the works of Thy hands.
All dost Thou subject underneath his 'feet'."

For in the subjection of all to him, He "leaves nothing unsubject to him. Yet now we are not as yet seeing 'all subject' to him. Yet we are observing Jesus, Who 'has been made something bit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that, in the grace of God, He should be tasting death for the sake of everyone. For it became Him, because of Whom 'all is, and through Whom 'all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings. For both He 'Who is hallowing and those who are being hallowed are all of One, for which cause He is not 'ashamed' to be calling them brethren, saying,

I shall be reporting Thy 'name to My 'brethren, 
In the midst of the ecclesia shall I be singing hymns to Thee.

And again,

I 'shall 'have confidence in Him.

And again,

'Lo! I and the little children who are 'given Me by 'God!
Since, then, the little children have participated in blood and flesh, He also was very nigh by partaking of the same, that, through death, He should be discarding Him who has the might of death, that is, the Adversary, and should be clearing those whoever, in fear of death, were through their entire life liable to slavery. For assuredly it is not taking hold of messengers, but it is taking hold of the seed of Abraham. Whence He ought, in all things, to be made like the brethren, that He may be becoming a merciful and faithful Chief Priest in that which is toward God, to make a propitiatory shelter for the sins of the people. For in what He has suffered, undergoing trial, He is able to help those who are being tried.

Wherefore, according as the holy Spirit is saying,

"Today, if ever His voice you should be hearing,
You should not be hardening your hearts as in the embitterment,

In the day of trial in the wilderness,
Where your fathers try Me in the testing,
And were acquainted with My acts forty years."
Wherefore, "I am disgusted with this generation, and said, 'Ever are they straying' in 'heart; Yet they' know not My 'ways.'"

As I swear in My 'indignation, 'If they shall be entering' into My 'stopping—!'"

'Beware, brethren, lest at some time there shall be in any one of you a wicked heart of unbelief, in 'withdrawing from the living God. But 'entreat yourselves 'each day, until what is 'called" "today," lest anyone of you may be 'hardened by the seduction of 'sin. For we have become partners of 'Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation, 'while it is 'being said' "

"Today, if ever His 'voice you should be hearing, You should not be hardening your 'hearts as in the embitterment."

For "some who hear embitter Him; but not all 'those coming " out of Egypt through Moses. Now with "whom is He disgusted forty years? Was it not with 'those who sin, whose 'carcasses fall in the wilderness? Now to"whom does He swear, not to be entering" into His 'stopping, except to the stubborn? And we are observing that they could not 'enter because of unbelief.

We may be 'afraid, then, lest at some time, a promise being left" of entering into His 'stopping, anyone of you may be seeming to be 'deficient. For we also 'have been evangelized', even as those also. But the word 'heard does not benefit those 'hearers, not having been blended" together with 'faith in 'those who hear. Then we 'who believe are entering" into the stopping, according as He has declared,
"As I swear in My indignation,
'If they shall be entering' into My 'stopping—!'"

although the works occur from the disruption of the world. For He has declared somewhere concerning the seventh thus: And God stops "on the seventh 'day from all His 'works." And in this again,

"If they shall be entering' into My 'stopping—!'"

Since, then, it is 'left' for 'some to be entering into it, and 'those to whom the 'evangel was formerly brought did not enter because of stubbornness, He is again specifying a "certain day, "Today"—saying in David after so much time, according as has been declared' before,

"Today, if ever His 'voice you should be hearing,
You should not be hardening your 'hearts."

For if Joshua causes them to stop, He would not have spoken concerning another day after these things.
Consequently a sabbatism is 'left' for the people of God.
For he 'who is entering into His 'stopping, he' also stops from his 'works even as 'God from His 'own.
We should be endeavoring, then, to be entering into that 'stopping, lest anyone should be falling into the same example of stubbornness. For the word of 'God is living and operative, and keen' above 'any two-edged sword, and penetrating' up to the parting of soul and spirit, both of the articulations and 'marrow, and is a judge of the sentiments and thoughts of the heart. And there is not a creature which is not apparent in its sight. Now all is naked and 'bare' to the eyes of Him to of Whom we are 'accountable.

Having, then, a great Chief Priest, Who 'has passed through the heavens, Jesus, the Son of 'God, we may be
holding to the avowal. For we have not a Chief Priest not 'able' to sympathize with our infirmities, "but One Who 'has been tried" in all respects "like us, apart from sin. We may be coming', then, with boldness to the throne of grace, that we may be obtaining mercy and finding grace "for opportune help.

For every chief priest 'obtained' "from among 'men is 'constituted' for 'men in that which is toward 'God, that he may be offering "both approach presents and sacrifices for' sins, 'able' to be 'moderate with the 'ignorant and straying', since he also is 'encompassed' with infirmity, and because of it he 'ought, according as 'for the people, thus 'for himself also, be offering "for sins.

And not 'for himself is anyone getting the honor, but on being called' 'by 'God even as Aaron, also. Thus 'Christ also does not glorify Himself by becoming a chief priest, but He 'Who speaks to' Him,

"My Son art Thou! I, today, have begotten Thee,"

according as in a different place also He is saying,

"Thou art a priest "for the eon according to the order of Melchizedek,"

Who, in the days of His 'flesh, "offering "both petitions and supplications with strong clamor and tears to' Him 'Who is 'able' to 'save Him out of death, being hearkened to also 'for His 'piety, even He also, being a Son, learned 'obedience from that which He suffered. And being perfected, He became" the cause of eonian salvation to all who are obeying Him, being accosted by 'God "Chief Priest according to the order of Melchizedek," concerning whom there are 'words, many and abstruse, for us to 'say, since you have become dull of 'hearing."
12 For when also, because of the time, you 'ought to be
teachers, you 'have need again of one 'to 'teach you
what are the rudimentary 'elements of the oracles of God,
and you have 'come to 'have need of milk, and not of solid
nourishment. For everyone 'who is partaking of milk
is untried in the word of righteousness, for he is a minor.
13 Now 'solid nourishment is for the mature, 'who, because
of 'habit, 'have 'faculties 'exercised" "for discriminating
between the ideal and the evil.

6 Wherefore, leaving the word dealing with the rudiments of 'Christ, we should be 'brought" on to 'maturity,
(not again disrupting" the foundation of repentance from
dead works, and of faith on God, of the teaching of
baptizings, besides the imposition of hands, "and the
resurrection of the dead, and of judgment eonian). And
this will we be doing, that is, if 'God may be permitting.

For it is impossible for 'those once 'enlightened, besides
'tasting" the celestial gratuity and becoming partakers of
holy spirit, and 'tasting" the ideal declaration of God,
besides the powerful deeds of the impending eon, and
falling aside, to be renewing them again "to repentance
while crucifying for themselves the Son of 'God again
and holding Him up to infamy. For land 'which is drinking
the shower coming" often on it, and bringing forth
herbage fit for those because of whom it is being farmed"
also, is partaking of blessmg from 'God; yet, bringing
forth thorns and star thistles, it is disqualified and near a
curse, whose 'consummation is "burning.

Yet we are 'persuaded" of better things concerning you,
beloved, and those which 'have" to do with salvation,"even
if we are speaking thus. For 'God is not unjust, to be
forgetting" your 'work and the love which you display"
"for His 'name when you serve the saints, and are serv-
ing. Now we are yearning for each one of you to be
displaying the same diligence toward the assurance of the expectation until the consummation, that you may not be becoming dull. Now be imitators of those who through faith and patience are enjoying the allotment of the promises.

For God, promising Abraham, since He had no one greater to swear by, swears by Himself, saying, "If in sooth, it is blessing, I shall be blessing you, and multiplying, I shall be multiplying" you! And thus, being patient, he happened on the promise.

For men are swearing by a greater, and to them an oath for confirmation is an end of all contradiction, in which God, intending more superabundantly to exhibit to the enjoyers of the allotment of the promise the immutability of His counsel, interposes with an oath, that by two immutable matters, in which it is impossible for God to lie, we may have a strong consolation, who are fleeing for refuge to lay hold of the expectation lying before us, which we have as an anchor of the soul, both secure and confirmed, and entering into the interior beyond the curtain, where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek for the con.

For this Melchizedek, king of Salem, priest of God Most High, who meets with Abraham returning from the combat with the kings and blesses him, to whom Abraham parts a tithe also, from all; being first, indeed, translated "king of righteousness," yet thereupon king of Salem, also, which is "king of Peace"; fatherless, motherless, without a genealogy, having neither a beginning of days nor consummation of life, yet picturing the Son of God, is remaining a priest to a finality.

Now, behold how eminent this one is to whom the patriarch Abraham gives a tithe also of the best of the
booty. And, indeed, 'those of the sons of Levi who obtain the priestly office have a direction to take 'tithes from the people according to the law, that is, their 'brethren, even those who also 'have come out of the loins of Abraham. Yet he 'who is not of their 'genealogy' has tithed Abraham, and has blessed him 'who has the promises.

Now, beyond 'all contradiction, the inferior is 'blessed' by the better. And here, indeed, dying 'men are obtaining tithes, yet there, one of whom it is 'attested' that he is living. And so "to 'say, through Abraham, Levi also, 'who is obtaining the tithes, has been tithed", for he was still in the loins of his 'father when Melchizedek meets with him.

If, indeed, then, perfection were through the Levitical priesthood (for the people have been placed under law "with it), "what need is there still for a different priest to arise" according to the order of Melchizedek, and not 'said" to be according to the order of Aaron? For, the priesthood being transferred", of necessity there is coming" to be a transference of law also, for He "of Whom these things are 'said" "partakes of a different tribe, from which no" one has given heed to the altar. For it is taken for granted that our 'Lord has risen out of Judah, "to which tribe Moses speaks nothing concerning priests. And it is still more superabundantly sure, if a different priest is rising" according to the likeness of Melchizedek, 'who has not come to be according to the law of a fleshy precept, but according to the power of an indissoluble life. For He is attesting" that

"Thou art a priest "for the eon according to the order of Melchizedek."

For, indeed, there is coming" to be a repudiation of the
preceding precept because it is weak and without benefit; for the law perfects nothing, yet it is the superinduction of a better expectation, through which we are drawing near to God.

And, as in as much as it was not apart from the swearing of an oath, (for these, indeed, are priests, having become so apart from the swearing of an oath, yet that One with the swearing of an oath by Him Who is saying to Him,

"The Lord swears and will not be regretting it, 'Thou art a priest for the eon according to the order of Melchizedek.'")

by so much also has Jesus become the sponsor of a better covenant.

And these indeed, are more than one, having become priests because death prevents them from abiding; yet that One, because of His remaining for the eon, has an inviolate priesthood. Whence, also, He is able to save to the uttermost those coming to God through Him, always being alive to be pleading for their sake.

For such a Chief Priest also became us, benign, innocent, undefiled, separated from sinners, and coming to be higher than those of the heavens, Who has no necessity daily, even as the chief priests, to be offering up sacrifices previously for their own sins, thereupon for those of the people, for this He does once for all time, offering up Himself. For the law is appointing men chief priests who have infirmity, yet the word sworn in the oath which is after the law, appoints the Son, perfected, for the eon.

Now this is the sum of what is being said: Such a Chief Priest have we, Who is seated at the right of the throne of the Majesty in the heavens, a Minister of the
holy places and of the true tabernacle, which the Lord pitches, and not a man.

For every chief priest is constituted to offer both approach presents and sacrifices. Whence it is necessary for This One also to have something which He may offer. Indeed, then, if He were on earth He would not even be a priest, there being those who offer approach presents according to the law, by an example and shadow, are offering the divine service of the celestials, according as Moses has been apprized when about to be completing the tabernacle. For see, He is averring, that you shall be making all "in accord with the model shown to you in the mountain."

Yet now He has happened upon a more excellent ministry, in as much as He is the Mediator, also, of a better covenant, which has been instituted on better promises. For if that first one were unblamable, no place would have been sought for a second. For, blaming them, He is saying,

"Lo! the days are coming," the Lord is saying,
"And I shall be concluding with the house of Israel and with the house of Judah a new covenant,
Not in accord with the covenant which I make with their fathers
In the day of My taking hold of their hand
To be leading them out of the land of Egypt,
Seeing that they do not remain in My covenant,
And I neglect them," the Lord is saying,

"For this is the covenant which I shall be covenancing with the house of Israel after those days," the Lord is saying:

"Imparting My laws to their comprehension,
On their hearts, also, shall I be inscribing them,
And I shall be to them "for a God,  
And they' shall be to Me "for a people.  

And by no means should each be teaching his fellow  
'citizen,  
And each his 'brother, saying, "Know the Lord!"  
'For all shall be acquainted with Me,  
From their little to their great,  

'For I shall be propitious to their 'injustices,  
And of their 'sins and their 'lawlessnesses should  
I under no circumstances still be 'reminded."  

In 'saying "new," He has made the former old. Now  
'that which is growing old' and 'decrepit is near its  
disappearance.  

Indeed then, the former also had just statutes of  
divine service, besides a 'worldly holy place. For the  
tabernacle is constructed", the front part (in which was,  
besides the lampstand, the table also, and the show-  
bread), which" is 'termed" the holy place.  

Now after the second curtain is a tabernacle 'which is  
'termed" the holy of 'holies, having the golden censer and  
the ark of the covenant, 'covered' about everywhere with  
gold, in which was the golden urn having the manna, and  
Aaron's 'staff' which germinates, and the tablets of the  
covenant. Now up over it were the cherubim of glory,  
overshadowing the propitiatory shelter, concerning  
'which there is nothing "in particular to 'say now.  

Now these having been constructed" thus, the priests,  
indeed, are passing continually "into the front tabernacle,  
performing the divine service; yet into the second, the  
chief priest only, once a 'year, not apart from blood, which  
he is offering for' himself and the errors of the people,  
by this the holy 'spirit making it evident that the way of  
the holy places is not as yet "manifest" while the front
tabernacle still 'has a standing: which' is a parable 'for the 'present 'period, according to which both approach presents and sacrifices are being offered', which 'can' not make the one offering divine service perfect 'as to the conscience, only 'in foods and drinks and baptizings excelling, and just statutes for the flesh, lying 'on them unto the period of reformation.

Now Christ, coming 'along a Chief Priest of the impending good things through the greater and more perfect tabernacle not made by hands, that is, not of this creation; not 'even through the blood of he-goats and calves, 'but through His 'own blood, entered once for all time into the holy places, 'finding' conian redemption.

For if the blood of he-goats and of bulls, and the ashes of a heifer sprinkling the 'contaminated', is hallowing to 'the cleanness of the flesh, how much rather shall the blood of 'Christ, Who, through the conian spirit 'offers Himself flawless to 'God, be cleansing your 'conscience from dead works 'to be offering divine service to the living and true God?

And therefore He is the Mediator of a new covenant, so that at a death occurring 'for the deliverance of the transgressions of those 'under the first covenant, 'those who are 'called' may be obtaining the promise of the conian enjoyment of the allotment. For where 'there is a covenant, it is necessary to 'bring' in the death of the 'covenant' victim, for a covenant is confirmed 'over the dead, since it is not availing at any time when the 'covenant' victim is living.

Whence neither the first has been dedicated 'apart from blood. For, every precept being spoken by Moses to the entire people according to the law, taking the blood of 'calves and of 'he-goats, with water and scarlet wool and hyssop, he sprinkles 'both the scroll itself and the entire
people, saying, This is the blood of the covenant which
God directs for you. Now the tabernacle also, and all
the vessels of the ministry he likewise sprinkles with the
blood. And almost all is being cleansed in blood accord-
ing to the law, and apart from bloodshedding is coming
no pardon.

It was necessary, then, for the examples, indeed, of
that in the heavens to be cleansed with these, yet the
celestial things themselves with better sacrifices than
these. For Christ entered not into holy places made by
hands, representations of the true, but into heaven itself,
now to be disclosed to the face of God for our sakes. Nor
yet is it that He may be offering Himself often, even as
the chief priest is entering into the holies of holies year
by year by the blood of others, since then He must often
be suffering from the disruption of the world, yet now,
one, at the conclusion of the eons, for the repudiation
of sin through His sacrifice, is He manifest.

And, in as much as it is reserved to the men to be
dying once, yet after this a judging, thus Christ also,
being offered once for the bearing of the sins of many,
will be seen a second time, by those awaiting Him,
apart from sin, for salvation, through faith.

For the law, having a shadow of the impending good
things, not the selfsame image of the matters, they, with
their same sacrifices which they are offering year by
year, are never able to perfect to a finality those
approaching. Else would they not cease being offered,
because those offering divine service, having been once
cleansed, are having no longer any consciousness of
sins? But in them there is a recollection of sins year by
year; for it is impossible for the blood of bulls and of he-
goats to be eliminating sins.

Wherefore, entering into the world, He is saying,
Sacrifice and approach present Thou dost not will,
Yet a body dost Thou adapt to Me.

6 In ascent approaches and those concerning sin Thou
dost not delight.

7 Then said I, "Lo! I am arriving—
In the summary of the scroll it is "written" concern-
ing Me—
'To do Thy will, O 'God.'"

8 Further up, when saying that "Sacrifice and approach
present and ascent approaches and those concerning sin
Thou dost not will, neither dost Thou delight in them"
(which" are being offered" according to law), then He
has declared, "Lo! I am arriving ' to do Thy 'will, O
'God!'" He is despatching the first, that He should be
establishing the second. 'By which will we are 'hallowed'
through the approach present of the body of Jesus Christ
once for all time.

9 And every chief priest, indeed, 'stands ministering day
"by day, and offering often the same sacrifices, which"
ever 'can' 'take sins from about us. Yet This One, when
'offering one sacrifice for' sins, is seated "to a 'finality
'at the right hand of 'God, waiting' furthermore till His
enemies may be 'placed as a footstool for His 'feet. For
by one approach present He has perfected "to a 'finality
'those who are 'hallowed'.

10 Now the holy 'spirit also is testifying to us, for after
'having declared, "'This is the covenant which I shall be
covenanting" 'with them after those 'days, 'the Lord is
saying, 'imparting My laws "to their hearts, I shall be
inscribing them on their 'comprehension also, and of their
'sins and their 'lawlessnesses shall I under no circum-
stances still be 'reminded.' " Now where" there is a pardon
of these, there is no' longer an approach present concerned
with sin.
Having then, brethren, boldness for the entrance of the holy places by the blood of Jesus, by a recently slain and living way which He dedicates for us, through the curtain, that is, His flesh, and a great Priest over the house of God, we may be approaching with a true heart, in the assurance of faith, with hearts sprinkled from a wicked conscience, and a body bathed in clean water.

We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises. And we may be considering one another to incite love and ideal acts, not forsaking the assembling of ourselves, according as the custom of some is, but entreating, and so much rather as you are observing the day drawing near.

For at our sinning voluntarily after obtaining the recognition of the truth, it is no longer leaving a sacrifice concerned with sins, but a certain fearful waiting for judging and fiery jealousy, about to be eating the hostile. Anyone repudiating Moses' law is dying without pity on the testimony of two or three witnesses. Of how much worse punishment, are you supposing, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed contaminating, and outrages the spirit of grace? For we are acquainted with Him Who is saying, Mine is vengeance! I will repay! the Lord is saying, and again, "The Lord will be judging His people." Fearful is it to be falling into the hands of the living God!

Now recollect the former days in which, being enlightened, you endure a vast competition of sufferings, in this, indeed, being a gazing stock both of reproaches and afflictions, yet in this, becoming participants of those behaving thus. For you sympathize with my prisoners also, and anticipate the pillage of your possessions with
joy, knowing you yourselves have better and permanent property in the heavens.  

You should not, then, be casting away your boldness, which is having a great reward, for you have need of endurance that, doing the will of God, you should be requited with the promise. For still how very little, He who is coming will be arriving and not delaying. Now My "just one by faith shall be living," and "If he should ever be shrinking, My soul is not delighting in him."  

Yet we are not of those shrinking back to destruction, but of faith for the procuring of the soul.  

Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this the elders were testified to. By faith we are apprehending the eons to adjust to a declaration of God, so that what is being observed has not come out of what is appearing.  

By faith Abel offers to God more of a sacrifice than Cain, through which he was testified to that he is just at God's testifying to his approach presents, and through it, dying, he is still speaking.  

By faith Enoch was transferred, so as not to be acquainted with death, and was not found, because God transfers him. For before his transference he is attested to have pleased God well. Now apart from faith it is impossible to be well pleasing, for he who is coming to God must believe that He is, and is becoming a Redeemer of those who are seeking Him out.  

By faith Noah, being apprized concerning that which is not as yet being observed, being pious, constructs an ark for the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which accords with faith.  

By faith Abraham, being called, obeys, coming out into
the place which he was about to 'obtain as an allotment, and came out, not 'versed' in where he is coming'. By faith he sojourns 'in the land of promise as in an alien land, 'dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the same promise. For he waited' for the city having 'foundations, whose Artificer and Architect is 'God.

By faith Sarah herself also obtained power 'for the disruption of seed, and brought forth 'beyond the period of her prime, since she deems' the 'Promiser' faithful; wherefore, also, were begotten 'by one, and these of one who is 'deadened', according as the constellations of heaven in 'multitude, and as the sand 'beside the sea 'shore 'innumerable.

"In faith died all these, not being requited' with the promises, but perceiving them ahead and 'saluting' them, and 'avowing that they are strangers and expatriates on the earth. For 'those who are saying such things are disclosing that they are seeking for a country of their own. And, if, indeed, they remembered that from which they came out, they might have had occasion to go back. Yet now they are craving' a better, that is, a celestial; wherefore 'God is not 'ashamed' of them, to be 'invoked' as their God, for He makes ready for them a city.

By faith Abraham, when undergoing trial', has offered Isaac, and he 'who receives' the promises offered the only-begotten, he to whom it was spoken that "In Isaac shall your seed be 'called," 'reckoning' that 'God is 'able to be rousing him 'from among the dead also; whence he recovers' him in a parable also.

By faith Isaac blesses Jacob and 'Esau concerning that which is impending also.

By faith Jacob, when dying, blesses each of the sons of Joseph, and worships, leaning on the top of his 'staff.
By faith Joseph, at his decease, remembers concerning the exodus of the sons of Israel, and gives directions concerning his bones.

By faith Moses, being born, was hid three months by his fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate of the king.

By faith Moses, becoming great, disowns the term "son of Pharaoh's daughter," preferring rather to be "maltreated" with the people of God than to "have a temporary enjoyment of sin," deeming the reproach of Christ greater riches than the treasures of Egypt, for he looked away to the reward.

By faith he left Egypt, not being afraid of the fury of the king, for he is staunch as seeing the Invisible. By faith he has the passover made and the pouring of blood against the door jambs, lest the exterminator of the first-born may come into contact with them.

By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were swallowed up.

By faith the walls of Jericho fall, being surrounded on seven days.

By faith Rahab, the prostitute, perished not with the stubborn, receiving the spies with peace.

And what still may I be saying? For the time will be lacking for me to relate concerning Gideon, Barak, Samson, Jephthah, David, besides Samuel also, and the prophets, who, through faith, subdue kingdoms, work righteousness, happened on promises, bar the mouths of lions, quench the power of fire, fled from the edge of the sword, were invigorated from infirmity, became strong in battle, rout the camps of aliens, women obtained their dead by resurrection.

Now others are flogged, not anticipating deliverance,
that they may be happening upon a better resurrection.

Yet others got a trial of scoffings and scourings, yet still more of bonds and jail. They are stoned, they are sawn, they are tried, they died, murdered by the sword; they wandered about in sheepskins, in goatskins, in 'want', 'afflicted', 'maltreated' (of whom the world was not worthy), straying in wilderesses and mountains and caves and the holes of the earth.

And these all, being testified to through 'faith, are not requited with the promise of 'God concerning us (the 'looking' forward is to 'something better'), that, apart from us, they may not be 'perfected.

Surely, in consequence, then, we also, having so vast a cloud of witnesses encompassing us, putting off every impediment and the popular sin, may be racing with endurance the contest lying before us, looking off to the Inaugurator and Perfecter of 'faith, Jesus, Who, for the joy lying before Him, endures a cross, despising the shame, besides is 'seated' at the right hand of the throne of 'God.

For take into account the One Who 'has endured such contradiction by 'sinners while 'among them, lest you should be faltering, fainting in your souls.

Not as yet unto blood did you repulse, when contending against 'sin. And you have been oblivious of the entreaty which is arguing with you as with sons:

My son, do not 'disdain the discipline of the Lord,
Nor yet 'faint' when being exposed by Him.

For whom the Lord is loving He is disciplining,
Yet He is scourging every son to whom He is assenting.

'For discipline are you enduring. As to sons is 'God bringing it to you, for 'what son is there whom the
father is not disciplining? Now if you are without discipline, of which all have become partakers, consequently you are bastards and not sons. Thereafter, indeed, we had the fathers of our flesh as discipliners, and we respected them. Yet shall we not much rather be subjected to the Father of spirits and be living? For these, indeed, disciplined for a few days as it seemed best to them, yet that One for our expediency, 10 for us to be partaking of His holiness. Now all discipline, indeed, for the present is not seeming to be a thing of joy, but of sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to those exercised through it. Wherefore stiffen the flaccid hands and the paralyzed knees, and make upright tracks for your feet, that the lame one may not turn aside, yet rather may be healed.

14 'Pursue peace with all, and holiness, apart from which no one shall be seeing the Lord; supervising, that no one be wanting of the grace of God, nor any root of bitterness, sprouting up, may be annoying you, and through this the majority may be defiled, nor any paramour, or profane person, as Esau, who, for one feeding, gave up his own birthright. For you are aware that afterwards also, wanting to enjoy the allotment blessing, he is rejected, for he did not find a place of repentance, even seeking it out with tears.

16 For you have not come to that which may be handled and burned with fire, and to murkiness, and gloom, and tornado, and the blare of a trumpet, and the sound of declarations, which those who hear refuse, that no word be added to them. For they did not carry out the assignment: And if a wild beast should come in contact with the mountain, it shall be pelted with stones. And so fearful was the spectacle, Moses said, Terrified am I, and
in a tremor. But you have come to mount Zion, and the
city of the living God, celestial Jerusalem, and to ten
thousand messengers, to a universal convocation, and to
the ecclesia of the "firstborn, "registered" in the heavens,
and to God, the Judge of all, and to the spirits of the just
"perfected", and to Jesus, the Mediator of a fresh covenant,
and to the blood of sprinkling which is speaking better
than 'Abel.

'Beware! You should not be refusing* Him 'Who is
speaking! For if those escaped not, 'refusing" the One
apprizing on earth, much rather we, 'who are turning"
from the One from the heavens, Whose 'voice then shakes
the earth. Yet now He has promised", saying, Still once
more shall I 'be quaking, not only the earth, but 'heaven
also. Now the "Still once more" is making evident the
transference of 'that which is being shaken", as of that
having been made", that 'what is not being shaken" should
be remaining.

Wherefore, accepting an unshakable kingdom, we may
'have grace through which we may be offering divine
service in a way well pleasing to 'God, with piety and
dread, for our 'God is also a consuming fire.

Let 'brotherly fondness be remaining. "Be not forget-
ing" hospitality, for through this "some were oblivious
when lodging messengers. Be mindful" of 'those bound,
as 'bound' together with them; of 'those maltreated", as
being 'yourselves also in the body. May 'matrimony be
honorable in all, and the bed undefiled, for paramours and
adulterers will 'God be judging.

May fondness for money not be your 'manner, being
sufficed" with what is 'present, for He' has declared:

Under no circumstances may I be 'lax regarding you,
Neither by any means may I be forsaking you.
6 So that we have 'courage to say, "The Lord is my Helper, and I shall not be afraid of 'what 'man shall be doing to me!"

7 Be remembering those of your 'leaders' who speak to you the word of 'God, contemplating the sequel of 'their behavior, whose 'faith be imitating'. Jesus Christ, yesterday and today, is the Same One 'for the eons also.

8 By varied and strange teachings be not 'carried' aside, for it is ideal to be confirming' the heart by grace, not by foods, 'by which 'those who walk were not benefited.

9 We 'have an altar 'from which they 'have no' right to be eating,' who offer divine 'service in the tabernacle.

10 For the animals whose 'blood is 'carried' into the holy places 'by the chief priest concerning sin, of these the bodies are 'burned' up outside the camp.

11 Wherefore Jesus also, that He should be hallowing the people through 'His own blood, suffered outside the gate.

12 Now then, we may be coming' out to 'Him outside the camp, carrying His 'reproach. For here we are not having a 'permanent city, but we are seeking for the one which is impending. Through Him, then, we may be offering up the sacrifice of praise to 'God continually, that is, the fruit of lips avowing His 'name.

13 Now of 'well doing and contributing be not forgetful', for with such sacrifices 'God is well 'pleased'. Be 'persuaded' by your 'leaders', and be deferring to them, for they' are 'vigilant for the sake of your 'souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.

14 'Pray' concerning us, for we are 'persuaded' that we have an ideal conscience, in all wanting to 'behave' ideally. Now more exceedingly am I entreating you to do this, that I may be 'restored to you more quickly.
Now may the God of peace, Who is leading up our Lord Jesus, the great Shepherd of the sheep, from among the dead by the blood of the eternal covenant, be adapting you to every good work to do His will, doing in us what is well pleasing in His sight, through Jesus Christ, to Whom be glory for the eons of the eons. Amen!

Now I am entreating you, brethren, bear with the word of entreaty, for I write the epistle to you by bits also. Know that our brother Timothy has been released, with whom, if he should be coming more quickly, I shall be seeing you.

Greet all your leaders, and all the saints. Those from Italy are greeting you.

Grace be with you all. Amen!
James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion. Rejoice! "All joy come" it, my brethren, whenever you should be falling into various trials, knowing that the testing of your 'faith is producing' endurance. Now let 'endurance' 'have its perfect work, that you may be perfect and unimpaired, lacking' in nothing.

Now if anyone of you is lacking' wisdom, let him be requesting it 'from God, Who is giving to all generously and is not reproaching, and it shall be 'given to him. Yet let him be requesting in faith, doubting' nothing, for he 'who is doubting' "simulates a surge of the sea, driven by the 'wind' and 'tossed'. For let not that "man be surmising that he shall be obtaining' anything 'from the Lord—a man double-souled, turbulent in all his 'ways.

Now let the humble 'brother be glorying' in his 'exaltation, yet the rich in his 'humiliation, 'for, as the flower of grass, shall he 'pass' by. For the sun rises, together with the scorching heat, and withers the grass, and its 'flower falls off, and the comeliness of its 'aspect perished'. Thus the rich also in his 'goings shall be caused to 'fade.

Happy is the man who is enduring trial, 'for, becoming' qualified, he will be obtaining' the wreath of 'life, which He promises' to 'those loving Him. Let no one, undergoing trial', be saying that "From God am I undergoing trial?" 'for 'God is not tried by evils, yet He' is trying no' one.

Now each one is undergoing trial' when he is 'drawn'
15 away and 'lured' by 'his own desire. Thereafter, the desire, conceiving, is bringing forth sin. Now sin, fully consummated, is teeming forth death.

16 Be not 'deceived', my beloved brethren! "All good giving and every perfect gratuity is from above, descending from the Father of lights, 'in Whom there is no mutation or shadow from revolving motion. By intention, He teems forth us by the word of truth, "for us to be some firstfruit of His own creatures.

19 Now you are aware, my beloved brethren! Yet let every man be swift to hear, tardy to speak, tardy to anger, for the anger of man is not working the righteousness of God. Wherefore, putting off all filthiness and superabundance of evil, receive with meekness the implanted word, which is 'able' to save your souls.

22 Now become doers of the word, and not only listeners, beguiling yourselves. 'For if anyone is a listener to the word and not a doer, this one simulates a man considering the face he inherited in a mirror; for he considers himself and has come away, and immediately forgot what kind he was. Now he who peers into the perfect law, that of freedom, and abides, not becoming a forgetful listener, but a doer of the work, this one will be happy in his `doing.

26 If anyone is seeming to be a ritualist, not bridling his tongue, but seducing his heart, the ritual of this one is vain, for ritual clean and undefiled "with God "the Father is this: to be visiting the bereaved and widowed in their 'affliction, to be keeping oneself unspotted from the world.

2 My brethren, not 'with partialities be having the faith of our Lord Jesus Christ of 'glory. For if there should be entering into your 'synagogue a man with a gold ring, in splendid attire, yet there should be entering a poor
man also, in filthy attire, and you should be looking on the one wearing the splendid attire and be saying, "You sit ideally here," and to the poor one be saying, "You stand there," or, "Sit here under my footstool," were you not discriminating among yourselves, and did you not become judges with wicked reasonings?

Hear, my beloved brethren! Does not God choose the poor in the world, rich in faith and enjoyers of the allotment of the kingdom which He promises to those who are loving Him? Yet you dishonor the poor one. Are not the rich tyrannizing over you? And they are drawing you to tribunals. Are not they blaspheming the ideal name which is being invoked over you?

Howbeit, if you are discharging the royal law, according to the scripture, "You shall be loving your associate as yourself," you are doing ideally. Yet if you are showing partiality, you are working sin, being exposed by the law as transgressors. For anyone who should be keeping the whole law, yet should be tripping in one thing, has become liable for all. For He Who is saying, You should not be committing adultery, said, You should not be murdering, also. Now if you are not committing adultery, yet are murdering, you have become a transgressor of law. Thus be speaking and thus be doing, as those about to be judged by a law of freedom. For the judging is merciless to him who does not exercise mercy. Vaunting is mercy against judging.

What is the benefit, my brethren, if anyone should be saying he has faith, yet may have no works? That faith can not save him. If a brother or sister should be belonging to the naked, and lacking nourishment for the day, yet someone "from among you may be saying to them, "Go away in peace, be warmed and satisfied," yet you may not be giving them the requisites for the
body, "what is the benefit? Thus, also, is 'faith, if it should not have works: it is dead "by itself.

But "someone will be declaring, "You 'have faith and I 'have works." Show me your 'faith apart from the works and I shall be showing you my 'faith "by my 'works. You' are believing that 'God is one. Ideally are you doing. The demons also are believing and are shuddering.

But are you wanting to know, O empty bman, that 'faith apart from 'works is dead? Abraham, our 'father, was he not justified "by works when 'offering up his 'son Isaac on the altar? You are observing that 'faith worked together with his 'works, and "by 'works was 'faith perfected. And fulfilled was the scripture 'which is saying, Now "Abraham believes 'God, and it is reckoned to him "for righteousness," and he was called "the friend of God." You 'see that "by works a bman is being justified", and not "by faith only.

Now likewise, was not Rahab the prostitute also justified "by works when "entertaining" the messengers and ejecting them by a different way? For even as the body apart from spirit is dead, thus also 'faith apart from works is dead.

Not many should 'become" teachers, my brethren, being aware that we shall be getting" greater judgment. For we all are tripping much. If anyone is not tripping in word, this one is a perfect man, able to bridle the whole body also. Now if we are thrusting the horses' bits into their mouths, "so that they are 'yielding" to us, we are steering their whole 'body also with it. 'Lo'? the ships also, being of such proportions, and 'driven" by hard winds, are being steered" by the least rudder, wherever the impulse of the 'helmsman is intending". Thus the tongue, also, is a little member and is 'grandiloquent.
Lo! What amount of fire is kindling what amount of material! And the tongue is a fire, a world of injustice. The tongue is "constituted" among our members that which is spotting the whole body, and setting the wheel of our lineage aflame, and is set "aflame" by Gehenna.

For every nature, both of wild beasts and flying creatures, both of reptiles and those of the salt sea, is "tamed" and has been tamed" by human 'nature. Yet the tongue "can" not "man tame—a turbulent evil, distended with death-carrying venom. 'With it we are blessing the Lord and Father, and 'with it we are cursing "men 'who have come to be in accord with God's likeness.

Out of the same mouth is coming forth blessing and cursing. There is no' need, my brethren, for 'this to 'become" thus. No" 'spring out of the same hole is venting the sweet and the bitter. No fig tree, my brethren, 'can" produce olives, nor a grapevine figs. Thus neither does brine "produce sweet water.

"Who is wise and an adept among you? Let him show his 'works "by an 'ideal behavior in meekness of wisdom.

Now if you are having bitter jealousy and faction in your heart, are you not vaunting" against and falsifying" the truth? This is not the wisdom coming" down from above, but terrestrial, soulish, demoniacal. For wherever jealousy and faction are, there is turbulence also, and every bad practice.

Now the wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, bulging with mercy and good fruits, undiscriminating, unfeigned.

Now the fruit of righteousness is being sown" in peace for 'those making peace.

Whence are the battles and whence the fightings among you? Are they not hence: "from your 'gratifications "warring" in your 'members? You are coveting and
'have not. You are murdering and are jealous, and you 'can' not encounter it. You are fighting and battling, and you 'have not, because of not requesting'. You are requesting and not obtaining, because you are requesting evilly, that you should be spending it on your gratifications.

Adulterers and adulteresses! Are you not 'aware that the friendship of this 'world is enmity with God? Whoever, then 'should intend to be a friend of the world is constituted an enemy of God. Or are you supposing that the scripture is saying this for naught? Is the spirit which dwells in us longing to envy? Yet greater is the grace He is giving. Wherefore He is saying, 'God "the proud is resisting", yet to the humble He is giving grace.'

You may be subject, then, to God, yet withstand the Adversary, and he will be fleeing from you. Draw near to God, and He will be drawing near to you. Cleanse your hands, you sinners, and purify your hearts, double-souled! Be wretched and mourn and lament. Let your 'laughter be converted into mourning, and joy into dejection. Be 'humbled, then, in the Lord's sight, and He shall be exalting you.

Do not be speaking against one another, brethren. He who is speaking against a brother, or judging his 'brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge.

One is 'Lawgiver and Judge, 'Who is 'able to save and to destroy. Now "who are you 'who are judging an 'associate?"

Come now, you 'who are saying, "Today or tomorrow we will be going into this 'or that city and should be spending a year there, and we will be trafficking and getting gain"—who 'are not 'versed in 'that which is the morrow's, for what is your 'life? For a vapor are you,
which is appearing—and thereupon disappearing—instead of your saying, “If the Lord should ever be willing, and we shall be living, we also shall be doing this or that.” Yet now you are vaunting in your ostentations.

“All such boasting is wicked. Then to one perceiving how to be doing the ideal and not doing it, to him it is sin.

Come now, you rich, lament, howling on for your wretchedness which is coming on you! Your riches have rotted and your garments have become food for moths. Your gold and silver corrode and their venom will be for a testimony against you, and the venom will be eating your flesh as fire. You hoard in the last days.

Lo! the wage of the workers, who mow your country places, which has been withheld by you, is crying, and the imploring of the reapers has entered into the ears of the Lord of hosts. You luxuriate on the earth, and squander. You nourish your hearts as in a day of slaughter.

You convict, you murder the just; he is not resisting you.

Be patient, then, brethren, till the presence of the Lord.

Lo! the farmer is waiting for the precious fruit of the land, being patient about it, till it should be getting the early and late showers. You also, then, be patient; establish your hearts, for the presence of the Lord is near.

Be not groaning, brethren, against one another, lest you may be judged. Lo! the Judge stands before the doors.

Be taking, my brethren, the example of suffering evil and patience you have: the prophets who speak in the name of the Lord. Lo! we are counting those happy who endure. You hear of the endurance of Job, and you perceived the consummation of the Lord, for very compassionate and pitiful is the Lord.

Now before all, my brethren, do not be swearing,
neither by 'heaven, nor by the earth, nor any other oath. Now let your "yes" be "yes," and "no" be "no," lest you should be falling under judging.

13 Is anyone suffering evil among you? Let him 'pray'.
14 Is anyone 'cheerful'? Let him 'play music. Is anyone 'infirm among you? Let him call' to him the elders of the ecclesia, and let them pray' over him, rubbing him with olive oil in the name of the Lord. And the vow of 'faith will be saving the faltering and the Lord will be rousing him up, and, if he should 'have done sins, it will be 'forgiven him. Then 'confess' sins to one another and 'pray' for one another, so that you may be 'healed.

The operative' petition of the just is availing much.
17 Elijah was a 'man of like emotions with us, and he prays' in prayer for it not 'to rain, and it does not rain on the land three years and six months. And again he prays', and 'heaven 'gives a shower and the earth germinates her fruit.
18 My brethren, if anyone among you should be led 'astray from the way of the truth, and 'someone should be turning him back, let him 'know that he 'who turns back a sinner out of the deception of his way will be saving his soul 'from death and will be covering a multitude of sins.
Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia, according to the foreknowledge of God, the Father, in holiness of spirit, for obedience and sprinkling of the blood of Jesus Christ:

May grace and peace be multiplied to you!

Blessed be the God and Father of our Lord Jesus Christ, Who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Jesus Christ from among the dead, for the enjoyment of an allotment incorruptible and undefiled and unfading, kept in the heavens for you, who are garrisoned by the power of God, through faith, for salvation ready to be revealed in the last era, in which you are exulting; briefly at present, if it must be, being sorrowed by various trials, that the testing of your faith, much more precious than gold which is perishing, yet, being tested by fire, may be found for applause and glory and honor at the unveiling of Jesus Christ, Whom, not perceiving, you are loving; in Whom, not seeing at present, yet believing, you are exulting with joy unspeakable and glorious, being requited with the consummation of your faith, the salvation of your souls.

Concerning which salvation the prophets seek out and search out, who prophesy concerning the grace which is for you, searching into what or what manner of era the spirit of Christ in them made evident, when testifying beforehand to the sufferings pertaining to Christ and
the glories after these. To whom it was revealed that, not to themselves, but to you they dispensed them, of which you were now informed through those who are bringing the evangel to you by holy spirit dispatched from heaven, into which messengers are yearning to peer.

Wherefore, girding up the loins of your comprehension, being sober, expect perfectly the grace which is being brought to you at the unveiling of Jesus Christ.

As obedient children, not configuring to the former desires, in your ignorance, but, according as He calls you is holy, you also become holy in all behavior, because it is written that, Holy shall you be, for I am holy.

And if you are invoking the Father, Who is judging impartially according to each one's work, you may behave, for the time of your sojourn, with fear, being aware that not with corruptible things, with silver or gold, were you ransomed from your vain behavior, handed down by tradition from the fathers, but with the precious blood of Christ, as of a flawless and unspotted lamb, foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you, who through Him are believing in God, Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be in God.

Having purified your souls by the obedience of truth, for unfeigned fondness for the brethren, love one another out of a true heart earnestly, having been regenerated, not of corruptible seed, but of incorruptible, through the word of God, living and permanent, because

All flesh is grass,
And all its glory is as the flower of grass.
Withered is the grass,
And the flower falls off...

Yet the declaration of the Lord is remaining "for the eon."

Now this is the declaration which is being brought "to you in the evangels.

Putting off, then, "all malice and "all guile and hypocries and envies and all vilifications, as recently born babes, long for the unadulterated milk of the word that "by it you may be growing into salvation, if so be that you taste" that the Lord is kind: "Whom approaching," a living Stone, having been rejected" indeed by "men, yet chosen "by God, held in honor, "you, also, as living stones, are being built" up a spiritual house, into a holy priesthood, to "offer up spiritual sacrifices, most acceptable to God through Jesus Christ.

Because of this it is "included in the scripture: "Lo! I am laying in Zion a corner capstone, chosen, held in honor, and he "who is believing on it may by no means be disgraced.

To you, then, who are believing, is the honor, yet to the unbelieving: "A Stone which is rejected by the builders, this came to be "for the head of the corner," and a stumbling stone and a snare rock; who are stumbling also at the word, being stubborn, "to which they were appointed also.

Yet you are a chosen race, a "royal priesthood," a "holy nation," a "procured people, so that you should be recounting the virtues of Him "Who calls you out of darkness into His marvelous light, "who once were "not a people" yet now are the people of God, "who "have not enjoyed mercy," yet now are "being shown mercy."

Beloved, I am entreating you, as sojourners and expatriates, to be abstaining "from the fleshly lusts which"
are warring against the soul, having your behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, by being spectators of ideal acts they should be glorifying God in the day of visitation.

13 You may be subject to every human creation because of the Lord, whether to the king, as a superior, or to governors, as being sent by him for vengeance on evildoers, yet for the applause of doers of good. For thus it is the will of God, by doing good to be muzzling the ignorance of imprudent men; as free, and not as having freedom for a cover over evil, but as God's slaves. Honor all; love the brotherhood; fear God; honor the king.

18 'Domestics may do it by being subject to your owners, with all fear, not only to the good and lenient, but to the crooked also; for this is grace, if, because of consciousness of God, anyone is undergoing sorrows, suffering unjustly. For what credit is it if, sinning and being buffeted, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace with God.

19 For for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you should be following up in the footsteps of Him Who does no sin, neither was guile found in His mouth; Who, being reviled, reviled not again; suffering, threatened not, yet gave it over to Him Who is judging justly, Who Himself carries up our sins in His body on to the pole, that, coming away from sins, we should be living for righteousness; by Whose wound you were healed. For you were as straying sheep, but now you turned back to the Shepherd and Supervisor of your souls.

3 Likewise wives may do it by being subject to their own husbands, that, if any are stubborn also, as to the word, they will be gained without a word, through the
2 behavior of their wives, being spectators of your pure
3 behavior in fear, whose adornment, let it not be the out-
side, of braiding aught into the hair and of decks with
gold, or putting on of garments, but the hidden human
of the heart, in the incorruptibility of a meek and quiet
spirit, which, in God's sight, is costly. For thus once the
holy women also, whose expectation was in God, adorning themselves, being subject to their own hus-
bands (as Sarah obeys Abraham, calling him "lord," whose children you became), doing good and not fear-
ing dismay in anything.

7 Husbands, likewise, may do it by making a home with
them according to knowledge, awarding honor to the feminne as to the weaker vessel, as to those who are also
joint enjoyers of the allotment of the varied grace of life,
that your prayers be not hindered.

8 Now the finish: Be all of a like disposition, sympathetic,
fond of the brethren, tenderly compassionate, of a humble
disposition, not rendering evil for evil, or reviling for
reviling, but, on the contrary, blessing, seeing that you
were called for this, that you should be enjoying the
allotment of blessing, for

10 He who is wanting to love life and be acquainted
with good days,
Let his tongue cease from evil
And his lips speak no guile.
11 Now let him avoid evil and do good.
Let him seek peace and pursue it.

12 For the eyes of the Lord are on the just
And His ears are for their petition,
Yet the face of the Lord is on evil doers.

13 And is there anyone who will be illtreating you, if you
should become zealous of good?
Yet if you may be suffering also because of righteousness, happy are you. Now you may not be afraid with their fear, nor yet be disturbed, yet hallow the Lord Christ in your hearts, ever ready with a defense for everyone who is demanding from you an account concerning the expectation in you, but with meekness and fear, having a good conscience, that, in what they are speaking against you as of evildoers, they may be mortified, who traduce your good behavior in Christ. For it is better to be suffering for doing good, if the will of God may be willing, than for doing evil, seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the unjust, that He may be leading us to God; being put to death, indeed, in flesh, yet vivified in spirit, in which, being gone to the spirits in jail also, He heralds to those once stubborn, when the patience of God awaited in the days of Noah while the ark was being constructed, in which a few, that is, eight souls, were brought safely through water, the representation of which, baptism, is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience to God), through the resurrection of Jesus Christ, Who is at God's right hand, being gone into heaven, messengers and authorities and powers being subjected to Him.

Christ, then, having suffered for our sakes in flesh, you also arm yourselves with the same thought, for he who is suffering in flesh has ceased his sins, by no means still to spend the rest of his lifetime in the flesh in human desires, but in the will of God. For sufficient is the time which has passed by to have effected the intention of the nations, having gone on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries, while they are thinking it strange of you not to race
together into the same puddle of profligacy, calumniating you; who shall be rendering an account to Him Who is holding Himself in readiness to judge the living and the dead. For "for this an evangell is brought to the dead also, that they may be judged, indeed, according to men in flesh, yet should be living according to God, in spirit.

Now the consummation of all is n ear. Be sane, then, and sober "for prayers, before all, having earnest love among yourselves, for love is covering a multitude of sins. Be hospitable "to one another without murmuring.

Each, according as he obtained a gracious gift, be dispensing it among yourselves, as ideal administrators of the varied grace of God; if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which 'God is furnishing; that in all 'God may be glorified', through Jesus Christ, to Whom is the glory and the might "for the eons of the eons. Amen!

Beloved, do not think 'strange" the conflagration among you, which is becoming a trial to you, as of something strange befalling you, but, according as you are participating in the sufferings of Christ, rejoice, that you may be rejoicing, exulting "in the unveiling of His glory also. If you are being reproached in the name of Christ, happy are you, 'for the spirit of 'glory and 'power, and 'that of 'God, has come to rest" on you.

For let not any of you be suffering as a murderer, or a thief, or an evildoer, or as an interferer in other's affairs; yet if as a Christian, let him not be 'ashamed", yet let him be glorifying 'God in this 'name, seeing that it is the era for the judgment 'to begin' from the house of 'God. Now if first from us, "what is the consummation of 'those who are 'stubborn as to 'God's 'evangel? And, "If the just one is hardly being saved", where will the irreverent and the sinner 'appear'?" So that, let 'those also who are suffering
according to the will of 'God 'commit' their 'souls to a faithful Creator in the doing of good.

5 The elders, then, among you I am entreat ing ('who am a fellow elder and a witness of the sufferings of 'Christ, and a 'participant of the glory 'about to be 'revealed'), 'Shepherd the flocklet of 'God among you, supervising, not of compulsion, but voluntarily, according to God; nor yet avariciously, but eagerly; nor yet as lording it over the allotments, but becoming' models for the flocklet, and, when the Chief Shepherd is 'manifested, you shall be 'requited' with an 'unfading wreath of 'glory.

5 Likewise, younger men may be 'subject to the elder, yet all wear' the servile apron of 'humility with one another, 'for 'God “is resisting” the proud, yet is giving grace to the humble.” Be 'humbled, then, under the mighty hand of 'God, that He should be exalting you in season, 'tossing your entire 'worry on Him, 'for 'He is caring concerning you.

8 Be sober! Watch! 'For your 'plaintiff, the Adversary, is walking about as a roaring' lion, seeking 'someone to 'swallow up; whom withstand, solid in the faith, having perceived the same 'sufferings being completed' in your 'brotherhood in the world.

10 Now the God of 'all grace, 'Who calls you into His eonian 'glory in 'Christ, while briefly suffering, He' will be adjusting, establishing, firming, founding you. To Him be 'glory and 'might "for the eons of the eons. Amen!

12 Through Silvanus, a 'faithful brother, as I am reckoning", I write "briefly to you, entreat ing and deposing that this is the true grace of 'God, "in which you are to 'stand.

13 Greeting you is the ecclesia in Babylon, chosen together with you, and Mark, my 'son. Greet one another 'with a kiss of love. Peace to you all 'that are in Christ. Amen!
Simeon Peter, a slave and an apostle of Jesus Christ, to those who are chancing upon an equally precious faith with us, in the righteousness of our God, and the Saviour, Jesus Christ:

May grace and peace be multiplied to you in the recognition of God and of Jesus Christ, our Lord!

So has all of His divine power, that tends to life and devoutness, been presented to us through the recognition of Him Who calls us to His own glory and virtue; through which have been presented to us the precious and greatest promises, that through these you may become participants of the divine nature, fleeing from the corruption which is in the world by lust.

Now for this same thing also, employing all diligence, in your faith supply virtue, yet in virtue knowledge, yet in knowledge self-control, yet in self-control endurance, yet in endurance devoutness, yet in devoutness brotherly fondness, yet in brotherly fondness love. For your possessing these and increasing is constituting you not idle nor yet unfruitful in the recognition of our Lord, Jesus Christ. For he in whom these are not present is blind, closing his eyes, getting oblivious of the cleansing from the penalties of his sins of old.

Wherefore, rather, brethren, endeavor through ideal acts to confirm your calling and choice; for, doing these things, you should under no circumstances be tripping at any time. For thus will be richly supplied to you
the entrance into the eonian kingdom of our 'Lord and Saviour Jesus Christ.

12 Wherefore I shall ever be about to be reminding you concerning these things, even though you are aware of, and have been established in, the present truth. Now I am deeming it just, for as much time as I am in this tabernacle, to be rousing you by a reminder, being aware that my tabernacle is to be put off swiftly according as our 'Lord, Jesus Christ, also makes evident to me. Yet I shall endeavor to have you, after my exodus, to make mention of these things, ever and anon, also.

13 For not by following wisely made myths do we make known to you the power and presence of our 'Lord, Jesus Christ, but by becoming spectators of His magnificence.

14 For He got from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnifical: "This is My Son, the Beloved," in Whom I delight!" And this voice we hear being carried out of heaven, being together with Him in the holy mountain.

15 And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till the day should be breaking and the morning star should be rising) in your hearts, knowing this first, that no prophecy of scripture at all is becoming its own explanation. For not by the will of man was prophecy carried on at any time, but, being carried on by holy spirit, holy men of God speak.

16 Yet there came to be false prophets also among the people, as among you also there will be false teachers who will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction. And many will be following out their wantonness, because of whom the glory of the truth will be
'calumniated, and in greed, with suave words, they will 'traffic' in you, whose 'judgment of old is not idling, and their 'destruction is not nodding.

For if 'God spares' not sinning messengers, but 'thrusting' them up to be 'kept' for chastening 'judging; and spares not the ancient world, but guards Noah, an eighth, a herald of righteousness, 'bringing a deluge on the world of the irreverent; and condemns the cities of Sodom and Gomorrah, 'reducing them to cinders by an 'overthrow, having placed them as an example for those 'about to be 'irreverent; and rescues' the just man, Lot, 'harryed' by the behavior of the dissolute in their wantonness (for the just man dwelling among them, in observing and hearing from day to day, tormented his just soul by their lawless acts), the Lord is 'acquainted with the 'rescue' of the devout out of trial, yet is keeping the unjust for 'chastening' in the day of judging, yet specially 'those going' after the flesh in defiling lust and despising lordship.

Audacious, given to self-gratification, they are not trembling when calumniating glories, where messengers, being greater in strength and power, are not bringing against them a calumniating judging 'before the Lord. Now these, as irrational animals, 'born' naturally 'for capture and corruption, calumniating that in which they are 'ignorant in their 'corruption, also shall be 'corrupted', being requited* with the wages of injustice.

Deeming' gratification by day a 'luxury, they are spots and flaws, luxuriating in their 'love feasts, carousing* together with you, having the distended eyes of an adulteress, and that do not stop from sin, luring unstable souls, having a heart 'exercised' by greed, children of a curse.

Leaving the straight path, they were led astray, 'follow-
ing out the path of Balaam of Beor, who loves the wages of injustice, yet was exposed for his own outlawry. A voiceless yoke-beast, uttering with a human voice, forbids the insanity of the prophet.

These are waterless springs, and mists driven by a storm, for whom the gloom of darkness has been kept.

For, uttering pompous vanity, they are luring by the lusts of the flesh, in wantonness, those who are scarcely fleeing from those who are behaving with deception; promising them freedom, they are inherently slaves of corruption; for by whom anyone is discomfited, to this one he has been enslaved also. For if, while fleeing from the defilements of the world by the recognition of our Lord and Saviour Jesus Christ, yet, being again involved in these, they are being discomfited, their last state has become worse than the first. For it were better for them not to have recognized the way of righteousness, than, recognizing it, to go back to what was behind, from the holy precept given over to them. Now that in the true proverb has befallen them: "A cur turning to its own vomit," and "A bathed sow to her wallowing in the mire."

This is already, beloved, the second epistle I am writing to you in which I am rousing your sincere comprehension by a reminder to remind you of the declarations which have been declared before by the holy prophets, and of the precept of your apostles of the Lord and Saviour, knowing this first, that in the last days scoffers will be coming with scoffing, going according to their own desires and saying, "Where is the promise of His presence? For since the fathers were put to repose, all is continuing thus from the beginning of creation."

For they want to be oblivious of this, that there were heavens of old, and an earth cohering out of water and
6 through water, by the word of God; through which the 
then world, being deluged by water, perished. Yet the 
heavens now, and the earth, by the same word, are 
"stored" with fire, being kept for the day of the judging 
and destruction of irreverent men.

7 Now of this one thing you are not to be oblivious, 
beloved, that one day is with the Lord as a thousand 
years and a thousand years as one day. The Lord is not 
tardy as to the promise, as some are deeming tardiness, 
but is patient because of you, not intending any to perish, 
but all to make room for repentance.

8 Now the day of the Lord will be arriving as a thief, in 
which the heavens shall be passing by with a booming 
noise, yet the elements shall be dissolved by combustion, 
and the earth and the works in it shall be found. At 
these all, then, dissolving, to what manner of men must 
you "belong in holy behavior and devoutness, hoping 
for and hurrying the presence of God's day, because of 
which the heavens, being on fire, will be dissolved, and 
the elements 'decompose' by 'combustion'? Yet we, ac-
cording to His promises, are hoping for new heavens and 
a new earth, in which righteousness is dwelling.

9 Wherefore, beloved, hoping for these things, endeavor 
to be found by Him in peace, unspotted and flawless.

10 And be deeming the patience of our Lord salvation, ac-
cording as our beloved brother Paul also writes to you, 
according to the wisdom given to him, as also in all the 
epistles, speaking in them concerning these things, in 
which are some things hard to apprehend, which the 
unlearned and unstable are twisting, as the rest of the 
scriptures also, to their own destruction.

11 You, then, beloved, knowing this before, be on your 
'guard' lest, being led away with the deception of the 
dissolute, you should be falling from your own steadfast-
ness. Yet be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

To Him be glory now, as well as for the day of the eon. Amen!
That which was from the beginning, which we have heard, which we have seen with our eyes, at which we gaze and our hands handle, is concerned with the word of life. And the life was manifested, and we have seen and are testifying and reporting to you the life 'eonian which' was toward the Father and was manifested to us.

That which we have seen and heard we are reporting to you also, that you too may be having fellowship with us, and yet 'this fellowship of ours is with the Father and with His Son, Jesus Christ. And these things we are writing, that our joy may be 'full'.

And this is the message which we have heard from Him and are informing you, that 'God is light, and darkness in Him there is none.

If we should be saying that we are having fellowship with Him and should be walking in 'darkness, we are lying' and are not doing the truth. Yet if we should be walking in the light as He is in the light, we are having fellowship with one another, and the blood of Jesus, His 'Son, is cleansing us from every sin.

If we should be saying that we 'have no' sin we are deceiving ourselves, and the truth is not in us. If we should be avowing our 'sins, He is faithful and just that He may be pardoning us our 'sins and should be cleansing us from 'all injustice. If we should be saying that we have not sinned, we are making Him a liar, and His 'word is not in us.

My little children, these things am I writing to you
that you may not be sinning. And if anyone should be sinning, we have an Entreater with the Father, Jesus Christ, the Just. And He is the propitiatory shelter concerned with our sins, yet not concerned with ours only, but concerned with the whole world also.

And in this we know that we know Him, if we should be keeping His precepts. He who is saying that I know Him and is not keeping His precepts, is a liar, and the truth of God is not in this one. Yet whoever may be keeping His word, truly in this one the love of God is perfected.

In this we know that we are in Him: he who is saying that he is remaining in Him ought also himself to be walking according as He walks. Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old precept is the word which you hear.

Again, a new precept am I writing to you, which is true in Him and in you, for the darkness is passing by, and the true light already is appearing. He who is saying that he is in the light and is hating his brother is a liar and is in darkness bitherto. He who is loving his brother is remaining in the light, and there is no snare in him.

Yet he who is hating his brother is in darkness and in darkness is walking, and is not aware whither he is going, for the darkness blinds his eyes.

I am writing to you, little children, seeing that your sins have been forgiven you through His name. I am writing to you, fathers, seeing that you know Him Who is from the beginning. I am writing to you, youths, seeing that you have conquered the wicked one. I write to you, little children, seeing that you know the Father. I write to you, fathers, seeing that you know Him Who is from the beginning. I write to you, youths, seeing that
you are strong and the word of God is remaining in you, and you have conquered the wicked one.

15 Be not loving the world, neither that which is in the world. If ever anyone is loving the world, the love of the Father is not in him, for everything that is in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of living, is not of the Father, but is of the world. And the world is passing by, and its desire, yet he who is doing the will of God is remaining forever for the con.

18 Little children, it is the last hour, and, according as you hear that the antichrist is coming, now also there have come to be many antichrists, whence we know that it is the last hour. Out of us they come, but they were not "of us, for if they were "of us, they would have remained with us. But it was that they may be manifested that they are not all "of us. And you have an anointing from the Holy One, and you all are "aware.

21 I write not to you seeing that you are not "acquainted with the truth, but that you are "acquainted with it, and that no" lie at "all is "of the truth. "Who is the liar, if not he who is denying, saying that "Jesus is not the Christ"? This one is the antichrist, who is disowning the Father and the Son. Everyone "who is disowning" the Son, neither has the Father. He "who is avowing the Son "has the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you, also, will be remaining in the Son and in the Father. And this is the promise which He promises us: the life "eonian.

26 These things I write to you concerning those who are deceiving you. And the anointing which you obtained from Him is remaining in you, and you "have no' need
that anyone may be teaching you, but as His 'anointing
is teaching you concerning all, and is true, and is no lie,
according as it teaches you also, 'remain in Him.

28 And now, little children, 'remain in Him, that, if He
should be 'manifested, we should be having boldness and
not be put to 'shame by Him in His presence. If you
should be perceiving that He is just, you 'know that every-
one also 'who is doing 'righteousness is 'begotten" of Him.

24 Perceive what manner of love the Father has given us,
that we may be 'called children of God! And we are!
Therefore the world does not 'know us, 'for it did not
know Him. Beloved, now are we children of God, and
it was not as yet manifested "what we shall be. We are
'aware that, if He should be 'manifested, we shall be like
Him, 'for we shall 'see" Him according as He is. And
everyone 'who has this 'expectation "in Him is purify-
ing himself, according as 'He' is pure.

26 Everyone 'who is doing 'sin is doing 'lawlessness also,
and 'sin is 'lawlessness. And you are 'aware that 'He' was
manifested that He should be taking away our 'sins, and
in Him is no 'sin. Everyone 'who is remaining in Him
is not sinning. Everyone 'who is sinning 'sees Him not,
neither 'knows Him.

27 Little children, let no one be deceiving you. He 'who is
doing 'righteousness is just, according as 'He' is just.

28 Yet he 'who is doing 'sin is "of the Adversary, 'for from
the beginning is the Adversary sinning. "For this was
the Son of 'God manifested, that He should be annulling
the acts of the Adversary. Everyone 'who is "begotten" of
'God is not doing sin, 'for His seed is remaining in
him, and he 'can' not be sinning, 'for he is "begotten" of
'God. In this are apparent the children of 'God and the
children of the Adversary: everyone 'who is not doing
righteousness is not "of 'God, and 'who is not loving his
For this is the message which you hear from the beginning, that we may be loving one another, not according as Cain was of the wicked one and slays his brother. And on behalf of "what does he slay him? Seeing that his acts were wicked, yet those of his brother, just.

"Marvel not, brethren, if the world is hating you. "We are aware that we have proceeded out of death into life, for we are loving our brethren. He who is not loving is remaining in death. Everyone who is hating his brother is a man-killer, and you are aware that no man-killer at all has life conian remaining in him.

"By this we know love, seeing that He, for our sakes, lay down His soul. We also ought to lay down our souls for the sake of the brethren.

Now whoever may be having a livelihood in this world, and may be beholding his brother having need, and should be locking his compassions from him—how is the love of God remaining in him? Little children, we should not be loving in word, neither in tongue, but in act and truth.

And in this shall we be knowing that we are of the truth and shall be persuading our hearts in front of Him, seeing that, if our heart should be censuring us, God is greater than our heart, and He knows all. Beloved, if our heart should not be censuring us, we have boldness toward God, and whatsoever we may be requesting, we are obtaining from Him, "for we are keeping His precepts and are doing what is pleasing in His sight.

And this is His precept, that we should be believing in the name of His Son, Jesus Christ, and may be loving one another according as He gives us a precept. And he who is keeping His precepts is remaining in Him, and He in him. And in this we know that He is remaining in us, "by the spirit which He gives us.
Beloved, do not believe every spirit, but test the spirits to see if they are of God, for many false prophets have come out into the world. In this you know the spirit of God: every spirit which is avowing Jesus Christ, having come in flesh, is of God, and every spirit which is not avowing Jesus the Lord having come in flesh is not of God. And this is that of the antichrist, of which you have heard that it is coming, and is now already in the world. You are of God, little children, and you have conquered them, for greater is He Who is in you than he who is in the world. They are of the world; therefore they are speaking of the world, and the world is hearing them. We are of God. He who knows God is hearing us. He who is not of God is not hearing us. By this we know the spirit of truth and the spirit of deception.

Beloved, we should be loving one another, for love is of God, and everyone who is loving God is begotten of God, and knows God. He who is not loving knows not God, for God is love. In this was manifested the love of God among us, that God has dispatched His only-begotten Son into the world that we should be living through Him. In this is love, not that we love God, but that He loves us, and dispatches His Son, a propitiatory shelter concerned with our sins.

Beloved, if thus God loves us, we also ought to be loving one another. No one has ever gazed upon God. If we should be loving one another, God is remaining in us, and His love is perfected in us. In this we know that we are remaining in Him, and He in us, for He has given us of His spirit. And we have gazed upon Him, and are testifying that the Father has dispatched the Son, the Saviour of the world. Whoever should be avowing that Jesus is the Son of God, God is remaining in him,
and he in 'God. And we 'know and 'believe the love which 'God 'has in us. 'God is love, and he 'who is remaining in 'love is remaining in 'God, and 'God is remaining in him.

In this is 'love 'perfected' with us, that we may 'have boldness in the day of 'judging, seeing that, according as 'He is, so are we also in this 'world. Fear is not in 'love, but 'perfect love is casting out 'fear, 'for 'fear 'has chastening. Now he 'who is fearing is not 'perfected' in 'love. We are loving 'God, 'for 'He first loves us. If anyone should be saying that "I am loving 'God," and should be hating his 'brother, he is a liar; for he 'who is not loving his 'brother whom he has seen 'can' not be loving 'God Whom he has not seen. And this 'precept 'have we from 'Him, that he 'who is loving 'God may be loving his 'brother also.

Everyone 'who is believing that Jesus is the Christ is 'begotten' of 'God. And everyone 'who is loving 'Him 'Who begets is loving him also 'who is 'begotten' 'by 'Him. In this we 'know that we are loving the children of 'God, whenever we may be loving 'God and may be doing His 'precepts. For this is the love of 'God, that we may be keeping 'Him 'precepts. And 'Him 'precepts are not heavy, 'for 'all 'that is 'begotten' of 'God is conquering the world. And this is the conquest 'that conquers the world: our 'faith.

Now 'who is he 'who is conquering the world if not he 'who is believing that Jesus is the Son of 'God? 'This is 'Him 'Who is coming through water and blood and spirit—Jesus Christ—not in the water only, but in the water and in the blood. And the spirit it is 'which is testifying, 'for the spirit is the truth, seeing that three there are 'that are testifying, the spirit, and the water, and the blood, and the three are 'for the one thing.
If we are obtaining the testimony of men, the testimony of God is greater; for this is the testimony of God, that He has testified concerning His Son. He who is believing in the Son of God has the testimony in himself; he who is not believing God has made Him a liar, for he has not believed in the testimony which God has testified concerning His Son. And this is the testimony, that God gives us life eonian, and this life is in His Son. He who has the Son has the life; he who has not the Son of God has not the life.

These things I write to you that you who are believing in the name of the Son of God may be perceiving that you have life eonian. And this is the boldness which we have toward Him, that if we should be requesting anything according to His will, He is hearing us. And if ever we are aware that He is hearing us, whatever we may be requesting, we are aware that we have the requests which we have requested from Him.

If anyone should be perceiving his brother sinning a sin not to death, he shall be requesting, and He will be giving him life for those sinning not to death. There is a sin not to death: I am not saying that he should be asking concerning that. All injustice is sin, and there is a sin not to death.

We are aware that everyone who has been begotten of God is not sinning, but he who is begotten of God is keeping himself, and the wicked one is not touching him. We are aware that we are of God, and the whole world is lying in the wicked one. Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we know the True One, and we are in the True One, in His Son, Jesus Christ. This One is the true God and life eonian.

Little children, guard yourselves from idols!
The elder to the chosen lady and her 'children, whom I am loving in truth, and not I only, but all also 'who know the truth, because of the truth 'which is remaining in us, and will be with us for the eon.

With us will be grace, mercy, peace from God, the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced very much that I have found your 'children walking in truth, according as we obtained a precept from the Father. And now I am asking you, lady, not as writing a new precept to you, but a precept which we have from the beginning, that we may be loving one another. And this is love, that we may be walking according to His precepts. This is the precept, according as you hear from the beginning, that you may be walking in it; for many deceivers came out into the world, who are not avowing Jesus Christ coming in flesh. This is the deceiver and the antichrist. Be looking to yourselves, that you should not be destroying that for which you work, but you may be getting full wages.

Everyone who is taking the lead and not remaining in the teaching of Christ has not God. He who is remaining in the teaching, this one has the Father as well as the Son. If anyone is coming to you and is not bringing this teaching, be not taking him into your home, and say not to him, "Rejoice!" For he who is saying to him to be rejoicing is participating in his wicked 'acts. Having much to write to you, I resolved not to do it with
paper and ink, but I am expecting to "come" to" you and
to speak mouth to" mouth, that "your joy may be "full".
13 The children of your 'chosen sister are greeting' you.
The elder, to Gaius, the beloved, whom I am loving in truth: Beloved, concerning all I am wishing that you be prospering and sound, according as your soul is prospering. For I rejoiced very much at the brethren's coming and testifying to your truth, according as you are walking in truth. I am having no greater joy than this, that I am hearing of my children walking in the truth.

Beloved, you are doing a faithful thing whatsoever you should work for the brethren, and this for strangers, who testify to your love in the sight of the ecclesia, to whom you will be doing ideally by sending them forward worthily of God, for they come out for the sake of the Name, getting nothing from those of the nations. We, then, ought to be taking up such, that we may become fellow workers in the truth.

I write somewhat to the ecclesia, but Diotrephes, who is fond of being foremost among them, is not receiving us. Therefore, if I should be coming, I shall be reminding him of his acts which he is doing, with wicked words gossiping about us, and not being sufficed with these, neither is he receiving the brethren, and those who are intending to he is forbidding, and is casting them out of the ecclesia.

Beloved, do not be imitating the evil, but the good. He who is doing good is of God. He who is doing evil has not seen God. Demetrius has been attested by all, and by the truth itself. Now we also are testifying, and you are aware that our testimony is true.
13 Much had I to write to you, but I do not want to write
to you with ink and pen. Yet I am expecting to see
you immediately, and we will be speaking mouth to
mouth.
15 Peace be to you! The friends are greeting you. Greet
the friends by name.
THE EPISTLE OF JUDE

Judas, a slave of Jesus Christ, yet a brother of James, to those who are called, "beloved" in God the Father, and "kept" by Jesus Christ:

May mercy and peace and love be "multiplied to you!

Beloved, "giving" all diligence to be writing to you concerning our common salvation and life, I have had the necessity to write to you, entreating you to be contending for the faith once "given over to the saints. For "some men slip in "who long ago "have been written" beforehand "for this "judgment; irreverent, bartering the grace of our God "for wantonness, and disowning our only Owner and Lord, Jesus Christ.

Now I am intending "to remind you, you who once are "aware of all, that the Lord, when "saving the people out of the land of Egypt, "secondly destroys those who believe not. Besides, messengers "who keep not "their own sovereignty, but "leave their own habitation, He has kept in imperceptible bonds under gloom "for the judging of the great day. As Sodom and Gomorrah and the cities about them "in like manner to these "committing ultra-prostitution, and coming away after "other flesh, are lying "before us, a specimen, experiencing the justice of fire eonian.

Howbeit, these "dreamers "also, likewise are indeed defiling the flesh, yet are repudiating lordship "and calumniating glories. Now when "Michael, the chief messenger, doubting "the Adversary, argued "concerning the body
of Moses, he dares not "bring on a calumniating judging, but said, "May the Lord 'rebuke you!" Yet these indeed are calumniating whatever they are not 'acquainted with, yet in whatever they are naturally 'adept', as the irrational animals, in these things they are being corrupted'.

Woe to them! 'for they went in the way of 'Cain, and in the deception of 'Balaam's wages were they poured out, and in the contradiction of 'Korah they perished'.

These are the reefs in your 'love feasts, carousing' with you fearlessly, shepherding themselves; waterless clouds 'carried' aside by winds; trees that are sear, unfruitful, twice dying, 'uprooted; wild billows of the sea, frothing forth their 'own shame; straying stars, for whom the gloom of 'darkness has been kept "for an eon. Now 'Enoch, the seventh from Adam, prophesies to these also, saying, "Lo! the Lord came among ten thousand of His saints, to do judging against all, and to expose all the irreverent concerning all their irreverent 'acts in which they are irreverent, and concerning all the hard words which irreverent sinners speak against Him." These are murmurers, complainers, going 'according to their 'desires, and their 'mouth is speaking pompous things, marvelling at the aspect of things, on behalf of benefit.

Yet you', beloved, 'remember the declarations 'which 'have been declared" before by the apostles of our 'Lord Jesus Christ, that they said to you, "In the last time will be coming' scoffers, going 'according to their 'own irreverent desires. These are 'those who 'isolate themselves, soulish, not having the spirit.

Now you', beloved, building yourselves up in your 'most holy faith, praying' in holy spirit, keep yourselves in the love of God, anticipating the mercy of our 'Lord Jesus Christ for life eonian. And to "those, indeed, who are doubting", be 'merciful, yet "others be saving, snatching
them out of the fire, yet to "others be 'merciful 'with fear, hating "even the tunic "spotted" 'by the flesh.

24 Now to Him 'Who is 'able" to guard you from tripping, and to stand you flawless in sight of His 'glory, in exultation, to the only God, our Saviour, through Jesus Christ our 'Lord, be glory, majesty, might and authority before the entire eon, now, as well as "for all the eons. Amen!
THE UNVEILING OF JESUS CHRIST
(REVELATION)

The Unveiling of Jesus Christ, which 'God gives to Him, to show to His slaves what must occur swiftly; and He signifies it, dispatching through His messenger to His slave John, who testifies to the word of 'God and the testimony of Jesus Christ, whatever he perceived.

Happy is he who is reading and those who are hearing the word of the prophecy, and who are keeping that which is written in it, for the era is near.

John, to the seven ecclesias which are in the province of Asia: Grace to you and peace from Him Who is and Who was and Who is coming, and from the seven spirits which are before His throne, and from Jesus Christ, the Faithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth.

To Him Who is loving us and looses us from our sins by His blood and makes us a kingdom and priests to His God and Father, to Him be glory and might for the eons of the eons! Amen!

'Lo! He is coming with clouds, and every eye shall be seeing Him—those, also, who stab Him—and all the tribes of the land shall be grieving over Him. Yea! Amen!

"I am the Alpha and the Omega," is saying the Lord 'God, 'Who is and 'Who was and 'Who is coming", the Almighty.

I, John, your brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island called Patmos, because of the word
of God, and because of the testimony of Jesus Christ.

10 I came to be, in spirit, in the Lord's day, and I hear behind me a voice, loud as a trumpet, saying, "What you are observing write into a scroll and send it to the seven ecclesias: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

11 And I turn about to look for the voice which spoke with me. And, turning about, I perceived seven golden lampstands, and in the midst of the seven lampstands One like a son of mankind, "dressed" in a garment reaching to the feet, and "girded" about the breasts with a golden girdle. Now His head and hair are white as white wool, as snow, and His eyes as a flame of fire, and His feet like white bronze, as "fired" in a furnace, and His voice is as the sound of many waters. And He has in His right hand seven stars, and out of His mouth a sharp two-edged blade is issuing, and His countenance is as the sun appearing in its power.

12 And when I perceived Him, I fell at His feet as dead. And He places His right hand on me, saying, "Do not fear! I am the First and the Last, and the Living One: and I became dead, and lo! living am I of for the eons of the eons. (Amen!) And I have the keys of death and of the unseen. Write then, what you perceived, and what they are, and what is 'about to be occurring' after these things: the secret of the seven stars which you perceived in My right hand, and the seven 'golden lampstands. The seven stars are messengers of the seven ecclesias, and the seven lampstands are seven ecclesias.

2 "To the messenger of the ecclesia in Ephesus write: 'Now this He is saying 'Who is holding the seven stars in His right hand, 'Who is walking in the midst of the seven golden lampstands:
2 "I am aware of your acts, and your toil, and your endurance, and that you cannot bear evil men, and you try those saying that they themselves are apostles, and they are not, and you found them false; and you have endurance, and you bear because of My name, and are not wearied. But I have against you that you 'leave your first love. Remember, then, whence you have fallen, and repent, and do the former acts. Yet if not, I am coming to you, and shall be moving your 'lampstand out of its place, if ever you should not be repenting. But this you have, that you are hating the acts of the Nicolaitans, which I, also, am hating.

3 "Who has an ear, let him hear 'what the spirit is saying to the ecclesias.

4 "To the one who is conquering, to him will I be granting to be eating of the log of 'life which is in the center of the paradise of 'God.'

5 "And to the messenger of the ecclesia in Smyrna write: 'Now this He is saying Who is the First and the Last, Who became dead, and lives:

6 "I am aware of your acts and affliction and poverty (but you are rich) and the calumny of those saying that they themselves are Jews, and they are not, but are a synagogue of 'Satan. Fear nothing that you are about to be suffering. 'Lo! the Adversary is about to be casting some of you into jail that you may be tried, and you will be having affliction ten days. 'Become' faithful until death, and I shall be giving you the wreath of 'life.

7 "Who has an ear, let him hear 'what the spirit is saying to the ecclesias.

8 "The one who is conquering may under no circumstances be injured 'by the second 'death.'

9 "And to the messenger of the ecclesia in Pergamum write: 'Now this He is saying 'Who has the sharp two-edged blade:
"I am aware where you are dwelling—where the throne of Satan is—and you are holding My name, and do not disown My faith in the days in which Antipas, My faithful witness, was killed among you, where Satan is dwelling. But I have a few things against you, that you have there those holding the teaching of Balaam, who taught Balak to cast a snare before the sons of Israel, to be eating idol sacrifices, and to commit prostitution. Thus you, also, have those holding the teaching of the Nicolaitans, likewise. Repent then! Yet if not, I am coming to you swiftly and shall be battling with them with the blade of My mouth.

Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering, to him will I be giving of the hidden manna, and I shall be giving him a white pebble and on the pebble a new name written, of which no one is aware except the one who is obtaining it.

And to the messenger of the ecclesia in Thyatira write: 'Now this the Son of God is saying, 'Who has His eyes as a flame of fire, and His feet like white bronze:

I am aware of your acts and love and faith and service and your endurance, and your last acts are more than the former. But I have much against you, seeing that you pardon that woman of yours, Jezebel, who says that she is a prophetess, and is teaching and deceiving My slaves so as to commit prostitution and to be eating idol sacrifices. And I give her time that she should be repenting, and she is not willing to repent of her prostitution. 'Lo! I will cast her into a couch, and those committing adultery with her into great affliction, if ever they will not be repenting of her acts. And her children shall I be killing with death, and all the eccle-
sias shall 'know' that I am He 'Who is searching the
kidneys and hearts. And I will be giving to each of you
in accord with your 'acts. Now to you am I saying, to
the rest 'in Thyatira, whoever 'have not this 'teaching,
who' do not know 'the deep things of 'Satan,' as they are
saying, that I will be casting on you no' other burden.
Moreover, what you 'have, hold until "that time whenever
I should be arriving.
""And to the one who is conquering and 'keeping My
'acts until the consummation, to him will I be giving
authority over over the nations; and he shall be shepherding
them 'with an iron club, as 'vessels of pottery are being
'crushed', as I also have obtained "from My 'Father. And
I will 'give him the morning star.
""Who 'has an ear, let him hear "what the spirit is
saying to the ecclesias.'"
3 "And to the messenger of the ecclesia in Sardis write:
'Now 'this He is saying 'Who 'has the seven spirits of
'God and the seven stars:
""I am 'aware of your 'acts, that you 'have a name
that you are living, and are dead. 'Become' 'watchful,
and establish the rest who were about to be dying; for I
have not found your 'acts 'completed' in the sight of My
'God. 'Remember, then, how you have obtained, and
hear; 'keep it and repent. If ever, then, you should not
be watching, I shall be arriving on you as a thief, and
under no circumstances will you be knowing what hour
I shall be arriving on you. But you 'have a few names in
Sardis which do not pollute their 'garments, and they
shall walk with Me in white, 'for they are worthy.
""The one who is conquering, he' shall be 'clothed'
in white garments, and under no circumstances will I be
erasing his 'name 'from the scroll of 'life, and I will be
avowing his 'name in front of My 'Father and "before
His 'messengers.
Who has an ear, let him hear "what the spirit is saying to the ecclesias."

And to the messenger of the ecclesia in Philadelphia write: 'Now this is saying the True, the Holy One, 'Who has the key of David, and 'Who is opening and no' one shall be locking, and locking and no' one shall be opening:

'I am aware of your acts. 'Lo!' Before you have I granted an 'open' door, which no' one is 'able' to lock ", for you 'have a little power, and you keep My 'word and you do not disown My 'name. 'Lo!' I have granted to those of the synagogue of 'Satan, ('who are saying that they themselves are Jews, and are not, but are lying)— 'Lo!' I shall be making them that they will be arriving and worshiping 'before your 'feet, and they may 'know that I love you. Seeing that you keep the word of My 'endurance, I', also, will be keeping you out of the hour of 'trial 'which is 'about to be coming' on the whole 'inhabited' earth to try 'those dwelling on the earth. I am coming' swiftly! 'Hold what you have, that no one may be taking your 'wreath.

The one who is conquering, him will I be making a pillar in the temple of My 'God, and he may be coming out 'nevermore, and I will be writing on him the name of My 'God, and the name of the city of My 'God, the new Jerusalem, which is descending out of 'heaven from My 'God, and My 'new 'name.

Who has an ear, let him hear "what the spirit is saying to the ecclesias."

And to the messenger of the ecclesia in Laodicea write: 'Now this is saying the Amen, the Faithful and 'True 'Witness, and 'God's 'creative 'Original:

'I am 'aware of your 'acts, that neither cool are you nor zealous! Would that you were cool or zealous! Thus,
seeing that you are indifferent, and are neither zealous nor cool, I am 'about to spew you out of My 'mouth.

17 Seeing that you are saying that 'Rich am I' and 'Rich have I become, and of nothing 'have I need!' and you are not 'aware that you' are 'wretched and forlorn and poor and blind and naked, I am advising you to buy of Me gold "refined" "by the fire, that you should be 'rich, and white garments, that you may be 'clothed' and the shame of your 'nakedness may not be made 'manifest, and eye-salve to anoint your 'eyes, that you may be observing.

18 "'Whosoever I' may be 'fond of, I am exposing and disciplining. Be 'zealous, then, and repent! 'Lo! I 'stand "at the door and am knocking. If ever anyone should be hearing My 'voice and opening the door, I will also be coming "in to' him and dining with him, and he with Me.

21 "'The one who is conquering, to him will I be granting to be seated with Me 'on My 'throne as I, also, conquer, and am seated with My 'Father 'on His 'throne.

22 "'Who has an ear, let him hear "what the spirit is saying to the ecclesiast.'"

4 After these things I perceived, and 'lo! a door is "open" in 'heaven, and 'lo! the first 'sound which I hear is as a trumpet speaking with me, saying, "Come up here! and I will be showing you what 'must be occurring" after these things."

2 Now immediately I came" to be in spirit, and 'lo! a throne, located" in 'heaven, and on the throne One sitting".

3 And He 'Who is sitting' is, to my vision, like a jasper stone and a carnelian. And a rainbow around the throne is, to my vision, like an emerald.

4 And around the throne I perceived twenty-four thrones, and on the twenty-four thrones elders sitting", "clothed" in white garments, and on their 'heads golden wreaths.
5 And out of the throne are issuing lightnings and voices and thunders. And seven torches of fire are burning before the throne, which are the seven spirits of 'God.

6 And before the throne it is as a glassy sea, like crystal. And in the center of the throne and around the throne are four animals replete with eyes in front and behind.

7 And the first animal is like a lion, and the second animal is like a calf, and the third animal has a face like as a human being, and the fourth animal is like a flying vulture. And the four animals, each one of them having six wings apiece, around and inside are replete with eyes. And they have no rest day and night, saying,

   "Holy! holy! holy!
   Lord 'God Almighty,
   Who wast and Who art and Who art coming?"

8 And whenever the animals should be giving glory and honor and thanks to Him who is sitting on the throne, Who is living for the eons of the eons (Amen!), the twenty-four elders, also, will be falling before Him who is sitting on the throne and will be worshiping Him who is living for the eons of the eons (Amen!). And they are casting their wreaths before the throne, saying,

9 "Worthy art Thou, O Lord, our 'Lord and 'God,
   To 'get glory and 'honor and 'power;
   'For Thou dost create 'all,
   And because of Thy will they were, and are created."

10 And I perceived on the right hand of Him who is sitting on the throne a scroll, written in front and on the back, and sealed up with seven seals. And I perceived a strong messenger heralding with a loud voice:

   "Who is worthy to open the scroll, and to loose its seals?"
And no one in heaven, nor yet on earth, nor yet underneath the earth, was able to open the scroll, neither to look at it. And I lamented much that no one was found worthy to open the scroll, neither to look at it. And one of the elders is saying to me, “Do not lament! Lo! He conquers! The Lion out of the tribe of Judah, the Root of David, is to open the scroll and to loose its seven seals!”

And I perceived, in the center of the throne and of the four animals, and in the center of the elders, a Lambkin standing, as though slain, having seven horns, and seven eyes which are the seven spirits of God, commissioned for the entire earth. And it came and has taken the scroll out of the right hand of Him Who is sitting on the throne.

And when it took the scroll, the four animals and the twenty-four elders fall before the Lambkin, each having a lyre, and golden bowls brimming with incenses, which are the prayers of the saints. And they are singing a new song, saying,

"Worthy art Thou to be taking the scroll and to open its seals,
For Thou wast slain and dost buy us for God by Thy blood.
Out of every tribe and language and people and nation
Thou dost also make them a kingdom and a priesthood for our God,
And they shall be reigning on the earth."

And I perceived, and I hear a sound as of many messengers around the throne and the animals and the elders, and their number was ten thousand ten thousand and a thousand thousand, saying with a loud voice,
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“Worthy is the Lambkin slain”
To 'get power and riches and wisdom and strength
And honor and glory and blessing!”

And every creature which is in heaven and on the earth and underneath the earth and on the sea, and all in them, I hear also saying,

“To Him Who is sitting on the throne—
To the Lambkin—
Be 'blessing and 'honor and 'glory and 'might
For the cons of the cons!”

And the four animals said, “Amen!” And the elders fall and worship.

And I perceived when the Lambkin opens one ° of the seven seals; and I hear one ° of the four animals saying, as with a voice of thunder, “Come!”

And I perceived, and 'lo! a white horse, and he who is sitting on it has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

And when It opens the second 'seal, I hear the second animal saying, “Come!” And forth came another horse, fiery-red, and to him who is sitting on it was given to 'take 'peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

And when It opens the third 'seal, I hear the third animal saying, “Come!” And I perceived 'lo! a black horse, and he who is sitting on it has a pair of balances in his hand. And I hear as it were a voice in the midst of the four animals saying, “A choenix of wheat a denarius, and three choenix of barley a denarius, and the oil and the wine you should not be injuring!”

And when It opens the fourth 'seal, I hear the voice of
the fourth animal saying, "Come!" And I perceived, and 'lo! a greenish horse, and the name of him 'who is sitting' upon it is Death, and the Unseen followed him. And jurisdiction was given them 'over the fourth of the earth, to kill 'with the blade and 'with famine and 'with death and by the wild beasts of the earth.

And when It opens the fifth seal, I perceived underneath the altar the souls of 'those who have been slain' because of the word of 'God and because of the testimony which they had. And they cry with a loud voice, saying, "Till when, O 'Owner, 'holy and true, art Thou not judging and avenging our 'blood on 'those dwelling on the earth?" And to each of them was given a white robe, and it was declared to them that they should be resting still a little time, till their number should be 'completed by their 'fellow slaves also, and their 'brethren, 'who are 'about to be 'killed' even as they were.

And I perceived, when It opens the sixth 'seal, and a great cataclysm occurred", and the sun became 'black as sackcloth of hair, and the whole moon became 'as blood, and the stars of 'heaven fall on the earth as a fig tree is casting its 'shriveled figs, quaking by under a great wind.

And 'heaven recoils as a scroll rolling 'up, and every mountain and island was moved out of 'its 'place. And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves 'in the caves and 'in the rocks of the mountains. And they are saying to the mountains and to the rocks, "Fall on us and hide us from the face of Him 'Who is sitting' on the throne, and from the indignation of the Lambkin, 'for the great 'day of Their 'indignation came, and 'who is 'able' to stand?"

And after this I perceived four messengers 'standing
And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea, saying, "You shall not be injuring the land, nor yet the sea, nor yet the trees, until we should be sealing the slaves of our God on their foreheads." And I hear the number of those 'sealed': a hundred forty-four thousand. 'Sealed' out of every tribe of the sons of Israel are: out of the tribe of Judah twelve thousand are "sealed"; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve thousand; out of the tribe of Asher twelve thousand; out of the tribe of Naphtali twelve thousand; out of the tribe of Manasseh twelve thousand; out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand; out of the tribe of Issachar twelve thousand; out of the tribe of Zebulon twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand are "sealed".

After these things I perceived, and 'lo'! a vast throng which no one was able to number, out of every nation and out of the tribes and peoples and languages, standing "before the throne and "before the Lambkin, "clothed" in white robes and with palm fronds in their hands. And they are crying with a loud voice, saying,

"Salvation be our 'God's,
Who is sitting 'on the throne,
And the Lambkin's!"

And all the messengers 'stood around the throne and the elders and the four animals. And they fall on their
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12 faces "before the throne and worship God, saying, "Amen! Blessing and glory and wisdom and thanks and honor and power and strength be our God's for the eons of the eons. Amen!"

13 And one of the elders answered, saying to me, "These 'clothed' in 'white' robes, 'who are they, and whence came they?' And I have declared to him: "My lord, you are 'aware.'" And he said to me, "These are 'those coming' out of the great 'affliction. And they rinse their 'robes, and they whiten them in the blood of the Lambkin. Therefore they are "before the throne of God and are offering divine service to Him day and night in His temple. And He 'Who is sitting' on the throne will be tabernacling "over them. They shall not be hungering longer, nor yet shall they be thirsting any longer; no, neither should the sun be falling on them, nor "any heat, seeing that the throne-centered 'Lambkin shall be shep-herding them, and shall be guiding them "to living springs of 'water, and every tear shall 'God be brushing away 'from their 'eyes."

8 And when It opens the seventh 'seal, a hush occurred in 'heaven as it were half an hour.

2 And I perceived the seven messengers who 'stand "before God, and seven trumpets were given to them.

3 And another messenger came and was standing "at the altar, having a golden thurible. And much 'incense was given him that he shall be imparting to the prayers of all the saints, on the golden 'altar "before the throne. And the fumes of the 'incense with the prayers of the saints ascended out of the messenger's hand "before God. And the messenger has taken the thurible, and he crams it "with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earth-quake occurred".
And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting.

And the first trumpets. And there came to be hail and fire "mixed" with blood, and it was cast into the earth, and a third of the earth was burned up, and a third of the trees were burned up, and "all green grass was burned up.

And the second messenger trumpets. And as it were a huge mountain burning" with fire was cast into the sea, and a third of the sea became blood, and a third of the creatures in the sea, which have a soul, died, and a third of the ships decayed.

And the third messenger trumpets. And a large star falls out of heaven, burning" as a torch. And it falls on a third of the rivers and on the springs of water. And the name of the star is said to be Absinth. And a third of the waters became absinth, and many of mankind died of the waters, seeing that they were made bitter.

And the fourth messenger trumpets. And a third of the sun and a third of the moon and a third of the stars were eclipsed, that a third of them may be darkened, and the day may not be appearing for a third of it, and the night likewise.

And I perceived, and I hear one vulture flying" in midheaven, saying with a loud voice, "Woe! woe! woe! to those dwelling on the earth as a result of the rest of the soundings of the trumpets of the three messengers who are about to be trumpeting!"

And the fifth messenger trumpets. And I perceived a star "fallen out of heaven into the earth. And to him was given the key of the well of the submerged chaos. And he opens the well of the submerged chaos, and fumes ascended out of the well as the smoke of a large furnace,
and the sun and the air are darkened by the fumes of the
earth, and license was granted them as the scorpions of
the earth have license. And it was declared to them that
they should not be injuring the grass of the earth, nor
any green thing, nor any tree, except those of mankind
who have not the seal of God on their foreheads. And
it was granted to them, not that they should be killing
them, but that they shall be tormented five months; and
their torment is as the torment of a scorpion, whenever
it should be striking a man. And in those days men
will be seeking death, and under no circumstances shall
they be finding it. And they will be yearning to die, and
death is fleeing from them. And the likenesses of the
locusts are like horses made ready for battle, and on
their heads are as it were wreaths like gold, and their
faces are as it were human faces, and they had hair as
the hair of women, and their teeth are as if they were
lions. And they had cuirasses, as it were cuirasses of iron,
and the sound of their wings is as the sound of many
chariot horses racing into battle. And they have tails like
scorpions, and stings, and their license is to injure mankind
five months with their tails. They have a king
over them—the messenger of the submerged chaos. His
Hebrew name is Abaddon, and in Greek he has the
name Apollyon.

One woe passed away. Lo! Coming still are two
woes after these.

And the sixth messenger trumpets. And I hear one
voice out of the horns of the golden altar which is before
God, saying to the sixth messenger who has the trumpet,
"Loose the four messengers who are bound at the
great river Euphrates." And loosed were the four messengers, made ready for the hour, and day, and month,
and year, that they "should be killing a 'third of 'mankind. And the number of the troops of 'cavalry was
17 two hundred millions—I hear their 'number. And thus I perceived the horses in the vision, and 'those sitting' on
them, having cuirasses fiery and amethystine and sulphurous; and the heads of the horses are as the heads of
18 lions, and out of their 'mouns is issuing' fire and fumes and sulphur. 'By these 'three calamities were killed a
19 third of 'mankind: 'by the fire and the fumes and "
10 sulphur 'which is issuing' out of their 'mouns. For the
license of the horses is in their 'mouns and in their 'tails;
for their 'tails are like serpents, having heads, and 'with
them they are injuring. And the rest of 'mankind, who
were not killed in these 'calamities, repent not of the acts
10 of their 'hands—that they will not be worshipping the
demons and 'idols of 'gold and 'silver and 'copper and
'stone and 'wood, which are neither 'able' to be observing
nor to be hearing nor to be walking—and they repent not
of their 'murders, nor of their 'enchantments, nor of
their 'prostitution, nor of their 'thefts.
10 And I perceived another strong messenger descending
out of 'heaven, 'clothed' with a cloud, and the rainbow
on his 'head, and his 'face as the sun, and his 'feet as pillars
of fire, and having in his 'hand a tiny 'open' scroll. And
13 he 'places his 'right 'foot on the sea, yet the left on the
land. And he cries with a loud voice, even as a lion is
bellowing'.
And when he cries, the seven thunders speak with
their 'own voices. And when the seven thunders speak,
I was about to be writing. And I hear a voice out of 'heaven saying, "Seal what things the seven thunders
speak," and "Them you should not be writing."
5 And the messenger whom I perceived 'standing on the
sea and on the land lifts his 'right 'hand "to 'heaven and
sweares by Him 'Who is living "for the eons of the eons, Who creates heaven and 'that which is in it, and the earth and 'that which is in it, and the sea and 'that which is in it, that there will be no longer a time of delay, but in the days of the seventh messenger's 'voice, whenever he may be 'about to be trumpeting, the secret of 'God is consummated also, as He evangelizes to His "own slaves and the prophets.

And the voice which I hear out of heaven 'speaks again with me, and is saying, "Go, 'get the tiny scroll "open in the hand of the messenger "standing on the sea and on the land." And I came away to" the messenger, saying to him to give me the tiny scroll. And he is saying to me, "Take it and 'devour it; and it will be making your 'bowels bitter, but in your 'mouth it will be sweet as honey." And I got the tiny scroll out of the hand of the messenger, and devoured it. And in my 'mouth it was sweet as honey. And when I ate it, my 'bowels were made bitter. And they are saying to me, "You 'must prophesy again "over peoples and nations and languages and many kings."

And a reed like a rod was given me, and one 'said, "Rouse, 'measure the temple of 'God and the altar and 'those worshiping in it. And the court 'outside of the temple 'cast outside, and you should not be measuring it, 'for it was given to the nations, and the holy 'city will they be treading forty-two months. And I will be endowing My 'two witnesses and they will be prophesying a thousand two hundred sixty days, "clothed in sackcloth." These are the two olive trees, and the two lampstands 'which 'stand "before the Lord of the earth. And if anyone is wanting to injure them, fire is issuing "out of their 'mouth and is devouring their 'enemies. And if anyone should be wanting to injure them, thus 'must he be killed. These 'have
'authority to lock heaven, that there may be no shower of rain for the days of their prophecy. And they have authority over the waters to be turning them into blood, and to smite the land with every calamity, as often as they 'will. And whenever they should be finishing their testimony, the wild beast which is ascending out of the submerged chaos will be doing battle with them and will be conquering them and killing them. And their corpses will be at the square of the great city which, spiritually, is being called Sodom and Egypt, where their Lord, also, was crucified. And those out of the peoples and tribes and languages and nations are observing their corpses three days and a half, and they are not letting their corpses be placed into a tomb. And those dwelling on the earth are rejoicing over them and are making merry, and will be sending approach presents to one another, seeing that these two prophets torment those dwelling on the earth. And after the three days and a half the spirit of life out of God entered into them, and they stand on their feet. And great fear falls on those beholding them. And they hear a loud voice out of heaven saying to them, "Ascend here!" And they ascended into heaven in a cloud, and their enemies behold them. And in that hour occurred a great earthquake, and a tenth of the city falls, and there were seven thousand names of the men killed in the earthquake. And the rest became affrighted and give glory to the God of heaven.

The second woe passed away. 'Lo! the third woe is coming swiftly!

And the seventh messenger trumpets. And loud voices occurred in heaven, saying, "The kingdom of this world became our Lord's and His Christ's, and He shall be reigning for the eons of the eons! Amen!"

And the twenty-four elders who are sitting on their
thrones "before God" fall on their 'faces and worship God, saying, "We are thanking Thee, Lord God 'Almighty, 'Who 'art and 'Who wast, 'for Thou hast taken Thy 'great 'power and dost reign. And the nations are angered, and Thy 'indignation came, and the era for the dead to be judged, and to give 'their wages to Thy 'slaves, the prophets, and to the saints and to 'those fearing' Thy 'name, the small and the great, and to blight 'those who are blighting the earth."

And opened was the temple of God 'in 'heaven, and seen was the ark of God's 'covenant in His 'temple, and lightnings and voices and thunders and an earthquake and a great hail occurred. And a great sign was seen in heaven: a woman 'clothed' with the sun, and the moon underneath her 'feet, and on her 'head a wreath of twelve stars. And, being pregnant, 'she is crying, travailing and 'tormented' to be bringing forth. And seen was another sign in heaven: a great fiery-red dragon, having seven heads and ten horns, and on its 'heads seven diadems. And its 'tail is dragging a 'third of the stars of 'heaven, and casts them into the earth. And the dragon "stands "before the woman 'who is 'about to be bringing forth, that it may be devouring her 'child whenever she may be bringing forth. And she brought forth a son, a male, who is 'about to be shepherd-ing all the nations 'with an iron club. And her 'child is snatched away to 'God and to 'His 'throne. And the woman fled into the wilderness, there where 'she 'has a place made 'ready' 'by God, that there they may be nourishing her a thousand two hundred sixty days. And a battle occurred in heaven. Michael and his 'messengers 'battle with the dragon, and the dragon 'battles, and its 'messengers. And they are not strong
enough for him, neither was their place still found in heaven.

And the great dragon was cast out, the ancient serpent "called" Adversary and Satan, "who is deceiving the whole inhabited earth. It was cast into the earth, and its messengers were cast with it. And I hear a loud voice in heaven saying, "Just now came" the salvation and the power and the kingdom of our God, and the authority of His Christ, "for the accuser of our brethren was cast out, "who was accusing them "before our God day and night. And they conquer him through the blood of the Lambkin, and through the word of their testimony, and they love not their soul, until death. Therefore, make merry, ye heavens, and those tabernacling in them! Woe to the land and the sea, "for the Adversary descended to you having great fury, being "aware that brief is the season that he has."

And when the dragon perceived that it was cast into the earth, it persecutes the woman who brought forth the male. And given to the woman were the two wings of a large vulture, that she may be flying into the wilderness into her place, there where she is "nourished" a season, and seasons, and half a season, from the face of the serpent. And the serpent casts water as a river out of its mouth after the woman, that she should be "carried away by its current. And the earth helps the woman, and the earth opens its mouth and swallowed the river which the dragon casts out of its mouth. And the dragon is angry "with the woman, and came away to do battle with the rest of her seed, "who are keeping the precepts of God and who have the testimony of Jesus.

And it was standing on the sand of the sea. And I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its horns ten diadems,
and on its 'heads blasphemous names. And the wild beast which I perceived was like a leopardess, and its 'feet were as a bear's, and its 'mouth as the mouth of a lion. And the dragon "gives its 'power and its 'throne and great authority. And I perceived one ° of its 'heads as if it 'had been slain" to death, and its 'death blow was cured, and the whole earth marvels after the wild beast.

And they worship the dragon, seeing that it "gives 'authority to the wild beast. And they worship the wild beast, saying, "'Who is like the wild beast?" and "'Who is 'able to battle with it?"' And to it was given a mouth speaking great things and blasphemies. And to it was given authority to do what it 'wills forty-two months.

And it opens its 'mouth ° in blasphemies toward 'God, to blaspheme His 'name and His 'tabernacle, and 'those tabernacling in 'heaven. And to it was given to do battle with the saints and to conquer them. And authority was given to it ° over every tribe and people and language and nation. And all who are dwelling on the earth will be worshiping it, everyone whose 'name is not 'written in the scroll of life of the Lambkin ° 'slain" from the disruption of the world.

If anyone ° has an ear, let him hear. ° If anyone ° is ° 'for captivity, into captivity he is going. If anyone ° will be killing ° with the sword, he ° must ° with the sword be killed. Here is the endurance ° and 'faith of the saints.

And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin's, and it spoke as a dragon. And it is ° exercising ° 'all the authority of the first wild beast in its sight, and making the earth and ° those dwelling in it ° to be worshiping the first ° wild beast, whose ° death ° blow was cured.

And it is doing great signs, that it may be making fire, also, ° 'ascend out of ° heaven into the earth ° in ° the sight of
And it is deceiving those dwelling on the earth because of the signs which were given it to do in the sight of the wild beast, saying to those dwelling on the earth to make an image to the wild beast which has the blow of the sword and lives. And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should be causing that whosoever should not be worshiping the image of the wild beast may be killed.

And it is causing all, the small and the great, and the rich and the poor, and the free and the slaves, that they may be giving them an emblem on their right hand, or on their forehead, and that no one may be able to buy or sell except the one having the emblem of the wild beast, or its name, or the number of its name.

Here is wisdom. Let him who has a mind calculate the number of the wild beast, for it is the number of mankind, and its number is six hundred sixty-six.

And I perceived, and lo! the Lambkin standing on mount Zion, and with It a hundred forty-four thousand, having Its name and Its Father's name written on their foreheads. And I hear a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers playing on their lyres. And they are singing a new song before the throne and before the four animals and before the elders. And no one was able to learn the song except the hundred forty-four thousand, who have been bought from the earth. These are they who were not polluted with women, for they are celibates. These are those who are following the Lambkin wherever It should be going. These are bought from mankind, a firstfruit to God and the Lambkin. And in their mouth falsehood was not found, for they are flawless.
And I perceived another messenger flying in mid-heaven, having an eonian evangel to "bring" on to those 'situated' on the earth, and on to every nation and tribe and language and people, saying 'with a loud voice, "Be ye 'afraid of God and give glory to Him, 'for the hour of His judging came; and worship the Maker of heaven and the land and the sea and the springs of 'water.'"

And another, a second messenger, follows, saying, "It falls! It falls! Babylon the great has made all nations drink of the wine of the fury of her 'prostitution!'"

And another, a third messenger, follows them, saying 'with a loud voice, "If anyone is worshiping the wild beast and its 'image, and is getting an emblem on his forehead or on his hand, he, also, is drinking of the wine of the fury of God, "blended" undiluted in the cup of His indignation, and he shall be 'tormented in fire and sulphur in the sight of the holy messengers and in the sight of the Lambkin.

"And the fumes of their torment are ascending for the eons of the eons. And they are having no rest day and night, those worshiping the wild beast and its 'image, and if anyone is getting the emblem of its 'name. Here is the endurance of the saints, who are keeping the precepts of God and the faith of Jesus."

And I hear a voice out of heaven, saying, "Write: 'Happy are the dead who are dying in the Lord henceforth! Yea, the spirit is saying that they will be resting from their 'toil, for their 'acts are following with them.'"

And I perceived, and 'lo! a white cloud, and on the cloud One sitting like a son of mankind, having a golden wreath on His 'head, and a sharp sickle in His 'hand. And another messenger came out of the temple, crying 'with a loud voice to Him 'Who is sitting on the cloud, "Send
in Thy sickle and reap! 'for the hour came to reap, 'for the harvest of the earth is dried.'

16 And He 'Who is sitting' on the cloud casts His sickle on the earth, and the earth is reaped.

17 And another messenger came 'out of the temple 'which is in 'heaven, he, also, having a sharp sickle. And another messenger came 'out of the altar, having jurisdiction 'over the fire. And he shouts with a loud voice to him 'who 'has the sharp 'sickle, saying, "Send in your sharp 'sickle, and pick the clusters of the earth's 'grapevine, 'for its 'grapes are dead ripe." And the messenger casts his sickle into the earth, and picks the grapevine of the earth, and he casts them into the great 'trough of the fury of 'God. And the trough was trodden outside the city, and blood came 'out of the trough up to the bits of the horses, 'for a thousand six hundred stadia.

15 And I perceived another sign in 'heaven, great and marvelous, seven messengers having the last seven calamities—'for in them is consummated the fury of 'God.

2 And I perceived as it were a glassy sea, 'mixed' with fire, and 'those who come off 'conquerors 'from the wild beast, and 'from its 'image, and 'from the number of its 'name, 'standing on the glassy sea, having the lyres of the Lord 'God. And they are singing the song of Moses, the slave of 'God, and the song of the Lambkin, saying,

"Great and marvelous are Thy 'acts, Lord 'God 'Almighty!

Just and true are Thy 'ways, 'King of the eons!

Who may by no means be 'afraid of Thee, Lord,

And 'glorify Thy 'name?

'For Thou only art benign.

'For all the nations shall 'arrive

And 'worship 'before Thee,

'For Thy 'just awards were made manifest."
And after these things I perceived, and opened was the temple of the tabernacle of the testimony in heaven. And out of the temple came the seven messengers who have the seven calamities, "dressed" in clean, resplendent linen, and "girded" about their chests with golden girdles. And one of the four animals "gives to the seven messengers seven golden bowls brimming with the fury of 'God, 'Who is living for the eons of the eons. (Amen!) And the temple is dense with the fumes of the glory of 'God and of His power. And no one was able to enter into the temple until the seven calamities of the seven messengers should be consummated. And I hear a loud voice out of the temple, saying to the seven messengers, "Go and pour out the seven bowls of the fury of 'God into the land."

And forth came the first, and he pours out his 'bowl into the land. And an evil and malignant ulcer came on those of mankind who have the emblem of the wild beast, and "worship its image."

And the second pours out his 'bowl into the sea. And it became blood as if of a dead man. And every living soul died which is in the sea.

And the third pours out his 'bowl into the rivers and the springs of water. And it became blood. And I hear the messenger of the waters saying, "Just art Thou, 'Who art, and 'Who wast, 'Benign One, seeing that Thou judgest these, for they shed the 'blood of saints and prophets, and Thou dost "give them blood to 'drink, even what they are deserving!" And I hear the altar saying, "Yea, Lord 'God 'Almighty, true and just are Thy judgings!"

And the fourth messenger pours out his 'bowl on the sun. And it was given to him to scorch "mankind with fire. And "mankind is scorched with great heat, and they
blaspheme the name of 'God, Who 'has the jurisdiction "over these 'calamities, and they do not repent, to give Him glory.

And the fifth pours out his 'bowl on the throne of the wild beast. And its 'kingdom became "dark"; and they gnawed" their 'tongues "for misery and blaspheme the God of 'heaven "for their 'miseries and "for their 'ulcers; and they do not repent "of their "acts.

And the sixth pours out his 'bowl on the great 'river Euphrates. And its 'water is dried up that the road of the kings 'from the orient may be made 'ready. And I perceived, out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits, as if frogs (for they are spirits of demons, doing signs), which are going "out "to the kings of the whole 'inhabited' earth, to be mobilizing them "for the battle of the great 'day of 'God 'Almighty. ("Lo"! I am coming "as a thief! Happy is he 'who is watching and keeping his 'garments, that he may not be walking naked and they may be observing his "indecency!") And they mobilized them "at the place "called", in Hebrew, "Armageddon."

And the seventh messenger pours out his 'bowl on the air. And a loud voice came "out of the temple of 'God, saying, "It has occurred!" And lightnings and voices and thunders occurred. And a great earthquake occurred, such as did not occur "since "mankind came "to be on the earth; of such proportions was the quake and "so great. And the great 'city came "to be divided into three parts; and the cities of the nations fall. And Babylon the great is brought to remembrance in the sight of 'God, to give her the cup of the wine of the fury of His 'indignation. And every island fled, and the mountains were not found. And hail, large as a talent weight, is descending
out of heaven on mankind. And men blaspheme God as a result of the calamity of hail, for great is its calamity—tremendous!

And one among the seven messengers who have the seven bowls came, and he speaks with me, saying, “Hither! I shall be showing you the sentence of the great prostitute who is sitting on many waters, with whom the kings of the earth commit prostitution, and those dwelling on the earth are made drunk with the wine of her prostitution.” And he carries me away, in spirit, into a wilderness. And I perceived a woman sitting on a scarlet wild beast replete with names of blasphemy, and having seven heads and ten horns. And the woman was clothed with purple and scarlet, and gilded with gold and precious stones and pearls, having a golden cup in her hand, brimming with abominations and the uncleannesses of the prostitution of her and the earth. And on her forehead is written a name:

Secret
Babylon the Great
the mother of the prostitutes
and the abominations
of the earth.

And I perceive the woman, drunk with the blood of the saints and with the blood of the witnesses of Jesus.

And I marvel at perceiving her. The marvel is great!

And the messenger said to me, “Wherefore do you marvel? I shall be declaring to you the secret of the woman and of the wild beast which is bearing her, which has the seven heads and the ten horns. The wild beast which you perceived was, and is not, and is about to be ascending out of the submerged chaos, and to be going away into destruction. And marvel shall those dwelling on
the earth, whose names are not 'written' on the scroll of life from the disruption of the world, when they 'observe the wild beast, seeing that it was, and is not, and will be present.

9 "Here is the mind 'which 'has wisdom. The seven heads are seven mountains where' the woman is sitting on them, and they are seven kings. 'Five fall,' one is, the other came not as yet; and whenever he may be coming, he 'must remain briefly. And the wild beast which was, and is not, it' also is the eighth, and is 'from among the seven, and is going away into destruction.

10 "And the ten horns which you perceived are ten kings who obtained no' kingdom as yet, but are obtaining authority as kings one hour with the wild beast. These 'have one opinion, and they are giving their 'power and 'authority to the wild beast. These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and 'those with It are called and chosen and faithful.'"

11 And he is saying to me, "These 'waters which you perceived, where the prostitute is sitting', are peoples and throngs and nations and languages. And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her 'desolate' and naked, and they will be eating' her 'flesh, and they will be burning her up 'with fire, for 'God 'imparts to their hearts to 'form His 'opinion, and to 'form one opinion, and to give their 'kingdom to the wild beast, until the words of 'God shall be 'accomplished.

12 "And the woman whom you perceived is the great 'city 'which 'has a kingdom 'over the kings of the earth.'"

13 After these things I perceived another messenger descending out of heaven, having great authority. And the earth is illuminated 'by his 'glory. And he cries 'with a
strong voice, saying, “It falls! It falls! Babylon the great! And it became the dwelling place of demons and the jail of every unclean spirit and the cage of every unclean and hateful bird, for, as a result of the wine of the fury of her prostitution have all the nations fallen. And the kings of the earth commit prostitution with her, and the merchants of the earth are rich as a result of her power to indulge.”

And I hear another voice out of heaven, saying, “Come out of her, My people, lest you should be joint participants in her sins, and lest you should be getting of her calamities, for her sins were piled up to heaven, and God remembers her injuries.

Pay her as she also pays, and double the doubles, in accord with her acts. In her cup in which she blends, blend double for her. As much as she glorifies herself and indulges, so much torment and mourning be giving her, for she is saying in her heart, ‘I am sitting a queen, and am no widow, and mourning I may by no means see.’

Therefore in one day shall her calamities be arriving: death and mourning and famine. And she shall be burned up with fire, for strong is the Lord God Who judges her.

And the kings of the earth, who commit prostitution and indulge with her, will be lamenting and grieving over her whenever they may be observing the smoke of her conflagration, standing afar off because of the fear of her torment, saying, ‘Woe! Woe! that great city! Babylon, the strong city! for in one hour your judging came.’

And the merchants of the earth are lamenting and mourning over her, for no one is buying their cargo any longer: a cargo of gold, and of silver, and of precious stones, and of pearls; and of cambric, and of purple, and
of silk, and of scarlet; including also every kind of citron wood; and every ivory utensil, and every utensil of most valuable wood and of copper and of iron and of marble; including also cinnamon, and ginger, and incenses, and attar, and frankincense; and wine, and oil, and flour, and grain; and beasts, and sheep, and made up of horses, and of coaches, and of bodies, including also human souls.

14 'And the fruition of your yearning soul passed away from you, and all that is sumptuous and splendid perished from you, and they will be finding them no longer under any circumstances.' The merchants of these things, who are rich through her, will be standing afar off because of the fear of her torment, lamenting and mourning, saying, 'Woe! woe! the great city clothed in cambric and purple and scarlet, and gilded with gold and precious stones, and pearl, for in one hour was desolated so much riches!'

"And every navigator, and every one who is sailing on the sea, stand afar off, and, observing the smoke of her conflagration, they cried, saying, 'Is there any like this great city?' And they cast soil on their heads, and cried, lamenting and mourning, saying, 'Woe! Woe! the great city, by which all who have ships on the sea are rich as a result of its preciousness, for in one hour it was desolated!'

"Make merry over her, O heaven, and ye saints and apostles and prophets, seeing that God judges by passing your sentence upon her."

21 And one strong messenger lifts a stone, as large as a millstone, and casts it into the sea, saying that "Thus Babylon, the great city, will be hurled down, and no more be found in it. And the sound of lyre singers and entertainers, and of flutists and trumpeters should be
'heard in you nevermore; and every artificer of every trade may be 'found in you nevermore; and the sound of a millstone should be 'heard in you nevermore; and the light of a lamp may be appearing in you nevermore; and the voice of the bridgroom and bride should be 'heard in you nevermore; 'for your 'merchants were the magnates of the earth, 'for 'by your 'enchantment all 'nations were deceived.'

24 And in it the blood of prophets and of saints was found, and of all of 'those 'slain' upon the earth.

19 After these things I hear as it were the loud voice of a vast throng in 'heaven, saying, "Hallelujah! 'Salvation and 'glory and 'power is of our 'God, 'for true and just is His 'judging, 'for He judges the great 'prostitute who' corrupts the earth 'with her 'prostitution, and avenges the blood of His 'slaves "at her hand." And a second time have they declared, "Hallelujah!" And her 'smoke is ascending "for the cons of the cons.

4 And the twenty-four elders and the four animals fall and worship 'God, 'Who is sitting' on the throne, saying, "Amen! Hallelujah!" And a voice came out from the throne, saying, "Praise our 'God, all His 'slaves, and 'those who are fearing' Him, the small and the great."

6 And I hear as it were the voice of a vast throng, and as it were the sound of many waters, and as it were the sound of strong thunders, saying, "Hallelujah! 'for the Lord our 'God, the Almighty, reigns! We may be rejoicing and exulting and will be giving 'glory to Him, 'for the wedding of the Lambkin came, and Its 'bride makes herself ready." And to her it was granted that she may be 'clothed' in clean, resplendent cambric, for the cambric is the just awards of the saints.

9 And he is saying to me, "Write: 'Happy are 'those 'invited' to the wedding 'dinner of the Lambkin."

And
he is saying to me, “These are the true sayings of ‘God.’”
10 And I fall in front of his feet to worship him. And he is saying to me, “‘See! No! A fellow slave of yours am I, and of your brethren who have the testimony of Jesus. Worship ‘God! for the testimony of Jesus is the spirit of prophecy.’”

11 And I perceived heaven open, and lo! a white horse. And He Who is sitting on it is called “Faithful and True,” and in righteousness is He judging and battling.

12 Now His eyes are a flame of fire, and on His head are many diadems, having names written of which no one except Himself is aware, and He is “clothed” in a cloak dipped in blood, and His name is “called” “The Word of ‘God.” And the armies in heaven, “dressed” in cambric, white and clean, followed Him on white horses.

13 And out of His mouth a sharp blade is issuing, that with it He should be smiting the nations. And He will be shepherding them with an iron club. And He is treading the wine trough of the fury of the indignation of ‘God, the Almighty. And on His cloak and on His thigh He has a name written: “King of kings and Lord of lords.”

14 And I perceived another messenger, “standing in the sun. And he cries with a loud voice, saying to all the birds which are flying” in mid-heaven, “Hither! Be gathered for the great dinner of ‘God, that you may be eating the flesh of kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses and of those sitting on them, and the flesh of all freemen as well as slaves, and of small and of great.”

15 And I perceived the wild beast and the kings of the earth and their armies, “gathered” to do battle with Him Who is sitting on the horse and with His army. And the wild beast is arrested, and with it the false prophet who does the signs in its sight, by which he deceives
those getting the emblem of the wild beast, and those worshiping its image. Living, the two were cast into the lake of fire burning with sulphur. And the rest were killed with the blade which is coming out of the mouth of Him Who is sitting on the horse. And all the birds are satisfied with their flesh.

20 And I perceived a messenger descending out of heaven, having the key of the submerged chaos and a large chain on his hand. And he lays hold of the dragon, the ancient serpent, who is the Adversary and Satan, and binds him a thousand years. And he casts him into the submerged chaos and locks it, and seals it over him (lest he should still be deceiving the nations) until the thousand years should be finished. After these things he must be loosed a little time.

21 And I perceived thrones, and they are seated on them, and judgment was granted to them. And the souls of those executed because of the testimony of Jesus and because of the word of God, and those who do not worship the wild beast or its image, and did not get the emblem on their forehead and on their hand—they also live and reign with Christ a thousand years. (The rest of the dead do not live until the thousand years should be finished.) This is the former resurrection.

Happy and holy is he who is having part in the former resurrection! "Over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.

And whenever the thousand years should be finished, Satan will be loosed out of his jail. And he will be coming out to deceive all the nations which are in the four corners of the earth, Gog and Magog, to be mobilizing them for battle, their number being as the sand
9 of the sea. And they went up over the breadth of the earth, and surround the citadel of the saints and the 'beloved' city. And fire descended from ‘God out of heaven and devoured them. And the Adversary 'who is deceiving them was cast into the lake of 'fire and sulphur, where' the wild beast and where' the false prophet are also. And they shall be 'tormented day and night for the eons of the eons.

10 And I perceived a great white throne, and Him 'Who is sitting' upon it, from Whose 'face 'earth and 'heaven fled, and no' place was found for them.

11 And I perceived the dead, the great and the small, 'standing "before the throne. And scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged "by 'that which is 'written" in the scrolls in accord with their 'acts.

12 And the sea "gives up the dead 'in it, and 'death and the unseen "give up the dead 'in them. And they were condemned, each in accord with their 'acts. And 'death and the unseen were cast into the lake of 'fire. This is

13 the second 'death—the lake of 'fire. And if anyone was not found "written" in the scroll of 'life, he was cast into the lake of 'fire.

21 And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no' more.

22 And I perceived the holy 'city, new Jerusalem, descending out of 'heaven from 'God, made "ready" as a bride 'adorned' for her 'husband. And I hear a loud voice out of the throne saying, "Lo! the tabernacle of 'God is with 'mankind, and He will be tabernacing with them, and they' will be His peoples, and 'God Himself will be with them. And He will be brushing away every tear 'from their 'eyes. And 'death will be no' more, nor mourning,
nor clamor, nor misery; they will be no more, for the former things passed away."

5 And He Who is sitting on the throne said, "Lo! New am I making all!" And He is saying, "Write, for these sayings are faithful and true." And He said to me, "I have become the Alpha and the Omega, the Origin and the Consummation. To him who is thirsting I shall be giving of the spring of the water of life gratuitously. He who is conquering shall be enjoying this allotment, and I shall be a God to him and he shall be a son to Me. Yet the timid, and unbelievers, and the abominable, and murderers, and paramours, and enchanters, and idolaters, and all the false—their part is in the lake burning with fire and sulphur, which is the second death."

9 And one of the seven messengers who have the seven bowls brimming with the last seven calamities came, and he speaks with me, saying, "Hither! I shall be showing you the bride, the wife of the Lambkin." And he carries me away, in spirit, on a mountain, huge and high, and shows me the holy city, Jerusalem, as it is descending out of heaven from God, having the glory from God. Her luminosity is like a stone most precious, as a crystalline jasper gem, having a wall, huge and high, having twelve portals, and on the portals twelve messengers, and their names inscribed, which are the names of the twelve tribes of the sons of Israel. From the east are three portals, and from the north three portals, and from the south three portals, and from the west three portals. And the wall of the city has twelve foundations, and on them the twelve names of the twelve apostles of the Lambkin.

15 And he who is speaking with me had a measure, a golden reed, that he should be measuring the city, and its portals, and its wall. And the city is lying four square:
and its 'length is as much as the breadth. And he measures the city with the reed °°to twelve thousand stadia. 17 Its 'length and 'breadth and 'height are equal. And he measures its 'wall of a hundred forty-four cubits of a human measure, which is that of the messenger. And the building material in its 'wall is jasper, and the city is clear gold, like clear glass. The foundations of the wall of the city are "adorned° with every precious stone, the first 'foundation with jasper, the second lapis lazuli, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth peridot, the tenth chrysoprase, the eleventh amethyst, the twelfth garnet. And the twelve portals are twelve pearls. Each one of the portals was respectively ° of one pearl. And the square of the city is gold, clear as translucent glass. 22 And a temple I did not perceive in it, for the Lord 'God ° Almighty is its temple, and the Lambkin. And the city 'has no' need of the sun nor of the moon, that they should be appearing in it, for the glory of 'God illuminates it, and its 'lamp is the Lambkin. 24 And the nations shall be walking °°by means of its 'light, and the kings of the earth are carrying their 'glory into it. And its 'portals should under no circumstances be 'locked by day; for there shall be no' night there. 26 And they shall be carrying the glory and the honor of the nations into it, and under no circumstances may "anything contaminating, ° or one who is making an abomination and a lie be entering into it, except those °°written° in the Lambkin's 'scroll of 'life.

22 And he shows me a river of water of life, resplendent as crystal, issuing ° out of the throne of 'God and the Lambkin. In the center of its 'square, and on either side of the river, is the log of life, °°producing twelve fruits, render-
ing its 'fruit in accord with each month. And the leaves of the log are "for the cure of the nations.

3 And there shall be no' more "any doom, and the throne of 'God and of the Lambkin shall be in it. And His 'slaves shall be offering divine service to Him. And they shall be seeing' His 'face, and His 'name shall be on their 'foreheads. And night shall be no' more, and they 'have no' need of lamplight and sunlight, 'for the Lord 'God shall be illuminating "them. And they shall be reigning "for the eons of the eons.

4 And he said to me, "These 'sayings are faithful and true. And the Lord, the God of the spirits of the prophets, commissions His 'messenger to show to His 'slaves what 'must 'occur" swiftly. And 'lo"! I am coming" swiftly! Happy is he 'who is keeping the sayings of the prophecy of this 'scroll."

5 And I, John, am the one hearing and observing these things. And when I hear and observe, I fall to worship in front of the feet of the messenger 'who is showing me these things. And he is saying to me, "'See! No! A fellow slave of yours am I, and of your 'brethren, the prophets and 'those keeping the sayings of this 'scroll. Worship 'God!"

6 And he is saying to me, "You should not be sealing the sayings of the prophecy of this 'scroll, for the era is near.

7 Let the 'injurer injure still; and let the filthy one be 'filthy still; and let the just one do righteousness still; and let the holy one be 'hallowed still."

8 "'Lo"! I am coming" swiftly, and My 'wage is with Me, to pay each one as his 'work is. I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation. Happy are 'those who are rinsing their 'robes, that it will be their 'license "to the log of 'life, and they may be entering the portals into the city. Outside are 'curs,
and 'enchanters, and 'paramours, and 'murderers, and 'idolaters, and everyone d'fabricating and fondling falsehood.

16 "I, Jesus, send My 'messenger to testify these things to you in the ecclesias. I am the root and the race of David, the resplendent 'morning 'star. And the spirit and the bride are saying, 'Come'! And let him 'who is hearing say, 'Come'! And let him 'who is thirsting 'come'. Let him 'who will, 'take the water of life gratuitously.

17 "I am testifying to everyone 'who is hearing the words of the prophecy of this scroll: If ever anyone may be appending "to them, 'God shall be appending "to him the calamities "written" in this scroll. And if ever anyone should be eliminating from the words of the scroll of this prophecy, 'God shall be eliminating his 'part from the log of 'life, and out of the holy 'city, that is "written" in this scroll.

18 "He 'Who is testifying these things is saying, 'Yea, I am coming" swiftly.'"

19 "Amen! 'Come', Lord Jesus!"

20 The grace of the Lord Jesus be with all the saints! Amen!
EXPLANATORY INFORMATION FOR THIS VERSION
INSTRUCTIONS FOR USE

The Concordant Version is an endeavor to present God's Word in a more useful form. It attempts to exhibit actual facts from the original language, rather than an interpretation of them. It strives to provide all the evidence so that anyone may know the truth and be sure!

The following instructions provide the basic information needed to make use of the various features of this Version. This information is summarized in the Abbreviation Key found on the inside covers of this volume. To help the student of the New Testament know exactly what the evidence is in the Greek text, special typographic devices have been utilized. The special type used in this Version is discussed in three different categories: (1) typefaces, (2) symbols for the verb, and (3) distinctive signs and abbreviations.

(1) SIGNIFICANCE OF THE TYPEFACES

BOLDFACE AND LIGHTFACE TYPE

Boldface type is used for words (or even parts of words) having exact counterparts in the Greek.

Lightface type is used for words (or parts of words) which have been added to clarify the meaning of the Greek, avoid ambiguous renderings, and make the English read more smoothly.
Sometimes only the first part of a word will be printed in boldface type.

faithfulness = faith. illness = ill. greatest = greater.

Some words have only the ending in boldface type. Such endings are usually "-ing," "-ed," "-s," or "-es" (as in "made"). If these endings are taken from the auxiliary words and attached to their supplements, the original counterpart of the Greek verb will be restored.

committing adultery = adulter-ing. made ready = readi-ed.

carrying ... into effect = effect-ing.

The following examples are self-explanatory:

does come = comes, did come = came.
draws near = nears, drew near = neared.

(2) HOW THE VERB FUNCTIONS ARE SHOWN

The grammatical form of the verb in the Greek is shown in the Concordant Version as far as feasible.

The Greek verb, like the English, distinguishes between three conditions:

'ACT FORMS

1. ACT (or action) forms are incomplete, with action going on. They are expressed by adding am, is, or are to the verb and the ending -ing (see normal example below). Or they may be shown by prefixing the vertical stroke ('). Note this sign on the idiomatic example.

Normal: I am loving the Father (John 14:31).

FACT FORMS

2. FACT forms are indefinite as to time. When conveying abstract ideas, they express timeless truth. In the Concordant Version they are shown by using the simplest form of the verb (see normal example). Whenever other forms must be used, they are marked with the horizontal bar (').
Normal: Thus God loves the world (John 3:16).
Idiomatic: ...among whom you also once walked
Literal: ...you also once walk (Col. 3:7).

Since the English language has no verbal adjective for
the FACT form, the relatively few occurrences of such
participles are expressed by prefixing the horizontal bar
(‘) to verb forms with the suffix -ing, such as “praying.”
Example: Paul, entering to him and praying (Acts 28:8).

STATE FORMS

3. STATE or complete forms give the state resulting
from an action. They are prefixed by have, has, or had,
or shown by the high circle (‘).
Normal: This has occurred (Matt. 1:22).
Idiomatic: It is written (Literal: It has been written).

FACT-STATE FORMS

Certain special verbs, because of their meaning, are
a combined form, being both a FACT and a STATE. As
there is no special English form to use in translating
them, they are always marked with the special combined
FACT-STATE sign (‘). The most common of these verbs are:

THE MIDDLE9 VOICE

English has two voices, the active (where the subject
does the action himself, “I testify”); and the passive
(where the subject is acted upon, “it is testified”).
Greek has three voices, the active (“I testify”), the
passive (“it is testified”) and the middle9 (“I am
attesting”—such English equivalents, however, are very
rare). In the middle9 voice the subject is affected, more
or less, by the action. Its force varies greatly, so that
it sometimes seems to be Passive or Active. As this voice
can seldom be given any consistent English equivalent,
the forms of the middle9 voice are always followed by the
special sign, a circle with a dot in the middle (‘).
Active voice: He destroyed the house.
Passive voice: The house was destroyed.
Middle voice: The house perished'.

LOCATION OF SIGNS ON VERBS
BEFORE: tells function ('act', 'fact', 'state', 'fact-state')
AFTER: tells voice (middle').

(3) THE SIGNS AND ABBREVIATIONS

THE  

Usually words which are plural in the Greek can take the corresponding plural form in English, normally ending in -s or -es. Where the English ending is in light face type (tidings) the singular form was used in the Greek. Where the plural form is in the Greek, and English requires the singular, the sign of the  

(PLURAL) (three horizontal strokes before the word) may be used, although this is marked only when the distinction is significant enough to warrant it.

Normal: houses.
Idiomatic: you = you (plural), or ye. fruit = fruits.

EMPHATIC PRONOUNS

The personal pronoun required in English is shown in the ending of the Greek verb, so that one word in Greek (proeleusetai) is the equivalent of a whole English sentence ("he shall be coming before"). Sometimes, for emphasis, the Greek writer adds to this form a separate word for the same pronoun he has already indicated by the suffix to the verb. Hence, in a sense, he has really repeated the pronoun (autos proeleusetai="he shall be coming before").

In the Version the English pronoun is followed by an accent mark' (he', she', etc.) in these cases.
OMITTED WORDS

Every Greek word used has an English equivalent in the Concordant Version except in a very few cases where this seemed impossible. Then it is inserted in small superior letters, above the line, between the words.

Example: Such we became among you

OMITTED ARTICLE ('the) and CONNECTIVE ('and)

Greek uses the definite article ('the) far more often than is usual in English. When it does not appear in the Greek, and we have added the article, it will be printed in lightface type (the). Where it does appear in the Greek, and we have omitted it, a small dot (') on the word it belongs to in the Greek takes its place (love. God's: the [things] of the God). Occasionally English idiom demands the insertion of lightface words after this dot ('Who is being taken up).

Omitted and's are replaced by a superior plus sign ('). If the plus is between the words, it means the and has been omitted entirely. If it is attached to the front of a word ('even) it means that word takes its place in the English.

LOCATION OF SUPERIOR LETTERS

Superior letters are located in three positions with regard to the words of the text.

(1) Before. If a superior letter appears before an English word, that English word has taken the place of the word indicated (in abbreviated form) by the superior letter.

'some = any. 'with = beside. Exception: 'come = become.

(2) Between words. If a superior letter appears between words, it means that the word represented by the superior letter has been omitted in the version.

Idiomatic: And a snare and a repayment (Rom. 11:9).

Literal: And into a snare and into a repayment.
(3) **Following.** If a superior letter follows a word, it indicates that the word represented by the superior letter should be added to the word in our text.

_which_ = _which-any_, but "_which_ = _any_.

In studying the flyleaf you will note that the same letter occasionally can have two different meanings, depending on whether it is on the front of a word, or following it.

"_other_ = _different_, but _to_ = _toward_.

"_for_ = _concerning_, but _be_ or _been_ = _become_.

"_you_ = _same_, _yourselves_ = _ye same_, but _for_ = _for the sake of_.

**TWO GREEK NEGATIVES**

Greek has two negatives, _mé_, the conditional, and _ou_ ( _ouch_ ), the unconditional.

Note how these are distinguished in the version:

**Conditional:** _no_, _not_ (note lightface "_t_"), _neither_, _nor_, _none_,

"_either_ _, _or_, or _" prefixed to any other word.

**Unconditional:** _not_, _no_?, _neither_, _nor_, _none_, "_either_ _, _or_, or _" prefixed to any other word.

**Exceptions:** "_any_ _, _anyone_ = _no one_. "_any_ _, _anyone_ = _not one_.

**VERSE NUMBERS AND PUNCTUATION**

Neither the chapter numbers, verse numbers, nor the punctuation are inspired. Numbering for verses was begun in the sixteenth century, and for chapters in the thirteenth century. In this Version these numbers appear in the margin. The Original contained no conventional marks of punctuation, such as periods, commas, colons, question marks and exclamation points. These have been added by the translators, and are therefore _not infallible_. It is not always possible to determine whether a sentence is a question or not.

Quotation marks have been used where there is clear evidence of a citation from the Old Testament, not a mere allusion.
THE CONCORDANT TRANSLATION

"All scripture is inspired by God" (2 Timothy 3:16). Since the spirit imparts life, we understand that the Sacred Writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The Word of God is living. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and nonliving, so He has given us His declarations which are spirit and are life, and which alone can impart life to dead humanity (John 6:63). No other book has the vitality and vivifying power of the Book of books.

The Concordant Literal New Testament acknowledges the inspiration or vitality of the Sacred Scriptures by employing a method of translation that takes into account the superhuman perfection of these Writings even to the minutest detail (Matt.5:18). Such an approach requires consideration of every element and observes every letter.

THE DIVINE VOCABULARY

God, in giving us His revelation, did not merely choose human words to express Himself, but also purified them for this purpose (Psalm 12:6). By the way in which He has used them He has given them special meaning, and has formed a divine vocabulary for the transference of His thoughts. The same process recommends itself in the making of an English version. Hence the concordant method strives, first of all, to form a scriptural vocabulary which imitates the inspired Original as closely as possible. The apostle Paul charged us to "have a pattern of sound words" (2 Timothy 1:13).
DIFFERENTIATING BETWEEN WORDS

“For the word of God is living and operative, and keen above any two-edged sword, and penetrating up to the parting of soul and spirit” (Hebrews 4:12).

In the 1890’s Adolph Ernst Knoch (1874-1965) began studying the Scriptures in depth, especially with the help of concordances. With the aid of these he found what he called “cross wiring” in the translations he possessed. The English words were not retaining correspondence with the original words, making it difficult for the English reader to see the distinction between the words of the scriptural vocabulary when often one English word would, as it occurs in the English text, represent several different words in the Original.

If words such as mind, life, heart and soul are used interchangeably for the same original word, and are also regularly used for other words in the original, the central meanings are confused. In the King James Version of the New Testament, “spirit” represents two different Greek words: pneuma and phantasma. Hence, in the KJV there is no distinction between these two words. The Concordant STANDARD for pneuma is blow-effect and is regularly translated spirit, except in John 3:8 and Hebrews 1:7 [blot], and 1 Corinthians 14:12 [spiritual endowments]. The Concordant STANDARD for phantasma is appear-effect and is consistently translated phantom. Of the 385 occurrences of the Greek word pneuma, the KJV rendered it: spirit or Spirit 291 times, ghost or Ghost 91 times, and, wind, spiritual gifts, and life, once each. In the KJV “ghost” is also used 3 times to translate ekpsuchē which actually means give up the soul. The KJV renders psuchē (soul) five different ways (frequency is given in parentheses): soul(58),
The Distinctive Words of Scripture

life(40), mind(3), heart(1) and heartily(1). Twice it was not translated. These statistics are obtainable from the *Tabular and Statistical Greek-English Concordance* (original edition 1955), compiled by J. B. Smith.

*Spirit, spiritual, soul and soulish* (and any other New Testament word) may be studied concordantly by looking these words up in the *Keyword Concordance*. By this means the Word of God itself can elucidate the meanings, “penetrating up to the parting” between these words.

THE USE OF CONCORDANCES

A concordance is “an alphabetical index of the principal words of a book, as of the Bible, with a reference to the passage in which each occurs and usually some part of the text” (*Random House Dictionary of the English Language*). There are many different concordances for the Bible, including specialized ones for just the New Testament or Old Testament.

One of the best known concordances is *The Exhaustive Concordance of the Bible* (original edition 1894), edited by James Strong. This large work gives in alphabetical order all of the words occurring in the text of the King James Bible, and gives a line of quotation from each passage wherein the words occur. This is a valuable tool for the reader of the KJV who seeks to find passages in the King James Bible. It also gives direction to the Hebrew and Greek words for each reference, that is, it informs the reader from what original word each King James rendering was derived. The disadvantage of this concordance is that if a reader desires to study an original word in all the passages in Scripture where it occurs he must do a lot
Concordances are Useful

of cross-referring and must note the marginal numbers in order to identify the Hebrew or Greek words.

Another well-known concordance is the *Analytical Concordance to the Bible* (original edition 1879), edited by Robert Young. This work is similar to the above in size and scope, the primary difference being that under each English word the passages are segregated according to the occurrences of the original Hebrew or Greek word. Still, to trace all the occurrences of an original word the cross-referring must be done to consult all the different English words used in translating a single one in the Original.

*The Englishman's Greek Concordance of the New Testament* (original edition 1840), edited by George V. Wigram, is of great value to the reader of English who wishes to trace the occurrences of an original Greek word in the New Testament. This is the concordance that A. E. Knoch found most valuable in his early studies. In 1927 he closed a letter by saying: "I feel that all of God's saints are entitled to know the facts of His revelation, so that they may base their faith on His bare words. It is my chief desire to make these comfortably accessible to all. I am convinced that such works as Wigram's Concordance have been greatly used by God in the recovery of truth. I have simply carried out his work to its practical conclusion."

Wigram's lists all the principal Greek words of the NT in Greek alphabetical order. All the occurrences for each word are given with a line of text quoted from the KJV for each reference. There is an English to Greek index to assist in finding the proper Greek words. Using this concordance the English reader can study all of the occurrences of a Greek word as translated in the King James Version without cross-
referring. This is very helpful when studying the divine vocabulary.

THE CONCORDANT METHOD

Tickling the hearing is condemned in the Scriptures (2 Timothy 4:3), and should not be the determining factor in the transmission of a divine revelation. Familiar, finely phrased error will appeal to the ears, but inspired, precisely translated truth should be the pattern accepted into the sound mind. The concordant method seeks to establish the truth of the Word, not to adorn it for appeal. Truth itself is both desirable and beautiful. The Concordant Literal New Testament is not intended to be a modern “easy reader,” but, if what is read is accurate, it is worth studying.

SETTING VOCABULARY STANDARDS

The concordant method of studying the Scriptures uses a concordance to discover the meaning of a word. This method is based on the vocabulary of the Original, not on the various vocabularies found in English versions. The aim is to discover a word’s usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage.

In employing this method an exhaustive investigation was made of the whole divine vocabulary in order to find the single most exact English equivalent for each Greek word; one which will not only fit each context in which the original word appears, but one which is not needed for any other Greek word.

Actual consistency is reached only in the sublinear of the Concordant Greek Text. In the translation,
however, the English standard equivalent for each Greek word is occasionally represented by a limited number of concordant variants to allow for English idiom and customary use. This vocabulary method deals with each word as having a definite province for the realm of its thought, and the idiomatic variants chosen must be carefully kept within this etymological and contextual boundary. A principle of uniformity is not carried to unreasonable lengths in this Version when our language demands variety and the sense is not altered. However, when a variant is chosen for one particular Greek word it is seldom used again in the representation of other Greek words. In this way this Version is designed to keep the words of the Original distinguished in the English text.

For years the vocabulary has been under constant scrutiny with a view toward improving it wherever possible, and to be eliminating renderings which might be construed to bolster doctrinal bias, or express the personal opinion of the compilers.

SETTING GRAMMATICAL STANDARDS

The principle of consistency, which a Concordant Version strives to meet, demands that the grammar be given exclusive and uniform standards. In order to determine the proper standard equivalent for each Greek form, a complete card index of every grammatical element occurring in the Scriptures was made. These cards were classified for study, and to each grammatical element was assigned an exclusive and uniform equivalent, as established by its occurrences in the Sacred Text.

Two forms which were usually rendered by only one English form were examined to discover the
difference between them. Thus the past tense was found to be correct, but the aorist was found to correspond more closely to the English form often called the "simple present," which is really an English aorist, or indefinite form, referring to a timeless fact.

We found that the Greek verb could be divided into three classes, (1) the Indefinite, denoting a fact, (2) the Incomplete, an action, and (3) the Complete, a finished state.

The form commonly designated as "second aorist" consists of irregular forms, mostly past, which belong to other classifications.

A special pamphlet, The Greek and English Indefinite (available from the publishers free of charge), presents, in a more thorough way, a summary of the evidence in the Scriptures for these adjustments in the grammar of the Greek verb. Additional information is to be found on page 15 in the Concordant Greek Text, and the entire Concordant grammar is exhaustively discussed and diagrammed in The Greek Elements (both available from the publishers).

CAPITALIZATION

The oldest manuscripts of the NT are uncial texts, that is, all letters were capitals. In regular English only the initial letter of a proper name and the initial letter of a sentence are capitalized. In this Version nouns and pronouns that are clear and reverent references to God and Christ are also capitalized.

Spirit has Various Applications

(Eph. 1:17), fervent in Spirit (Acts 18:25; Rom. 12:11), and others.

The Version has "vivifying Spirit" in 1 Corinthians 15:45, to match "the second Man" and "the Celestial One." But elsewhere, it is left to the reader to decide for himself which aspect of spirit is in view at a given occurrence. In borderline cases (e.g. John 6:63; Rom. 8:10; 12:11) there is disagreement about capitalization. It was decided to keep personal concepts out of the controversy by not capitalizing the word spirit in its various occurrences. This should not be taken as a symptom of irreverence toward God's Holy Spirit but rather as a sign of human incompetence to deal with the problem in a satisfactory manner, without injecting personal opinion, and thus detracting from the laud of His glory.

THE PRESENTING OF GOD'S WORD TO MAN

The English translations of the Bible are all ultimately intended to be based on the Originals. It has pleased God to give us His revelation in languages not our own. The Jewish Bible, the Christian Old Testament, was originally written in Hebrew with parts of it composed in Chaldee. The New Testament was written in Greek. The actual "Originals" have not been preserved. In ancient times writings were copied by hand, and over the course of time, because of human imperfection, the scribes made errors in their copying of the older manuscripts. There have survived into modern times many old manuscripts of the Greek New Testament writings, some in fragments, and some more complete. Because differences occur in the texts of the various manuscripts the compiler of the CLNT had to decide on which text he would base his translation.
THE COMPILING OF THE CONCORDANT GREEK TEXT

The compiler felt the need to have a Greek text that he could put his confidence in as one that fairly represents the evidence in the most ancient manuscripts. It being impossible for him to check and verify all the different readings in each of the existing manuscripts, he chose the three oldest nearly complete Greek manuscripts of the New Testament to be the evidence on which his Greek text would rest.

As a witness to the efforts of modern editors in establishing the Greek text the compiler selected *The Resultant Greek Testament* (originally published 1886), by Richard Francis Weymouth. Two copies of *The Resultant Greek Testament* were used, cutting between each line of the Greek text, and these lines were then pasted on specially ruled 10½" by 6½" sheets. Above the Greek line every variation was noted that occurred in the three Greek manuscripts, Codex Sinaiticus, Codex Vaticanus and Codex Alexandrinus, and additional evidence was used from three papyrus manuscripts (p5, 13, 18). The character of

* * *

Acts 26:18

The above is from the original *Concordant Greek Text*. The sheets described on page 621 were bound into volumes which are referred to as the "pasted books." These books also contained the first Concordant translation of the entire New Testament. The line below is from the current *Concordant Greek Text*.
these manuscripts is described in the introduction to the *Concordant Greek Text*. Weymouth's Greek text was altered only where the compiler found the need from the evidence of these manuscripts. The incident of the adulterous woman is absent from all the earlier and better manuscripts, and therefore these verses (John 7:53-8:11) are bracketed in this Version.

**THE CONCORDANT ANALYTICAL CONCORDANCE**

While making the *Concordant Version* certain card files were devised. Every Greek word in the New Testament, and every grammatical form of each word, and every occurrence, were all put on separate slips of paper and indexed. How this was done may be briefly described, but represents several years of preparation.

Two copies of *The Analytical Greek Lexicon* (currently published by Zondervan Publishing House) were used. This handy NT aid lists every occurring form of every Greek word in one complete alphabetical listing. Each one of these forms was cut out of this lexicon and affixed to a separate index-slip.

Two copies of the Greek concordance of the New Testament, *Concordantiae Novi Testamenti Graeci* (original edition 1842), edited by Caroli Hermani Bruder, were used. This concordance lists the principal words of the NT Greek vocabulary in alphabetical order and under each word entry gives all the references wherein the word is found with a brief citation of its context in Greek. Each line of this concordance was cut out and pasted on a separate index-slip.

Bringing all these slips together in numerous drawers, A. E. Knoch composed the first analytical Greek concordance with the entries grouped ac-
cording to the word families. Later, this served as the basis for *A Comprehensive Lexicon and Concordance* which was published in 1931 (out of print since 1965). The setting of English *standards*, and the setting of the grammatical *standards*, was completed using this concordance. The sublinear of the *Concordant Greek Text* was specially established by transferring the detailed English grammatical and etymological information of this concordance to its proper place correspondent to the Greek in the text. This detailed information is available in *The Greek Elements* in the Concordant Library. *The Greek-English Analytical Concordance of the Greek-English New Testament* (original edition 1963), edited by J. Stegenga is structured similarly to the pattern set by A. E. Knoch in 1914. Both of these volumes are very useful tools in studying the complexities of the Greek New Testament.

**THE EDITIONS OF THE CONCORDANT VERSION**

The first tentative installments of this translation of the New Testament appeared in 1914 under the title—*Concordant Version*. These were withdrawn the following year because they failed to reach the quality desired. In 1915 A. E. Knoch chose a new title, *Standard Version*. However, the publishers of the *American Standard Edition of the Revised Version* (ASV) voiced objection, and Mr. Knoch reestablished the title as *Concordant Version*.

From 1919 until 1926 the CV was issued in parts beginning with Revelation. The second edition was a pocket edition printed in 1927. The third revised edition (1931) was similar to the 1926 edition with Greek text and notes, but included the *Lexicon and Concordance* and *The Greek Elements*. It retained the
Golden Anniversary of the Version

The fourth edition appeared in 1944 and followed the publication of a Concordant Version in Germany in 1939. (The current German edition has the title *Konkordantes Neues Testament.*) The corresponding English version was then called the “Revised, International Edition.” The revision printed in 1966 was designated “The Memorial Edition” in honor of the compiler, Adolph Ernst Knoch, who was put to repose on March 28th, 1965. At this time the translation was given a new title—*Concordant Literal New Testament.*

This is a reprint of the sixth edition, which appeared fifty years after the publishing of the first complete edition. A. E. Knoch’s work on this Version spanned over half a century as he endeavored to make improvements in the translation. Early in 1916 he had written: “no one reading the inspired Original dreams for one moment that any translation is inspired by God.” The Version is still regarded as tentative, that is, suggestions for improvement will always be considered.

**USING THIS TRANSLATION**

This Version of the Sacred Scriptures may be studied microscopically to see minute distinctions in the Original, or it can be read enjoying the uniform rendering of the important theological terms, observing the precision in the original scriptural vocabulary determined by the divine Author. “All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act” (2 Timothy 3:16).

KEYWORD CONCORDANCE
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Keyword Concordance

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INTRODUCTION

God’s inspired Word is preserved for us in its purity only in the original languages. All translations, even the most exact, are forced to deviate from the text and to adapt themselves to the tongues in which they appear. In the Concordant Literal New Testament we have striven to reduce to a minimum this departure from the exactitude of the Greek Original by making our renderings as uniform and consistent as possible, as well as by adding signs and using lightface and boldface type. As a further contribution to this end we present this Keyword Concordance. Based on the Original, it is in such a form that anyone may test New Testament keywords for himself. It lists the complete New Testament vocabulary, and gives references for the keywords. References for words of less importance, such as and, in, or, etc., are omitted.

Entries are in English and in alphabetical order. The Greek words, given in English italic letters, preserve the verbal connection with the Original. We list the occurrences and the contexts of each major term found in the Original. Since usage of a word decides its significance, the user is enabled to form his own judgment as to the meaning of each word from the inspired evidence itself.

A comprehensive explanatory introduction (Instructions for Use) is provided, starting on page 341. It should be consulted often in order to receive full advantage of the various features of this Concordance.
Introduction

This Concordance was first printed in 1947 as a companion to the 1944 Revised, International Edition of the Concordant Version. Corrections have been inserted in this present volume to make it representative of the 1976 Concordant Literal New Testament.

There are two appendixes which will prove helpful to the student in using both the Version and the Concordance. Appendix A, pages 349-363, explains many of the figures of speech that occur in the New Testament. Some of these figures are marked in the Keyword Concordance. For explanation of how these are marked see page 347 and the Abbreviation Key inside the back cover. The Skeleton Index (Appendix B), pages 364-368, is useful in studying the overall context of a scriptural passage by outlining the themes in each book.

Though this Concordance represents the vocabulary found in the Concordant Literal New Testament, the references cover the occurrences of the original Greek words. Another companion volume in the Concordant Library, The Greek Elements, lists the Greek words according to their word families.

Abaddon, the king, messenger of submerged chaos Rev10:1

абас, humble5.

абей, abide

абие, able. ala: s'hat He remains, asHb10:12: may still, there.

абиад, author, about the able, or man. able: s'hat He has induced.

абид, abide

абиа', Abia', son of Levi and Abiah. 1Ch24:10.

абил, Abil

абиеног, Abiennog, Abba, son of Adam God.15:25; by faith Hb10:39 speaking better than Hb10:12.

або, abo. to take e'go from dep ert.

або, abo. that which is wicked Ro10:28.

або, abo. abominations.

або, abo. (Hebrew) Father-Jovah.

або, abo. (Hebrew) Father-Jovah.


або, abo. Abiathar, a chief priest 15:26; of Levi.

або, abo. para men' rremain.

або, abo. abdol.

або, abo. Paul with (the Corinthians) 1Co6:18. (the Philippians) Ph1:28. priests not Hb11:28, as doer of the work Ja1:25. abdi, abdol, continu.

або, abo. abdol, stand, starb, tarry.

або, abo. abdol, remain with.

або, abo. abdol there, dol.

або, abo. Aboudi, (Hebrew)


або, abo. Abiellin'. Abilene, a region between Lebanon and Hermon, about 34' north, 36' east. Lu5:1.

або, abo. ability, power, strength, thrive, absur, see resource.

або, abo. abo.

або, abo. able, adjective, possible, powerful. God is able: what He has promised He is to do. Ro1:11: to graft in again Ro11:12 to guard that committed to Paul 2Th1:2 to reusing Isaac Hb11:19. Other names: who was I (Peter) a to forbid God Ac11:12. Apollos a in the scriptures Ac15:34. Jews who are a to step down to Caesarea Ac25:2. Others: king a to meet his enemy with 10,000 Lu14:4. He a to be bearing the infirmities Ro 1:4. supervisor should be a to entreat Th1: a to bridge the whole body Jas.

або, abo. possible: with God all can be Mk19:26 Mr16:22. Is 55:11 to resolve if p the chosen Mk19:26 Mr16:22. let this cup (hour) be passing by Ml24:30 Mr16:22. all is p to the one believing Mk19:26. not p Christ be held by death Ac22:33. for Paul to be in Jerusalem Ac23:26. Saints (making ideal provision before mankind). Ro11:15 (growing out your eyes) Ga4:17.

або, abo. powerful: One does great things for Miniam Lu1:3. Jesus a Prophet 1n. work Lu24:11. Moses p in words and work Ac22:27. God wanting to make his p doloings known Ro11:15 not many p according to the flesh 1Cu11:25. weapons of our warfare 2Co6:14. Paul (whenever, may be weak) is p to 2Co6:14 (we may be weak and you). Ro11:15. able, can, mighty, possible, strong, power, able, enough, (be a), have, strong (be), (make), competent (make).

або, abo. dun's not be able

або, abo. able, have sufficient resources for the end in view, enable, can.


або, abo. Christ is able: to heal the blind man Mk10:27. to demolish the temple Mk19:26. to help the episcopal Mk10:27. save to the uttermost Hb11 to guard you Ju1:4. the Lord a to make him stand Ro1:4. the Chief Priest a to help Hb11. Justice a to save and to destroy Jd1:6. Scriptures are able: to make wise 2Th2:10 to save your souls Ja1:21.


become free) 1CT21 (not tried above) 1C1633 word of God's grace and edify AcE240 (present evidence) AcE243 Peter c.n follow Christ new Jn128 3 1 Peter and John c.n not be speaking AcE39 Paul c.n speak as to spiritual IC8s Israelites c.n enter Hb13

Others: c.n be had Mt354 you c.n 

(place for God and mammon) Mt654Lc1633 (be administrator) Lu654 (do anything apart from Christ) Jn553 (be justified in the law) AcE399 (be saved) AcE371 (drink of the cup) IC165 (partake of the table) IC161 (encounter it) Jn56 (bearith evil men) Mt25 good tree c.n be bearing nextest fruit Mt775 sons of bride chamber c.n be (mourning) Mt375 (fasting) Mt25 Lu534 Disowns c.n (cure the epileptic) Mt375 Lm30 (be coming where Christ is) Jn16 (if this c.n be pass by Mt265 food c.n contaminate a man Mk145 be I.c n (rise to give you) Lu115 (carry and c.n come) Lu146 c.n be Christ's disciples (unless hating) Mt147 (unless bearing his possessions) Jn160 neither c. (they be dying) Lu258 (we carry anything out) Td57 c.n (perceive the kingdom) Jn148 (be entering womb kingdom) Jn49 (be slumbering) Jn23 (be loving God) Jl629 (be being any thing) Jn477 world c.n (be hating you) Jn17 (get the spirit) Jn147 scriptures c.n (make perfect) Hb69 (take sins from about us) Hb13 faith c.n be save him Jn249 (is) c.n be (be able) Jn255 (be able) Jn255, may36, possible (be), of power (be),

able (be), powerful (be), (Christ in Paul) 1C13, the Lord a to make him stand Ro14 (be to lay all grace 2C58, able (be), mighty (be)).

abnormal. See anamn.

abode. in the Father's house Jn15, a n with

abode, by. the saints Jn14, abode, mansion.

abolish. See nullify.

abode Mt 17, ABODINABLE

abominable, unbelieving are Ti11.

abominative. See abominable.

abominable, abominative, abominable.

abominable, abominable, abominable, ill-omened.

abominable, abominable, abominable.

abominable, abominable, abominable, in the second death Rt218.

abominat. See ABOSNATION.

abomination, of desolation Mt2145Lm1334 in the sight of God Lm1333 Babylon Rt175 3 not enter the city Rd217.

abound, increase, multiply, superaboundabound, much more, superabeanceed.

be't about. cities a Jerusalem Ac516, round about.

be've about. about, with the accusative. Idiomatically, onerering, abas to; with the genitive, con- ering or concerned with, idiomatically, abas, as to, of, of, con. Occurs often.

concerns: Christ that which c. (having a consummation) Lm201 (Who came to be a Prophet) Lu249 (interprets scripture) Lu249 (Apollyon taught) Ac660 (Paul certified to) Ac631 (Paul teaching) Ac631 (be-
about

Greek-English Keyword Concordance

Abraham

kingdom of God (Christ telling the twelve)
acl2 (Paul persuading as to) Ac12 1 e Paul (captain to investigate) Ac23 3 (defending) Ac24 2 (that you may know) Eph5 24 c the way (Paul, acquainted) Ac12 2 (your e (Paul should be hearing) Eph1 27 (when Paul knows of) Eph2 3 (in the Lord) Eph4 20 (you may know that which c you) CoS 2 c

concurred with: sin Hb118 Jn21 3 be a word of life Lk21 1, about A21 above, against, concern, 1, 1, for, 1, sake, 1, etc.

about. See as if (of numbers).

about (as though as if). See as about, ab, around, at, toward, where? (be), seek.

me'1 be-about

about (be), be on the verge of an action, the (participles often shown as about), that which is impending, defer Ac23 6. Herod a to be seeking the boy Mt22 2 a to be coming (Eliah) Mt11 14 (the Son of Man) Mt17 27 (hour of trial) Rv3 21 Son of Man (be to sufferings) Mt17 22 (to be given up) Mt17 22 Lk9 46 Jesus (a to go up into Jerusalem) Mt17 22 (the cup) is a to be drinking (Mt17 26 (a to be fulfilling Him) Mt18 8 (every city a to be entering) Lu14 1 (a to be passing that way) Lu14 1 (the one a to be receiving Israel) Lu21 24 (awake what He was a to be doing) Jn6 6 (though a to come and snatch Him) Jn6 6 (where is He to go) Jn7 33 30 (the spirit those believing into Him a to get) Jn7 36 (Galilee prophesies He was a to die) Jn11 50 (signifying what death He was a to be receiving Mt26 53 (disciples (be to hearing battles) Mt26 54 (of which them is a to coming) Mt26 58 (be to disclosing Himself to) Jn12 47 (a to be concluding (the sign when this should be) Mt28 27 Jn21 1 (as the seven days were) Ac5 37 (a slave a to decease Lu11 10 (hearing) to be looming up Lu11 26 (those things which are a to occur Lu21 26 (a to be dying (courtier's son) Jn19 1 (those living in flesh) Ro8 2 (the rest who were) Rv2 20 (a to give Jesus up Jn11 12 (Peter and John a to pass into sanctuary Ac9 2 (what you of Israel are a to be committing Ac23 3 (a lightning a to be on the earth Ac23 5 (there a to be deceasing the men Ac23 5 (the city a to be receiving) De34 3 (if one to return to) De34 3 (to be exclaiming light) Ac27 1 (I am a to speak you out) Rv19 2 (wared) it a to himself Ac16 15 (a to be judging) Ac17 2 21 (to a be beat, Ananias) Ac19 2 (Paul is a to open his mouth) Ac19 2 (it a to set out for Syria) Ac20 3 (a to be off on mavour) Ac20 3 (a to be taking him up at Asos) Ac20 12 13 (brave a to behold his face no longer) Ac22 1 (a to lead into) Cai2 1 (those a to be interrogating him) Ac22 2 (as though a to investigate his case) Ac22 17 (to be anointed) Ac22 3 (to make his defense) Ac24 1 (a to become infamous) Ac24 2 (predicted, We a a to be afflicted) JTh9 3 (Artemis magnificence a to be pulled down Ac22 1 what the captain a to be doing Ac22 4 (ought to be going out quickly Ac22 6 (be to see) Ac27 2 (be to sail for places Ac27 2 (tiredness Ac27 2 (be to damage Ac27 2 (a to stretch anchors out Ac27 2 (until the day was the same Ac23 3 (Saints (to whom righteousness a to be reckoned) Ro1 17 (pattern of the things concerning the believing 1 Th1 1 16 (a to be enjoying the allotment) Hb1 1 (what you a to be suffering) Rv2 18 a type of Him Who is a to be Ro5 14 a to be revealed (the glory) Ro8 1 1 (the faith) Ga3 1 (Moses when a to complete the tabernacle Hb3 7 (piercing jealous) a to be eating the hostile Hb10 27 place Abraham was a to obtain Hb1 1 (the Son) a to be judged by a law of freedom Jas1 22 shall ever be to a to be reminding you Hb11 21 example for those a to be reverent Ep6 4 (what a to be occurring Rv1 19 (a to be casting some of you Rv20 1 (be to be killed Rv6 1 (a to be trumpeting (three messengers) Rv16 1 (seven "messengers) Rv16 1 John a to be writing Rv16 1 (woman a to be bringing forth Rv12 1 (be a to be shepherding the nations Rv1 4 (be a to be ascending Rv1 4 (impending) Indignation Mt24 11 (essence which is Mt1 1 (Moses producing fruit in the 1 year Lu2 2 (an resurrection Ac4 3 (self-control and the judgment Ac24 23 (as Moses speaks of occurrences Ac24 26 (the present nor what is it Ro3 1 (the shadow of those things which are Ga3 17 (the life which is 1Th1 1 (foundation for what is 1Th1 1 (the inhabitant earth Hb2 1 (the good things (Chief Priest) Hb3 1 (the law a shadow of) Hb10 1 (blesses Jacob concerning that which is Hb12 1 (seeking for a city which is Hb12 1 (Jn1 16 15 a to consider.

perci one on about

about (to be), a people to be a Him Ti2 14, peculiar.

above. See over and up and upon.

above, about, above, beside, further, up, upon, more, upon.

u'g the man up-place

above (from), from the very first, anew, from above: temple certain rent in two Mt28 14 (14). He Who f is a to riding Jas2 3 (Plata no authority except f a Jn6 1 (Jesus' honor given f a Jn10 24 (all good giving is f a Mt5 11 (wisdom Jas1 5

from the very first: Lu1 1 (took all according all acutely Lu1 1 (Jesus knew Paul Ac26 1 (new) begotten Jn3 17 to have again Ga4 1 (again, from above, "beginning," the very first, the top.

Aba'ram (Hebrew) FATHER-MANY-TIBRON

Abraham, the progenitor of many nations, distinguished by the sign of circumcision Gn17 1, especially the Ishmaelites Gn17 15 and the Hebrews, and the father of the faithful of all nations.

Son of A: Jesus Christ Mt11 Lu2 1 (a) begets Isaac Mt12 generations from Mt11 1 (Zechariah Lu2 1 (these of faith Ga3 1 (be two e Ga4 2 (Father A: for if we have A Mt3 28 children to A (God able to renew) Mt3 28 (if you) Jn3 5 (if God swears oath to) Lu1 1 (is A) Jn8 6 (love you greater than Jn3 15 (the God of glory seen by) Ac 7 (footprints of) Ro4 1 (justified by works) Jas2 2 (your faith A justifies Jn5 9 (our forefather Ro1 3: 2

A, Isaac and Jacob: reuniting with Mt3 1 (God of) (I am) Mt12 1 (Mt12 1 (Jn3 5 7 (glorifies His Boy Jesus) Ac13 3 seeing in the kingdom Lu3 1 (to A (God speaks) Lu5 5 (is saying) Ac3 19 (warns) Ac17 1 (brings an evangel) Ga3 1 (is accepted) Ga3 1 (granting enjoyment: allotment Ga3 1

Seed end of we Jn3 8 Christ aware they are Jn3 11 (not all children are Ro5 1 (Paul of
abundant, abroad
acceptable, welcome, thank.
absence.
abreast.
abroad.
abroad.
acclaim.
acceptance.
abstain.
acclaim.
abominable.
abounded, power, supernat.
supernatural, transcendent, abundant, increase.
abundantly, above, superexcessively.
abuse, use up.
abuser of self, manikin, sodomite.
accept, take along.
accept, anticipate, get, receive, welcome, well pleasing.
acceptance, welcome.
accepted, well received, (make), grace.
acclaim, in every sense, confess, accuse.
accept, receive, welcome, well pleasing.
account.
accurate, perfectly.
accurate, perfectly.
administration
administration, an orderly arrangement for the management of affairs (with the genitive of things, characterized by, as grace Eph, or the secret Ep38), usually associated with a dispensation, or giving, of the unjust administrator. Lu1017 4 Paul entrusted with IC97 the complement of the envoys Ep310 of God Col1111, dispensation 2, edifying 3, fellowshipping 4, stewardship 5.

admonish, administration (be), cannot longer be PLA162 adornment, have in, marvel.
admit.
aid de'cho mai INTO-RECEIVE admit. God will a you PLA227, receive.
no u the f e'ad MIND-PLACE
admonish, Paul a (with tears) Ac2621 (as my children beloved) IC000 (every man) Col1114 Saints (a one another) Ro1324 (yourselves) Co1328 (those who are a you 1Th52 (a the disorderly 1Th52 (a him as a brother) 2Th315, admonish. warn.
admonish, exhort.
admonished of God (be), appraise.
h no u the e'ad MIND-PLACE
admonition, written for our LA1111 a of the Lord Ep54 after a second a refuse Ti100, ado (make this), tamnail (make).

adorn, decorate (a house) PL1124 (Lu1125, tomb of the just MT209 veil their torches Mt1207 (is under) 2Th100 holy women a themselves PLA235 New Jerusalem (as a bride) Rv119 (foundation with precious stones) Rv120, adorn, garnish, trim.
adorning, world, adornment. See world.

Adra5, Adra5, Adria, the Mediterranean between Greece and Italy, cruising about in Ac2721.

adulation. See blessing.
adulate, mix with worthless elements, the word of God PLA40, handle deceitfully.

adulterer, Phari134, as the one not enjoying allotment of God's kingdom IC100 God will be judging Rv134 friendship of this world Jsa4462.

adultery, out of the heart MT225 PLA222 woman overspread in [2Fa] works of the flesh Ga65.

adultery (commit), you shall not Mt1517 10182 Mt500a19 Lu1320 Ro1328 Ja221 looking at a woman to lust Mt1518 dismissing a wife and marrying another Mt1392 Lu1300 one marrying the one who has been dismissed Lu1328 woman detected a [Jn284] who are saying not to Ro2722. If you are not Ja221 with Babylon Rv222 (Mt1129).

adultery (commit), marrying her who has been dismissed Mt1300 199 dismissing a wife and marrying another Mt1390 Mt1001 dismissing a husband and marrying another Mt1305, pro ba n u before-step

adultery (commit), marrying her who has been dismissed Mt1302 199 dismissings a wife and marrying another Mt1390 Mt1001 dismissing a husband and marrying another Mt1303. pro ba n u before-step

advance. Christ a (there) Mt217 (slightly) Mt1512 in days (Zechariah and Elizabeth) Rv1618 (Hannah) Lu236 far farther, go out, well strike.

advantage, benefit, excessive, (got), overreach.
advantage (be), if a milestone about his neck Lu172, be better.

advantaged.

advantage, benefit.

advice, opinion.

advise, place.

advise, speak.

advise, position.

advise, speak.

adviser.

advocate, counselor.

advocate, God's Ro134, counselor.

advocate, counselor.
afar

Greek-English Keyword Concordance

agreement

afar

makō othēs PAR-OIWHI-PLACE

afar, afar off. Peter followed from Mt 26:25

1641 women beholding from Mt 2:25 Mk 1:50

demoniac possessing Jesus from Mk 1:50 some

have arrived from Mt 28:3 Jesus perceiving a

doll tree from Mr 1:12 rich man seeing

Abraham from Lk 1:24 afar: standing (tribute

collector) Lk 2:29 Peter followed Lk 23:4

women stood Lk 23:49 from Babylon (king)

Rv 13:10 (merchants) Rv 15:14 St John 2:15

afar off, from far.

afar.

See afar.

afar off, ahead.

affect, affection, affractory (without natural).

affect, affection.

affirm, affirm, affirm.

agility, aril,i aT"rv*iiesirous, arrlently

argue, arrrgnr,

affrighted, affrighted, timid (be), tremble.

afraid (be). See fear.

after, after.

after with.

after, about (be), as, behind, belong, down, escape, fill, include, when, (day), next.

afar. See on.

after that, as, not longer, since in fact, therefrom, thereafter, thereupon.

met ep'ēita WITH-ON-THEREAFTER

afterwards. Ezra rejected Hb 12:11, afterwards.

Agabus signifies famine Ac 11:28 predicts Paul's

bondage Ac21:29.

afterM AGAIN

again (adverb), used of a resumption to Jn 10:17.

a repetition of Mr 6:24, or continuation of Mt 3:24.

again, above (from), add, second, twice.

against, against.

agree, equal, season (be), have.

agreement.

afraid.

See afraid.

agreement.

afraid.

asain, aloYe (from), 2twice.

afterward, after.

after, afterward.

after that manner, these.

after the lapse.

after that, as, not longer, since in fact, thereafter, thereupon.

met ep'ēita WITH-ON-THEREAFTER

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bondage Ac21:29.
agreement

Greeko-English Keyword Concordance

allotment

sun's phon on together-bound agreement, for a period 1077, consent.


sh, shall.


Ahaz, ancestor of Christ Mt 1:9-10. par're the e befo-re face.

Ahab, Mary to a Martha Lk 10:40 the spirit a our infirmity Ro 15:33.

See apprehend.

a'v's so for un-fare-ful.

aligne, Jesus cure (those who are a) Mt 11:4 (a few) Mk 6:50 discourses (rubbed with a well) Mt 10:18 (to place hands on) Mt 16:23 many are a 1C 1:19, stich 3, yel-so, that were-1, aev' am.

air. casting dust into Ac 22:23 Paul not as punching 1Co 13 speaking into 1Co 13:2 jurisdiction of the Ep 2:7 to meet the Lord in 1Th 4:14 darkened Kjv 9 pours out his bowl on Ro 16:14.

air, heaven.

alaba'tre on alabaster

alabaster vase for holding perfumes. woman in Simon's house having 2Co 12:6 Mk 14:3 Lk 7:43, alabaster bec, bec'.

they a'v's alarm

alarm, excited with sudden fear. be not a (hearing battles) Mt 12:39 Mk 13:14 (day of the Lord is present) 2Th 2:1 (alo 24) be troubled.

 alas, woe.

be\o, albeit, that, 

Ea or e\,o, o, e, through-house

alert (brothers Peter, James and John Lk 22:42, be awaked.

Alex'andr'osAlexander

Alexander, son of Simon a Cyrenian Mk 15:21 of the chief or race Ac 4:15 a Jew of Ephesus Acts 21:33 a cămnus 5:12 a coppersmith 2Ti 4:11, Alexander of, Alexanderian.

Alexandra (of), Alexandraian.

Alexandrian. a ship Ac 21:28,31, of Alexander.

Alexand'rus' on Alexander


all of r'ion on change-place

alien, outsider, other. yield taxes Mt 17:25 31 56. Israel (in an a land) Ac 7:6 (out the camp of) Hb 11:33 Abraham sojourns as Hb 11:9.

outsider: unfaithful in that which is Lu 16:22 sheep not following Jn 10:8.

other: not boasting in o cola 20:105 sins of a OT 5:27 priest entering by blood of Hb 9:12 another: domestic Ro 15:12 range 2Ch 1:26, alien: another man's, of others, strange: stranger.

alienate. See estrange.

[\]omo' w' likewise

alikko (adverb), likewise (sower and reaper) Jn 4:6, two raced a Ja 20:4 there were a

Peter and Jn 21:27, all a in same place Ac 21:7 (AAC2014), together, with one accord.

live. See live.

live again, revive.

live (catch). See catch alive.

live (make), vividly.

[\]i'pso m simultaneous-every.


all (unanimous). See every.

pm m pl' th e e every-p.

all as one multitude, cried out Lk 23:18, all (day) long, whole.

all means (by). See means (by) all.

all places (in), everywhere.


d's alluding

allegation. came up to the captain Ac 181, 'pl's a d allegorize.

allge, assign without proof. Jews before Felix Ac 24:2 Paul a Jesus to be alive Ac 25:31 man a themselves to be wise Ro 13, affirm, prove, say.

allge, place before.

allegorize. Sarah and Hagar Ga 4:4, allegory.

allegory.

allo to, some Jews to Paul Fa 17, concert with.

allotment. See lot.

allof'd allotment LOT-APPROPRIATE

allotment (enjoyer), have the use or enjoyment of by means of an allotment. the mess of the land Mt 5:15 of life conian Mt 13:29 Mk 14:17 of the kingdom Mt 25:10 (1Q54) 15:20 of incorporation Mt 13:19 the son of the maid not Ga 36 of a more excellent name Hb 4:13 of salvation Hb 9:14 of the promises Hb 10:31 a blessing Hb 11:17 11:26 conquering one will Ro 12:12, be heir, heir of, inherit, obtain by inheritance.

allo of's lot-APPROPRIATOR

allotment (enjoyer of), tenant. this is the Mt 22:18 Mk 14:7 Lk 14:17 Abraham of the world Fa 2:43 if none of law Fa 4:32 e of a from God (if children) Ro 2:13 (if a son) Fa 2:43 if you are Christ's Fa 2:43 as much time as a minor Ga 4:26 of life conian Pt 3:17 of all Hb 11:1 God to exhibit to Hb 11:3 Noah e of a of righteousness Hb 11:17 of the kingdom (the poor) Js 13:25, heir.

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allo of's LOT-APPROPRIATION

allow.
amethystine

greek-english keyword concordance

announce

[k]laukín'í hí a on kácthnuíng
amethystine curates RV95, of judith, ñ
phil ò pron'ò d f on d i s-p o r n-as Ás
amiable, Publius receiving Paul Ac28, courteously-

amidst. See midst and up.

amiss, abnormally (men) 2Th24, nothing a
(Christ commits) Lk231 (with Paul) Ac26, amiss, harm, unreasonable,
.amiss, evilly.

Aminadab (hebrew) people-willing

Amminadab, our Lord's ancestor. Mt14 1 Lo 2384.

among. See in.

among, into1, midst1, east, through, under, with.

Amós' (hebrew) lade

Amos, one of Christ's ancestors. Mt11 10 Lu235, [b]66/on prime

amount (what) w Paul's struggle a to Co2 fire,

Amphipolis, a city of Macedonia, so called because
the river Strymon flowed about it. Situated about 41° north, 24° east. Ac17 10.

ample. See enough.

Amplias, Amplias.

Amplias' (hebrew) Amplias

Amplias. a roman Ro168. Amplias.

amputate. See eliminate.

phasis tep'ro n guard-keeper

amulet, called a "frontlet", small strips of

paint, put on which Ex313 10 Dg8 20 113212 were

written, enclosed in a tiny case, and

fastened to the forehead or the left arm by a

strap, worn so that they might maintain the

law. Ex310 Dg9 2112, broadening their

M238, phylacteries.

analog ū pa up-lay (saying)
analogy of the (faith) Ro26, proportion1.

Amos' tā (hebrew) respond Jehovah


(in Damascus). Ac6 10 13 17 22 24 a chief

priest Ac22 24.

an'athē me up-place

anathema, originally used of a person who, because of

some public calamity, was devoted as an expiatory sacrifice to the gods. Jews

anathematized themselves with Ac231. Paul

from Christ Ro98 no one is saying as is Jesus

1013 let him be Paul's (not fond of the Lord) 1C1672 (one bringing another evang-

gel) Gal5 14, anathema! great curse!

ana and the ma tōs up-place

anathematize. Peter begins to Mt14 17. Jews a

themselves to kill Paul Ac22 24 31. bind

under a curse, bind with an oath, curse.

ancestor. See progenitor.

af'phar a anchor

anchor, pitching into the sea Ac27 20 30

saint's expectation as an PhD619.

ancient. See beginning.

an and 8, the common connective of clauses of the same

rank. It is rendered and, also, "by 2c 419, when Jn75, omission shown by + sign.
The occurrences are too numerous to list. (in A.V.) also and, and also, and even, and even,
both, even, indeed, moreover, yea, etc. and, and surely1, means (by all), or, same
time (at the), then, with, around. See besides, and afterwards, there (and).

kat'per and-never

and even. + even, even also, + even though 2P17.
as well as. I. Paul Ph26. + even weeping with

tears Heb1217, even also: Christ Hb65 sons of

Levi Hb67, and even. likewise.

4 and see. I also, and see. Me also, and setting, with.

kat'ge and-surely

and surely. a s on my men slaves Ac232, and1.

kat'ē and-into

and there, be reminded Mi618. remain Mi1031

Jesus as they shall see Me Mi220 (the

prayed). Mi105 (heralding) Mi39. (with
disciples) Jn114 disciples bringing the evan-
gel Ac144 Jews came t also Ac172 to be

judged t Ac256. a t finding a ship Ac278,

and to me. See me also (to).

Andrew's man

Andrew, brother of Simon Peter, one of the

twelve apostles. Jesus (perceived) Mt419 Mk16

(A lured of) Mi128 one of the twelve.

Mi10-Mk323 Lk37 Ac12 (two with John) Jn610

home of Mi125 city of Jn14 say there is a

laid Jn66 Jesus telling Jn127 22.

Andr'os as man conqueror

Andronicus, a friend of Paul. Ro167.

krin' on anemone

anemone, a gorgeous but common flower of

Palestine. study PhMi152 consider Jl1227.

anise. See above (from), and upon.

anger. See indignation.

angry (be). See indignant (be).

angry (be), bile (raise).

anguil, in Bethlehem Mi255 in Co1777.

anguil, affright, distress, pressure.

angs on living one

animal, whose blood Hb131 irrational 2P112

Juts (he) with a around the throne) Rev5

41 (first) Rev7 2 (second) Rev7 69 (third)

Rev 65 (fourth) Rev7 67 (each has six

wings) Rev4 (giving glory) Rev5 (in cen-
ter of throne) Rev5 (fall before the Lamb-
kin) Rev9 (said amen) Rev24 (I hear one

of) Rev6 (voice in midst of) Rev66 (mes-
sengers stood around) Rev11 (new song be-

fore) Rev142 (one of) Rev157 (fall and wor-
ship) Rev19, beast22.

anise, dirt.

aph' dor on' ankle

ankle, the joint between the foot and leg.

lame man Ac27. ankle bone.

ankle bone. ankle.

kat a plar'et 5 down-message

announces. prophesies these days Ac24 disciples in Jesus the resurrection Ac42.

Barabbas and Saul a the word Ac121 Lp1713 Christ (through is being a) Ac338

( Paul a) Ac172. (as Co18 (O to be a light) Ac263 a the Lord's death) Ph1120 (a C
out of faction) Ph117 18 Paul and Silas a

14
announce before Greek-English Keyword Concordance any who

way of salvation Act347 (customs) Act421 (testimony of God) 1 Cor 12 you faith is held Rom 13, those who the evangel 1 Cor, declare, preach, show, speak of, teach.
pro kat a n] (part of a) before-down-message announce before, what God a b Act28 coming of the Just One Act32, for tell, show before, whereas we had notice before.
kat a n] (a)gelll's down-messenger announce, Paul seems to be Act178, setter forth.
en oikil'to in-TRIBUN.
nounce, by utterance spir Act18 root of bitterness Heb12, tribunal, vex, ankles. See looses.
e[n] (n) chr'to in-ANNOUNCE.
anoint, apply oil in the official consecration of a priest Ezk28, a king Lk9:46, or a prophet 1K18:14 Lk4:18, in the case of the great Antitype, holy spirit power Act38 and exaltation Heb13 take the place of oil. God a (Christ) Act421 (salvation) Ptz21, anoint, rub.
e(n] (n) chr'to in-ANNOUNCE.
anoint, a poor eyes Rev11.
epi chr'to on-ANNOUNCE.
anoint, man's eyes Jn12:11, christ's on-ANNOUNCE.
anointing, Phil20:27 Tit2:2, anointing, uncture, anoint, immediately, straightaway, anoint (ever and). See ever and anoint, another. See alien and other.
anoint, different2, one, stone, another, different4, one, stone, See different. another doctrine (teach), differently (teach).
anoint, another man's, alien, another tongue, different language, agi krí mou from-judging answer, see another under other keywords. Often figurative, without a question having been asked.
apo krí s from-judging answer. Jesus (at age of twelve) Lk4:31 (marveiling at) Lk2:40 (gives fish to) Jn1:6 that we may give an Jn2:12, answer, defend, defense, inquir'y, take up, and apo krí s from-judging answer again. Tharisses not a to Jesus Lk14:35 to God answer again, contradict.
answer, God, apprises (that which), answer to, line with (be in).
anti dia t'íth ét mi INSTEAD-THRU-PLACE.
antagonize, training those who are 2Ti2:26, oppose self.
anti krí tga instead-ANNOUNCED.
antichrist, one who takes upon himself the office of the Antiled, thus displacing Him, not, in its essential meaning, an opponent of Christ, but rather a false messiah. It comes 2Jo3:9 there are many 2Jo3 disowning the Father and the Son 2Jo2 not avowing Jesus coming in flesh 2Jo.
pros di'k to mini toward-RECEIVE.
analpse, receive. Joseph the kingdom Mk1:48 Lk1:35 Simeon the consolation Lk2:29 a redemption Lk2:32 to Israel Lk2:32 (to be like men) Lk2:32 (a the advent of the glory) Ti2:14 (as, beloved) Tit2:14 (of our Lord) Jn3:30 (as the captain's promise) Ac21:24 (resurrection impending) Ac24:9 receive: Christ r sinners Lk15:2 r in the
Lord (Phoebe) Ro1:2 (Ephraim) Phh24 (Phu)1:24, accept, allow, look fort, receiv, take, wait fort.
Antioch's INSTEAD-ANTIOCH.
Antioch sax ANTIOCHIN.
Antioch (of), Nicholas a proselyte, Ac65.
Antipas ANTIPAS.
Antipas, a proper name Rev14, ant the s instead-PLACING.
antitype, of falsely named knowledge 1Ti2:22, opposition.
Antipatris' instead-father-PLACE.
Antipatris, a city of Judea, rebuilt by Herod the Great and renamed in honor of his father, Antipater, situated 22° north, 35° east. Ac2:25, ti (neuter), tie (masc. and fem.) any any, the indefinite pronoun, used freely, especially to preserve its indefiniteness by rendering it any, some, or certain; with through (in a question), wherefore? who intimates to you to be seeing Ml7 see are you doing that is excessive Ml9 if she should be saying Ml9 in what did thou forsake Me? Mi1:30 we some hearing it Ml7 we some of the detail Ml7 o some certain man was rich Lk16:19, etc. Sometimes it is possible to render questions with any, or as If God is for us is anyone against us? Ro5:1 but, for uniformly's sake, we render it, who is against us? Ml7 who is against us? Ml7 etc. Occurrences too numerous to list. See under other keywords.
any, every1, nothing6, any, every, any, many, See nothing, many, See nothing, many, See nothing, many longer, See not longer, any man, each, any more, not longer3, any of them, one.
any thing, one, any time, once, any while, old (of).
(h) o'ti, (h) o'tis(masc.), (h) o'tis(fem.) any who, when, which, any added to the relative pronoun, seldom translatable, but expressed in English by making the noun definite, if necessary, and bringing the pronoun close to it, without intervening punctuation, as resembling the whitened sepulchers which is Ml72, a governor whom who follow Jesus Ml72 the rock which is Ml72 we who died to sin Ro6:7 et al. preceded by till or while indicated by a superior w as in Mt5:25 Lk10:15 22:26 at Jn13. See under other keywords.
appear

appear, manifest, manifestation. nothing bibliography which will not become Lu237 17. all in Jerusalem Ac1610 Joseph's race to Pharaoh Ac2724 known of God is Ro1018 not what is a is the Jew Ro2858 of saints (each one's work will become) 1C218 (those qualified becoming) 1C118 hidden things of heart becoming 1C145 works of the flesh are Ga269 Paul's bonds in Christ became Ph148 that Timothy's progress may be 1T111 in this are the children of God 1B130 manifest. Jesus (disciples not to make Him) Mi214 Mi215 (His name) Mi214 manifestation: Mi224.

aphorism, un-echoed, echoed, un-echoed (echoed, not manifest), creature Hb413, that is not manifest.

aphorism, un-echoed, echoed, un-echoed (echoed, not manifest). apparently (manifest in another vision), apparent, being evident to the sense of sight. messenger to Joseph Mi216 243 18 time of the
arrest, arrest (make)3 arrest, disclose2, boom
upl. manifest5, 127.
appearance, countermeasure1, face2, perception1, appearance, advent, revelation1.
appearance, compose6, appeal.
append. See place on.
Apphia's APPHIA
Apphia, a sister Phm.
Appii Forum (Latin), Appius Phorion, the Forum of Appius. See Forum.
ep θεο 6 θΕΟ ΠΡΑΙΝ η Προστο, the lord the unjust administrator Lk168. Paul's (the Corinthians) 1Co11 (not a) 1Co1117-22, 22 laud: let all peoples Kim Ro12,6, commend1, laud3, praise. ep θεο 6 θΕΟ ΠΡΑΙΝ η Προστο, the lord the unjust administrator Lk168. Paul's (the Corinthians) 1Co11 (not a) 1Co1117-22, 22 laud: let all peoples Kim Ro12,6, commend1, laud3, praise.
appearance, draw. whose a is of God Ro230 doing good (a from the authority) Ro13 (the will of God) Jm13 (to each one from God) a house was to the temple of God 2Co3. If there is any Pha your faith may be found in God 1 of the (the) glory Jr18,11, 11 for the glory and 1 of God Ph111, praise1.
apointed. See constitute and place.
apointed time. See season.
apointed (time, purpose)1. di αίρ εστ IS THROUGH-LIFTING
apportion. the livelihood Lu154 the spirit to each, 1Co14,6. di αίρ εστ IS THROUGH-LIFTING
apportionment of, grace, etc. 1Co12,6. di αίρ εστ IS THROUGH-LIFTING
apprehend, mentally perceive. disciples not a (what contaminates) Mt1317, Mt11,18 (abuse bread) Mt1619, Mt18,37 let him who is reading Mt1317, Mt11,18 let them who should Mt1317, Mt11,18 God being by a His achievements Ro10,2 to a Paul's understanding Ep1, above all we are Ep130, neither what they are saying FT1, Timothy to a what Paul says Ep12. if we are Hb11, consider1, perceive2, think3, understand10.
sul lamb[bay]ν ν TOGETHER-OFF-UP
apprehend, grasp2, arrest1.
due to not on ILL-MINDED
apprehend (hard to), some things in Paul's epistles 2Th10, hard to understand1.

Archippus, fellow soldier of Paul Col3, Phm17.

no u n eck Δα τ MIND-HAVE-A
apprehendingly, a scrabble answered a Mt12,44.
apprehends. See apprehension.
no 'e m MIND-EFFECT
apprehension. apprehends, mental perception. canoned 2Co14, of unbelievers 2Co14 every 2Co 155 corrupting 2Co13 peace of God garrisoning your Ph6 things be apprehends (his apprehensions): Satan 2Co13.

apprehension. See hope.
apprehension. See hope.
apprehensiveness. See hope.

Apphia's APPHIA
Apphia, a sister Phm.

Aquila, the name of a close friend of Paul. Paul (Hinds) Acts12, goes with Acts12 A with Apollos Acts12, greet Ro16,11, 1611, 1611.

A'rabes ARABS
Arab, Cretans and A, at Pentecost 2Ch11.

Arab's ARAB
Arabia, the peninsula and country south and east of Palestine, bounded by Egypt, Judea, Persia, Babylonia, the gulf of Arabia, the Persian gulf, and the Red sea. Paul in Ga1, Sina in Ga4.

Aram's ARAM
Aram, one of Christ's ancestors Mt13,4, (Aram3), Aram, Arni1, brob caud UMPIRE.

arbitrate, preside in the public games, or umpire in other matters. peace of Christ Co13, Nova brob caud UMPIRE.

arbitrate against, be unfair in a decision. let no one be Co13, beguile of one's reward, child's messenger.

Arch e'to AS ORIGIN-PEOPLE
Archelaus, a son of Herod the Great by Mal- thea, a Samaritan Mt13.

Archippus as ORIGIN-ORCHE
artificer

Greek-English Keyword Concordance

ashamed

tech mīṭēs ARTIFICER
artificer, in Epheusus Ac1043 God Mt61110 no more in Babylon Rv1374. builder, craftsman.

tekōn ARTISAN
artisan, according to the Septuagint a worker in iron Mt1910, wood and stone 2Sw34, so it included the mason, smith, and other trades as well as carpenter. Is not this the son of the carpenter, a kérōn an UN-HELD, UN-BLENDED
artless, as doves Mt1416 saints (to be a for evil) Rv1675 (that you may become) Ph319, harmless, simple.

[a]ēs AS
as, a correlative adverb used in comparisons Rv1812 Lc1357, as a conjunction of time Lc717 Lc1554, as introducing a consequence Hb314 45, as expressing design or aim, so Hb79, as an exclamation, how Rv135, about (as though if) Jn61415 Ac4266. Too frequent to list, about, according as, after, at, beside, if, as, then, if-then, it has been, it were, now, even, until, for, how, like, as, upon, since, so, that, that's, to, with, until, when, while.

on, See on.

as, as such, asfar as. See till and until.

as if, about, when used of numbers, God's spirit a if it were a dove Mt318 a I clothing Hb122, etc., about Lu52, etc., about, as, it had been, it were, like, as, as it had been, as if, as long as, on, whenever, as many as, every, as much, equal.

[a] jōs'ōn WHICH-WHICH
as much as, in as much as Hb1410, whatever, however, how much, how much Hb14105, how very, the how much in a 2Sw11 law frowning over a man Rv27 time as the enjoyer ca 4 Babylon glorifies Rv17 city's length Rv1216 whatever, all Mt2117 Mark151222 disciples (binding) Mt1518 (leaving) Mt1518 (requesting) Mt3122 (do and teach) Mt3282 Mark1510. (praying) Mr 1194, the slave has Mt183 all w the Pharisees say Mt235 Christ (w I direct) Mt230 (dine) Mt1314 (done for the demonics) Mt519 20 (told me all w) Jn8110 (He does) Jn41812 (John said) Mt1112 (should be speaking) Ac212 time w Mr24 the blasphemies Mt324 we hear occurring Lu323 giving his friend w needs Lu118 said in darkness Lu323 uttering from all Lu132 the spirit of truth Jn118 God (w the Father) Jn141767 (Thou hast given) Jn176 (Thy hand) Ac28 (He does) Ac147114 (signs) Ac182 (makes ready) 1Co2 (precedes are of 2Cl2 w the priests Ac122 Dorcas made Ac92 law is saying Rv1323 written before Rv124 by law w time 1Co79 w is true (true) (just) (pure), etc. Ph 588 88888 man calumniating Jn10 John testifies to R12 whatever, Christ (touched the temesl) Mt16PM56 (you may be finding) Mt2123 (obtained Him) (same before) Jn112 had accused Mt20 had those inferm Mt26 should not be receiving you Lu1879 the Lord calling, Ac2014. 2Cl4 w the priests Ac146 acquired freedoml Ac122 par- nied by Theodos Ac268 by Judas Ac262 of the faithful Ac145 set for life sonian Ac1318 sinned (without law) (in law) Rv1212 baptized. Rv23 Mt27 led by God's spirit Rv 84 of works of law Ga30 put on a fair face Ga12 shall observe elements Ga16 are mature Ph15 have not seen Paul's face Co25 are slaves 1Ti15 in fear of death Hb215 have not this teaching Rv215. Christ is fond of Rv 310 not wrothing Rv125 working on the sea Rv1517 how much Christ did Mt28 God does Lu 36 to Saul (evil will be done) Ac12 (must suf- fer) Ac15 Onesiphorus serves 2Ti11 how very (season longer) Hb1037.

both [h]opos down WHICH-WHICH
as much as (as), (ain), He who constructs Hb15, seen as much as: Hb710 27. ep£ [h]opos down WHICH-WHICH
as much as (after), (ain), Peter in this table-
cronacle 2Pt12, seen as much as: Mt1513. 540 44 Rv113.

[h]os eis ou which-many-times IF-EVER
as often as, drinking cup 1Co1123 eating bread 1Co1199 two witnesses Rv118.

as (so). See so that.

has, is, idiomatic for about.

cas to, idiomatic for concerning, about.

as well. See besides.

by... , ... and... and

as well as, Romans will take away our place a w a Jn1115 God and makes Him Lord a w a Christ Ac235, etc.

as well as. See besides.

Asa. Asaph.

Asaph (Hebrew) GATHER
Asaph, a king of Judah (Asa in Hebrew 1K159), and ancestor of our Lord. Mt1712. Asaf.

ascend. See step up.

sunev'q tis tis TOGETHER-UP-STEP
ascend with, many with Christ into Jerusalem Mt1041 Ac1931, come up with.

[h]o's ou ut'o ma WHOLLY-BURN
ascend approach, which offering commonly called the "burning offering," the whole of which was burnt on the altar and none of it was eaten by the priests or the people. loving associate is eaten more than all Mt1248 Thou dost not delight in Hb1048.

pun th'kAi mi ASCERTAIN-[UP] ASCERTAIN, make sure by inquiry (inquire to ascertain), Herod a where Christ is born Mt 21 elder son from bays Lu128 bled man at Jericho Lu128 cousin the holy Jn44 John for Peter Jn1210 the capital of Paul Ac212 Jews of Paul Ac212 Felix (Paul of Cilicia) Ac214 inquire to a chief of Peter Ac21 (Cornelius's man of Peter) Ac212 (Peter of Cornelius's) Ac212 ( captain of Paul's neph- ew) Ac213. ascertain exactly. See exactly ascertain.

aphēd 'hA omata UN-SPARING-OF-BODY
asceticism, hue, humility and Co29, neglectful,

alsch 'an mē mē VILE
ashamed (be), shame, to be a mendicant Lu169. Christian not be 1Pe419, shame; Paul not put to 2Co10 Ph32 we not put to 1Jn24.

alsch 'an mē mē oc-VILE
ashamed (be), of the Son of Man Mk2529 as Lu169. Paul not a Rv10217 saints a of (previous fruit) Rv25 Timothy may not be 2Ti18 Onesiphorus not a Paul's chain 2Ti 116 Christ not Mt254 God not Hx119.
ashamed

Asher, one of the twelve tribes Gn33.13 Lu3.26

Asia (chief of the

Asia

Asia (province of), a Roman provincial province, including Asia, Phrygia and Caria, about a third of the western end of the peninsula of Asia Minor, between 35-41° north and 25-32° east. Those from (at Ephesus) Ac16 (discussing with Stephanos) Ac19:9 Paul (forbidden to speak the word in) Ac16:6 intended to As19 (causes strong to stand aloof) Ac19:20 (Tryphoines arraigned; met him in) Ac20:4 (not to linger in) Ac20:9 (stepped into) Ac20:10 (from a passed at) Ac21:8 (affiliated in) 2Co1 (all those turned from) 2Ti1:6 hear the word of the Lord Ac13 (reverting Artemis Act2.7 Jews of, obliged be present Ac14:5 ship about to sail for Ac27:2 Exact the firstfruit of Rom15:20 ecclesiast in Br1.

Asia (chief of the province of), one who had been elected to preside over the games of a city of Asia, or one of those who represented the whole province. Ac15:35.


aside (fall). See fall aside.

aside (take). See take along.


Others: invited guests a to be received Lu 14:12 (King) Lu14:20 a disciple (founding the colt) Lu19:41 not a concerning sin to death Lu20:39 (aims) Lu19:49 Jn11:47, ask23, beseech14, desire6, entreat, pray14, ask, ascertain5, inquire19, request17, ask again, demand1 ask question, examine1, disc 1 to 1, thorough-gather-request ask through, men a to Simon’s house Ac10:7, make inquiry1, asleep (be), drowse1, (fall), repose4, ask (fall). Christ In the ship Lu23.

asp, a small, venomous serpent. venom of Ro13:13, aspect. See face.

ass, the Asinus vulgaris, the usual mount in time of peace, as horses were used only for war. discloses (will be finding) Mi21:1 (led) Mi21:7 (sitting) Lu13:3 year King sitting on a colt Mt11:7, (Lu13:14).


ass to turn it (requiring an), millstone Mi18:3 Mi31:6. (Lu17:14).

sun, ask for together-on-stand.

assail. Paul and Silas Ac14:22, rise up together, silicar1 on Latin) dagger.

assassin, 4000 men of Ac21:8, that is a murderer.

assassinate. See lift up.

on a’r i, of the ti-life-lifing assassination. Saul endorsing Shemen’s Ac4, death.

but eph hat e mi down-on-stand.

assault, the Jews a Paul Ac14:24, make insurrection against.

assault, impulsive1, stand by1, assay, trial1, try2.

epi sun ags (on) together-lead

assemble. a hen her brood Mi22:7 Christ (I want to) a Mi22:13 Lu13:3 (a His chosen) Mi 24:29 Mi13:11 whole city a Mi14:15 thousand Lu12:13 there the vultures Fl4:27, gather1, together.

assemble, become, gather1, assemble themselves, gather1, assemble together, gather1, assemble with, come together, assembled together with, forsake1.

epi sun ep of e (on) together-leader-leading

assembling, the saints (to Christ) 2Ti1:24 (not forsaking) Hb10:25 assembling together, gathering together.

assemblies, eccles1, synagogue1, assembly, agree1.

para dek’moi beside-receive

asent to (middle voice), receive (passive) Paul and Barnabas Ac14:15, hearing the word and a Mi209 customs not allowed to a Mt16:21 not a t Paul’s testimony Ac21:10 do not a t an accusation 1Ti1:12 securing those the Lord in Hb12:5, receive1.

cu par’edra on well-beside-built assistance, respectable and 1Co7.

assign. See place and stand.

assignt. See placement. See caution.

asph e’ touch

assimilation, physiologically, the result of food coming into contact with the digestive tract of the supply N1Ep12 united through Co218, joints, assist, present.

sun up omgr e’ together-under-act assist together, by a petition for us 2Co13, help together.

epi kour gr on-juvenile-assistance. Paul, on a from God Ac26:3, help1.
associate, anyone, with whom there is close contact, migh (Sycamor from hold) Jn 4:20, 21 all 40; 2016 22:25:26 Mat 11:19 Lk 1:22 Ro 13:10 Gal 1:28 Samaritan Luke 21:39 In- 
jury Act 28:27 not working evil to Ro 9:15 as (please his) Ro 5:2 speaking the truth with 
Eph 4:25 judging Jn 14:18 near, neighbor.1

A's ass
Ass, the name of a city on the coast of Mysia, near 30° north, 26° east. we set out for Ac 
2013 Paul came up with us in Act 316.

A's ago stander
assumption, that under which the mind takes 
its stand, that is taken for granted. Faith 
assumes that to be true which is beyond 
the evidence of the senses Hb 11. All of God's 
assumed roles and qualities are the sub-
stance that underlies the outward manifest-
tions in Christ Hb 13. Paul's a of boasting 
2Co 11:17 beginning of Hb 3:4, confi-
dences, confidence, person, substance.

piet o phor'g FULL-CARRING
assurance, of understanding, assurance came 
in much Tt 1:11 the assurance Hb 1:11 
approaching in a of faith, Hb 10:22.

assurance, faith.
assure, persuade.
assure (fully). See fully assure.
assured of (be). verify.
assuredly, securely.
dep on BIND-TOP-WHICH
assuredly (adverb). a not taking hold messen-
gers Hb 26, verify.
ek pie's o plug OUT-BLOW
astonishing, the strong (at Jesus' teaching) Mt 28 
129, 22:21 Mt 11:17 (at healing of 
dead and dumb) Mt 23:12 (of the epileptic) Luke 
Joseph and Mary at Jesus Luke 17:57 procnasul 
at Paphos Act 12:1. A amazed, be astonished, 
astonished, awed.
astonished (be), amazed (be), awed (be), (made), amazed (be), amazeden, excited.
astonishment, amazement.
ek thousand a Out-MARV
astonishment.

astray (lead), head, lead astray, 
astutely (deal). See deal astutely.
assunder (cut), See cut assunder.
assunder (pit), separate.

A su(n) s bird as UN-TOGETHER-JUGG
Astronomers, Paul sends greetings Ro 16:1, 
000, see. On.
at, all. absolutely, not, sweeping, undoubtedly.
at any time, ever.
at even, evening.
at hand (be), hand by.
at length, See already.
at length, once.
at sometime (best). See last at sometime.
ath' (Aramaic) YO ABE
atha. (Chaldean, see maran), maran atha 1:16,22.
Athenian, ou ATHE]
Athenian.
Paul addresses Act 12:12, 17.

Athen's ATHE
Athens, the name of the most noted city of 
Greece, situated near the coast in southeastern
Achaia, 38° north and 22° 40' east. Paul 
led as far as Act 17:16 (waiting in) Act 17:16 (departing from) Act 18:1 (left at) Tt 3:1.
avowal Greek-English Keyword Concordance

Balaam

Baal (Hebrew) POSSESSOR
Baal, the false god of the Phoenicians, Canaanites, Babylonians and Assyrians. IK128, not bow to him. babble, rook. b'nah's BABE
bab, unborn, newborn and older, jumps in Elizabeth's womb. Lu144. 44 shepherds found Lu101. 10 brought to Jesus Lu115. 15 exceeded Ac23. 3 from a b b'Tis5. 5 as recently born. P27.
bab, child, infant. bab, minor. 6

Babylon (Hebrew) IN-DISINTEGRATING
Babylon, the most notable city of Babylonia, situated on the Euphrates, about 32° 55' north, 44° east, exits Mi13. 13 37 17 Ac745. ecclasia in LPS25 falls VR148. 47 brought to remembrance VR149. 49 mother of prostitutes VR179. 7 per junging came VR195. 9 buried down VR187.

not'ter BACK
back, upper portion of man and animals, bow their b together Ph119.
back. See behind and up.
back (get). See get away.
back up. See head back.
backflip, 111. 111. 111.
backbiting, vilification. 111. 111. 111.
backside (on the), behind.
bad, commit b things Lu23. 23. 23 good or b.
Rabi 2C110. 10 nothing b to say Ti239. practice Jd11. bad, evil. evil thing.
bad, evil, rotten. wicked.

Babylon (Hebrew) IN-DISINTEGRATING-people
Babylon, a native of Pethor, Mesopotamia, whom Balah, king of Moab, hired to curse Israel Nu22. 22-24, De35. 31-32 249 Mi69. following out the path of 2P213 deception of his wages Ju33 the teaching of Rv219.

Balaam, a native of Pethor, Mesopotamia, whom Balah, king of Moab, hired to curse Israel Nu22. 22-24, De35. 31-32 249 Mi69. following out the path of 2P213 deception of his wages Ju33 the teaching of Rv219.
Balaq (Hebrew) EVACUATING

Balaq, a king of Moab #N22. Balaam taught /
RV24, balances (pair of), See yoke, 
bakelite, See plastic, hand, bend, lashing, squad, tie.

bata de'0 DOWN-BIND

bandage, Samaritan anointing and wash Lu1034, anoint, bath. instead-CART

bandy, give word for the disciples (Em- 

masa Lu2471, haver.

ek daw'9 OUT-CHASE

banish, the Jews a apostles and prophets Lu 

1149A 1TH25 (Ph1213), persecute.

bank. See table, bank, table.

tra pe sel'9 FOUR-FOOTER

banker, one using a table for money, depositing 

my silver with Ph2257, exchanger.

ek dapan a9 OUT-REND

bankrupt, Paul for the saints #2C 

1250, be spent.

banqueting, drinking.

bapt is the, SIGNIFIER

baptism, ceremonial washing, as distinct from washing for cleansing and baptism, by John: 

Pharisees come to M133 whereas is it Mt2175 

M1122 Lu1544 of repentance M1699 Lu2475 Ac1954 

194, tribute collectors Lu778 beginning from 

a Ac1212 which John heralds Ac1271 Apostle 

versed only in Ac1225 some Egyptian dis- 

iples baptized into Ac194 of Christ; with 

which I am being baptized #1018 #9 I have 

a baptism to be baptized with Ph1150 Others 

entombed together with Him in #2622 #945 one 

b #B6 is now saving you Ph2821, 
baptism, baptizing.

bapt is the, JERUSALEM

baptist, a special title given to John the baptist, 
because he was not the first in the wilderness M1232 so greater than M1125 Lu777 Jesus said to be M142121534 Lu1191 

Jesus spoke to disciples concerning M1710 

head on platter M1147 #9747 disciples as Lu 

760 frame neither eating nor drinking Lu777 

(AM254),

bapt is the, MILAN

baptism, to cleanse and unite ceremonially by 

means of water; or figuratively, by spirit 

(a list of those with "in," "into" and "the name of" is given at the end.) 

with water of Christ; Jesus coming to 

John to be baptized by (Jesus stepped up) 

M1314 (and praying) Lu771 in Jordan M33. 

Pharisees marvel that He was not first L #3255 by John the baptist, Mt14 618 #1175 

Jerusalem and Judea M1920/15 in water B 

M1314 Lu1820 Lu771 Je15 21 Ac198 115 John has 

need by b by Christ Mt1336 Evangel going out 

to Lu37 tribute collectors Lu1150 all the 

people Lu33 Pharisees not Lu770 why are you 

is it not the Christ Jn115 other side Jor- 

dan Jn25 He Who sent me to Jn25 in 

Btog #1122 Hebrew for John formerly b Jn 

1360 with b of repentance Ac164 by Christ's 

disciples to b to the nations M1820 he who 

believes and in M3316 Jesus (and His dis- 

iples by Jn823 (this one is b and all com- 

ing to Him) #1392 (b more disciples than 

John) Jn6 (Jesus Himself did not) Jn6 

receive and be Ac203 those who would 

welcome Peter's word are Ac223 Samaritans (by 

(Philips) Ac312 (having b belong to the name 

Ac316 Simon Ac232 the equal Ac336 #6 

Paul Ac18 224 Cornelius and household Ac 

1047 #8 Lydia and household Ac1615 Philip- 

plan warden and household Ac169 #4 Corin- 

thians Ac198 into what are you b Ac218 b 

into Christ Jesus #266 into His death #266 

Paul b not one of you except 1C114 b in t 

to Christ put on Christ Ga337 by Paul: rise 

b Ac216 the household of Stephanas only 

1C118 #6 Christ does not command me to 

1C117 Others what shall those be doing who 

are b 1C119 #6

figure with: the b: disciples to be 

PM1038 with which Jesus is being PM 

1038 #8 Lu1520 of repentance Ac184 with 

the spirit and fire PM243 Lu184 disciples 

shall be PM18 #118 this is He Who is 

Jn14 in one spirit we are all Jn115 in 

fire PM1115 Lu156 the Jordan M39 Lu155 in 

water M1215 M18 Jn282 153 quiet PM511 

M19 Lu10 Lu152 Ac1114 IC1233 into Moses 

in the cloud and sea #1015 location, wil- 

derness M124 Bethany Jn28 #33 Nm324 

name of Jesus Christ Ac238 (Cornelius) 1C15 

is that location the Jordan M19 Christ Jesus 

Christ Ac92 Christ Jn18 the state, repentance 

M1331 pardon of sins M14 Ac26 into what 

Ac129 His death #264 one body IC124 the 

name of: the Father and of the Son and of 

the holy spirit M1239 Jesus Christ Ac228 

108 #6 the Lord Jesus Ac40 152 Paul 1C122 15 

(AM175 anJn1298 #6),

bapt is the, BETHLEHEM

baptism, of cure and sweers Mt372 #28 teaching 

of Hb39 in foods and drinks and b Hb 

520, baptism, washing.

pha's a s BARTH

bar, obstruct by means of a ladder, mouth 

(every) #1369 (of lions) Hb102 #6 Paul's 

be #1310, stop.

bar ab a e' (Arabic) son-PATRIARCH

Bar-Abba, notorious prisoner Mt2176 31MK147 

Pilate releases Bar-#269bM329Mt2315 throughs 

requesting M1720 31MK1513Lu2313 a robber 

Jn184 46.

Bar idou's (Arabic) son- (Hebrew) Jehovah-SAVING

Bar-Mat. a false prophet Ac219.

Bar ious' (Arabic) son- (Hebrew) DOVE

Bar-Jonah. Simon M1637.

Bar sadd as (Arabic) son- (Hebrew) SATISFACTION

Bar-Sabbas, surnamed Justus Ac18#6 Judas 

called Ac157.

Bar timaeos (Arabic) son- (Hebrew) DEPILE

Bar-Timaeus, blind beggar #204.

Bar-it (Hebrew) Y'hlah

Barak, a deliverer Jd4b. Hb155.

bar-bar or BARBARIAN

barbarian, probably a sound denoting rudeness 

of speech, but also used for barbarous con- 

duct or customs #26424 154 139 153 #2142 

Ez25, and of those who could not be under- 

stood, on Medin Ac224 #4 Paul (deedor to) 

#214 (a b to the one speaking) IC141 #11 b 

in the young humanity Christ.

tra chel t'a e NECKIZE

bare, bend back the head so as to expose the 

neck, to the eyes of God Hb144, open, 

bare, naked.

bare th e' & BARLEY

barley, three choosin of Rv46.

brith h m on BARLEY-ed

barley, bread Jn25 15.
Greek-English Keyword Concordance

barn, Greek-English Keyword Concordance

bath, Greek-English Keyword Concordance

battie, Greek-English Keyword Concordance

barren, Greek-English Keyword Concordance

basket, Greek-English Keyword Concordance


(Aramaic) [Hebrew] PROPHET


steal's STEELE

barren, not bearing. Elizabeth L17 37 happy are the Ls2939 be glad b one P5897.

barren, idle.

physy gm o's. BAR

barrier, central wall of Eph24, stone dike. man places a d about vineyard P5897, man come out into P5823. hedged, partition.

bater. See transfer.

Bar that Chronica (Aramaic) [Hebrew] TRENCH

Bartholomew, one of the apostles of the Circumcision. Mt16:29 Ls1959 Ps13:53 Ac12:4. [l]ed av's ma BATTLE-EFFECT

base of, the truth P5210, ground.

base, humble, ignoble.

baser sort, court session.

basin. Christ, water into Jn135.

basket, hamper5, pannier8, wicker basket.

basket (wicker).

n th'o'n negative-CUSTOM

bastard. not sons M129.

bat'os (Hebrew) BATH

bath, a liquid measure, variously estimated from 6 to 10 gallons. hundred b of oil P1159, measured.

bath, used in the Septuagint for a bath SS56-68 but not of the laver, cleansing the ecclesia in Eph24:26 of remissness P1319, washing2.

bath, Greek-English Keyword Concordance.

bath, this whole body, as distinguished from washing a portion, messenger in the pool Jn 5:4 he who is K1815 that a Tabitha Ac5:7 warden b off blow at (Philippe) Ac5:7 body in clean water Hb1059 a b P522 (Mt15:19), wash8.

bath off. Paul his sins Ac22:18 but you are P178, wash1.

bath, Greek-English Keyword Concordance.

bath, a single conflict in war, bearing Mt 26:26 P1319 Ls1218 king to enrage in Lu1541 who shall prepare for ICG8 become strong in Hb11:14 whence are R3411. horses (made ready for) Rv97 (racing to) Rv97 (with the witness) Rv12:11 (with the saints) Rv12:11 in heaven Rv12:11 the dragon with the woman's seed Rv12:11 of the great day of God Almighty Rv16:14 with them on the white horse Rv16:14 Satan mobilizing the nations for Rv12:8 (Rv12:8), battle, war2.

polem e'g BATTLE

battle, engage in a battle. fighting and Jn45 Christ (with blade of his mouth) P5897 (Judging and b) Rv1931 Michael and the dragon Rv12:5 who is able b with wild beast Rv 18:14 kings with the Lambkin Rv17:14 (atkv 204), fight5, make war2.

be e'f AIF 2E

be, am, is, are, have been Hb1158 Rv15. It is often omitted in the Greek except when it is used to convey a metaphor, as: "this is My body. " Its presence may indicate that the statement is to be understood "in a sense," not literally. Occasionally untranslatable. Occurs too often to list. become, begin to be, be make, come1, come to pass, dare, endure, follow, have being, hold, is to say9, make, mean, stand, to be.

be. See become.

be angry. See indignant (be).

e'fr e mi INTO-THR

be in. Ac2118 28, pass into Ac33 Hb98.

be merciful, propriety shelter (make).1 be or make sorry. See sorrow.

en i'st de mi IN-STAND

be present, (time). p or the future (unable separate) Hb98 (all is yours) 1C9 necessity 1C9 wicked con Gal4 day of the Lord not 2T92 perilous periods shall be 2T92 (be) for the p Hb99, be at hand, come1, present9, things present.

be present, presence. See present (be).

be there, reapente4.

be very heavy, depressed (be).3

agial 1's BRACH

beach, the shore of a lake or sea. stood on (thine) Mt153 (Christ) Jn144. standing the net up in Mt153 Paul kneeling on Ac2510 the ship's course for Ac2740, shore4.

del 1's BEAM

beam. in the eye FM178 + Ls118 42 42.

phor n'g o's. BEAM

beam of light, moon, not giving her Mt2194 (M1470). light6.

bastr's BEAR

bear, support or sustain a weight or load. Christ, John not comen to b His sandals Mt311 b the diseases P1317 the womb that b then Lul137 Jews b stones to stone Jn131 b the cross Jn131 if b you b Him off Jn2015 His name (Saul before the rainless) P214 (b because of My name) Rv23 Others: b the burden (of the day) Mt1021 (one another's) P566 man b jar of water Mt1413 Lul1249 those b the bier Lul14 disciples (to b no purses) Lul14 (not able b at present) Jn3122 (b his own cross) P1317 Judas the coffin Jn124 (the sanctuary) Ap20 yoke to the sanctuary Ap20 (by) Paul b (by soldiers) Ac165 (brand marks of the Lord Jesus) P566 you are not b the root Mt2193 the infirmities of the Imperfect Rv 151 his judgment P568 each one his own load P568 can not b evil men Rv24:2 wild
bear

before and after the resurrection. Mk1612 (to be sorrowful) Mk1419 (be reproving) Lu1611 (to discuss) Lu2252 (speak in languages) Ac54 (Peter to sink) Mk1440 (reprove Jesus) Mk1628 Mk332 (to be demanding) Mk5344 Mk1471 (to say to Jesus) Mk1028 (b and expounds) Ac114 (as b to speak) Ac112 b to settle accounts Mk1244 wages b from the last Mk283 best fellow slave Mk1244 Lu254 b herding (the leper) Mk144 (demons) Mk503 carrying the ill Mk524 Pharisees (discussing with Jesus) Mk524 (to reason) L351 (to be saying) L3 79 (when Jesus in) Lu1513 Bar-Timaeus to cry and say Mk1847 the maid b again to say Mk1490 As strong to be requesting Mk1049 should not b to be saying Lu523 dead man to be talking Lu523 day to be declining Lu523 to stand outside Lu523 retain last place Lu523 to make excuse Lu523 to scoff at this man Lu523 b building Lu523 to be in want Lu523 to make merry Lu523 of these occurrences Lu523 b from (Galilee) Lu523 Ac1207 (Moscow) Lu247 (Jerusalem) Lu247 (the elders) (Jn59) (baptism of John) Ac122 (this scripture) Ac565 to say to the mountains Lu234 Apocalypse b speak boldly Ac128 Paul (Tertullian b accuse) Ac128 (b to eat) Ac128 we are b to command 2831 era for judgment 2834 (a2L2252), begin8, from the beginning6, reign over1, rule over1, begin, about (be), undertake5, -before1, begin before, undertake before5, begun to be, be.

arche aion ORIGINAL

beginning, in time, looking back to the beginning, Ac1781, ancient, things which retain their first state, primitive 2831, ancient; declared to the Mk5213 prophets Lu83 generation Ac1234 world 2830 serpent 1L235 of, old time5, old, things3, good while ago1.

beginning. See origin.

beginning, first1, (from the), foreknowledge, beginning of the world, etc.

begotten (only). See only-begotten.

para logu's te ous BESIDE-LAY (sary) inco.

begetting, saints should not be G2827, begotten, dead, beth7, born4.

begot of reward, arbitrate against7.

beyond. See over.

behold (in), over5.

charis joy

behold (on), the accusative form of grace is used as a preposition with the genitive case, favoring T1334, woman rubbing Jesus' L171 transgressions Ga239 Paul (beside his knees) Ex3114 (left Titus) T1335 world gain T1334 does Calm say Abel 13132 of benefit Ju10 (Ac2433).4.

behave. See overturn.

behave, beme3.

as a topic of UP-TURNING

behavior, Paul's b once Ga12, our former Ex227 Timothy to be model in T1440 of leaders Hb 12 ideal J326 P281, holy J324 P303 vain 1P31 of wives 1P34 pure 1P32 good 1P36 of the dissolute P277, conversation5.

behavior, deme8er, of (good), decent8.

apo kephal L50 FROM-HEAD

behead, Herod b John Mk1413 Mk1611 L325 (beheaded, execute).
behind Greek-English Keyword Concordance

behold, in time and place, idiomatically after, Christ (to Peter go b Me satan) Mt16:23
faith 15:25 (woman standing) Lu12:2 (anyone wanting to come b Me) Lu3:6 let not him in the field turn back Ms21:13(Mk16:19,Lk17:32,
put hand on a plow and looking b Jn4:4 disciples drop b Jn6:66 squad drop b Jn13:38 Mary Magdalene turned b Jn10:16 Paul forget-
gging these things Ph3:2 (to go b what was 2P3:12,13 John hears a voice b Ro1:6)
after, Christ (coming a John) Mt15:17
Jn15:25 (to Peter, either a Me) Mt14:26 Mk3:19 (following a Me) Mt1:67 Lu11:17 (if anyone wanting to come a Me) Mt16:26
(James and John came a Mt19:7,16 the world would away a Jn12:2 slaves send embassy a nobleman) Lu15:2 disciples not to go a
false christ Lu16:20 men arising to pull away disciples a themselves Ac2:38 (be a work) Jn2:7 (you are b)
Mary Jn11:57 (no longer) Jn10:16,27 (may be) b My glory) Jn11:57 b the sign Jesus does Jn11:26 b that thou art a prophet
b Me a Christ) Ac3:16 b the messengers Jn20:19 b the world) Jn11:40 he who b Me b Him Who sends Me Jn11:40 but word b Me no longer Jn11:40 Mary b Him
Jn5:20 b (tongue a Julius' house) Ms2:6 (throwing from a treasury) Mt6:2 (Satan falling) Lu10:48
 Proper names: Flavius, b (those you are b) Jn21:23 Peter b (the swarthy) Jn3:9 (heaven opened) Ac1:3
 Mary b (the boldness of Peter and John) Ac6:6 b the heavens opened Ac6:6 Simon b the sign Ac13:2 men with Saul b no one Ac3:12
Paul b (of Athens idol-worshippers) Ac17:3 (how unusually religious you are) Ac17:32 (how many have believed
Ac21:20 (that the sailing to be with damages) Ac21:20 b Paulus (silversmith) Ac19:26 (Ephes-
sian elders) Ac20:38 (king Agrippa) Ac25:1 (nothing remaining to be amiss with P) Ac25:1 b how eminent Melchizedek is Hb7:4
Others: women b (equal with) Mt1:32 (stone rolled back Mk1:6 b the demoral Mt5:3 all b scoff at) Mt14:59 disciples b stones in
sanctuary Lu11:24 not b death for the con Jn7:36 b blind beggar Jn9:16 birthing b wolf Jn10:22,26 (faith Jn14:1 in b a brother having need Jn14:17 the two wit-
nesses Ro11:6,18 consider, look out, perceive, see,55
behold, containing contempt, grace, lock, 55, notice (take), perceive, see, see, spectator (be), behold as in a glass, view as in a mirror.
believe

Greek-English Keyword Concordance

believing


in the evangel Mt14:15 everyone b in this One justified Ac15:23 In whom b are sealed Ep1:3

to (active)

believers named: tribute collectors and prostitutes b John Mt12:18 disciples (the) (spirits) Jn6:29 (to b Christ) Jn11:21) b Christ (woman at the spring) Jn2:1) (Jews) Jn5:4 (that is, the beating b the word Jn4:30 if the Jews b Moses Jn8:14) Lord; who b out baldness b Philip Jn12:1 b God (warrant at Philippi) Ac16:19 (Paul) Ac17:2 (Abraham) Ro6:14 Ga3:22 (Christ) Jn8:29 2:46 1:30 (Moses' writings) Jn4:20 (the) (the) Ac 26:27 others: b Him (Who sends Christ) Jn 24:24 (who have b God) Tis 32:2 should b the falsehood Tis 24:24 in the name of His Son Jn19:38

believe not to: unbelievers named: Jews do n b (John) Mt12:33 Mk1:12 Lu20:24 Mt10:18 (that One Who sends commissions) Jn6:58 (Christ) Jn6:58 2:46 1:30 (Moses' writings) Jn4:20 disciples b (the) (the) Mk 16:14 Zechariah Jn2:20 Others: who do n b (the truth) Tis 24:24 (God) I 13:9 every spirit Jn4:1

believers named: b I Christ (little ones) Mt10:14 (disciples) Jn21:14 (some) (Samaritans) Jn4:35 (other side of Jordan) Jn8:42 (Jews) Jn14:12 (of the chiefs) Jn14:22 no one of the chiefs Jn7:48 blind man b I the Son of Mankind Jn9:36 Jews should b I one that one Jn9:32 elders at Enoura Ac14:23 the people to b I the one coming after John Ac11:29 others: b I name of Christ) Jn13:22 (of the Son of God) Jn11:13 (everyone b I Him (not perishing) Jn11:15 (may have life eternal) Jn14:6 (not dying for the one) Jn13:26 (not remaining in darkness) Jn14:6 (obtaining pardon) Ac16:6 who b I Christ (not being judged) Jn18:10 (not thrusting) Jn18:10 (the) (he) Jn18:10 (rivers of living water) Jn1:38 (shall be living) Jn 1:48 (Jesus said) Jn11:24 will be doing the works) Jn11:45 b I the Son (has life eternal) Jn3:20 (has the testimony) J 13:10 many b I Christ (in the throne) Jn3:21 (as He speaking) Jn8:59 others: b I the light Jn2:26 (God) Jn14:1 not believing; unbelievers named: b I Christ (brothers) Jn7:5 (Jews) Jn12:27 (the world) Jn14:9 others: has not I the name Jn3:30 (invoking one in whom) they have not Ro10:14 others I the testimony Jn10:14 others:

b Christ Mt 27:30 disciples tarry of heart to all b Luke24:46 many at Agia Ap42,25 b at Philippi Ac2:24 Abraham b with expectation Ro1:9 others: b Christ (not perishing) Jn14:1 (God gives equal gratuity) Ac1:17 (Saul lashing those who) Ac2:25 (shall not be dis-
belong is used of permanent, actual possession of freeholds Ac19, in contrast to situations which change tenants, tenancy that which is inherent, continually (all along) existent as an innate or essential attribute. exist, Joseph to counsellors Lu23:9 to acquireers of freeholds and barnabases Ac17:24 acquisition b to Ananias Ac2:4 b to the name of the Lord Jesus Ac18:6 oneself in which b quickened Ac13:17 Timothy's father b to the Greeks Ac16:2 Paul b to the Jews Ac15:1 (to the Romans) Ac2:27 b to the race of God Ac2:27 b to this salvation Ac17:24 freeholcb b to Publius Ac17:2 b to the naked Ac16:12 what manner must you b to 2 Peter 3:1 possess: the chieftainship Lu24:8 gold I Peter do not p Ac25:25 Stephen's patient p of faith Ac27:8 Ephesus administered p concerns Ac28:2 Paul p zeal for the traditions Gal4:1 but p no fitness Ac2:7 p these (virtues) 2Pe1:10 possessing: go sell your Ac12:12 placing him over all his Ac24:24Lz2:24 man giving over to his slaves Ac25:23 dispossessed to Jesus their Lu8:3 (to sell their) Luke22:9 taking leave of all his p Ac14:18 (in their common) Ac22:2 (antidote p ill) Hb10:4 strong one's p in peace Lu11:13 one's life not in superfluity of Lu11:13 administrator dissipating his lord's Lu1:61 the half of Zachaeus Lu1:74 if I should be meek out my 1C13:8 inherently inhering: those in luxury Lu7:25 smaller Lu7:25 wicked Lu11:12Ph2:2 Thessalonians fond of money Lu12:12 David a prophet Ac22:17 man i came. Ac3:6 God delivered of heaven and earth Ac17:24 (not far from each one is He i) Ac11:17 I not one cause Ac18:9 Jezebel for the law Ac21:2 much I abhorrence Ac21:21 said to me Ac17:32 Abraham i about a hundred Ro1:17, this ideal 1C8:9 God man i image of Co1:32 (Christ in form of) Ph2:26 schisms i among 1C11:18 those members i weaker 1C11:18 Titus i more diligent 2Co12:7 Cephas i being a jew Co1:24 saints reigned is in the heavens Ph5:29 slaves of corruption 2P2:7 the exist, rich man e in torments Lu10:22 Paul (no cause of death e in) Ac25:8, afterl, be, being, go, have, substance, that one hath, things one possesses.

agap et om'LOVED

beloved, the object of love. this is My Son the B Mt3:17 Mt17:5 Ms19:17 Lk22:19 but one son his b PMc1:21Lz2:21 this Barnabas and Paul Ac13:25 b by God (called saints) Ro1: (Israel) Rh1:28 Paul (saints called b) Ro1:28 1Co10:17 1Co1:11 Ph3:21 1Th2:2 1Th2:8 (bothmen my b) Ro16:2 (Apollosus my) Ro16:2 (Saphyn my b) Ro16:2 (as my children b) 1Co14: (Timothy my) 1Co14:7 (our b brother Paul) 2Pe1:15 Porcin b Ro16:2 saints as b children Ro1: b brother (Typhicus) Ep6:20 (One'sness my b) Ro1:21 (together my) Ro1:21 (called the saints) 1Pe1:21 1Th1:2 2Th1:2 1Ti1:11 (John) 1Jn2:1 1Jn2:1 1Jn2:1 1Jn2:1 (Jude) 1Jn4:16 Galas the b 2Jn:1 (aLz5:2), beloved, dear, by beloved, well beloved, beloved. See love (the verb).

beloved, love.

kat oiter on down more

below, adveth, lower parts of the earth Ep49, massacred all the boys from two years and b Mt21:8, lower, under.

below. See down.

au]u in together bend together, woman inform eighteen years Lz9:4, he bowed together.
beneath, down.

kat eu log e6 down well lay (easy)
benediction (participle). Jesus is placing his hands on them in b Mt10:24, blessed.
beneftication, the inform man's Ac72 believing owners supporters of the IT65, benefit, good deed done.
beneftactor, those exercising authority called Lu22:25, eu e c6 e well ac72 benefactor, Beneftator (be). Jesus b and beaker Ac10:8, do go.

ophiel'm on owine beneficial, bodily exercise IT64 devotes is IT148 scripture is IT316 things b for humanity IA1, profitable, profit.

ophiel' e owine benefit, what b to Paul IC1:32 what is the Js1:21, advantage, profit.

ophiel e owine benefit, that which you shall be Mr1:23 Mr1:23 for what will a man be Mr1:23 Mr1:23 Ll2:25 Pilate perceiving it is b nothing MT274 spending all and nothing b Mr2:7 the flesh nothing Jn6:6 you are nothing Jn1:29 circulation b if Ro2:22 in nothing do I without love IC1:13 what shall I be b you IC1:14 Christ will b you nothing Ga6:2 the word heard does not Hr7 those who wild not b Hb13:1 (aIC1:35), advantage (be), bettered, prevail, profit.

ophiel' a owiness benefit, what the b of circulation Ro1:1 on behalf of Ju1:17, advantage, profit.
benefit, beneficial, good, grace.

benefit (without), fightings about law Tit3:9 preceding excepts 1Pe1:18, unprofitable, cost.

benovenece, humor (good).

beside.

beseech.

beset

beseech.

benign, from the Hebrew cognate, seems to combine the thoughts merciful, kind and bountiful, benignities Ac11:24. 1. One not decree Ac2:27 123 (Chief Priest) Heb5:27 (Lord Then only art) Rev14:15 (just art Thou) Rev 15:5 lifting up b hands IT5:8 super is to be Ti1:8, hou3, Holy one, mercy.

a [Riya] of ex BERN.}

benignity.

benevolence,

bereave

benefit.

beguile.

benedict.

benignly.

benevolence. 

Berea,

bereaved

bereave.

bereaved.

benedict. of a tribe of the tribe of (Saul) Ac11:24 (Paul) Ro1:17 Ps32: 12000 sealed Rv7:10.

Besor (Hebrew) to consume.

bear, the father of Balaam Nu25. Balaam of 2Pe2:15.

Beor in BERA.

Berea, the name of a city in Macedonia, situated 40° 40' north, 22° 10' east. Paul (breath) send him to) Ac1:20 (announces word of God in) Ac11:28.

Berean of BERA.

Berean. Squire Ac2:75.

ap orphan ad-far FROM FER-RIVE.

bereave of. Paul of the Thessalonians 1Th2:24, being taken from. orphans on bRENED.

bereave of a parent or of friends (Christ not leave Jn1:24 visit Jn1:24, comforted, fatherless.

Bara'chias (Hebrew) Jehovah-blesses.


Barak's Cabe-COULER.

Bernice, a daughter of Herod Agrippa the elder. at Cesarea Ac2:23 23:26.

bethel.

bemal a precious stone of sea-green color found in India. eleventh foundation Rv2:13.

beseach, see bind.

beseach.

beseach.

disciples (to b the Lord of the harvest) Mt10:16 (on every occasion) Lk22:16 (at their b shaken was the place) Ac3:1:1 (to the people) Lu1:1 (democrate) Lu 22:38 (to look on his son) Lp1:49 (to Peter) L2:29:2 Simon admonished to b the Lord Ac1:24 exorcise b Philip Ac3:6 Cornelius b God continually Ac10:2 Paul (the captain let him speak) Ac13:5 (Agrippa hear him paralytically) Ac24:1 (in his prayers) Ro1:10 (for Christ) ZC320 (receives of Macedonia b him) 2Co 2:5 (not having courage toward Corinthian) 1Co9:5 (the Galatians) Ga 3:11 (to the Thessalonians) 1Th3:13, beseach, make request, pray2:13.

beseach.

beseach bridge to.

beseach

see bind.

beset (tho so easily), popular.

beset.

beside. 

beside.

The English usage of connective is arbitrary and illogical, the renderings cannot be concordant, but all variants are marked b, Usually with the accusative beside.

delve beside on earth, genitive of but to do, imatically homing Rv1:11, beside Ac1:24, see M11:20, before 2Pe1:25, beyond Ro1:18, the Jn1:7, the Ac1:24, ebrace L47:3, Jn5:17, have C2 11:19, than L47:3, the Col1:16, above, against, ai12, byP, bP, side9, from21, of 96, etc.

beside self (be). See amazed (be).

beside self (be), mad (be).

besides.

besides (be). A particle of annexation, as and is of conjunction. Generally it can be said that and or as well as adds externally, while besides unites internally. In usage, however, they differ little and are often variant renderings. An effort has been made to keep them distinct. We hope this will justify some unusual renderings. A regular feature of the style of Acts. Illogimically found Ac1:24 2Th 1Co 16:7, 16:16 Ro1:10 11, 11:1 2Co 12: 1, as well Ro1:18, between Ro1:18, 12:2, both M11:20 etc., with M11:20 49. When combined with and the two words are kept distinct except in Ac29 and 11:2 where they are rendered as well as.

besides, see whether.

besides the best of the boot. See boot. (best of the).

beside labor, too.

Beth via (Hebrew) HOME-RESPOND.


Beth araba (Hebrew) HOME-MIX.

Betharaba, a ford of the Jordan, called Bethany in earlier manuscripts (aJn1:24), Betharaba.

Betheda, the pool near the sheep gate in Jerusalem, having five porches Jl1:25.

Beth le'em (Hebrew) HOME-bread.

Bethlehem, the village in Judah in which our Lord was born, located about 31° 42' north, 35° 12' east. Jesus being born in M12:5 and you (land of Judah M1:29 Herod (sending mail into) M1:29 (massacred boys in) Mt2:16 Joseph ascended into Lu2:27 shepherds passing through to Lu2:27. Christ coming from Jn1:25.

Beth phop e (Hebrew) HOME-FIRST-PIC.

Bethphage, a small piece on Olivet near Beth hay, Jesus and the twelve near M11:11 Lu1:17.

Beth said a (Hebrew) HOME-HUNT.

Bethsaida, a small city or village near the point where the Jordan enters the sea of Galilee, on both sides of the river, about 32° 52' north, 35° 12' east. before you (Mt12:21 Lu1:18) Jesus (disciples to precede Him) to M1:29 (and the twelve coming to) M1:29 (retreats privately into) Lu2:29 and after Philip from Jn1: 42.

betray, give up.

betray, traitor.

hara c u a u CONNECT.

betroth. saints to one Man 2Co11: 7.
seventh king m remain briefly Ro1710 Satan m be bound Ro1712. Others: battles m be occurring Mtt249Mk1317Lu1210 evangelical to the nations Mtt2414 six days m work Lu 1312Aat passover m be sacrificed Lu2227 worshipping in Jerusalem Jn440 (in spirit) Jn442 scripture fulfilled Ac169 witness of resurrection Ac122 be saved (no other name) Ac415 sections 1Co1120 corruptible put on incorruption 1G 1550 occur swiftly Rv11 1200.

blessed; disciples to b the Lord Mk528 Lu105 (father of the epileptic b) Lu940 (to escape these things) Lu1216 (b and shaker was the place) Ac331 b Christ (luper) Lu245 (deme) Lu2228 919 (Paul b for) 2Co370 Christ b (concerning Peter) Lu2222 b the Lord (Simon b) Ac227 (Peter for Simon) Ac502 (Cornelius) Ac107 (suppose b Phillip Ac574 Paul b the captain) Ac1249 (Aripipas) Ac248 (to come to Rome) Ro119 (Macedonians b him) 2Co84 (that I may not have courage) 2Co92 (brethren) Ga11 (to see your two) Th310, (Am547*Rv119), be in bonds, bind, knit, make request, tie, wind.

d e m ev 9 or de m e 9 bind bind. Pharaohs b loads Mt224 demonic with chains Lu299 Saul b saints Ac224.

bind, ewo, stretch before.

peri de 9 about-bind bind about. Lazarus Jn1114, (hypoc de 9 under-bind bind on, sandbox (your feet) Ep615, soles b o Mk529 Ac121, shoed, bind on.

sun de 9 together-bind bind together, banded as Hb152 bind with, bind together, lie about.

binding (be). See bind.

on o 9 on bird


bird, flyer, flying creature.

g e n e 9 becoming birth. blind from Jn59.

birth. See lineage.

birth (premature). See premature birth.

gen es 9 become birthday celebration Mt149Mk331, pr9 to tak (s) BEFORE-BORN-FOUGHT-birthright. Esau’s Hb129.

bishop, supervisor, (office of), supervision, bishoprick, supervision,

brach u 9 bit bit, a very small portion. after a b (Peter de- kites) Lu2258 (mariners wounding, again) Ac 2728 of bread Jn53. Gamaliel orders to put the man outside Ac504 inferior to messengers Hb9 write an epistle by Hb125. Few words, letter, space, whilst.

chaism o 9 bit bit, that part of the bridge which is put into the mouth, closing the horses with feed blood to the horses’ Rv1420, bit, bridle.

dok o 9 bite bite with the teeth. beware if you are Ga555.

Bithun’g bithynia

Bithynia, province in Asia Minor on the Bithynia or Black Sea, just east of the present city of Istanbul, lying mostly between 45° and 41° north and 29° and 23° east. Ac67 111.

pikr on’ bitter bitter to taste, brackish as opposed to sweet, spring not sweet and b Jn531 jealousy and faction Jn532.

pikr ai ne o 9 bitter (be or make). husbands be not b toward wives Co526 waters m b Rv109. 129.

bitterly (Peter lament) Mt2611Lu2242.

pikr a’t bitterness bitterness. Simon in bite of Ac255 mouths rammmed with PHe124 all be taken away EEp7 root of Hb1215, (eRv101).

me’t 9 black black, lacking all color, opposed to white. not able make one hair Mti96 horse Rv69 sun became Rv419.

suk o wim on fig black mulberry, the Ficus nigra of botanists, belonging to the same natural order as the fig tree. be uprooted Lu179, yacmeinl, Suk o wa m et o fig-allure.

blackmail, literally, prosecute for breaking an obsolete law which forbade the exportation of lips from Africa, then the extortion of money from those who did not want to be exposed. soldiers not to Lu194 Zarechus would give back Lu194, accuse falsely, take by false accusation.

blackness, gloom, markiness.

[A]lumpsh go 9s siber blade, a long, sharp blade with a bit; with one or two edges, passing through Mary’s soul Lu226 Christ (a sharp two-edged) Rv116 2u (batting with) Rv116 (out of His mouth). Rv116 (rest killed by) Rv1161 men killed with Rv95, sword.

blade. See cross.

memph’go mini blame blame. God (why is He still) Ro519 (Israel) Hb89, find fault.

blame, flaw (find)2, (without), flawlessness, blam(ing), blameless.

a’memph’ for un-blamable

blameless of persons, unblamable. Zechariah and Elizabeth Lu46 becoming b (Philippians should) Ph225 (Paul as to the law) Ph58 unblamable: hearts (Thessalonians) Th312 if the first covenant was Hb91 (Adj9), blameless, faultless, unblamable.

a’memph’ for un-blamable

blameless. Jr (Thessalonians be kept) Th312 blamelessly (Paul) Th312, blameless, unblamable.

blameless, faultless, flawless, irreprehensible, unimpeachable.

blamelessly. See blameless.

blame. See recompense.

big a phd me 9 harm-ayer blaspheme, calumniate. Christ (scour and priests charge with) Mt92 502 Mk73 Jn120 (those going by b Him) Mt511MK120 Lu845 (malefactor b Him) Lu845 b pardoned Mk528 against the holy spirit Mk370Lu128 Jews contradicted Paul b Ac2818 Paul (and companions not) Ac277 (compelled saints to) Ac2641 God’s Name (b among the nations) Ro254 (last the name be) 1211 (the wild beast) Rv95 (men b) Rv1617 1121 word of God may not be Ti25 the rich Ja27.

33
blaspheming

Greek-English Keyword Concordance

blaspheming, Paul (as we are c) Ro2 3 (being c) Col1:16 (why am I being), 1Co10:20 saints (let not your good be) Ro1:14 (be c no one) Ti1:19 (the nations c) 1Pe4:1 truthed not to 1Ti1:20 glory of the truth 2Ti2 merchandise, 1Ti1:21 gospel 2Th3:3, blaspheming2, blasphemers3, blasphemously4, define, repudiated, reviled, speak, blasphemous, speak evil of5,

blasphemous. See blasphemy.

blasphemy, Paul (as we are c) Ro2 3 (being c) Col1:16 (why am I being), 1Co10:20 saints (let not your good be) Ro1:14 (be c no one) Ti1:19 (the nations c) 1Pe4:1 truthed not to 1Ti1:20 glory of the truth 2Ti2 merchandise, 1Ti1:21 gospel 2Th3:3, blaspheming2, blasphemers3, blasphemously4, define, repudiated, reviled, speak, blasphemous, speak evil of5,

blasphemy (Stephen charged) Ac6, calumniating (judgment) 2Pe2, calumniator (Paul formerly) Ti1:13, (in the last days) 2Ti3, blasphemy, blasphemers, railing,

blasphemous. See blasphemy.

blasphemous, Paul (as we are c) Ro2 3 (being c) Col1:16 (why am I being), 1Co10:20 saints (let not your good be) Ro1:14 (be c no one) Ti1:19 (the nations c) 1Pe4:1 truthed not to 1Ti1:20 glory of the truth 2Ti2 merchandise, 1Ti1:21 gospel 2Th3:3, blaspheming2, blasphemers3, blasphemously4, define, repudiated, reviled, speak, blasphemous, speak evil of5,
kauch a'ro MAI BOAST
boast, with or without just cause, glory, to be distinguished from glory when derived from doas, as Ro5:6. Jews (in God) Ro5:10 (in a law) Ro5:22 (in that flesh of yours) Ga5:13 no flesh b in God's sight 1Co2:28. As he is, let him b in the Lord 1Co2:10 2Co2:13 et let no one b in man 1Co2:28 why b as though not obtaining IC5 Paul (giving up my body) 1Co5:13 (over the Corinthians) 2Co2:14 (some what) 2Co10:18 (not in others' toll) 2Co10:19 (another's range) 2Co10:20 (some little) 2Co 11:16 (if I must) 2Co11:12 (of my weakness) 2Co10:14 (over such a one) 2Co10:30 (in my infirmity) 2Co10:14 (if wanting to) 2Co10:25 (in the cross) Ga4:14 in personal appearance 5Co1:12 that in what they are 5Co1:12 according to the flesh 2Co10:18 not of works last Ro2:23 glory: in affliction Ro3:3 in God Ro5:13 Paul in infirmities 2Co12:12 saints in Christ Jesus Ph3:1 humble in his exaltation Jn6:31 4a61 (AaS14 4a611). boasts, glory2, joy, re joice.

kauch'c's MAI BOAST
boast, glorying, if Abraham had something to b in Ro4:4 not ideal IC5 Paul (making his b void) IC5:1 (not for me) IC5:11 (over the Corinthians) IC5:2 (best be made void) IC5:5 each one his b for himself Ga5:14 glorying: Paul (we are your) 12Co1:14 (for my) Ga5:14 your g may be surpassing Ph3:18 of the expectation IC5:13, boasting, glorying, rejoicing.

boat, say?, vaunt?, boast great things, grandiloquently, boaster, ostentatious.

kauch'e s a BOASTING
boasting, glorying (Ec2:19,22), where then is Ro5:1 Paul (I have then a b in Christ Jesus) Ro5:1 (of yours, which I have) IC5:1 (testimony of our conscience) 2Co1:15 (over you) IC5:13 (to Titus) 2Co5:14 (in this assumption of) 2Co5:11 (shall not be barred from) 2Co12:12 all such b wicked Ja6:18, boasting, glorying, rejoicing, boasting, ostentatious.

ply (Ar'm) on FLOWER(dum.)
boat, waitlist on Mk3:29 no other b there Jas2:17 out of Tiberias Ja2:17, 2a5:4 disciples came in other Jas21:1, boat3, small ship, little ship, boat, skiff.

Boa or' (Hebrew) IN- STRENGTH
boat, the name of one of Christ's ancestors, Mt1:5 Lu3:22, so ma t lb's BODY-AS
bodily, Deity dwelling in Christ Co5:2, so ma t lb's body
bodily, b perception as a dove Lu3:22 exercise 12:14.
bodily, See body.
bodkin, the eye of Lu19:34a, needle.

body, the organic substance which comprises a human being Mk5:31 IC6:14, or animal Hb 12:18, metaphorically the broad Mt1:35 IC6:15, by metonymy, a spiritual body composed of members having the same life, idiomatically, bodily 5Co1:10, unsparring of the body, ascet ism Co5:22,
body literally of Jesus: springing from the earth Mt2635Lk148 Joseph requests Mt2787,98 Mt1446Luk2352
Jn1928 Jn3340 placed in the tomb Lu2329
women found not Lu2342 28 temple of his b
Jn2622 bot remaining on cross Jn2622
passengers were it was laid Jn2639 death to
law through Ro24. He bleared by Co727
a b doit Thou admit to Me Hb655 through
the offering of Hb650 carries up our sins in
1Pt24 of Christ b of His glory Hb651

other persons: saints (reposing, reused) Mt2321
(God will vitally) Ro1011 (delivery of) Ro
723 (present a sacrifice) Ro723 (are members of Christ) Mt1345
(salvation) Hb6166 (temple of the holiest) Hb616 (glory of God)
1005 (of our humiliation) Hb633 (kept
blameless) Hb616 (testified in clean water)
Hb3122 (maltreated) Hb3122 of Malachi Act
460 Abraham's Ro10 Paul (abstain in)
IC134 (I mourn) Ro13 (be giving up) IC
18 13 (carrying about the deadening in) 2C
410 (life of Jesus be manifested in) 2C410
Hb6163 (at home in) Hb616 (away from home out of) Hb616 (bearing the brand marks)
Hb3322 wife's, husband's IC14 (Ep212)
virgin holy in IC665, a man, in a b or out
side) 2C162 2 2 (able to bridge) Jn3 (spotting)
Jn38 of Moses Jn9 b and human souls (Babylon) Re1213

the human body in general: into Gehenna Mt3629 1018 lamp of, is the one Mt6321Luk114
will be illuminated Mt6321Luk114, 96 dark Mt
6211Luk114 be not worrying about Mt6321Luk
1225 more than a speck Mt6321Luk25 (be not afraid) Mt1212Luk124 where the b
there the vultures Lu1227 dis containing Ro124
of sin Ro66 of death Ro724 dead because of
sin Ro124 practices of Ro124 one b (many
members) Ro124 IC1212 12 12 2 (jolts a pros-
titute) PI134 (not for prostitution IC64 for
the b (the Lord) in IC13 (esquire) Ro66
penalty of sin outside the IC124 members
(not one b) IC124 (God placed) IC125
(if it were all one) IC126 (weaker) IC122
(more sex) IC124 not of the b b (foot saying)
1C125 (ears) IC124 (is it) IC1214 14 if the
IC1214 if the whole eye IC127 God
blends IC124 no SCH in IC125 with what
b the dead dead IC125 given a spirit.
salvage, round spiritual IC124 44 44 45 puts into
practice through 2C162 reconciling both to
God in Ro126 flesh Co311 dead apart from
spirit Jn2626 Others of seeds (God is
giving it a b) each to its own IC
1588 celestial and terrestrial IC125 40 of a
horse (unrestrained) IC69

body as a figure of Jesus: this is my Mt6325Luk147 IC1124
commission of IC134 of the Lords: liable
for IC1172, not discriminating IC1159 of
Christ; you are the b of IC127 the eccle-
sias which is IC124 Co524 salarines are mem-
bers of Ep524 b is of Christ Ro237 one b
(in Christ we are) Ms6325 b (be broad)
IC107 (hinted into) IC120 and one (we
speaks) Ep444 (called in) Ro124 building
of Ro1303 (be all) whom from the entire b
Ep130 Co524 (making for the growth of)
Ep130 (in the Saviour of) Ep208 (the Head of)
Ro124 b (an Ep208 Am124 IC1213).

body, corpse, cuticle, body (joint). See joint body.
bodily, corselet, strong: parr else' a'noi ALL-GUBH

boldness, with be in, publicity Jn74. Christ
(spoke with) Ms604 Jn74 1638 (no one
spoke with b concerning) Jn757 (Jews ask
Him tell them with) Jn757 (told to dis-
ciple with) Jn754 (no longer walked with)
Jn134 (speaking with) Jn167 (makes a
show of authorities) Co727

Other proper names: Peter (speaks with)
Ac69 and John Ac112 Paul (teaching with)
Ac2631 (much) 2C213 74 Ph55 (open-
ing his mouth with) Ep116 (with all) Ph55
Others: endowing Thy slaves with Ac127
masters spoke with Ac127 procuring much
Ph713 of the expectation Hb168 approach-
ing with Hb166 for entrance of holy places
Hb166 not casting away Hb168 have b
(not be put to shame) Jn2128 (in the day of
judging) Lu1217 toward (God) Lu1221
(Christ) Lu124 (Ac545), boldness(-ly)12, con-
ferred, obedience(-ly)15, openly, etc.

as a go or bond
bond, that which binds, of tongue Mt376 Gers-
genese burbling Lu2944* daughter of
Abraham Ph1298 prisoners at Philippi Ac
128 of Paul Ac2529 2529 25 Ph17 1217 Con
4142 Ti2625 Ph55 of the evangel Ph262
trial of lu1336 messages kept in Ph262
(eP604), bond2, bond15, chain4, string6,
chain, slave6, tie4,
bondage, slavery, b (in b), slave, (being in-
to b), enslave4, (in b), enslave4,
maid, bondwoman, maid,

of his bond
bond, a part of the skeleton of man or other
animal, of the dead Mt237 flesh and b (a
spirit has not) Lu146 b of it shall not be
crushed Ju1296 of Joseph Lu1296 (Ep650).

book, scroll5,

booming noise, heavens passing by with 2P410,

abro thin't an EXTREME-YILE
booty (best of the). Abraham gives a title of
Hb141 apolita.

border, boundary, tassel5,

border, frontier, pen n et on' BECOME

born, adjective, of women Mt1111 Lu728,

born, race, the, bring forth,

born again (be), regenerate1,

born (be). See genera2

born out of due time, premature birth1,

born (recently).

See recently born.

berow, middle voice, bend.

kof'p' bosom

bosome, the front inside of the bosom garments
worn in the orient, geographically, a belt
Ac728 shall be giving into your Ph26
68 of Abraham Ph1292 25 of the Father
(the only-begotten God in) Jn118 of Jesus
(John lying back in) Jn129.
bow, bowed together, both.

bounty, bountifulness, bountiful.

bramble-bush, bramble.

bread, bread, a flexible staff,

break, break, the kinsdom,.

broad, bow, a flexible staff, the ends connected with a cord, for shooting arrows, one on white horse has RV2.

break, break, bow, bend together, as the knee, to the image of Baal A-R114 to God every knee A-R145 Paul to the Father A-E14 in the name of Jesus every knee P220.

break, break, bow the knee, knees (fall on), bow together, Israel's back A-R114, bow down, bowed together, bend together.

break, break, bow the knee, knees, bow to the Lord.

break, break, bough, a flexible staff, a branch.

break, break, branch of the grapevine A-N154 8 6, branch, bough, bough.

break, break, break, branch, the grapes, a branch, branch, soft foliage.

break, break, branch, the grapes, a branch, branch, soft foliage.

break, break, branch.

break, break, branch, the grapes, a branch, branch, soft foliage.

break, break, branch, the grapes, a branch.

bread, bread, a flat bread cake of bread like biscuit.

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bread, bread, a flat bread cake of bread like biscuit.
breath, "natural breath of the earth (Gen and Mark) Rev222 of New Jerusalem Rev2110.

break, especially the thin wares of bread, which were not cut, but broken and used as spoons to convey other food to the mouth. By metonymy, break bread in an ordinary meal. Jesus (the cakes) Mk1411615Lk1116 (seven) Mt1112Lk1112 (bread at the Lord's dinner) Mt2629MK1411Lk2119 (at home) NAc246 (gathered to) NAc207. Paul (on the ship) Ac2725 one b. (we who are many are) Ac1101 (all partaking of the ICh107 for food 2Ch910, bread52, loaf25, show-bread25.

bread (show). See purposes.

bread (unleavened). See unleavened.

chafed breast.

break, love of Christ Eph52 b of the earth (Gog and Magog) Rev2052 of New Jerusalem Rev2120.

break, especially the thin wares of bread, which were not cut, but broken and used as spoons to convey other food to the mouth. By metonymy, break bread in an ordinary meal. Jesus (the cakes) Mk1411615Lk1116 (seven) Mt1112Lk1112 (bread at the Lord's dinner) Mt2629MK1411Lk2119 (at home) NAc246 (gathered to) NAc207. Paul (on the ship) Ac2725 (atk841 also 1155).

break, burst. -through, crush, fracture, rend, shatter, unnerve.

di-ug-a'th through-radiate.

break (day), till the day should be 2P1910 (dawn).

break forth, burst.

one's lo't loose.

break loose (from festivities) Lu1226, solution (Paul yearning for) PhH123 (2Ac1269).

ch hou't open-break.

break out, bought R10117 19 Dael. break off, break through, tunnel?

chka king's down-break.

break up, cakes of bread Mk444An Lu916.

break up, scoop out, tunnel.

break up, re-asserter.

breaking, of bread Lu2433 NAc24.

breathing, transgression.

breast, happy, the NLa1137 2379 girded about VR1110, papa.

breast, chest.

breastplate, curass.

breath. See blow.

breath, blast.

breath on, exhal.

eh per'5 in-blown.

breath out, Saul o threats 2ACh91.

breath, see blow.

brethren, See brother.

breathen (fondness for the), See brotherly fondness.

mumpf ov, brestal chamber.

bridal chamber, Ezekiel cannot be (mourning) AM1815 (fasting) AM2325Lk54 (aMt1229).

mumpf' bride.

bride, daughter-in-law (against her mother-in-law) Mt1019Lu2553, bridegroom (has the) PJe375 (voice of) Ev1235 makes herself ready VR1979 adored for her husband Rv 2117 wife of Lambkins RV219 the spirit and b 2Rv137.

mumpf' ves bride-groom.

bridgegroom, with them Rv1915Mk1510Rv254 taken away Rv1929Mk2510Rv34 meeting Rv2537 4 3 summoning Jn29 has the bride Rv2539 friend of Rv2539 voice of Rv2539 Rv252.

chalil aq'el's bit-lead.

bride, the tongue Ps1146 as able b whole body Ps33.

bright, see bright.

bright, pleasant, splendid.

bright shining, lightning.

lamp of its shine.

brightness, the quality of emitting light, above b of the sun Ac2628.

brightness, advent, effulgence.

gcn's be-replicate.

brim, cram, repel. Pharisees like cup b with receptivity MK1225Lu1126 born b with (incense) Rv88 (God's fury) Rv1317 (last seven calamities) Rv2716 cup b with abominations Rv1714 cram. Pharisees like supphlers with bones Mt2227 mouths c with imprecation Ro14 repel three animals with eyes Rv488 beast with blasphemous names Rv1717, full off.

brim (full to the). See cram.

brimstone, sulphur, of, sulphurous.

brim, water incorporated with salt. b does not produce sweet Rv3312. salt.

bring. See carry.

bring, become?, carry away, come, del, fetch, get, lead4, away, down, -up, -up, turn.

bring down, See sink.

bring down. See lead down.

bring forth, out of the heart Lu6614.

bring forth. See carry.

bring forth, the act of giving birth to offspring, the production of herbages Psh57.

birth, to the Son, Mt2223Lu10112. (King of the Jews) Mt22 (a Saviour) Lu2314 Elizabeth Lu135 (a woman has sorrow) Ju12271 (clothed with the sun) Rv1224 4 4 5 13 sterile one, not b Psh427 Sarah Is11114 (desire a child) Psh5 (ac636, bear, be born, be delivered, be in travail, bring forth.

bring forth. See carry out.

bring, forth, cast out, del, generate, give, lead down, -out, -out, -up, proceed, teen forth.

bring forth, fruit, bear fruit.

bring forth plentifully, bear well.

bring in. See lead in.

bring into. See carry into.

epi'pho'5 on-carry.

bring on, God, indignation Ro8 a calamulating judgment Jn6, bring2, -against, take.

bring on, send forward.

epi'pho'5 on-lead.

bring on, idiomatically, blood of this man cast out Ps1524 a themselves swift destruction 2P523 a deluge 2P523 (Ac2559), bring upon5, bring in upon.

bring out, lead out5, proceed.

bring to. See offer.

bring to maturity. See maturity (bring to).

broil. See on "broil".

broiler, an enlarged, (make), brooder.

brooked. See under "brood".

brood, amulets Mt2:25, our heart 2Pe4:12, enlarged, (make), brooder.

brooded. See under "brood".

brooder, roasted by an open fire, fish Luke 4:24, broken meat, fragment.

broiler, enlarged, (make), brooder.

brooded. See under "brood".

brooder, roasted by an open fire, fish Luke 4:24, broken meat, fragment.

broiler. See on "broil".

brood, Joseph Mt9:38, wickedness Mt9, think1, -on.

brood. See on "young".

brooded, as a hen assembling her Mt 23:33, chicken.

brood, brooded, of a hen Luke 15:34.

brood (winter). See under "brook".

brother. See on "brother".

brother, first, born at the same time, then born of the same mother, then having the same parent. In the plural it may include both sexes. Christ, His brothers Mt2:44; 1:35; Mt3:31; Mt4:23-25, 29; Mt14:25; Mt16:2; Mt19:12, 14; Mt21:8; Mt22:29-30; Mt27:25; Mt28:29; Mt29:38; Mt30:42; Mt31:19; Mt32:13; Mt33:1; Mt34:18; Mt35:10; Mt36:8. The least of My Mt25:40; not ashamed to be calling them HK621, reporting Thy name to My HK612, made like the HK611.

brotherhood. See on "brotherhood".

brotherhood, be loving 1Pe2:17, suffering complete Mt1:19, 20; Mt2:15; Mt3:17; Mt4:10; Mt5:14; Mt6:2; Mt7:27; Mt8:2; Mt9:30; Mt10:12; Mt11:24-26; Mt12:20; Mt13:17; Mt14:13; Mt15:20; Mt16:10; Mt17:26; Mt18:30; Mt19:12; Mt20:20; Mt21:24; Mt22:27; Mt23:1; Mt24:12; Mt25:11-46; Mt26:14; Mt27:28; Mt28:17-18.

brotherly kindness. saints to have for one another Mt12:23.

build. See on "build".

build, being Mt2:27; Mt4:23; Mt5:13; Mt6:2; Mt7:27; Mt8:2; Mt9:30; Mt10:12; Mt11:24-26; Mt12:20; Mt13:17; Mt14:13; Mt15:20; Mt16:10; Mt17:26; Mt18:30; Mt19:12; Mt20:20; Mt21:24; Mt22:27; Mt23:1; Mt24:12; Mt25:11-46; Mt26:14; Mt27:28; Mt28:17-18.

building. See on "building".

build. See under "build".

build, being Mt2:27; Mt4:23; Mt5:13; Mt6:2; Mt7:27; Mt8:2; Mt9:30; Mt10:12; Mt11:24-26; Mt12:20; Mt13:17; Mt14:13; Mt15:20; Mt16:10; Mt17:26; Mt18:30; Mt19:12; Mt20:20; Mt21:24; Mt22:27; Mt23:1; Mt24:12; Mt25:11-46; Mt26:14; Mt27:28; Mt28:17-18.

building. See on "building".

building, being Mt2:27; Mt4:23; Mt5:13; Mt6:2; Mt7:27; Mt8:2; Mt9:30; Mt10:12; Mt11:24-26; Mt12:20; Mt13:17; Mt14:13; Mt15:20; Mt16:10; Mt17:26; Mt18:30; Mt19:12; Mt20:20; Mt21:24; Mt22:27; Mt23:1; Mt24:12; Mt25:11-46; Mt26:14; Mt27:28; Mt28:17-18.

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building, being Mt2:27; Mt4:23; Mt5:13; Mt6:2; Mt7:27; Mt8:2; Mt9:30; Mt10:12; Mt11:24-26; Mt12:20; Mt13:17; Mt14:13; Mt15:20; Mt16:10; Mt17:26; Mt18:30; Mt19:12; Mt20:20; Mt21:24; Mt22:27; Mt23:1; Mt24:12; Mt25:11-46; Mt26:14; Mt27:28; Mt28:17-18.
burden, heavy, (be), burdening, Paul (lest I be) 2Cor119 (working as so not) 1Thes 2Thes 16, chargeable to, (be)overcharged, 
burden(some), be burdening, Paul (lest I be) 2Cor119 (working as so not) 1Thes 2Thes 16, chargeable to, (be)overcharged, 
burden(some), (be), burden(some), (be), enclosure (be), burdened, encumbrance (be),2, (from being), burdensome (not),1 a barer 1 UN-HEAVY 
burdenesome (not), Paul 2Cor119, from being burdensome.

burst, See rob, burn. 
burst, the combustion of fire 4 or light 5615, let your lamps Luke280 our hearts within us Luke149 John was the lamp John280 grapevine branches John192 fire (handled and is with) 1John7 (man's) John280 (lake of) Rev18218 star out of heaven Rev1830 (Rev 184), lying, burnt, burnt, burnt, burnt. 
burn, burn up, fire (be on), inflame, 
the m a's SACRIFICE 
burn incense Zechariah169.
burst or cry out to FOW-DOWN-BURN 
burn up, chaff 2Pe4225Eph1317 darnel 2Pe42259 40 scorch anyone's work 2Pe42259 bodies (outside the camp) Heb131 one-third (the earth) Rev87 (tree) Rev87 all the green grass Rev87 Babyon Rev171926 144 (Ae2017), burnt, 1 up, utterly,7 
burn up, flames (set in), 
I squ'z a BURNING 
burning, land with thorns Eph624, to be burnt, 
burning, configuration, 
burning, heat, scorching, burnt offering, ascend approach?, phorie ou BURROW 
burn, a hole inhabited by an animal, jackal have Mz980Luk98, hole. 
'I'll de y m mi BURST 
burst, violent separation of parts, tear a person, wine skins Mt917 Mz222 Luk98, forth (thou who art not travelling) Gen47, tear, 
burst of turning and I you Mt917 spirit t the ego, 
leptic Mt917 Luk948 47, 
pro r g y m m TOlOW-BURST 
burst through, river to house Luke628 49, boat vehemently against, beat upon,

burst through, bonds Luke929, tear through nets Luke929, tear, fear, garments (chief priest) Mt917Mz9143 (Bernabas and Paul) Acts1227, break, to rend, 

burst, custom of the Jews for Jn9190, burial, for Christ's Mz9143, 
bury, See bur, bury, See bury, busk, peck measure, 

burst, a living or, through, practice, 
business, See matter, 
business, diligence, need, 

burst, a living or, through, practice, 
business (go into), nobleman gives slaves ten 
mains to Luke1820, occupy, 

burst, a living or, through, practice, 
business, See matter, 
business, diligence, need, 

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business, See matter, 

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business (go into), nobleman gives slaves ten 
mains to Luke1820, occupy,
C 

sun 0n i 2 i2 together-swear 
cabal, those bound together by an oath, more 

than forty make Ac22 9, conspiracy 1.

KAI'DAR CESAR

Cesar, the surname of Julius Cesar, which was 

adopted by Octavianus Augustus, and used 

by the Roman emperors as a part of their 

name (see M197). By his death a new 

era was begun (see 028). A.D. 197.

Tiberius-

Alarmed by his elevation, the Senate accepted the 

propositions of Cesar's testament and made 

him, on his death, their first consul for 

the first time. He was assassinated in the 

Senate by the veteran soldiers of Cesar's 

army. The Senate, after the death of 

Cesar, was divided into two parties, the 

Chief Priests and the People. The 

Chief Priests were led by Caius 

Cornelius, and the People by Julius 

Caesar, the son of Cesar. The 

Chief Priests were led by Caius 

Cornelius, and the People by Julius 

Caesar, the son of Cesar. The 

Chief Priests were led by Caius 

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Caesar, the son of Cesar. The 

Chief Priests were led by Caius 

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call

Greek-English Keyword Concordance

call

1 P 29 saints of the children of God 1 J 3 1 serpents e
Adversary Rev 12
call places: God's house e house of prayer
Mt 21 11 Mk 11 17 field e Field of Blood Mt 27 28
a city e (Nain) Lk 7 11 and (Bethsaida) Lk 10 1
and (Solom and Egypt) Rv 11 18mont e Olivet Lk 21 37 Mt 24 31 place
e ("skul") E 1 Re 16 16 freehold e Achelone-
reach. Action parties e Solomon's Act 111
call streets Straight Act 41 island e (Cauda) Ac
2 14 (Melos) Rv 11 19 call things: power e Great Ac 10
squadrion English Act 101 e a northeaster Act 214
what is e today Hb 3 12.
invites: order to the wedding Mt 22 2
Lk 14 8 9 10 11 12 15 16 17 24 (happy those 1)
Rv 199 Pharisees e Jesus Lk 23 27 if unbelivers e
you e (you) Ac 2 46 Ac 11 33 e (Macedon) Rv 11
call, name e.
call. See name.
call. accord e, appropri e, declare, denominate e,
invoke e, name, shout e.

meta hal e's WITH-CALL

call for, Joseph e Jacob Ac 44 Corinthians e
Simon Ac 12 Paul for the elders Ac 20
Felix for Paul Act 26.
call for. See console.
call for, call to, console e, request e, send after e,
shout e.
ele hal e's INTO-CALL

call in. Peter e 1 Corinthians e men Ac 10

pror hal e's WITH-TOWARD-CALL

call (someone) to (consell). Jesus e the disci-
iples e (Bethlehem) Lk 2 24-25 (Barnes) Lk 1 24 and
Lk 1 38 (to the throne) Mt 11 25 Lk 3 14 e
(little child) Mt 17 5 (whom e would) Mk 3 12
a slave e (lord) Mt 18 12 Pilate. the cen-
turion e (the) Mk 10 44 John, two of his disciples e
Lk 7 19 elder son e 3 boy Lk 1 72 e the admin-
istrator e the debtors e (whomever e the Lord) Ac 13
(Paul e to (Macedon) Acts 16 11)
Sanhedrin, the apostles e (the) apostles e
disciples Hur d (Gar d, Barnabas and

Ever Ac 13) Sergius Paul e Barnabas e(25)

Sanhedrin (the) apostles Ac 12 e (the) elders
Jd 34 (Ac 21 18), call e, call, and shout e.

sh[n]y g hal e's TOGETHER-CALL

call together, soldiers, the whole squadron Mk
15 12 Jesus e the twelve Lk 9 1 Mark e
Pilate, the priests e the Sanhedrin Ac
15 e (the)rixus e (the)rixus e e (the)rixus e e
Cornelius his relatives Ac 10 e Paul e (the)rixus e
Jews e (of Rome) Act 28 56 e (the)rixus e e e

entertain e, concert e.
call unto, call e, shout e.

[1 e] 1 e's CALLED

called, a descriptive adjective, denoting those
to whom an invitation has been sent, or who
have accepted the invitation, many e few
c to (Paul e) e apostle e (the)rixus e
(who e) to (the)rixus e (the)rixus e e
Rom e) to (of his purpose) Ro 9 22 (in Romans)
Ro 7 e (to)rixus e (the)rixus e e.
called, name e.

[1 e] e's CALLED

calling, in the sense of an invitation, or a voca-
tion. God's e (unregretted) Ro 13 1 (the
priest of) Ps 114 (hol y) T T 2111 saints (ob-
serving your) 1C 12 69 (walk worthily of) Ep 4
(count you worthy of) 2Th 1 1 (confirm your)
2P 15 e (one in the e 1C 32 9 expectation
of His e 1P 21 1 one expectation of your e
celestial e Hb 121 (callings e, vocations e).

for o 's CALLOUS

callously, cover e with a thick, insensitive skin.
disciples' hearts Mk 6 37 e (the Lord e)
(Lazar's heart) Jn 11 45 (the rest) Ro 11 17 (their
appréciations) Ac 22 34, blind e, harden e.

for o 's e CALLOUSNESS

callousness, Pharisees' hearts Mt 3 35 (Israel in
part Ro 11 e the nai sses e Ep 2 1 (blindness e,
hardness e).

gol e CALM

calm, stillness, lack of motion, wind and water
Mt 24 7 Mt 26 34 Lu 23 7.

calmness. See blasphemy.
calamizing. See blaspheming.
calamity. See blasphemy.
calumny. See blasphemy.
calumny. See Calvary.
calumny. See Calvary.
caution.

b u s s o n COTTON

cambria, probably of a fine quality, perhaps a
cloth e with cotton in the warp and filling e
wool. rich man clothed e Rv 11 8 in
Babylon Rv 11 12, fine linen e.

b a s o n COTTON

cambria, Babylon clothed e Rv 19 8 the bride
in Rv 19 8 armies of heaven Rv 19 14, fine
linen e.

k a m e l CAMEL

camel, a large, humped quadruped, the burden
bearer of the desert. John dressed in a cloth
Mt 11 29 Mk 11 28 entering e.

B a m a CAMEL

can, the name of a Galilean village situated
35 44 north and 35 21 east. wedding in
Jn 21 Jesus (does signs in) Jn 2 1 (came
again into) Jn 4 6 Nathanael from Jn 1 19.

Ch a d a n (Hebrew) trafficker e

canaan, the ancient name of Palestine, a nation
in Ac 7 1 (seven nations in) Ac 11 30.

C a n a a n (woman of), Canaanite e.

C h a n a n ia (Hebrew) trafficker e.

canaanite, the Hebrew equivalent of Zalot, e
considerate e (the)rixus e e (to)distinguish him from Simon Peter.
Mt 10 44.

K o n o d a l CANDACE

candace, a name common to the queens of the
Ethiopian region about Napat. e (unuch poten-
tate of) Ac 26 10.

candle, lamp e.
candied, lampstand e.

canker, corrode e, canker.
cannot be tempted. Greek-English Keyword Concordance

cannot be tempted, tried (not),
cannot lie, lie (not).  
Kapharonym' capernaim  
capernaim. the name of a city of Galilee on  
the western shore near the head of the lake,  
probably near the present Tell Hum, at 32°  
55' north and 34° 44' east. Others prefer Kn.  
Minin, about four miles southwest. Jesus  
(dwell in) in Mk14 (enter) Mk15 Lk21 (deeds He does in) Lk22 (descended into)  
Lk24 Jn12 (teaches in) Jn20 (ship to) Jn  
617 a courtier's son in Jn46 (clue) take  
ship to Jn47.
car. or m. ost' going  
capital, means needed to keep going, devout-  
ness (with contentment) Mt16, gain.
Kapadokia's capadocia  
cappadocia, district of eastern Asia Minor,  
south of Galatia and Pontus, east of Lyca-  
onia, mostly between 37°-39° north and 33°-  
39° east. Jews from Ac19 expatriates of  
1Pf.
k.t. a' s. CUBE  
caprice. human. a Eq41, alceht.
agro gón i' am' extremity-corner  
capstone of corner, being Christ Jesus (laying in)  
Zen nP19, chief corner.
ch'arach at thousand-origin  
captain of a military company, at first com-  
posed of a thousand men. Herod's Mf2371  
of the Jews (apprehended Jesus) Jn1824 Paul  
and Ac24 138 57 25 34 28 30 11 18 19 22  
Luk's Ac172 (of Camerilla Ac125 hide them-  
selves tK142) flesh of tK1924 (sAc2423),  
captain, chirch's, high.
captain, Inaugurator, officer  
akhm a' ló to lance-captured  
captive, a patron to Lu238,  
sun akhm a' ló to  
together-lance-captured  
captive (fellow). Paul's Ro167 Cm16 Pm20  
fellow prisoner3.
captive (lead away), captivity (lead into)1  
captive (take), catch alive2.
akhm alá i' a lance-captivity  
captivity, Christ captures Ep474 if anyone  
is for 1K1920 2.
akhm alá i' tó' lance-captivize  
captivity (lead into). Jews into all nations Lu  
2324 to the law of sin Rf1295 every appre-  
hension PCh15 little women 2T189, bring  
into captivity, lead (away) captive3.
akhm alá i' tó' lance-captivize  
capture. Christ e captivity Ep494 lead captive3  
(b)l) to' s. capturing  
capture, born for 2P242, to be taken1.  
sun od've together-way  
caravan. inferring Jesus is in Lu24,  
company,  
kar'us ma down-loose-effect  
caravansary, the place where the load of a  
beast of burden is loaded and let down for  
the night, when Jesus' Mk1443 Lk  
221, no place for Joseph and Mary in Lu22.  
guestchamberbb, inn.
îl'í on' carchcas  
carcass. in the wilderness Hb321.  
carcass, corpse.  
care, a feeling of concern. Jesus (you are not)  
Ep2206 Ex1214 (c Thou not) Mk143 Lu104  
birthing not e Jn1032 Judg not c Jn1298  
Galile c for none Ac1817 not causing c  
(called a slave) Lg271 God c (for oxen)  
Ic69 (for the saints) 1Pf.
care, diligence', worry'5, (have), worry4, (ear-  
nest), diligence.
epi mel'é i g on-capture  
care for. Paul Ac222, refresh1.  
epi melé mót on-capture  
care for, the Samaritan Flu134 25 supervisor  
for the ecclesia 1F137.
care (not). See neglect.

drom's run  
career, as John completed Fa1525 Paul (per-  
fecing) Fa2024 (I have finished) 2T147,  
course2.
carefully, (be), concerned (be), disposed (be),  
worry2, (more), diligently1.
epi mel dé on-care-ab  
carefully, woman seeking lost coin *Lu155,  
diligently1.
din sér c's through-keep  
carefully keep. Mary c k declarations Lu251  
yourselves Ac126, keep1.  
carefulness, diligence, (without), worry (with-  
out)1.
pom's replie  
cargo, that which is packed in a ship, unload-  
ing Ac123 for Babylon Rv131, 12, burden,  
merchandise2.
carnal, flesh3, -ly7, -y7.  
sard'1 on carnelian  
carnelian, or sardius, means flesh-colored. One  
on the throne like Wv13 sixth foundation  
Rv219, sardinel, sardius.
kerati on hold'4.Part.)  
carpod ped. hogs ate Pm156, huklu1.
sun e'ch e' m. o. together-well-have  
carouse together. 2P210 112, feast with2.  
carpenter, artisan7.
Kory's fruit  
carpus. a man's name. Paul left traveling  
clawk with 2T149.
carriage (take up), baggage (take up)1.  
op t am a phoréd on drink-carryed  
carried away by current. that the woman  
should be Rv1215, carried away by the flood.

der's Carey  
carry, support while in motion, carry away or  
out, bring forth, be carried along.  
John's head (maiden c) Mf1411 (a life-guards-  
man) Mf1244a to Jesus (a paralytic) Lu24  
(c His reproch) Hb1213 (a voice from  
heaven) 2P171 12. Simon the cross Lu298  
Peter by another Jn215a as a blast Ac2  
the ship by a storm Fa5218 17. Israel not c  
es out Hb1246 kings their glory Rv2124 22.  
brings John's head (on a platter) Mf1415  
sac (Honor) Mf1278a to Jesus (cakes and  
fishes) Mf1281 (an epileptic) Mf1177 (de-  
monics) Mf1192 (a paralytic) Mf127 (a deaf  
stammerer) Mk722 (blind man) Mk127 (man's  
son) Mk271 (man with unclean spirit) Mk  
916 bo (a colt) Ml1299 Ml3 (a demon)  
Mk1219 (to Colosse Flaco) Ml1222 (ought  
to eat) Jn422 (the food fish) Jn2110 b forth  
thing fold Ml145 the grain-fed calf Lu134  
women b sheep Lu241 the water made wine  
Jn28 8 b forth fruit Jn1224 154 4 (more)

cast (casual.

Cataclysm.

Catch.


cast out, expelled, exposed, stretched out, tossed, cast selves, dived.

cast upon, toss up.

castaway, disqualified.

apo bol'6 FROM-CASTING casting away (abandon) Mt5:38, (away) not one soul Ac6:27. Israel's Rod11:15, casting away.

castle, camp6.

caster and phonix. Discern1.

casual. See happen.

cataclysm. See quake.

catastrophe. See self.

eag c'm cATCH catch: Jesus by word PmX12:3.

catch, seyech. catch, catch alive, gut, hold, grip, pouce upon, arrest, snatch.

gl pr't cATCH live-CATCH catch alive, catch living prey in hunting or war, disciples to men a Lk23:59 by the Adversary 2Th2:13. allow captive.

g'o vno' catch catch of fishes. miraculous Ls4:6, draught.

cattle, nourished (what was).
celestial

Greek-English Keyword Concordance

charge


chau m a ter' on SACRIFICE-place censer, is where incense was burned, golden Hdb>Ao.

certify, know (make).

chaff, the husk and refuse when winnowing grain. Christ will burn Ph3:15 La5:17.

chaff (scatter like). See scatter like chaff.

chaf6, chaf6.

chalf, chalf.

chalfdon' CHALCEDONY

chaledony, probably a wax-like, translucent precious stone, colored white or bluish gray, third foundation Rev 21:19. Chaldai'sos CHALDEAN

Chaldean, a native of Chaldea, a country east of Palestine, probably the basin of the Euphrates and Tigris rivers. Abraham coming out of Ao 79.

pro kal e'o mai BEFORE-CALL challenge, not one another Ga5:1, provoking.

chamber (audience). See audience chamber. chamber (bridal). See bridal chamber. chamber (secret), stateroom.

chamber. See bed.

chamber. See bed.

chamberlain, the king's Ac2:24.

chamberlain, administrator.

chance, coincidences.

chance on or upon. Zechariah, to burn Incense La9:15 on Jesus' tunic Jn19:24.

chance upon. See chance on. chamberlain. See chief.

chance, from the custom of clipping a small portion from a coin by the money-changer as a charge for his service. Jesus pours out Jn12:5, money.

chance, cause to become otherwise. Jewish customs Ac2:1 God's glory Ro 6:7 Paul's voice Ga4:10 saints at the last trump 1Co15:52 heavens and earth Hsl:2 (a*Hb1:1).

change, alter5, transfer1, -ence1, transfigure1, changed (be), transform1, changer, broker1.

chance (money). See money changer.

change, a place through which the sea goes, craft falling into Ac26:18, whereunto it meeteth.

channel. See place.

channel (submerged). See submerged chaos.

6th or CUSTOM

character, corrupting IC15:15, manner1.

Charros' (Hebrew) HEAT

Charan, a city in northern Mesopotamia, about 37 north, 35 east Ac7:4.

charkha k o' EMER


chir' o' make REQUEST-effect charge. against Paul Ac25:1. complaint.
charge
Greek-English Keyword Concordance

charge

charge, a message which is left in one's charge for his further attention (noun). do we not charge you with your sword, Paul gives through the Lord Jesus Christ Paul (giving through). The (to the marked) consummation of the charge, commandment, straightly,  

charge, adjure by, caution, certify, direct, enjoin, indite, ment, rebuke, testify, (without), expense (without),  

charge (previously). see previously charge. charge straitly, master, rebel,  

charge to account. see account (take into), chargeable (be), encumberance (be), chargeable to (be), burdensome (be), charged, burdened (be),  

charger, platter,  

charges, ration, (be at), spendi,  

chariot, of the eunuch Acts 8:26 as sound of a horse.  

charitably, lovely,  

charity, lovely,  

charterer of ship, who has an interest in the cargo, certiorum persuaded by Acts 17, owner of a ship  

charsh, a deep gap, established Fl16:26, gulf.  

chaste. see pure,  

koi g' e charsthen  

chasten, with a view to amendment, in contrast to punishment which is penal, not the apostles shall say for 2Pe3:4, the unjust 2Pe3:4 (evil22), punish,  

chasten, discipline,  

chastening, o eudra (nations go into) Mz2:6, fear has 14:3, punishment, torment,  

chastening, discipline,  

chastise, discipline,  

chasten, discipline,  

cheat. see deprive,  

stay on' cheek  

check, slapping on Mt3:30, Lu13:10, eu pauch e't well-looked  

cheer (be of good). Paul Ph2:30, be of good comfort,  

eu thum o's well-looked  

cheerful, Paul exhorting to be acts 23:25 is anyone jas 14, be merry, be of good cheer,  

cheerfully, Paul defending e Ac23:10,  

cheerfulness, glee,  

that p' incubat-do  

cherish, own flesh Fg5:7 as a nurse her own children 1Th3:2.  

che th'os chest  

cheat, the upper front of a horse. beat e (tribute collector) Lul8:12 (the breath at the eurus) Lu23:10. John leans on Jesus' Jn 15:12,210, messengers grieved about 'RV12, breast,  

chicken, brood,  

arch'os origin-being  

chief, the verbal noun, chiefship, of a civil office, scattered over other rulers Ro13, used also for the Hebrew word chancellor Ac46, Jesus a (wished) Mz2:3 (coming into house) Mg2:4, (of) Him Lu18:1 (scouted Him) Lu23:3, (give Him up) La2:20 (lament of) Ac18:7 of the demons Mz2:4, 12:4 (of) the nations (and Jews) Mz2:2, Ac14:7, one of the 2 the Pharaonic Lul8:1. Pilate calling together Lu23:12, Nicodemus a (be not) lest the e know this Jn26:2, the e believe (no one of) Jn10:26, (many of) Jn14:25, Christ C of this world Jn19:14:36, 14:35 of Israel (commit it in) ignorance Mz3:5, (gathering in) Jerusalem Mg55 (Peter speaks to) Ac4:7 (not declaring evil of) Ac25:2, who constitutes you Ac27:30, 30, men of this men 13:29 as the jurisdiction of the air Eu5:2, 

magistrate: with your priesthood to Lu25:8 of Philip's Ac6:12, not a fear to Ro13, chief, -ruler, -rulers, magistrate, prince, ruler, chief, deam, first, 1st, (be), 1st, chief, see begin and origin, chief among the publicans, chief, captain, captain, chief among the publicans,  

chief, captain, captain, chief corner, capstone of corner,  

arch'os origin-being  

arch messenger. Christ Jl2:16, Michael Jl2:8, archangel,  

arch 'os origin-being  

chief of the dining room, whose duty it was to arrange the courses and taste the wine and food before offering it to the guests, at Caes Jn 13:25, governor of the feast, rule of the,  

chief of the province of Asia. See Asia (chief of the province of).  

arch e'g'os e origin-together-leader  

chief of the synagogue. Jairus Mt2:2, 35, 36, 38 Lu13, revealing that Jesus cured Lu13:14, Jl6:5, Paul to sneak Ac13:15, Cephas Ac8:3, Sothean Ac13:17,  

arch e'g'os origin-being  

chief priest, Herod gathering Mt2:2, Christ (to be suffering from) Mz2:1 (be given up to) Mt16:11, 10:29, (Persecuting His marvels) Mt 21:2 (ask by what authority) Mt21:22, Mk1:27, 27, Labanius (bearing His name) Mt3:15, led to Calaphas Mt26:27, Mk1:5, Jn16:24, (sought false testimony against) Mt26:12, Mz1:25, (questions Him) Mz5:26, Mt1:46, 46, (hold consultation against) Mt12:26, Mk1:12, (His accusation by) Mt27:2 (scoffing) Mt27:24, Mk1:13, to be rejected by) Mt8:4, Mk6:67, 7, (bought to destroy) Mt11:19, 14, Lu19:24, 22, (coming to-
chief priest Greek-English Keyword Concordance

choose


arch f r a t h o ' s O R I G I N - S A B R I C chief priestly, pertaining to the chief priest - race Ac46:5, of the high priest, chief ruler of the synagogue, chief of the synagogue, chief shepherd. See shepherd (chief), chief tribunal collector. Zaccheus Lu19:15, chief among the publicans, chiefest (very), paramount *, chiefly, especially, chiefly, chiefest, chiefly, paramount, chiefly, especially, chiefly, chiefly


chieftainship. See chief.


choi'dos chios Chios, the name of an island off the coast of Lydia in the Aegean sea about 25° north and 26° east. abreast of Ac21:5, on tip of IN-HEAT chisel, letters in stone SC37, engraved, choi'dos GREEN chios. By those of OIC, the house of Chioe, choi'dos' CHERNIS choris, a dry measure, less than our quart, supposed to be sufficient for one day's ration, of wheat and barley RV8 8, measured, ek log e O U-T A I D (said)

choice, chosen (encountered it) Ro11:7, Paul a c instrument Ac2:25 (God's portion remain ing as) Ro11:7 (the saints c by) 1 Th1:4 of grace Ro11:9 (israel beloved as to Ro11:12) saints to confirm their 2P19:14, chosen, elect.

choke, choked.

choke, act so as to deprive of air. a slave his fellow Sl3:17 choke in the sea Mk3:18 choke, take by the throat.

choke, another, stifle, ek log e O UT-L A Y (say)

choke, choose, single out. Lord (whom he c) Mk12:20
choose

(Indicate one whom Thou) Ac124 Christ (e.
choose twelve) Lu13 (do I not see) Jn670 (awake
wherein is) Jn13 (I see) Jn1318 (I am) Jn1818 (the
apostles whom He) Ac12 God (this is My Son
the) G1438 (of our fathers) Ac235 (as
among you) Ac139 (c the stupid and weak)
1Co11 (or the saints in Christ) Ep11 (c the
poor rich in faith) Jn23 Mary c the good
part Lu102 c first resting places Lu17
disciples c Stephen Ac95 (then) to send with
Paul Ac1733 25 (bC789), choose, cost, make
choice, fix upon before, prefer, select, term,
choose before, select before.

kop' e STIKE

Choose branches of trees, grieve, strike the breast
in grief, or, strike at the throat) M1270 (soft
fellation) M1195 (grieve: we wall and you do
not mean) M1171 all the tribes shall M1280 for
Jehovah's daughter Lu552 over Christ (the
women) Lu1027 (all the tribes will) Re117
kings over Babylon Bv819, bewail, cut
down, lament, mourn, weep.

chor' of CHORUS

Choral dancing, elder son bears Ps1355,

Chor'ashin' SPACEIZE

Chorashin, the name of a city on the northern
shore of lake Galilee, possibly the present:
Keraschi ruins, an hour northeast of Tell
Hum, 83° 52' north, 35° 38' east. Woe to you
Mt1211 Lu1013.

eek lek' on OUT-LAID (said).

chosen, few are M1224 saints (those who are)
M1224 54 M1312 22 27 T279 (as God's c ones)
Co1111 Christ assembling His M1224 M1224 M1224 God (eerging
His) Lu127 (as) is c of Lu1275 (which will be)
insining His) Ro126 (faith of His c) T211
(the stone c by) T211 Rufus c in the Lord
Ro1231 c a member of M1312 (as) a race
T239 ecclesia in Babylon
c T239 (c) lady T239 c sister M1240 chosen,
chosen.

chosen. See choice and choose.

chosen. choose solider, solilied.

sun ek lek' on TOGETHER-OUT-LAID (said).

chosen together, ecclesia of Babylon Bv349,
elected together with it.

Chris' fo' ANOINTED

Christ, Corresponding to the Hebrew Messiah,
a title applied to priests, kings and prophets
after their official consecration by means of
anointing with oil. Especially used of the
Anointed, whose exaltation places Him above
the rest. He is also applied to His figurative
body 1Co1212, all the members of which are
anointed 2G31. The various combinations
of this title with His personal name and
appellations should be carefully discriminated.
For the meaning of the title, Christ see below:
for Jesus Christ see Jesus.

Choose to Babylon, 2M1224 M1312 54 M1312 22 27
M1244 M1244 M1244 M1244 M1244 M1244 M1244
Preceptor M1355 Israel (king of) M1355 (out of) Ro67
God's Lu552 (power of) ICo14 consummation of law Ro77
Servant of the Consummation Ro77 (the) Rock Jc104
Head ICo15 Ep134 39 Seed Ga310 to be
living in is Ph121 expectation of glory Co31 and
in all in Co351

is Christ, Jesus is (who is termed) M1171 27 27 (as
saying to no one) Lu1510 (Jews said) M1269
M1311 Lu1510 22 32 28 Jn134 (demons aware
that He is) M1345 22 41 Lu444 41A (malefactor
said) Lu1280 (Samaritan woman said) Jn
49 19 4A (last the chief should know) Jn
720 (others said) Jn71 (Martha said) Jn
1172 (John said) Jn294 (Paul said) Ac127
Th10 28 28, (saying) He is not Jl1229 25 (believing)
Lc1311 John is not Lu1510 Jn1229 25 (false
c) M1244 22 M1301

Christ does, is born M1244 prophesy to us
M1269 suffered Lu249 46 Ac173 27 Cp1574 coming
Jn747 33 41 42 Hb511 remaining for the
con Jn314 died Ro8 104 105 107 107 (as)
Ga2517 (if) please not himself Ro153 took
you to Himself Ro157 what C does not effect
through Ro158 not commission Paul to baptism
Jc117 what . . . with Beelzebub
Ro1613 not dispenser of sin Ga257 reclames us
from the curse Ga314 frees us Ga51 of no
effort Ga51 to dwell in your hearts Ep131
loves Ep133 dawn upon you En134 nourishing
the ecclesia En1311 originating Paul Ph
4655 where C is Ga314 an as a son over His
house Hb58 does not glorify Himself
entered not the holy places Hb524

Christ the object of action: Messiah found
Jn741 avowing Jn722 exalting Ac2517 1Co1212
Ph1151 rose Ro1613 10 (as) prudent 1Co16
ten thousand 1Co14 put to repose 1Co14
aspirant 1Co122 uplifted 1Co122 En25 gives
us a triumph 2C214 speaking 2C214 2C214
enraged 2C214 anyone (new creation) 2C21
god in C consolating 2C219 patience 2C219
as a man (Paul) 2C219 ecclesia of Judas Ga
2C219 speaking Ga51 (spirit) life 2C219 head
on all Ep131 pre-expectant Ep131. His might
have operated Ep137 deals graciously En492
Paul's bonds Ph138 consolidation Ph963 brethren
Col1 faith Col2 (the) dead rising (Thb14)
boldness Ph98 Paul's compositions Ph98 as
good behaviour 1Ps86 contain glory 1Ps731
peace to all (as) Paul

Christ is: in C if you (the body did) Ro

which is that which Christ's; works M1171 you
are M1244 13C233 Ga310 resurrection of
to His suffering Ac186 2Es6 1Ps141 34
body Ro74 1Co10 127 1Ep13 Co137 and
Ro11 1Ps114c alleviation Co137 declaration Ro
10718c eneared Ro1613 1Co122 1Co137 2C21 2C21
1014 1Co777 2C217 2C217 2C217 2C217 2C217
enraged Ro777 testimony 1Co11 yet I of C 1Co11
cross 1Co11 God 1Co11 Phil 1Co11 Israel
members 1Co11 slave 1Co11 Ga310 Ep169 legally 1Co16
blood 1Co16 Ep169 1Ps14 1Ps14a (Ps14)
imparting 1Cl11 Head 1Cl11 those who are 1Cl13
in the face of 2C220 fragrance 2C220 letter 2C220 glory 2C220
dals 2C220 love 2C220 Ep319 frenzy 2C220
obedience 2C220 confidence to be 2C220 as
he is 2C220 truth 2C220 apostles 2C220 Th
28 serves 2C220 power 2C220 a test 2C220
grace Ga310 faith Ga310 Phil 2C220 law 2C220
accret En134 Co4324 riches En134 gravity Ep
41 complement Kingdom En294 fear 2En21
day 1Th100 dispenser Co7 coaffiliations
Co124 father Co52 circumcised Co52
peace Co253An4 word Co546s * endurance
2Th3 partners Hb513 rudiments Hb51

49
citizen

citizen, one enjoying community privileges and responsibilities. Younger son joined Rv3123 his c hated him Rv3124 Paul Ac216 teaching Hs52, citizen, neighbor.

Krah c 4 6 CR

citizen (be), use citizenship, especially in reference to social or political conduct. *walking worthy Ph317* Paul Ac241, lived, let your conversation be.

citizen (fell). See fellow citizen.

citizen, enfranchisement. captain acquires Ac2329 of Israel Ep1242, commonwealth, freedom.

Krah c 5 20

citizenship. See citizen (be),

Krah c 3 1


citron, an evergreen tree, like the orange or lemon, the Citrus medica of botanists. for Babylon Jn1127h, dihel.

Krah c 4 10

city

city, a place of many people. Names of: Anti-

Krah c 5 20

cyon (be), Arimathae Lu2544 Athens Ac1328 Babylon Rv1710 1511 1615 1921 Beth-

Krah c 6 10

citizens

city (be), Rv312

Krah c 7 5


city of

city, an evergreen tree, like the orange or lemon, the Citrus medica of botanists. for Babylon Jn1127h, dihel.

Krah c 8 10

city

Krah c 9 5


city

Krah c 10 20

city (be),

Krah c 11 5


city

Krah c 12 10


city (be),

Krah c 13 10


city

city (be),

Krah c 14 10


city

Krah c 15 10


city

Krah c 16 10


city

Krah c 17 10


city

Krah c 18 10


city

Krah c 19 10


city

Krah c 20 10


city

Krah c 21 10


city

Krah c 22 10


city

Krah c 23 10


city

Krah c 24 10


city

Krah c 25 10


city

Krah c 26 10


city

Krah c 27 10


city

Krah c 28 10


city

Krah c 29 10


city

Krah c 30 10


city

Krah c 31 10


city

Krah c 32 10


city
clear Greek-English Keyword Concordance combat

clear, from your plaintiff Lu12:8 diseases from the infirm Acts2:232 tied because of fear of death He 2:98a deliver, depart.
clear. See clean.
clear, pure, splendid.
clear as crystal, crystalized.
clearing of self, defense.
clearly, distinctly.
leave to, join to.
leave unto, remain with.
clemency, leniency.
Kleôma (Latin) CLMENT
Clement, a Latin proper name, competes with Paul Ph4:14.
Klepôs' CLOPAS
Cleopas, a disciple. Lu24:36.
climb up. See step up.
cling. See Join.
cloak. See garments.
cloak, cover over, preteens.
cloak (traveling). See traveling cloak.
Klepôs' CLOPAS
Cleon, a name used to distinguish one of the Mays. Jn15:25, Cleopas.
closet.
closet, sketched c alone Crest Ac3:123.
close, earth, squint, (keep), hush.
not on a's CLOSET-WV

close eyes. EzP:19, can not see afar off.
close (keep). See close keep.
closet, storeroom.
throné's CLOT
cloth. Christ's sweet blood Lu2:24, great drop.
left on (Latin) CLOTH
cloth, Latin, a coarse serving cloth. Christ
grabs Himself with Jn1:34, towel.
cloth, shred.
peri bat'ô about-CAST
cloth the loom that about is (a ram-prt) Lu1:94, throw about (a cloak) Act1:28.
Solomon Mi25:23, desire do not worry about Mi5:17 Jesus
{A (asked and you in Me) Sm2:28-38 (as
Me not) M1:14 (e by Herod) Lu3:21
(by the soldiers) Jn1:32, a youth c (with linen
wapper) Mi:19, (white robe) Mi:10 (e in
white (conquerors) Rv1:18 (olden) Rv19:
Lothians should be Pr2:24 vast throng Rv
1:13 messenger with a cloud Rv1:19 two
witnesses in sackcloth Rv1:19 a woman
(c with the sun) Rv1:12 for (in purple) Rv1:17
in cambic (Babylon) Rv19:4 and
(bride of the Lamb) Rv19:5 Christ c in cloak
dipped in blood Rv1:18,
cloth, garb!, garmented.
cloth in, dress.
cloth with, put on.
clothed (be), put on.
clothed iron (be), dress.
clothed with (be), apron (wear servile).
cloth, garments, tunic, (swaddling), swaddled.
peri bat'ô about-CAST
clothing.
tresses instead of 1Cl0:6 heaven's
rolled up as Hb13:2, covering, vesture.
clothing, apparel, attire.
neph 'ô's CLOUD
cloud, a mass of visible vapor in the sky. voice
out of Mt10:18 Mk10:40Lu2:25 overshadowes Peter,
James and John Mt17:3Mt19:35, Mt16:13
Son of Mankind (coming on) Mt24:29-31 (in c) sl.
13:24Lu1:7, (with) Mt8:38 Rv17:1 rising in
the west Lu12:24 took Christ up Ac2:10 the
fathers under i10:6 (baptized into Moses
in) ICl0:7 saints snatched away in 1Th4:17
the irrevent like waterless Jui4:4 a messenger
clothed with Rv1:14, two messengers ascend
in Rv1:12 a white Rv1:14 14 (one sitting
on) Rv1:19 a, neph 'ô's CLOUD
cloud, of witnesses Hb12:1.
cloven, divided.
cloy. See superabound.
cloy. See rod.
bô'tô's BUNCH
cluster.
of earth's grapevine Rv1:14.
draft's a mail clutch.
cloath, heips with the hands. God c the wise 1C
3:13 (3Jn1:12), takehold.
Krodôs' CINNUS
Cinna, the name of a city of Cynia, on the
southwestern point of Asia Minor. 26° 12' north
and 27° 27' east. Paul's ship off Ac27.
η[i]èdô (Greek) COACH
coach, a four-wheeled vehicle. In Babylon
Rv1:13, chariot.
coals, ember, (fire off), charcoal fire.
coast, boundary, part, place.
coast, country.
cont. tuna.
a letâ for UN-LATER
cook, a foul that does not lay egg, er the c
crow M1:23 Mi3:13 Mi5:24 immediately a
crow Mi3:23 Mi4:14, Jl1:10 Jn1:17 c not
crowing till Lu2:24 Jn1:8.
a left t or o phô u or UN-LATER-BOUNDING
cookcreaking. Lord of the house coming Am1:23,
kat ex ou s i as'd DOWN-CUT-BIND-120
coerce, great men are Mi2:27 Mi1:42, exercise
authority upon.
gisô's o'kôm on TONGUE-PITCHER
coffee, a receptacle for the tongue or mouth
pieces of musical instruments, then any box
for valuables. Judas had Jn12:33. bag.
dia nor'd was THROUGH-MIND-EFFECT
incitement. Jesus aware of Lu1:17, thoughti.
cohere, have cohesion. See command.
sup(n) kû'n TOGETHER-SANCTION
coincidence, a priest decended Pk1:29, chance.
pour'ô's cool.
cold, in the courtyard Jn15:18 on Mtta Ac2:2
Paul in 2Cl1:27.
cold, cool, wax.
cold, pipe's TOGETHER-PALL
collapse. house built on the earth Pk6:49.
cold.
collect. See away (be).
log'ô LAVING
collection, for the saints 1Cl0:3.
collector (chief tribute). See chief tribute collec-
tor.
collector (tribute). See tribute collector.
colômy (Latin) COLONY
colony, a settlement governed by Roman law.
Philippi of Macedonia Ac16:14.
color, pretense.
Kôbôssô' COLONIE
Colossae, a citv in southern Phrygia, at about
pôlôs' COLD
cold, a young horn or ass. bound Mi2:17 Mi1:13
Lu5:25 your King mounted on Mi2:17 Mi1:13
Jn1:25 led to Jesus Mi2:17 Mi1:17 loosing Mi
1:12 Lu4:36.
rop'ô STRIKE
combat. Abraham returning from Hb7.
come on. Greek-English Keyword Concordance

comiserate. commiserate. Christ's callousness Mk38. grief.

come to pass, he, become.82

sun erch'ol mai TOGETHER-COME

come together. see Mary and Joseph Mt18

the multitude Ac38 for discoursing 1C

117 18 20 34 the ecclesia 1C142A5 56 etc.

See under other keywords, accompany, a-

semble with, come20, company with, go

with, resort.

come together, come along with, gather.8

come unto, go to.

as erch'ol mai UP-COME

come away. Jesus into the mountain Jn28

Paul to Jerusalem Ga37As 18, go up.

come up. See step up, come in.

See parley, come upon. See consor- 

come upon, grasp, stand by.

comfort. comfort. comfort. comfort, 

consolation, console. consoled, (be of)

good, cheer (be of good), (good), courage

(have),

para euth th's o mai BEHIND-CLOSE

close. comfort, the Jews v Martha and Mary Jn11

31 Paul the Thessalonians 1Th211 the faith-

hearter 1Th514

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(have),

f3e's a coming.

coming. coming, amongst. presence, revelation,

command (about). See about command,

command, bid, charge, direct, join. en- 

ter, order, prescribed. 

commanded (be), caution.

commanded, (be), direct, direction, insti-

ction, mandate, order, give, caution, 

charge.

sun e't mi TOGETHER-STAND

command, have cohesion (all) Co11, cohere (the 

earth) Ep5, literally stand together (with)

Christ Lu964, God (in His righteousness) Ro

25 c His law Is68 (whom the Lord is) 

2Co10 Paul (c.腓利 北) Ro161 (are we be-

coming to) 2Co (to every man's conscience) 

2Co2 (not again are we) 2Co12 (as servants) 

2Co4 (I ought to be) 2Co12 (as myself 

transparency) Ga24 c yourselves as pure 2C 

20 they e themselves 2Co13 not he himself 

qualified, 2Co10, approve, commend, 

mailed, stand, stand with,

command, apply, place before, present,

commandment (of), commandment, 

au a t u on' TOGETHER-STAND

commandment, do we need c letters 2Co11, 

of

sun e't mi mp's out mi TOGETHER-UP-MIX

commanding, saints not to c with (paramount) 

1C22 (the disobedient) 2Th34, company with, keep company,

sun e't mi TOGETHER-BOW

comfort, the Jews v Martha and Mary Jn118.

Paul the Thessalonians 1Th211 the faith-

hearter 1Th514

comfort, consolation, console, consoled, (be of)

good, cheer (be of good), (good), courage

(have),

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2Co4 (I ought to be) 2Co12 (as myself 

transparency) Ga24 c yourselves as pure 2C 

20 they e themselves 2Co13 not he himself 

qualified, 2Co10, approve, commend, 

mailed, stand, stand with,

command, apply, place before, present,

commandment (of), commandment, 

au a t u on' TOGETHER-STAND

commandment, do we need c letters 2Co11, 

of

sun e't mi mp's out mi TOGETHER-UP-MIX

commanding, saints not to c with (paramount) 

1C22 (the disobedient) 2Th34, company with, keep company,
complacent, wisdom from above is Jas 3:17, easy
to be entreated.

compliment, a kind saying, deluding through Ro 13:12, good words,
and to a z's up put
composure, a narrative Lu 11, set forth in order,
hat 23:15 down put
composure (a through) Ac 12:20, compose (Evange-
leons admonished to possess) Ac 12:20, ap-
p赘, quid,.
composure, See compose,
comprehend, grasp,
comprehended, (briefly), head up.
d'as f a THROUGH-MIND
comprehension, your whole e (loving the Lord with) Mt 22:37,28; (a great ability) Mt 12:31,22 e of their hearts
Lu 7:34 doing the will of the Bo Deo being
darkened Ro 2:18 enemies in Co 2:14 their c
(importing My laws to) Hb 10:18 (inscribing
them) Hb 10:18 (inscribing
you e 1P 13 not, since
2P 13) has given us 1J 1:5, through,
left, understanding.

as a's, ap's as f be' UP-COMPREH-AS
composure, supervising not of 1P 13, by con-
strains.

comploration. See necessity,
comprehensive, (prick with). See prick with com-
pensation.

sum 6e6'g TOGETHER-PEBBLE
compute, calculate with pebbles. value of the
scrolls Ac 13:11, count3.

{A}k'kas COMR}A
conquered, said to (vineyard worker) FM 1212
(wedding guest) FM 1212 (Jews) Mt 12:20,
friends, fellow.

apo'krup't a FROM-HIDES
conceal, hide away from, these things Lu 10:21
God's wisdom in a secret L22 (the enemy
administration) EEp 1 (the secret) Co 1:26,
hide4.

apo'krup't a FROM-HIDES
concealed, nothing FM 1212 wisdom c
in God Co 1:26, hid, secret1.
sum'phed mi TOGETHER-AYER
concede, that the law is Ideal Ro 7:25, content
until.

ruph-o'g SMOOGLER-
conceived (be), supervisor not to be 1T 13 e
a person of no standing. hired laborer
men in last days 1T 13, be high-minded3, be
lifted up with pride, be proud.

conceive. See apprehend,
conceive, bad, disruption, general, place.
p220 o wism be DE-PREPARED
concerned (be), to issue for ideal acts Ti 3:8,
concerned with. See about,
concerning, about, nursery.

concerns. See about.

concerns. See about.

sum'phd pm TOGETHER-KNOW-effect
concession, a knowledge joined with under-
standing of circumstances. Paul saying as a
1C 7:16, permission1.

kat all a'as 8 DOWN-CHANGE
concession, one side only in an estrangement,
being enemies we were Ro 13:10 as the wife
to her husband 1C 7:11 God e to Himself (he)
2C 138 (the world) 2C 138 be e to God 2C 138,
reconciled.
conclusion

Greek-English Keyword Concordance

confute

but all a pp DOWN-CHANGE
conclusion, obtained through Christ Ro950
the world’s c (Israel’s casting away) Ro115
saints given (dispensation of) 2C915 (the word of) 2C939, atomism, reorganization, reconciliation.

concise (be), accounting on earth Ro938, cut short.

sun tom’s TOGETHER-OUT-AS
concisely, Felix to hear Paul Ac244, a few words.

conclusion, maincontent.

sun tel 6’o TOGETHER-FINISH
conclude, come to culmination, gather, sign when all this shall be Mi1138 of the forty days Lu64 (every trial Lu43 Paul’s seven days about to be Ac2127 (c a new covenant) Hb85 conclusive, accounting by the Lord Ro935, end, finish, fulfill, make.

conclude, lock together, reckon, judge.

sun tel of a TOGETHER-FINISH
conclusion, of the conclusion (harvest) Mi1138 (harvest) burned up with fire Mi1160 (sowing the wicked from the just) Mi1159 (what is the sign of) Mi1249 (I will be with you till Mi1250 (reputation of sin at) Hb956, end.

conclusive. See conclusion.

epist h s a s ON-STANDING
concurrence, of the (through) Ac2415, come upon (Paul daily) 2C1218, raise up, that which comes upon,

concurrence, conspiracy, concurrence, desire.

sw[ny] kata f’th’o mi TOGETHER-DOWN-PLACE
concur, Joseph from Arimathaea c not Lu2385.

sw[ny] kata’the si s TOGETHER-DOWN-PLACE
concurrence, temple of God with idols 2C939, agreement.

kata kri 6’o DOWN-JUDGE
condemn, judge adversely, Ninsiles, queen of the south Mi1294 127, 112 (2) Jesus c to death Mi1259 273, Mi1035 (49) he who disputes Mi1138 Christ does not c the woman [Ac 11:11] yourself Ro950 sin in the flesh Ro117 be who is debating if he should eat Ro1254 word (not c with) 1C112 (Noah c) Hb117 Solomon and Gomorrah 2P2 in accord with acts VR2928 ‘Condemner (participant) Who is the Ro935, condemned damn!

condemn, censure, convict, judge.

kata kri 6’o DOWN-JUDGE
condemnation, the process, dispensation of 2C939 not saying this with a view to 2C75, katabri 6’o DOWN-JUDGMENT
condemnation, the effect, out of one into, for all mankind Ro950 18 nothing is c in Christ Jesus Ro117.

condemnation, judgment, judgment, condemned (cannot be), unmeasurable, descend to, lead away within.

[hyper ed’s ON OVER-PERCEIVE
condemn. Go, times of Ignorance Ac1730, wink at.

kath i saf es a s DOWN-STAND[-UP]
conduct. Paul to Athens Ac1715.

conduct forth, send forward.

sul lai’o TOGETHER-TALK
confess. Moses and Elijah c with Christ Mi1179 Mi1930 Lu1190 disciples c with one another

Lu950 Judas c with the chief priests Lu227, Pius c with the council Ac2255, commune with, confide, speak among, talk, with.

confess, parley, submit, confess. See acclaim.

confess, avow1, confession, avow, (make), avow1.

po pol’th is a s -PERSUADING
confide. Paul’s (intending to come to you) 2C115 (c we have) 2C34 (much c in you) 2C522 (may not have courage with) 2C189 (am I having c in the head) Ro119 saints have access with Ep937, confidence, trust.

confidence, assumption, boldness.

confidence (have). See persuade.

confident, assumption, courage (have) (be), persuade, (wax), persaud.

s u o k h 6’ o a s TOGETHER-Figure
confine, saints not to be c (to this con) 2P8 125 (the former desires) 1P114, be confine to, fashion according to.

be ha s 6’ o have-STEP
confirm, the Lord c the word Mi1160 Christ (to c promises) Ro1159 (His testimony c) 1C1 (c the saints) 1C1 God (c the saints) 2P121 saints (c in the faith) 1C27 (salvation c to us) Hb95, the heart by grace Hb119, confirm, establish, stabilize.

confirm, establish, interpose, ratified.

confirm before, ratify before.

be ha s 6’ o have-STEP
confirmation, of the evangel Ph1 an oath for Hb916.

be h a s 6’ o have-STEP
confirmed, the promise to be Ro946 expectation c (Paul’s) 2C117 (the saint’s) Hb919 the word Ro223 unto the consummation (the expectation) Hb938 (beginning of assumption) Hb944 covenant Hb911 your calling 2P189, prophetic word more 2P16, form, of force, steadfast, sure.

pur 6’ o a s PERSUADING
confrontation, among you 1P148 Babylon VR219, burning, fiery.

conflict, contest.

sum morph 6’ o TOGETHER-FORM
conform, to Christ’s death PHe39, to be made conformable.

sum morph on TOGETHER-FORMED
conform, to the Image of God 2P109 (2) conform to body of His glory 2P73 (2) conformed to, fashioned like unto.

c 6’ o a s DISTURB
confront, Paul and Silas c the city Ac2090, trouble exceedingly.

confound, confusion, disgrace.

tw[ny] p’c o a s a s TOGETHER-TURNING
confuse, in Ephesos Ac139.

sw[ny] c’b’o a s a s TOGETHER-TURNING
confusion (throw into or be in), the Jews Ac926 the ecclesia at Ephesus Ac1932 Jews threw entire thing into Ac2117 the whole of Jerusalem Ac2118, was confused; multitude at Pentecost Ac13, confused, confounded, in an uproar, stir up.

confusion, turbulence.

dia kat ele [ny] p’c o a mai THROUGH-DOWN-EXPOSE
confute (throughly), Apollos c the Jews Ac1875, convinced.
confute

Greek-English Keyword Concordance

confute, silvermiths, by the evangelist Ac124, at Naugth,
congregation, synagouge.

compare. See certify.

sum arm a log o' TOGETHER-CONNECT-LAY
connect together, buildings Pe5034 articulate together, no more of the human body Pe194x, frame fitly together, join fitly together.

mik 'o' CONQUER

conquer, the stronger Lu1112 Christ (the world) Fj1638 (and is seated) Ro231 (to the He)

Lu123 God when being judged Ro341 saints (be not by evil but evil with good)

Ro12311 (false spirits) Fj124 (accuser of the brethren) Vr1251 (on the glassy sea)

Vr1255 youths e the wicked one Fj1314 e the world (faith) Fj1354 (those begotten of God) Fj1364 (those believing) Lu235 promises to the e (Ro231) 2 22 11 217 white horse rider Vr1252 the wild beast e two witnesses

Vr1237 the Lambkins

Vr1214, conquer2, get the victory2, overcome2, prevail.

[tab] mik 'o' OVER-CONQUER

conquer (more than), the saints through Christ Pe3037.

mik 'o' CONQUEST

conquest, faith conquers the world Fj2356, victory.

sum eid 's s TOGETHER-PERCEIVING

conscience. Paul (in all good c) Ac242 (a c no

stumbling block) Ac246 (may c testifying together) Ro99 (freedom decided by another's IC107 (commending ourselves to every man's) 2C62 (manifest in you) 2C11 (of

deriving from) 2C112 with a clear 2C115 men's c testifying together Ro1125 because of c (to be subject) Ro169 (examining nothing) IC
gospel, ov 2C7 weak c (compelled) 1C51 (be inured to eating) 2C10 (beast) IC12 not your own

1C107 testimony of 2C112 good c (love out of)

1T115 (having) 1T115 1P14 (inquiry of)

1P31 clear c (the secret of faith in)

1T39 a cauterized 2P32 (defiled) Th12 perfect as to Hb69 Christ cleansing your Hb664 c as to sit in Hb152 wicked Hb154 an idol Hb154

idiontically consciousness Hb53 (1P35),

sun eid 'o' TOGETHER-PERCEIVE

conscious (be), all the senses acting jointly. Ananias wife c of his blindness Ac62 Peter Ac122 Paul e (of the onset) Ac16 (of nothing so as to)

be privy to, be aware of, consider, know.

al e'goor eu'x DRAFT

consecrat, press into service, e you one mile Mt

243 Simon the Cyrenian to be picking up the cross Mt123Mk1522 compel, 'o gol.

consecrate, dedicate, finish, bath e'z e'z TOGETHER-HAVE

consecrate, literally, Luke to write Lu23 it occurred Lu94 from Samuel c whoever spoke Ac

241 Peter expanded Ac11 Paul passing through Ac185 afterward, by order, in order, then those who see.

epi neu'z ON-NO

consent. Paul did not Ac1573.

consent, agreement, concurred, concur1, consent to, come to.

consent unto, endure2.
kath 'vat d mi down-stand
constitute, place [with over]; appoint (men, priests) Hb1728, who c (Me) a judges Lk1214
God c Joseph governor Ac710 who c you a chief (Moses) Ac727 25: the many (c slaves) Ro19
(just) Ro31 c elders Ti10 chief priest c (for men), Hb21 (to offer objections) Hb28
tongue c among members Ja33 friend of the world c enemy Ja44 c you that you are not
idol 219
place [over]; faithful slave (over household) Pm124 47 (many things) Pm125 28
(his attendants) Lk124 44 seven men o daily dispensation Ac3 God o man o works
of his hands Hb27a, appoint, be, conduct, make, rule, ordain, set

constrain, See press, constrain, compel, urge.
constraint, constrained.
kat ake eav6 down-instrument
construct, form people Lk157, Thy road Mt
1109 Mk141 Lu271 a house, God c all Hb35 c
312 "barnacles Hb67 a r asc Hb411 Pp3, build, make, ordain, prepare.
method cem v eav5 after-translate
construct, give a close, word, translation. Emmanuel c God with us Mt1127 Talitha,
come, c maiden: rout Mt311 Golgotha c Skull's Place Mk122 Eldor c My God Mk124
Rabbi c Teacher Jn193a, Miriam c Christ Jn111 Barnabas c Son of consolation Ac4c1a
Elymas c Magician Ac13n, interpreted, be, by interpretation.

sum boul eav6 together-counsel
consult, plan (lay hold of Jesus) Mt126, advise, give advice, consult, counsel,
consult against Jesus Jn112b, as to God c to as to Jesus Jn181 c Christ the ecclesi a
1a31, counsel, consult.
som boul6 c together-counsel
consultation, council Ac135, Pharaohs against Jesus Mt131 2115 of the chief priests Mt171
2917 scribes and Sanhedrin Mk131, consultation, council, counsel.
kot ana ish!6 down-up-consume
consume, God c a fire Hb1259.
pros ola6 toward-up-consume
consume, livelihood by physicians Lk413b, spend.
asa lo!6 up-consume
consume, the Samaritans by fire Lk414 by one another (beware) Ga413n.
consume, spend, consume.
consume, See finish.
apa tel eav6 from-finish
consummate (fully) Ps115, perform Lu133, done, finish.
consummation, See finish.

al'gap!6 impinge
contact (come into), should not Co21 last the exterminator should Hb178 wild beast with
the mountain Hb129, handle, touch.
chur c6 space
contain, make room for, room, become content of bowls Mt1114, not all c this saying
Mt1112, those two or three firebrands Jn30 world c scrolls Jn315 make room; Paul
Fct7 repentance Fc20 room; no r in the house Mk27 for Christ's word Jn378 he
room to receive, can contain, can receive, come, contain, got, have place, receive, contain, control self.
contained (be), included.

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convcrse with Greek-English Keyword Concordance
costliness

sun 0 & 0 TOGETHER-LIKE-PROPRIETARY
convers with Peter v Cornelius Act1027 a11P 31 talk with.
convert, distort the evangel vGa17: sun into
darkness Ac29: laughter into mourning Jn5: pervert, turn.
convert, turn back, converted (be), turn, -back.
convert self away, erade.

corin' ze's DOWN-Justice
convinc, show to be unusual, not e (the fault-
less) Mi127 (will not be) Lu67As 7As by your
words Mi1299 you murder Jn36, con-
demn.
convinc, expose.

corin' ze's DOWN-Justice
conviction, requesting Paul's Ac25v judgment,
e[elem] place as exposing
conviction, faith is Hb11 (Kt218), evidences,
convince, confute (thoroughly), expose.
convocation. See universal convocation.
spare'as 5 CONVULSIVE

convulse, agitate violently and abnormally,
men by unclean spirits Mk16:50 Lu29: (AMk
9r9), rend, tear.
su spar'za s TOGETHER-CONVULSIVE
convulse (violently), men by unclean spirits Mk
298As Lu450, tear.


corin' ze's DOWN-COOL
cool. love of many F1C257, wax cold.
pusch'0 COOL.
cool. cup to drink F1C1042 neither e or zeal-
ous F1C1056 edge 16, cold.
kata psus'h0's DOWN-COOL
cool. rich man's tongue Lu14:7.

Corin' ze's DOWN-NOOM
Ceas, the name of an island in the Aegean sea
off the coast of Caria, about 37 north and 27 east.
Paul's ship came to Ac11.
chal'k as COPPER

copper, possibly an alloy, like brass, coins
made of it, like our "copper", disciples not to
acquire Mk16:36 cast into the treas-
ury AMk1241 resounding F1C1318s" yen-
sils in Babylon vK1125, brass, money.


corin' ze's COPPER

copper vessel, baptism of Mk34, brass ves-

cop'per vessel. baptism. Mk34.


corin' ze's COPPER

copper smith, a worker in copper. Alexander
5Ti445.


corin' ze's COPPER

corp'se, body, body of a person. Ac1027, 1Pr2.
kor'os (Hebrew) COR

cor. the largest common measure, about 32
pecks, or 15 gallons, hundred c of grain Lu
191, measure.
kor'hen' (†) grrh near, approach


corin' ze's COPPER

corban. blood money not cast into Mi17 to
father or mother Mi174, corban's treasury.

Corin' ze's COPPER

Corin' ze's COPPER

Corinth, the name of a large city of Achaea,
on the isthmus between the mainland and the
Peloponnese, about 38 north, and 23 east.
Paul (came to) Ac18: (came no longer to)
2Cr13: Apoll in Act191 eclesia of God in
1Cr 18:21 Erastus remains in 2Ti4:20.

Korin'thian on CORINTHIAN
Corinthian, many believed Ac18: Paul's mouth
open toward them 2Cr61.
corn, grain, kernel, sawing, (trend out the),
thresh.
corn. field, sawing.

Korin'Vellos (Latin) CORNELIUS
Cornelius, a centurion of Caesarea Ac10:22:2
Cornelius, possibly.

corin' ze's COPPER

cornorner, an angular projection, of the square
Mi9 Sr Christ Head of F1C142:5:7:315:20:17
Ac10: 1F37: net committed to F1C329 of the
earth (messengers standing) vRv27 (nations in)
VR229, corner, quarter.
corner, originc.
corner (capstone of). See capstone of corner.


corin' ze's COPPER

so's FALL-effect
corps, John's Mi1342: wherever the e may
be F1C244s Paul's Christ Mi1346s of the
two witnesses vRv19:9, body, dead body, carcase,
corps.


corin' ze's COPPER

corrupt, cause decay. God e those c His temple
1Cr137: kind characters 1Cr136: apostles c
no one 2Cr17: the serpent c the saint's appreh-
henon 2Cr17: the old humanity Ep4:72 unjust
shall be 2P212: in these things they are
Ju10: Babylon c the earth vRv19:4. corrupt,
defile, destroy.


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shall be 2P212: in these things they are
Ju10: Babylon c the earth vRv19:4. corrupt,
costly, the attic Mt514s venture 1132 a guest spirit e before God 1134, costly!, of great price!, very precious!, costly (very), precious (very)!

Kinh'kind'o - CLINe (dim.)
cot. Infirm on (Peter) Ac455, couch2.

khi't i'd or - CLINe (dim.)
cot. let down through the tiles Lu524, couch.

Kinh'kind'o - CLINe (dim.)
couch, a light form of bed, a paralytic on Mt694 a lamp under 33981548 baptism of Mt514, little girl on Mt250 two people on one Lu174 Jewel cast into Rev522a. bed, table1.
couch, cot5, pallet1.

kou'mi (A PERFECT) STAND-UP
coun. Talitha c Mark541, cumul.
coun. See consultation.
coun, sancдрne5-

kou't e t's CONSTELLOR
counselor, Joseph of Arimathea Mt149Lu2350, count, calculate1, compute1, deem10, have4, reckon5.

ou't is VIEW
coun tentance, that which is exposed to view, be not judging by Jn1114 Laca55 c bound about Jn1114 Christ e as the sun Rev16, appearance!, countentance!, face!, coun tentance, face!, perceiving!
countenance, face!, perceptual!
coun tentance (s)!. See sad countenance.

cho'r's SPACE
coun. a geographical division of land, a particular province, a limited district, a country place Lu126, Ja45, countryside Kin40, magni into Mt125100 Geregesene Mt529Mc115126 not distinguishing demons out of Mt190 a far e (travel to) Lu1327114 (a noble went into) P4619 let not those in being Lu125 Jesus came into c near the wilderness Jn1113 many went up into Jerusalem out of Jn1113 of the Jews Ac120 word carried through whole Ac1366 mennes suspected w. near them Ac277 provinces of of death P6146 of Judea Ac1412 Ac2811 of Iturea Lu124 the Galatian Ac1412 1523 districts abounding in same Lu28 of Judea and Samaria Ac4 (Mt1412 Ac1412) as Mark540 Mark541, country1, field2, ground3, land8, region5.
coun. field1, land8, region5.

poV'cho'r on ABOUT-SPACE
coun about. the Jordan Jn1112L145 Gennesaret Mt125123 Galilee Mt125148As21 Judea Lu177 the Geregesene Lu5177 Derbe and Lystra Ac145 country about!, round about3, region round about!, about that lieth round about.

ek chdeo G OUT-SPACE
coun (come out) those in Judea Lu 2124, depart out1.

coun. See relative!.

dia th'da mI THROUGH-PLACE
coven. or make a contract, which was aneasently ratified by anestituting a covenant victim, c a covenant (Jesus, with disciples) Lu2227 (God with Israel) Ac397 (a blind man) Mt190 (to Paul) Ac2211 the sins 2397 Hb116 Paul towards the Corinthians 2Co10 1042 be boild, confident, good cheer, good comfort, good courage.
cour. See king!.
cour. See count5.

aespi's o's COUSIN
cousin, an uncle's son. Mark e of Barnabas Co49, sister's son!.
cousin, relative!.
coun. See count5.
coun. See about.

cover, overspread so as to hide, the ship by blind Mt284 nothing is c Mt1164 not! (a lamp) Lu141 to the hills c Lu2590 the
cross

Greek-English Keyword Concordance

cross

creation

cross, a larger ship. run the a round Ac241, ship, craft, guile, part, trade, vaca tion, of the same, slip trade. pa n oury'ga EVERY-ACTION

craftiness, of the exceddouring inquiring of Jesus Lu 20:28 God clitching the wise in their 1Co 2:10 not waiting in Ro 13:4 of the serpent 2Co 11:3 systematizing of the deception Ev 1:25 candid, artificer,3 pa n oury'ga EVERY-ACTION

crafty, Paul 2Co 12:24, gom iê'q REPLENISH

craft, soak (a sponge) Ma159, he dene (tem ple with fumes) Vv118, fill to the brim with water (a ship) Ml437Asb2e (water pot) Jeu 2:1 a house with vessels Plu152 dissolve panzeler Jn43:1 a thurdle with fire Vv16 (Lu1515s

create, the heavens and the earth G 1:1 (man o ught not) G 1:1 (a human being)

cover, the heavens and the woman c 1Co 11:6 (man o ught not) 1Co 11:2.

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cover, the heavens and the woman c 1Co 11:6 (man o ught not) 1Co 11:2.
cross

Greek-English Keyword Concordance

cup

cap, giving a (to drink) AM16042 (of water) M19493 (God's indignation to Babylon) RV 1419 drinking the (are you able) AM16214 (which the Father has given Me) AM16183 (not drink the c of the Lord and of demons) AC1312:21 (announcing) AC1312:31 (unworthy) AC1312:31 (thus, testing) AC13128 (cleaning the outside of) PM162141:126 (inside) PM162128 Jesus taking the M1257:1413:217 (let this c pass by AM16206:14:14:217 the baptizing

cross

of Christ (Simon to pick up) M12721:22:1233
Lu22:26 (declining from) M10242 (AM16230 25 (bearing it Himself) M11017 (Plate place title on) Jn119 119 (His mother beside) Jn119 119 (last time said) Jc1121 (persecuted for) AG9 465 (Paul boasting in) AML1141 (enemies of) Ph118 (he suffers) Hb102 (best bodies remaining on Jn119 word of the AC1318 share of AC11A reconciling through AM1608 the death of Ph118 blood of AC1501 nailing decrease to AC1204.
did ba 1111 through-step
cross, those wanting to PLA214 into Macedonia VAC103 the Red Sea Hb1109, come over, past, through.
crow.
crown,
cross.
crucify
oucify, cross

crib, crucify with, cruise about.- see cry,
crush,

(C6ys11, of Lu2326)

Paul
Paul
Christc

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cup

cur, the east dogs are wild and savage, hence are best represented by this word. not giv-
ing the holy to $Mk21$ (told Lazarus' ears $Fp$Lu16) beware of $Fp$Po38 turning to his own vomit $Po22$ outside are $Rp22$ dogs.

curse, idiomatically attended (by human hands) $Ac116$, Christ (e every disease) $Mk15$ sick (it will e him) $Mk17$ (all who are ill) $Mk18$ (demons) $Mk12$ $17$ (the settings) $Mk14$ $18$ (the lame and blind) $Mk15$ (on other side of Jordan) $Mk19$ (in the sanctuary) $Mk21$ (many) $Mk17$ $18$ $20$ $24$ $27$ $31$ $39$ (on the sabbath) $Mk9$ $11$ $17$ (those with infirmities) $Lu15$ $16$ (those with unclean spirits) $Lu18$ disciples (commissioned to) $Lu13$ $14$ $16$ $17$ $18$ $20$ (not strength to be) $Lu23$ come on six days to be $Lu13$ $14$ the Jews (speak to the one) $Jn35$ (observe him) $Ac14$ the inform $e$ $Ac19$ Philip, the lame $Ac28$ on Melta $Ac29$ wild beast's death blow c $Ro$ $13$ $14$ curse, a breach, worship,

cure, attendance Lu$14$, Christ healed those in need of Lu$21$ leaves of the tree for $vB$ $22$, healing, household,
cure, healing,
curious arts, meddlers,

now's ma law effect
currency, a tax levied medium of ex-
change, legal tender, poll tax $Mx22$, money,
current. See now.
current. See carried away by current.

cure, all down-place ($Ac42$7) (Parus) $Ac29$, do please, show pleasure.

kata ar a mini down-execute
cure, call down evil, go from Me you $Mx24$ $24$ the fist tree $Mx11$ bless (those who are c) $Lu18$ and c not $Ro24$ with the tongue $Ja39$.
cure, all down-execute
curse, of the law $Ga33$ (Christ (reclains us out of) $Ga38$ (becoming a) $Ga33$ land with thorns near c a $Ro8$ $8$ blessing and $Ja30$ children of $2P24$,
curse, anathematize, damn, damn., evil (say) (by) (under) an anathematized, (great), anathema.
cursed, account;
cursing, impeccant.

kata pe a sig down-expander
certain, of the temporal $Mc9$ $11$ $14$ $15$ $14$ $14$ $24$ $24$ entering beyond the $Ah16$ after the second $Hb2$ Christ's flesh $Hb10$.

prosopheros on toward-head
cushion, a headrest. Christ drawing on $Mx$ $48$, pillow.
custody, see keeping.

evah's custom
custom, what is usual or habitual, of the priestly office $Lu12$, of the festival $Lu22$ Jesus to visit Olivet $Lu23$ of Moses (changing) $Ac14$ (circumcision) $Ae11$ Paul and Silas announcing $Ae23$ Jewish (for brit-
al) $Jo16$ $21$ (Paul accused teaching apostasy from) $Ac21$ $21$ (Agrippa versed in) $Ac24$ (Paul doing nothing contrary to) $Ac21$ Roman $Ac32$, of some not to assemble $Hb10$, custom, manner, be wont.

evah's be custom

custom, of the law $Lu27$.
custom, finish, usage, (receipt of), tribute office.

eh's be custom
custom, a (be), custom, to release a prisoner $Mx21$ Jesus (to teach) $Mx10$ (to enter the synagogue) $Lu24$ Paul to enter the synagogue $Ae12$, be wont, custom, manner.
cut, gnash, (be), harrow.
di o to om set two cut

cut asunder, the lord e the slave $Mx24$, $Lu12$, cut asunder, cut in asunder.
cut (correctly). See correctly cut.
cut down, chop), strike off.
cut off, eliminate, strike off.
cut off, strike off.
cut short, concise (be).

chr's intrusion
curse, or epiderimia, apocrya from Paul's Ac $19$, body.

tum's a lon hollow
cymbal, two hollow brass basins, which are struck together to produce musical sounds. a clanging c $Eg1$.

Kup'ros Cyprian
cyprian, Joseph a native $Ac4$ $28$ disciples $Ac173$ $20$, country of Cyprus.

Kup'ros Cyprians
cyprians, the largest island in the eastern Medi-
terranean, lying between $34$° $35$° north and $32$° $35$° east, dispersed disciples visit $Ac119$ Barnabas (and Saul visit) $Ac19$ (and Mark sail to) $Ac13$ $34$ Paul sails by $Ac12$ $25$.
cyprus (country of), cyprian.

Kur'en'd CRENNE

cyrene, a city on the northern coast of Africa, opposite Greece, at about $23$° north and $22$° east.
cyrene (of), cypriani.

Kur'en's CRENEAN
cyrenian, Simon $Mc12$ then $Mc12$ $23$ discussing with Stephen $Ac9$ disciples $Ac112$ $Lu13$ $31$, cyrenian, of cyrene.

D

kath mer in ou dow-dated
daily, adjective, widows overlooked in the dispensation $Ae$. daily. See day.
daily, deid, each.
dainty, sumptuous.
danger, danger, damnation, destruction, judging, judgment, damn, daringly.

dais, of separate us, Paul to.

I0, 121, 112, 11, 26, 12.

flute, Gariz.

good, R57.

Peter begins (his conversion)

1 little, be, kit.

lil, daughter-in-law.

Da'maris.

Acl927, Michael.

is, the book of Isaiah.

adjudication, dangers.

DANCE, DAMASCUS.

DAMASCUS, a woman of Damascus.

Demascus, the city of Damascus.

the, in Jerusalem.

Daughters, daughter-in-law.

in your, in the eyes.

pro hope to, to.

towards.

came, came.

death, in Messiah.

...
Christ was raised from the dead on the first day of the week, according to Genesis 1:1 (Gen 1:1), John 20:19 (Jn 20:19), and Romans 6:23 (Ro 6:23). The resurrection of Jesus Christ is a central event in the Christian faith, as it is the basis for the belief in eternal life and salvation through faith in Christ. The event is described in detail in the New Testament, particularly in the Gospel accounts of Matthew, Mark, Luke, and John. The resurrection is celebrated as Easter, a significant holiday in the Christian calendar.
dead (half). See half dead.
dead ripe. See ripe (dead).
dead to. See dead.
dead with, die together.
nekr 69 of make-DEAD
deaden, Abraham's body Rv419 Hb
1122, d then your members Rv35, mortify,
dead.
nekr 69 of a DEARING

deadening. Sarah's matrix Ro119 of Jesus (Paul 2Cor11:14 makes deaths, dying).
tha n 69 is on DEATHLY
deadly, drinking anything Wv118, deadly death,

dead, deal astutely. Pharaoh rleadly.
dear, deaf, deaf ast, dying, deaf, deaf deal.
dead, deal astutely.
dead mutes, one who is either deaf or mute or both Mk26, deaf: Mt115 Mk3:12 Jn725, mute: Mt26 35 Jn725 51 Luke 2114, 11 deaf, dumb, speechless,
dead, part.

Decapolis

Decapolis is a region embracing ten cities east of the Jordan, somewhat south of the sea of Galilee, about 32° 40' north, 35° 40' east.

Greek-English Keyword Concordance

Decapolis
Decapolis

Greek-English Keyword Concordance

declare

Christ's d: Peter (reminded of) Mt2755Mk 14:52 (Ac24:11) (will be lowering note) Lk15:34 answered Pilate not one d Mt2714 disciples (amount of) Mt2729Lk15:5 (d hid from them) Lk15:24 (reminded of) Lk15:24 (remaining in them) Jn1:17 His parents understood not Lk225 completes His d Lk221 Jews (not get hold of) Lk2215 (how not believing My) Jn 5:47 d are spirit and life Jn6:69 in the treasury Jn8:27 if anyone should be hearing Jn12:47 not getting Jn12:48 from not Myself Jn14:30 the d that Jesus is Lord Jn19:36 tidings through Ro10:17 cleansing it with His d Ep5:29 carrying on all Hb13:24. remaining for the son 1P1:29


Christ: d to Him (Lord, Lord) Mt17:2 (cure yourself) Lk4:8 (d a word against the Son) Lk1:28. Christ d (to the reapers) Mt21:30 (by what authority) Mt21:13:19:12 (who do you not believe John) Mt21:13:19:12 (to Peter) Mt21:15 (I am not: acquainted) Lk1:27 (disciples found it so) Lk1:28 (no one can be coming to Me except) Jn3:6 (ere it is occurring) Jn14:2 (disciples are friends) Jn1:15 (so I am arriving) Hb10: the King will d Mt24:41 41:4 O ther (proper names): Peter to Simon Ac 3:24 Greek poets Ac17:28 (Paul behold his face no longer) Ac2:28 (the truth) 2Cl1:28 (be responding) Ph4:1 Abraham Ro9:14 Ga2:1 Rebecca Ro9:14 John 7:51:4a

Others: d through the prophets (virgin) Mt1:22 (out of Egypt) Mt1:21 (dramatization in Sama) Mt1:27 (called a Narene) Mt1:27 (voice of one imploring) Mt1:21 (land of Zebulon) Mt1:24 (He our infirmities got) Mt1:21 (La, My Boy) Mt1:21 (in procession) Mt1:25 (your King is coming) Mt1:15 (abomination of desolation) Mt21:34 (thirty silver pieces) Mt2:17 (pour out from My spirit) Ac2:10 (persuade you despisers) Ac 13:49 (d to the ancients shall not murder) Mt21:21 (not be perfuring) Mt23:33 it was d (not commit adultery) Mt27:21 (dissimulating a wife) Mt27:31 (an eye for an eye) Mt27:31 (be loving), Mt27 (not putting on trial the Lord) Lu1:24 (not My people are you) Ro9:24 (to the souls underneath the altar) Ro4:14 (to the locusts) Ro14:1 (d to brother (text) Mt22:20 (discreetly d (to this mountain) Mt 17:29 (the Lord has need of them) Mt21:12 Lk21:1 (where is my caravansery) Lk22:21
declare, Greek-English Keyword Concordance

deficiency
dedicate. See unite.
deed, doing, 1. practice
A] ey e'mai lead
decree, leading (men) Lu228 Aci22 (speaker) Ac142, leader (of the saints) Hb13117.44.
rule (Christ) Mt26, governor (Joseph) Ac126.
(he himself) Ac621 (I do necessary)
ac39 Ph2a & (a forerunner) Ph3a 8,8 saints (d one another suppliant) Ph585 (d them distinguished) Thh315.
not (d him as an enemy) Thh315 (salvation of ours) Thh315.
(d reproach of Christ) Hb118 (all join it
(201) (d the patience of our Lord) Ph583 Christ (d it not pillaging) Ph29 (d Paul)
faithful) Thh315 if the blood contaminating Hb129.
Sarah d the Promiseful faithful Hb114.
Peters d it just Ph213 d gratification a luxury Ph213 as some d tardiness Ph579, account.
chiefs, count5, esteem5, governor5, have the rule over. 3, judge, suppose, think,4,
dean, suspect.
pro ey e'mai BEFORE-LEAD
dean first, saints to d one another f Ro120, prefer.
dean worthy. See worthy (deem),
Sarth wq DEEP.
depth. Jacob's well Jn16.11 Eutychus' deep Ac206 things of Satan 4Ro242.
depth, submerged chaos2, depth, depth, marsh,1
bath w'd DEEP.
depth, for a foundation f Ld126, deep1.
depth, depth.
dus phe m fa'll-AVEMENT
defamation, Paul 2Co4, evil report,2
defame, blaspheme.
ok lep's OUT-LACK
default, whenever it may be Lu16.11 your faith may not Lu228 of the sun Lu228. Phb7
years not Hb13, darkness, fail.
A n un-lack on UN-OUT-LACKED
default (not), a treasure f Ld126, that fail-
not.
apol e'mai FROM-LAT (saw)
defend, make a defense, what your d should be Ld121 not premeditating Ld11.4
Alexander wanting to make Ac228 Paul (made his) Ac228. Ph579 22.4 d ourselves) Cc127
men's reckonings accusing or Ro124, answer5,
for one's self5, excuse, make defense,5,
speak for self.
defend, succor.
apol e'mai FROM-LAT (saw)
defense, Paul's Ac22.1 Ph2134.6 d position
Ac238 of diligence, may d Cc171 of the defense
Ph716, ready with Ph311, answer5,
for self, saving of self, defense.
defense. See defend.
an apol e'mai UN-FROM-LAI (said)
defenseless, you are d O man Ro120.21, inc
excusable, without excuse.
[n] ey elk'd UNDER-SIMULATE
defier, to your leaders Hb131.
submit self,1.
defier. See about.
defier. postpose (make).1
[A] t e'td me WANT-EFFECT
deficiency, want, Corinthians' d filled ICi67.
Pun (fills up) Co7 "o adjust" Thh310.
demon Greek-English Keyword Concordance

demon • on Thesaurus-Diminutive

demon (diminutive). Jesus casts out (in Thesaurus) Mt1729 Mk810 1611 Lu599 (from mute man) Mt100 1612,13 (by the chief of) Mt 44 1242 Mt1239 1023 1018 1019 (by God's spirit) Mc1256 (stagger) Lu51120 (from epileptic boy) Mt1304 Lu2164 12 (by) Mc154 144 Lu1487 (heralding and) Mc169 (from Syro-Phoenician woman's daughter) Mc170 28 44 (from Mary Magdalene) Mc1864 Lu58 13 (man with spirit of unclean d) Lu290 20 (Gorgone) Lu257 20 34 35 36 37 (and healing) Lk1327 (a d you have) Jn125 12 1320 (I have not) Jn125 11 Others: disciples casting out Mt110 22 Lk24 12 saying John the Baptist has Mt111 Lu279 no d can open even Jn1021 Paul announcing strange Ac174 nations sacrificing to IC1030 16 cup and table of IC1032 21 teachings of Th1041 believing that God is one Jn1102 worshiping v616d spirits of d v6161 Babylon the dwelling place of v6157 devilish, god, demoniac (be). See demonized (be).

apo dian's nuf m1 from-show demonstrate, show from evidence, God (Jesus d to be from) Ac172 (d with the apostles) IC49 (man of lawlessness d he is) Th293 that this cannot prove Ac173, approve, prove, set forth, show.

demonstration, of the spirit and power IC104, den., caveat.

demoni1 on (Latin) TEN-ASES
demonia, the demoniac was originally worth nearly 105 or 85 s, but declined to somewhat less than the drachma. 100 d (fellow slave owed) Mc137 10 12 (a day's wages) Mc1330 10 18 (they brought Christ the poor man) Mt1226Lu214 (wheat and barley) v6164 500 d (worth of bread) Mc1322 2 d (Samarian paid to host) v61135 200 d (price of sultan) Mc 109 Jn125 500 d (debt owed) v6171 10 14, pen-ny4, -worthy.

cp onomase's n on-name
demonization. a Jew Ro357, call.
dense (be). See cram.
dense (how). See how much.

a or o no ma UN-LAMB
den (go back) un-bounded by confirmed by sacrificial, disown of a person, Peter Mk1498 10 Lu225 13 (by his) Mt100 1612,13(1612 John d not Jn166 cannot d a known sign Ac142 term of sovereignty d its power 2155 d accouterment with God Th157 11 that Jesus is the Christ Jn1523 (disown) Christ (who d not Mark 1102 11 (by) Mc154 144 Lu1487 (Peter d not) Mc170 42 139 13 (ange not d Himelf) Th1725 (not d My faith) Re 213 (not d My name) 1Co38 let him d himself Lu233a (farast) Jn125 (d Jesus) Ac173 14 (d Moses) Ac278 sains (one not providing d the flesh) Th1658 (if d Christ (king will) Th175 15 d not the term son of Hs1234 d the Owner Th1655 Jn125 d the Father and the Son J1183 8 (Jn1183, den.28, refuse.
deny, contradict, renounce13,
apo o sh e's o FROM SPACE
depart. d from Me Mt1722 unclean spirit Lu58 John from Paul Ac174, depart, break loose, clear, come away, down, ent, dismiss, go, away, get, get out, lose, off (be), pass by, through you, proceed, recall, retire, draw, take away, depart. See separate.
depart. show without the other Ac1630 transport (mountains) IC1197 (the saints) Co 33, from stewardship Ph164 Saul as King Ac174, can remove, put out off, remove, translate, turn away.

mocht at [an]'g after STAND-[UP]
depose, stand stool of a throne Ac1759, transport (mountains) IC1757 (the saints) Co 33, from stewardship Ph164 Saul as King Ac174, can remove, put out off, remove, translate, turn away.

epi mart u e's o ON-MARK

deprave. men of d mind Th158, corrupt,

kalo o th at a EVIL-CUSTOM
depravity. men filled with Ro72, malignity.

a dem on e's UN-PUBLIC

depressed (be), unwilling to mingle with the public.

apo o sh e's FROM-SOLID
deprove, cheat, withhold, one another (not) IC65 d of the truth Th1655 cheat; you should not Ml1104 d not rather being IC57 you (Christians) are IC56 withhold; wage Ja55, default, keep back by fraud, destitute.

bath o's DEPRES
depth, no d of earth Mt135515 back up in Lu162 neither height nor d Ro559 of the riches of God Ro133 of God IC123 of poverty IC12 what is its broad and length and d Ro184 deep, -ness, depth.

bath o's DEEP-AR

depth, of one of the sabbath days Lu6241, very early.

[3] upe ére ét é UNDER-ROWER
depot, judge giving you to Mt233 in the courtyard (Peter sat with) Ml11511474 (about the fire) Jn1528 Christ (d take) Mc 1496 Jn166 (gives scroll to) Lu189 (d sent to arrest) Jn152 (return) Jn154 40 (gives him a slu) Jn152 (My d would have con- tended) Jn152 (d slame Cruclt) Jn154 (selects Paul as) Ac1614 IC19 apostles (d of the world) Ph122 (d not finding) Ac272 (d led them) Ac276 Judas gets Jn152 John d of Barnabas and Saul Ac182, minister, officer, servant.

depot, proconsul.

peri troc's ABOUT-REVERT
derange. much scripture d Paul Ac274, make thee mad.
desolation

Derbe

despair

die

Greek-English Keyword Concordance

despair. Paul (d of life) 2Co18 (perplexed but not d) 2Co4.
despair. the (This variant is used for the special meaning, to kill.) See lift up.
despair. the (This variant is used for the special meaning, to kill.) See lift up.
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Greek English Keyword Concordance

**dine**

(because of whom) 1C21 1C21 (for) sin 1C21 1C21 (for the sake of all) 2C21 2C21 (graciously) Ga221 (and) rose 2T1414

**dinner**

(a) after ὁ πότες αὐτῷ DIFFERENT-TONGUE different language. by d i shall I speak to this people AC1314, another tongue.

(b) after ὁ πότες DIFFERENT-ASS differently, disposed Fh35, otherwise.

(c) ὁ δὲ ἐπὶ σὲ καλεῖ DIFFERENT-TEACH differently (teach), being charging some not to 1T1108 one 1 t d is conceded 1T109, teach another doctrinel, otherwise.

(d) differing, exceeding.

much DIFFICULTY difficulty (with), adv. spirit departs with Lu260, hardly.

dissipate or cultivate the soil... for a foundation Rv468 about a tree Rv468 not strong enough Rv468.

dis. excavated.

(dig down. Thine altars Ro11 (AAc1316), dignity, glory, etc. (stone). See barrier.

espoused D' DILIGENCE diligences. Herodias' doctrine enters with Mk26 Miriam went to Elizabeth Lk15 the presid-
der with Ro12. In d not slothful Ro112 repen-
tance produces 2C21 the Gorgianas (d in God's sight) 2C21 (superseding in) 2C21 (d) (God imaging to) 2C21 the He-
brews to be displaying Rv41 employing all d P16 in writing 26 business, care, carelessness, diligence, earnest care, forwardness, haste.

diligence, devotion, (do d), (give d), endeavor.

espoused on DILIGENCE diligent. Titus 2C21 2C21 diligent, forward, diligent (be), endeavor.

espoused all DILIGENCE-AS diligently, elders entertain Jesus for the centu-
ro Lk7. Paul d sends Ephesians notable Rv48 One Ephesians d makes Paul T1115 Zenas and Apollos send forward T135, diligently, instantly, the more carefully.

diligently, accurately, carefully.

See accurately.

am'ith on DILL
dill, Anethrum procrasiense is an umbelliferous plant, which looks like caraway, the seeds of which are in medicine and for season-
ing, tithes from Ml117, anise.

[1]έκαστοκειμένον DIMINISHING diminish (your love) 2C2125 discouragement (coming together for) 1C117. less, worse.

drip m e DINE
dine, partake of food, the slave saying I should be Lu260 Jesus took the cup after Lu2215 1C1155 Christ d with Fv437, sup'p, supper.

dine, lunch.

suchmey or SQUAILED
dingy, lamp appearing in place P119, dark-
dining room (chief of). See chief of the dining room.

deig'mos DINNER
dinner, the principle meal of the day whether taken in the morning (as in Eastern Greek), noon, or evening. first place at Ml115 MK15 12L21G40 makes a (Herod) Ml115, (when you) Lu1415 (a certain man) Ml1314 (for Jesus) Jn1127 at the d hour (sends to those
dip, dinner, direct.

Dioscorides DIONYSIUS

Di o trephâς ZEUS-NOURISHED

Diastrophes, fond of being foremost 32Ex.

Dip, immerse briefly in a liquid, tip of finger in water Plu1165 cloak in blood Vr1913 (Mm32 32 32).

dip, dip in.

eum baptûs IN-DIP

dip in, Judas' hand with Jesus in the dish Mt 2623 Mk1420 the morsel Jn3932a. dip5.

ten't feel so IN-FINISH

direct, give instructions. His messengers shall be d concerning These Mt,Phile 20, Christ the disciples (tell no one the vision) Mt178 (teaching them to be keeping all) Mt229 (if you should be doing) Jn1844 (loving one another) Jn153 (apostles) Ac17 Moses d, (to give a scroll of divorce) Mt157 (what does M d you) Mt129 (that each are to be stoned) Jn58 d, (doorkeeper that he may be watching Mt129, as the Father d, Me Jn1444a, thus the Lord has d us) Ac184, God d the blood of the covenant Hb920 Joseph gives d Hb135 (a'Mt154 ABX919), chargè, give1, command5, give1, -ment5, enjoyn9.

kat eu thu st DOWN-WELL-PLACE

direct, our feet into path of peace. Lu178 may God d our (Paul) way to you, THOBI15 d your hearts 7TH95, direct5, guide1.

eum col d IN-FINISH

direction, precept, Pharies had given Jn157 obtaining (to Silas and Timothy) Ac725 (concerning Mark) Co496 sons of Levi have Hb75.

precept: the least p (annulling) Mt1539 of God (transgressing) Mt123 (leaving) Mk 77 (repudiating) Mt77 (keeping) Col119 (Rv1217 1146 of the Father (this p if got) Jn103 (the E P has given) Jn129, (is life conjoin) MtJn125 (I have kept) Jn150 (we obtained a p from) 2Jn4, of Christ is new p. Jn1123 (with standing) Mt123 (abiding) Jn1421 51 1528 372 424 24 (loving) Jn 1272 Jn232 (not keeping) 124 (believing) Jn323 (doing) Jn52 (are not heavy) Jn52, (walking according to) Jn132 of the Lord (what Paul is writing) 1Co137.

Others keep the p Mt139 (unannointed) Mt139 law (the great in) Mt1239 (on these two is hanging the whole) Mt1220 (law of g in decrees Jn123 (in) fleshly p Mt578 the foremost Mt229 Mk1278 32 32A, Moses' p (scroll of divorce) Mt233 (spoken by) Hb 239 (acquainted with Mt391 Lu176 no other greater than) Jn7310, (which going in all Eliel, elder son never passed by his father's PsLa59 women quiet on fastboard according to Lu233 through the p Sin (getting an incentive) Ro 7811 (an inordinate sinner) Ro711 coming of, Sin revives Ro710, the p for life Ro710, is holy Ro712 if there is any other Ro13 first p with a promise Ez2 p of men (not heading) Tl1113 (repudiation of the preceding Hb 718 from the only p given over to them 2P 21, of the apostles of the Lord 2P27 a new p (John writing) 1288 (not) 123, 337 old 1277 from the beginning 2374 (Mt1442 RV224), commandment9, precept9.

en tau ma IN-FINISH-effect

direction, of men Mt159 Mk7 Co215, commandment8.

a lu ti tel es' UN-LOOGER-FINISHED

disadvantageous, d for you Hb135, unprofitable1.

a sum'phon on UN-TOGETHER-RESULT

disappearance. Jews in Rome Ac201, agreed not1.
disallow, reject1.
dissuad, invalidated, repudiate1.

a phi n ti'G UN-APPEARING

disappear, dispute (Pharisees their faces) Mt 248, immersion causing trouble to Mt141 you despiser marvel and d Ac184 life appearing briefly and d Jn154, corrupt5, disguised, perish5, vanish away1.

a phi n ti'G is o'G UN-APPEARING

disappearance. old covenant near its Hb135, to vanish away.

diu ti's THROUGH-LOOBER

dishand. Theodar followers d'Ac29, scatter1.

a piot e'o UN-BELIEVE

disbelieve, the resurrection Mt141 Lu2441 he who d condemned Mk1416 Jews yet some d, Ac284 (what if) Ro92, if we are ZT1 111 those in Zkn 17S'9s (ST9), believe not1.
discard. See nullify, discern, doubt1, examine, test7.
discerner, judge1.
discerning, discrimination1.
discharges. See finish.
discharge (fully). See fully assure.

math d'd'te 'LEARNER

disciple. Christ and His: came to Him Mt523 143 243 Jn523 said to Him (Lord permit me first) Mt141 (wherefore art Thou) Mt 1309 (elucidate to us) Mt1339 (wherein to a wilderess) Mt1308 Mt1308 (who is greatest Mt139 (if the cause of) Mt139 (what art Thou wanting) Mt139 (what manner of) Mt139 (teach us to pray) Lu1113 (Honabb who sinned) Jn19 (the Jews sought) Jn19 (if he has) Jn11239 (with boldness art Thou speaking) Jn139 (d fellow Him Mt 332 Mk2 Lu239 saying to His d (the harvest indeed) Mt25 (who are men saying) Mt141 Mt139 (if any one is) Mt141 Mt139 (the rich) Mt141 Mk139 (you are aware) Mt31 (be seated) Mt239 Mt139 (cause them to recline) Lu1119 (be laying up these) Lu122 (all was given up to Me) Lu 1122 (happy the eyes) Lu122 (take heed) Lu122 (I am saying) Lu122 (a certain man) Lu111 (incredible is it) Lu 11 (the days coming) Lu122 (gather the fragments) Jn12L2 (may be going) Jn117 (your mother) Jn117 calling his d to Him Mt104 1525 Mk11 1295 prescribing to Mt111 stretching hand over Mt149, He gives to d (the eaves) Mt149 139 Mt139 Lu11, 1412 Lu112 (the bread) Mt1529 enter ship (compels d to) Mt 14292 (Jesus and d) Mk1310 (did not enter with) Jn52 22 perceiving (not) Him
disciple

Greek-English Keyword Concordance

discount
discouraged

discouraged (be), discouraged (be),
discovered, consider, seem up,
discreet, subtle,
discreetly, apprehendingly,
discriminate. See doubt.
disc'ert si s THROUGH-JUDGING
discrimination, of reasonings Ro14:1 of spirits IC126:9, between the ideal and the evil Hb5:41, discerning, doubting [to discern].
sun eel e TOGETHER-SEIK

discuss, seek jointly by means of oral inquiry, 
discussion, on the way to Emmaus Lu24:23, 
with themselves the Jews ML17:4, Peter, James and John Mk8:29 (scribes) Mk13:35. Jesus (Pharisee) Mk2:18. (Sadducees) Mk12:18, disciples (with the scribes) Mk12:14, among themselves Lu22:27 with Stephen Ac4:6, disputer, dispute with, inquire, question, question one with another, question with, reason, reason together.
sun eel e TOGETHER-SEIKR

discussor, of this con IC110, disputor,1, disputier,2.
discuss. See discuss.

al o' er c t FEW-SEE

disain, do not d the discipline of the Lord Hb12:5, despised, 1.

not's DISEASE


not's disease-effect

disease (its effect). of those at Bethesda Jn5:4, disease, evilly,2 (be d), have,1, infirm (be),
disguise, disappoint,1.

not's disease-town-VIKE

disgrace, in the eyes of others, be merited in one's own eyes...Christ...believing on Him not d Ro23:10,1P13:20 (d his Head) LG11:1, God d, (the wise) 1C117: (the strong) 1C117: woman d, her head IC115: Paul (not d) 2C117, (last we be) 2C17 be merited; all opposing Christ Lu13:7, expectation not Ro5:9 in those who have none IC112: those traducings may be IF9:2, be ashamed,2, confounded,3, dishonor,2, make ashamed,1, shamed,1.
disgrace. See disappear.

pros oickth te's TOWARD-DISGUST

disguised (be). God with Israel Hb23:17, be grieved with
frublt on DISH

dish, a receptacle for holding food. Judas dip his hand in Mt26:25,26, a thum e o UN-PEEL

disarranged (be), lest children may be Co2:21, be discouraged, dishonestly, shame,1.

a tim ar e UN-VALUE

dishonor, dishonorable passions Ro14:2, vessel for Ro2:1, man with tresses Mt1C114:1 the body worn in IC124:2 Paul in 2Co4:9, saying by way of 2C12:1,腾飞la for 2T12:20, dishonor, reproach, shame,1, vilify.
a tim o' s UN-VALUE

dishonor, dispatch slave in PMk13:7, handle shamefully, dishonor, disgrace, 1.
a'tim on UN-VALUE

dishonored, prophet not d except Mt13:27, Mk6:1. Paul IC10:1, d part of body IC127:3, despised, less honorable, without honor,2, and show o' s UP-INSTRUMENT

dismantle, souls of the disciples PA13:2, subvert,1, plo e' o DISMAT

dismay, discouraging fear, discloses (hearing of battles not to be) Lu15:1 (d and affrighted) Lu23:1, terrified,2.
plo' e si s DISMAT

dismay, not fearing 1P2:1, amazement,1.
plo lu'tu FROM-LOSEH

dismiss a strong, release from imprisonment, or a burden, disavowal of various features.

par ako' e BESIDE-HEARING

disobedience, of one man Ro5:19 to avenge every 3C10:9 obtained fair reward 3H2:10, disobedience, stubbornness,3, disobedient, stubborn,10, insubordinate,1.

par akou' o BESIDE-HEAR

disobey, hear, but not heed, disregard (Jesus d the word spoken) Mk8:6,12, if a brother d Mt13:17, hear,1, neglect to hear,2.

a'ak t on UN-SEI

disorderly, breach to admonish 1Th1:3,14.

a'ak t o s UN-SET-AS

disorderly, adverb, some walking 2Th2:11,
disorderly (be)  Greek-English Keyword Concordance
disorderly (be). apostles not 2Thes.
disorderly. See deny.
dispatch, the CV uses the variant dispatch for the special sense of kill.
dispatch. See commission and delegate.
suspect held? together-from-put
dispatch together. Titus and a brother 2Cor.
send with.
dispense. See service.
dispensation, administration.
dispensary. See serve.
dispenser. See servant.
dispensers. See servants.
dispensing. See service.
dispersed. 1. through-row
disperse through the land as a power scatters the seed. 
disperse. disciplinary
dispersal, scattered.
dispersed. See service.
dispersed. See service.
dispersed. See service.
dispersed. See service.
dispersed. See service.
dispersion.
dispersion, of the Greeks 2Thes.
dispersed.
dispersed. Scattered, which are scattered abroad.
envein ing in-show-effect
dispersion. See judgment of God 2Thes.
manifest token.
envein ing in-show

dispersion, action of the law 2Cor.

God (d My laws). 2Cor.

God (by His grace) 2Cor.

Paul (his bosom d) 2Cor.

Christ d valence (n) 2Cor.

(Alexander d evil to) 2Cor.

saints (to d all good faithfulness) 2Cor.

(d all meekness) 2Cor.

(love which you d) 2Cor.

(d same diligence) 2Cor.

diol, shown.

envein ing in-showing
dispersion, proof of destruction 2Cor.

of God's righteousness 2Cor.

of the saints' love 2Cor.

ev. evident token, proof, declared.

dispersed (be much). See dore.

dispersed (be very)

fighting fury.

ep voyeur k e practice

dispense of, by sale. d of all (and buys the
d off) 2Cor.

slave d o (and payment made) 2Cor.

after (for much) 2Cor.

the disciples their acquisitions Ac.

dispersed. See dore.

dispersed, See dore.

be dispersed.

be dispersed.

dispersed. See dore.

be dispersed.

be dispersed.

deportment.

dispersed, See dore.

be dispersed.

be dispersed.

deportment.

dispersed.

dispersed.

dispersed.

dispersed.

be dispersed.

deportment.

dispersed.

dispersed. See dore.

be dispersed.

be dispersed.

deportment.
do

Greek-English Keyword Concordance double-souled

PLu1613 Cornellus summons two Ac107 judges to judgment. Another's Ro144 be subject 1P24, household servants, servants.

ok our on HOMER-EIGHT
domestic disposition (young wives to be) Ti 25b:5e*. keeper at home.

domicile. Judas' Ac120, habitation.

auth ent c 'd SAMS-SHIE
demote, one who consults himself in his acts toward others, women not to be 1TI 231. usurp authority over.

dominion over (exercised by), lord H1, (have d o), lords.

kata' the ma DOWN-PLACE-effect
doom. no more YRe229, curse.

thia's DOOR
door, that which opens or closes an entrance or exit, looked for your Father in hiding) Mt62 at the wedding Nu2539 and my children with me are in bed Lu591. householder should be reused and latch Jn1325 Peter at the (d of the courtyard) Jn1338 (Mary's house) Ac1213 where the disciples were, and Jesus came Jn212526 of the prison guarded Ac2632 of the sanctuary Ac125917 I stand at the d knocking Nu2526.

door open of the fall (for Peter) Ac2632 (at Physiph) Ac363d God opens a d (of faith to the nations) Ac1247 of (the word) Ac400 o for Paul Mt1016 to before you I have granted an YRe229 if anyone opening YRe229 opened in heaven YRe4.

Other doors: of the tomb: rolling a stone on Mt2768 Mt1248 messenger rolls away the stone from Jn2018 who will be rolling Mt 116 of the sheep he who is (not) entering through Jn1332 Jesus is the D Mt1178. Others: He is near, at the d Mt124830Mt1379 the whole city at the Mt1248 no longer room at Mt152 cool bind to the Mt114 entering through the cramped Jl1325s lame man at the sanctuary d Ac35 those entombing Ananias at Ac19 the Judge stands before Jn35. door as, gate.

thur for os DOOR-EIGHT
doorkeeper, directed to be watching Mt1248 opening to the shepherd Jn1304 and Peter Jn1318, who kept the door Jn1311.

Dork as GAZELLE
doors, a name. Tabitha, termed D Ac35b garments D made Ac299.

daring, morbid.

di pi o'd TWO-MORE
double. pay to Babylon d YRe189.

di piouO TWO-MORID double, more than d a son of Gehenna (comparative) Mt2335 honor IT1311, double the d and blend d YRe189, double, twofold more.

di'dra ch m on TWO-CLOTHCL double drachma, a silver coin equal to value to two drachmaces or the half shekel of the Jews. the temple tribute Mt1724, tribute.

di'psuck on TWO-COOLDL double-souled. turbulent Jp318 purify your hearts Jp316, double-minded.

81
doubt, discriminate, adjudicate. 

believe d not M1125 Mk1128 Peter Ac1094 
Abraham not asking Jai65 
Michael d the Adversary J10 befove to J1105 
discriminate. Peter and Cornelius Ac106 
who is b between you ICG1 not d the body of the Lord IC119 let the others 1CG129 were you not Jai65 (Acts16), by partials, singlemens, doubles, judges, make a difference, make to differ, put differences, 

rare, vare. 

doubt, bewildered (be), hesitate, perplex, (make d), hurt. 
doubful, discrimination. 
doubtful mind, suspense (be in). 
doubting, reasoning. 
doubtless, means (be all). 

prosper-"d" DOVE 
dove, the spirit descends as M1120 Mk1124 Lu1142 
J1017 7 be artless as M1124 those selling M1121Mk1124Jn1141 give a sacrifice of Lu214, dove, peacocks. 
dove (turtle). See turtle dove. 

kata' DOWN 
down2, a connective M1122 Mk1128 Lu589. In the genitive, generally against, with omits or testimonies by M1125 IC115, in the accusative, according to, in accord with, contrary of, corresponding to, idiomatically, with, differences Ep117, with you, shift yours Ac1175 Ep1129, connected Lu230: (against) Lu1228 Acts1228 Ac1142, equally Ac115, etc., even of Ac115: IC114. 
distributive city by city city Lu564 Jn1141 
11075 Th10, your year year Lu541, home by home home Ac1124 52 one or one Jn1120 Ac1115 IC1128 
with one, individually Ep115, with own. 

Mk1123 127 54 Mk114 61 72 78 
75 113 Lu1109 1110 Ac1230 G120, omitted when with another down, as pour down Mk115 etc. 
against, by, down, off, out, through, -out, upon, etc., with accusative, according to, after, after, in, etc., etc. 

kata' DOWN 
down, below, bottom, adverb, being casting yourself. M1125 Mk1128 Jn333. 
Eucynec falls d Ac1209 below: at Peter's being Mk1140 you are of that which is Jn1123 signs on the earth b Ac119 below: curtain rent from above to the M1125Mk1124 beneath, down5, bottom. 
down (co.), sink1, (put d), nullify1, 

dra-ch-ud' CLUTCH 

drachma, an Attic silver coin of nearly the same value as the Roman denarius, which was about 16 weight, a woman having ten Plat118 9, piece of silver. 

drachma, (double). See double drachma. 

av-7, drag. 
drag, pull or draw along by force, net of fishes Jn1128 Saul d men and women Ac104 they d Paul outside of Lystra Ac149 Jason to the magistrates Ac126 dragon d a third of the stars 7RV124, drag1, draw2, baile. 

kata'sur'D DOWN-DRAG 
drag, you to the judge Lu1258, baile. 

sgant1's SHEING 
adrennet, a long fish net, with floats at the top and weight below, used either from the shore or from boats. kingdom like Ph1134, etc. 

drak'3M DRAGON 
dragon, an animal monster, fiery-red 7RV125 fire, with Michael 7RV127 7 fire persecutes the woman 7RV123 11 17 gives power to wild beast 7RV125 another wild beast spoke as 7RV121 unclean spirit out of moth 7RV116 23 bound for 1000 years 7RV209. 
bil et e'om CASTABLE 
drain, wine Lu338 (A335Mk227), must be put, 

drain, See cast, 
draught, catch. 

[Al]3E'S DRAW 
draw, Jews d Paul outside sanctuary Ac1209 
rich d you to tribunals J103. 

[Al]E'3 DRAW 
draw, no one can come if the Father not d 
Jn1124 I shall be d all to Myself Jn125. 
Peter (sword) Jn125 (net) Jn1125 11 Paul 
and Blais into the market Ac114. 

antl't's BAIL 
draw, bail out fluidics, water (and bear to the chief) J1039 (servant knew) Jn129 (woman d) Jn126. 
draw, drag, haul up, pull, -away, 

ey el' e mai OUt-DRAW 
draw away, by desire Jn114. 
draw away, See withdraw. 
draw away, pull away. 
draw back, shrink, -ing, 
draw near, See near. 
draw near, come to, lead to. 
drawn on, light up. 
draw out, pull, 
draw to shore, moel. 
draw up, pull up. 

draw with (to), bucket. 

dr'as' DREAD 
dread, a deep feeling of apprehension, offering divine service with Hb1129, godly fear, 

dreadfully, adverb. paralytic boy d tormented 
M114, Jews here Jesus in d Lu113, grievously, vehemently. 

e u'ns t' in- SLEEP 
dream, sensations registered on the mind while asleep. elders dreaming Ac117, dreamers J10. 

e u'ns t' on IN-SLEEP 
dream, elders d dreams Ac117, 

dream, trance8, 
dreamers. See dream. 

e n du' sh 5 IN-SLEEP 
dress. in purple (Christ) M1147ps (rich man) Lu116 (Lu114), be clothed in, wear, 

ep en du'o mai ON-IN-SLEEP 
dress, saints longing to be Ac124, be clothed upon. 
dress. See put on, 
dressed (be), farm. 

para r e'd BSURE-DUSH 
drift by. 

lest we may be ph121, let slip.
drink

Greek-English Concordance

deban.

drunk (be), drinking with the PMI2499 made d (whenever those) Jn2320 (those dwelling on the earth) Rev7272 the 120 at Pentecost not Acts33 one is hungry, one is 1C1122 at night (by the grace of God) Ch643 drunk, be drunk, drunk

meth u' o be-drunk

mad (be), slavEPL44 not with wine Er439 at night 1Th512 be drunk, drunken

meth u' o be-drunk

mad (be), slavEPL44 not with wine Er439 at night 1Th512 be drunk, drunken

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mad (be), slavEPL44 not with wine Er439 at night 1Th512 be drunk, drunken

mad (be), slavEPL44 not with wine Er439 at night 1Th512 be drunk, drunken

mad (be), slavEPL44 not with wine Er439 at night 1Th512 be drunk, drunken
earth, ear, earn, earnest, earthen...
Eber, Christ's ancestor, was the eavesdropper. He who followed the Lord Mt1618 (Ephesus) was the Eccl of Jerusalem. He who followed Christ Epgz9 was the eavesdropper. He who followed Christ with the unchristened Ac1318, went to Babylon 1P513. He who followed Christ with the unchristened Ac1318, went to Babylon 1P513. He who followed Christ with the unchristened Ac1318, went to Babylon 1P513.

Eber, Christ's ancestor, was the eavesdropper. He who followed the Lord Mt1618 (Ephesus) was the Eccl of Jerusalem. He who followed Christ Epgz9 was the eavesdropper. He who followed Christ with the unchristened Ac1318, went to Babylon 1P513. He who followed Christ with the unchristened Ac1318, went to Babylon 1P513.
eight Greek-English Keyword Concordance

Elucid

eight, one more than seven, days (to Jesus' circumcision) Lu231 (after Peter's confession) Lu228 (sister of Christ appeared) Lk226 (Pastors in Jerusalem) Ac2546 (years man in thirty) Jn32 (Eneas on a pallet) Ac33 (seals in the ark) 1P329; eight ever: tower of Sion falls on Lu14 woman with intimately eyes Lk21.14, eight (ten and eight). See eight.

eight, the ordinal numeral, circumscribed the e day (John) Lu69 (Jesus) Ac78 (Neac on e 2024; wild beast e king) Lu17 e stone beryl Ro212.

eight day, eighth (four years Lu217; cors of grain Lk11.17.

either. See or.

either side (on). See hence.

eject. See cast out.

Elam v's ELAMITE

Elamite, a native of Elam, a province of Persia, north of the Persian gulf. Ac220.
dia gin' o' mel THOUGH-THENCO

elephant, sabbath Mk161 days Ac213 time Ac 274; after, be past (spend).

preb aster on SENIOR

elder, in contrast to a youth, an elder in age, but usually as our adlerman, the comparative form is used to denote rank of office, a member of the Jewish Sanhedrin, one constituted to control in the ecclesia or the heads of the heavenly orders.

elder, in the traditions of Mk127; Mk128; Mk129; (seeking false witness against) 2P310 (held consultation against) Mt127; (persecuting Him) Mt217 (rejected by) Mk281; (quarrel at the center) Lu77 (stand by as He is teaching) Lu18; (as after a robber do you come out) Lu211; gathered in courtyard Mt164; Mk14; throng from v. Paul circumcised Fl15; Judas turns back the silver to Mt15; persuade the throng Mt217; give silver to soldiers Mt215; came out one by one (John) shall be dreaming dreams Ac28; gathered against apostles Ac28; (Peter speaks to) Ac28; (report what they say) Ac28; stirred up against Stephen Ac28; forty men coming to Ac28; inform Felix and Festus about Paul Ac24; (testified to) Mt162.

ecelesm elders: Jerusalem (gives dispatched to) Ac135; (Paul and Barnabas to go up to) Ac127; (received by) Ac124; (Peter speaks to) Ac128; (write decrees) Ac128; (Paul reports ministry to) Ac128; Others: selecting Ac127; Paul calls for Ac217; not upbraiding Tt14; no accusation against Tt14; constituting by city by city Tt15; to call the Jas4; Peter entreating Tt2 is to be subject to Tt2; the twenty-four: on twenty-four thrones Vt2; (falling before the Lord) Vt12; 1114; one speaking to John Vt12 in their center a Lambkin Vt28; sound as of messengers around Vt28; messengers stood around Vt28; one answered Vt28; a new song before Vt28; Others: an e on a Lk125.

aph ear e' FROM-LIFT

eliminate an evil Lk12; anamapse an ear Lk257; Lk239; west from. God's (Israel's) sins) Ro117; (part from log of life) Vt 2219; sins Lk124; from the serial Vt219; west from: Mary's part from her Lk114; him: his administration Lk14; cut off, smite off, take away.

Eli'ah (Hebrew) Deity-SALVATION

Elisha, one of the great Hebrew prophets, successor of Elishah 1K1214 2K2114, Lk127.

Eli'ad (Hebrew) Deity-SPLENDOR

Eliah, in Christ's genealogy. Mt111 14.
Elizabeth
Greek-English Keyword Concordance

Elizabeth, the name of John the Baptist’s mother. Zechariah’s wife Lu15 barren Lu15 bearing a son Lu15a conceived Lu15b 38 Miriam salutes Lu15c 44 filled with holy spirit Lu15d time fulfilled Lu15e.

Elmsdor’ EMELDOR
Elmadas, in Christ’s genealogy, Lu233.

Emil’ (Aramaic) MY-Deltoy
Elei, variously spelled. Jesus exclaims Mt 27:46 #Mt1284 34 eloquent, scholarly.

elether, different, otherwise surely.
else. See since.

all a ch on’ CHANGE-SOIL
elsewhere, next town Mk1284a.

all a ch other CHANGE-SOIL-PLACE
elsewhere, thief climbs up Jn101, some other way.

dia soph o in THROUGH-LUCID
elude, make, disciples ask Jesus to Mk1284a slaves to their lord Mk128c declaration until, till.

eclad. See obvious (be).

Elu’NGAS ELYMAS
Elymas, the “Magician,” withstood Paul Ac13b.

emnuoh i’a EUCHILIZE
emasculate, Mk1282. make emnuch.

emassage, embassy, preab ev’A SENIOR-
embassy, those of age and rank were chosen to represent rulers, such were used as an embassy, dispatching an #Lk1427 #Lk114.

embassy (conduct an). See ambassador (be).

em’etha x EMBER
ember, glowing coal. beaming on the head #Ro1220, coal.

nooph i’a EMBEBEL
embazale, appropriate by fraud. Ananias Ac 5:2 slaves not to Ti215, keep back2, punish.

pari pikr ai m’O BSDER-BITTER
emitter, some hearing a God Hb315, provoke.

pari pikr a m o BSDER-BITTERING
emitterment, in the wilderness Hb33ab 15, provocational.

cha’ra g msa CARVE-EFFECT
emblem, sculpture (of art) Ac172b. of the wild beast #Rv2118 17 11 16 15 1209 204 (Ac2120).

mark8, engraven.

chara k 6’ CARVING
Embem, expressive of character. Christ E of God’s assumption #Hb125, express imaging, embolden, build.

sum peri Io[m]M old’5
TOGETHER-ABOUT-OUT-UP
embrace. Paul e Euzychus Ac210a.

embrace, the fourth stone #Rv2118.

smarr’gd os ESMERALD
emerald, like emerald. a rainbow like #Rv215.

eminent (how). See size (what).

emit, that hid from the disruption #Mt1285, utter.

Emmanuel’ (Hebrew) WTH-UP-Deltoy
Emmanuel, Christ’s name Mt128b.

Emmanu’es EMMAUS
Emmanu’es, village near Jerusalem. Lu234.

emotion (of like). See like emotion (of).

persons beside-into-carry employ, all diligence #P215, give.

ken on’ EMPTY
empty, devoid of contents: of an action, for aught, farmers dispatch slave e #Mk122 Lu220 11 the Lord sends the rich away #Lk1 158 people numb, e phrases Hc215 seducing with c words Heg2 #Co255 e man #Jn120.

for naught: God’s grace (not) #1C120 (not to receive) #Co215 for n in your faith #1C124 Paul (his heralding) #1C124a (rum) #Ga122 #Ph216 (tolls) #Ph216 #Rv215 (entrance) #Rv215Elite’s tail is not #1C1255, empty4, vain.

ken o’ EMPTY
empty, take out reality and force, make void. Christ e Himself #Ph216 make void: faith #Ph214 test cross of Christ #1C127 Paul’s boast #Co215 #Co255, make of none effect, —no reputation, –void, —be in vain4.

empty, leisure (havel), emulation, zeal, (provoke to e), jealousy (provoke to)

enable. See able (be), enable, invigorate.

strat o’ pe d on WAR-YOOT
encampment. Jerusalem surrounded by Lu2120, army.

pharmak e o’ DRUGGER
enchanter. part in lake of fire #Rv2119, sorcer.

pharmak os’ DRUGGER
enchanter. outside the city #Rv2119, sorcerer.

pharmak ev’a DRUGGING
enchancement. work of the flesh #Ga235 men repent not of their #Rv2119 of Babylon #Rv1219, sorcery, etc.

emph’ed on ENVELOPE-WAY
encircling road. colt hitched on Mk114, place where two ways meet.

encamp. See about.

encounter. See happen on.

encounter, parley.

kata mark o’ DOWN-NUMB
encumbrance (be), to become a dead weight. Paul not #Co127 1224 14 (2C1215), be burdensome, be chargeable.

per’ o OTHER-SIDE
end, used in the Septuagint in the sense of termination, of the earth (queen of the south) #Mt1284aLu121 (declarations came to) Ro2108 end for confirmation is an Hb216, end5, utmost part, uttermost part.

end, become, conclude, conclusion, extremity, fill, finish, segment, (make an e), finish, (to the e), perfectly.
endeavor. Greek-English Keyword Concordance

Endeavor. Paul (to remember the poor) Gal 2:10 (to see the brethren) 1Th 5:17 saints (keep the unity of the spirit) 1Pe 4:12 to be entering into that stopping) Eph 4:11 (to confirm their calling) 2Th 1:12 (to be founded in the love of God) 2Th 2:19 Titus to come to Paul Tit 3:2 Peter e to have them make mention of these things 2Pe 3:4 to be diligent, be forward, do diligence, endeavor, give diligence, labor, study. endeavor, see end. a per a st o n un o n - o th - e r - s ide endless, without a termination. genealogies 1Es 13, endless, indissoluble. sun eu d ok ε' to get her well-seem endure. approve. Jews a acts of their fathers Lu 11:48 Paul a Stephen's assassination Ac 22:20 unjust e those comming such things Ro 13:2 approve; unbelieving wife (husband) making home with 1Co 7:12, allow, be pleased, consent unto, have pleasure in, endure. See give. ends, last. dun a m O' make-abide endue, with all power Co 1:14 (2Co 3:18), strengthened, endued with (be), put on.

[A]ypo mo d' under-remaining endurance. bearing fruit with Phil 1:6 acquiring your souls by 1Pe 2:2 to good acts Ro 6:17 affliction producing Ro 8:26 producing tested, ness on us resulting with Ro 13:12 (endued for all e) Co 13:1 (e of expectation) 1Th 1:6 (e and faith) 2Th 1:11 (rejoicing) (to pursue) 1Ti 6:13 e of the scriptures Ro 15:12, God of e Ro 15:11, apostles (a of suffering) 2Co 1:12 (in much e) 2Co 12:10 (signs produced in) 2Co 12:11 e of Christ 2Ti 4:20 Paul a 2Ti 1:8 aged man to be in 1Ti 6:21 you have need of 2Th 1:12, facing with Hb 12:3 testing of faith producing Ya 1:2, let its perfect work Jb 33:6, the e of Job Jb 33:6, in e devoutness 2Pe 1:6, John, joint participant in Rv 5:9 of the ecclesia (in Ephesus) Rv 2:5 (in Thyatira) Rv 2:20, enduring, patience, patient, patience.

[A]ypo me's d' under-remain endure, be under stress, idiomatically remain behind, to the consummation Mr 10:24 203:27 (e of affliction) Ro 12:1 (e of all) 1Co 13:2 Paul e all 2Ti 1:20 if we are (reigning) 2Ti 2:22 being enlightened you e Hb 5:4 Christ (e a cross) Hb 12:2 (a contradiction of sinners) Hb 12:3 saints (e for discipline) Hb 12:3 (happy is the one) Ju 1:7,11 you shall be e (sinking and being buffeted) 1Pe 2:19 (doing good and suffering) 1Pe 2:19 remain behind: Jesus in Jerusalem Lu 19:29 Silas and Timothy in Berea Ac 17:14 (Ac 20:4), abide, endure, suffer, patient, tarry behind. endure, be, bear with, carry, remain, stand, be, be under, endure affliction, suffer evil, enduring, endurance.

Ain o'g' praise Enneas. paralyzed Ac 28:31. Enneas.

enemy. your s (hatting) Mt 24:4 (love) Mt 24:4 Lu 21:24 (if hungering) Ro 10:2 (e of a man his household Mt 18:28 e some day Mt 22:28 is the Adversary Mt 22:28 e of Christ under His feet Mt 23:24 Mt 26:24 Lk 17:6 salvation from Mt 22:23 power of the e Lu 10:19 certain nobleman's Lu 10:19 of Jerusalem Lu 10:19 Elymas e of righteousness Ac 2:10 saints (if being e conciliated) Ro 15:6 (e in comprehension) Co 2:1 (do not deem as an e) 2Th 2:18 as to the evangel e (Israel) Ro 11:23 last e death 1Co 15:26 1 (Paul) have become Ga 6:1 of the cross Ph 2:16 of God Ja 4:8 of the two witnesses Rev 14:12, enemy, foe, enemy. human, engage. See parlour and practise. engage, chisel, e[m]l p*r a p h s d IN-WRITE engrave. disciples' names in heaven Ps 103:16, name Ps 106:15. write in, di et e nos m' s m' through- IN-REAL feel. engrave. Peter with the vision Act 10:19, think on. engulf. See include.

e'nipping, enigma enigma, an appearance the reverse of reality, as in a mirror, the Scriptures up to Paul's later revelations 1Co 13, a problem 2Co 2:12-13 Sept. epic e a's d' ON-SET enjoin. Christ (e unclean spirits) Mt 12:23 Lu 11:24 (throwing to recline) Mk 6:20 (the wind) Lu 8:25 Herod e life-guardian Mt 17:23 Lord, what you e done Pof 1:21, Ananias e beat Paul's mouth Ac 23:25 Paul e Thelmo Phil 3:2, charged, command, enjoin.


aro' li's e s FROM-JOYING enjoyment, partaking of pleasant sensations. God tendering all for our 1Th 1:10 temporary e of sin Hb 11:25, enjoyment of allotment. See allotment (enjoyment of).
alarge, broaden, magnify.

pho't o's' lightening enlighten, make visible to the mind, illuminate things. Christ e every man Jn 1:9 saints dearly e Epl 1:18 (being e endured) Ph 2:22 Paul e to all e Ep 3:39 those once e Hb 4:12 Illumination: whenever a lamp Lk 11:35 Christ (hidden things) Mt 13:11 (for the earth) Rev 2:11 (of glory of God) the city vof, 2133 Lord e them Rev 22:1, bring to light, illuminate, make sweet, etc.

strat o log o's' war-lay (sky) enlist: pleasing the one who e him 2Ti 1:24, etch'd r' HAVE-HUNISH eminity. Herod and Pilate at Lk 23:12 God (flesh at e to) Fos 21:1 friendship of this world) Mt 4:4 of the flesh Ga 5:20 in Christ's flesh Ep 2:13 14.

Endoch' (Hebrew) DEDICATED Ennoch, the seventh from Adam, Ga 5:21. Lu 3:37 Hb 11:5.
Enon, a village of Samaria, 32° 26' north, 35° 27' east. John baptizing in Jn3:34. Enos' (Hebrew) MORTAL.

Enosh, Gn4:24, an ancestor of Christ Lk3:38.

[1] If so may REACH UP
each, ample words Lk20:35, competent, consider-

able, bail Ac17:36, a descriptive term of
broad application, denoting the absence of
any lack. Pilate to d Mk15:15 centurion
(not e am I) Lk2:29 it is in (two words) Lk
22:38 a is this rebuke SC38

competent: John not c (to bear Jesus' sand-
dals) Mt3:11 (to lose them) Mk1:17 Lk3:16 cen-
turion not c Mt8:13 Paul not c e called spe-
cial IC109 and for this who is c CC125 saints,
not in themselves SC53 to teach others 2TI
considerable sum of silver MS252 through
at Jericho) Mk1:16 (at Nain) Lk7:12 (added
to the Lord) Ac1:24 (Barnabas and Saul
teach) Ac11:5 (stand aloof) Ac1:26 num-
bcr of disciples (at Nain) Lu11:4 (at the
house of Mary) Ac12:2 (Paul and Barnabas
make) Ac21:9 (reposing) IC118 c time
(man puts on no cloak) Lu27:1 (lord of the
vendirey travels) FL252 (Hered desires
meet Jesus) Lk23:51 (magic has amazed) Ac
8:1 (Paul and Barnabas tarry) Ac14:3 (Paul
convincing) Ac22:10 (elaborate) Ac27:2 a
herd of boys LS225 e number of days (ful-
filled in Damascus) Ac22:6 (Peter in Joppa
Ac14:5 (Paul in Corinth) Ac18:18 (ship sail-
ing tardily) Ac27:1 c number practicing
meddling arts Ac18:13 number of torches Ac
28:5 lamentation over Paul Ac20:37 light
flashes about Paul Ac28:21 (Acc24) nKO125
able, enough, good, great, large, long, many,
much, much, sufficient, worthy?, sort, secure?

enough, sufficient1, (be), away (be), sufficient2,
(have), superabound, plentiful.
plou t'is'9 BEGONE
enrich, Corinthians (in Christ) r1C15 (in
Christ) IC119, Paul e many CC190, en-
rich1, make rich.
ensemble, example1, type1, typically1,

enshroud a corpse (Ananias) Ac5:6, idiomat-
ically limit time, an era IC7-9, short, wind up,
parous' on BEGONE-ION
ensign, marked with a sign, ship with a
Dionysi Ac25:31, whose sign wan, doul 0 d ENVY
enslave, make the property of another, Abra-
ham's seed Ak7:36 (seed) to righteousness
RRO18 (a to God) RRO25 (not e in such a
case) PI1 (a under elements of the
world) Ak7:36 (seed, woman not to be) PI16
Paul e himself to all PI19 to this one he
has been RRO25 bring into bondage2
given to, in bondages2, make servant.

slave doul 0 d ENVY
enslave, reduce to slavery, Corinthians bear-
ing it PI219 false brethren e Galatians
RRO18, bring into bondage2.
ep' e ti EN-VEN
ensue, a day (Moses) Ac7:5 (Paul) Ac14:11
22:18 e night Ac23:9, following, next1,
tense, persecute1, entangle, involved, trap, entangle with, hem in, eis eno to eno INTO-COMB
enter1, come 6John, Jew's (the sanctuary) Mt
21:12 (the synagogue) Mk3:14 Lu11:1 (Jeru-
salem) Mk1:11 (Capernaum) Lu7:1 etc. come
in and out Ac1:23 Lydia Ac16:4 Christ's
235. Occurs frequently; see other keywords,
invite, come?, enter2, go3, enter in. See go into.

enter, come in by the way, go into, pass in-
to, step into, up.
enter in, go into.
sun eis eno to eno INTO-COMB
enter together Jesus (to Jairus' daughter)
Lu8:14 (not e the ship) Jn6:2
two (John
wth Him into courtyard) Jn18:10.
[1] In some do's 1 d UNDER-RECEIVE
entertain, Jesus (by Martha) Lk10:38 (Zac-
charias) Lk19:1 Jasen e Paul and Silas Ac17
Rabbi the messengers Ja25, received.
entertain, lodge, entertain strangers, hospitality.
men's 11 10' MUSE
entertainer, in mythology, one of the nine god-
desses of polite arts, hence one who uses these.
etrhall, See hem in.
entices, lures, enticing, persuasive', enticing word, persuasive word1.
enter, See all and every.
entire, unimpaired.

[1] th'p 6 DIR-
entomb, permit me to e my father Mt3:15
let the dead e their dead Mt12:22 Lc9:11
John's corpse Mt14:2 rich man Lk16:22
David Ac29:4 Amasias Ac12.9 Sapphira Ac
5:19 Christ IC15, bury4,5
sun th'p 6 TOGETHER-DIR-
entomb together, with Christ through baptism
RRO18 RRO23, bury with.
en's 1 d o's INTO-WAT
entourage, before Christ's personal Ac342 Paul
to the saints FTH19 2 of the holy places FTH
10:39 eolian kingdom FTH11, entourage.
entourage, See console.
entreat, ask, refuse, use, entreat shabbily, dishonest, outrage, entreat sinfully, outrage, entreated easy to be, complaint.
entreator, See console.
entreaty, See consolation.
entreaty, See below.
sun eno 0 MUSE
entwined to Josip it's TOGETHER-DOWN-PURPLE
eumerate with, Matthias with the eleven
Ae19:28, numbered with,

phthon'os ENVY
enjoy, Ill will due to consciousness. Jews give
Jews up through Me2715Mt14:10 men dis-
tended with 8712 of the flesh Ga2:1 e and
strife Pi13 out of controversies IT16 leading
a life in TH8 longing to 4AE putting off lDP

enjoy', e 0 ENVY
enjoy, one another Galay, enjoy, zeal, zealous (be),

a 1 0' EN-VEN-BEING
eon, the longest segment of time known in the
Scriptures. Seven distinct divisions are in-
dicated, pre-onian time 2TI, five cons, two
of which are future (called the cons of the
eon Rv10, and time after the conclusion of the eons Hb1355, "Age" is not a suitable equivalent because it has been spoiled by mist

use, being generally applied to an administra-

tion. The eons synchronize with the worlds (Ep257), the eons dealing with the time aspect and the worlds with the cosmic aspect or constitution. Used for the remain-
der of an eon:

the eon: coming e Mk1039Hb1359 present wicked a Ga1 of this world Mk211 t current e (rich in) Ti2122Hb1358 (Damas loving) Ti2116 (living devoutly in) Ti2122 Impediment

the day of Pe321

the eons: coming to Ep257At14 purpose of Ap257 Ti1115 Ti1154 God makes At14 to adjust At11 to

at the eon: no fruit from fig tree Mk2119 Mk1114 no pardon Mk2110 not thrilling Jn 414 living Jn535 remaining (slave not)

Jn535 (son is) Jn538 (Christ is) Jn1136

Hb754 (God's righteousness is) 2Co9 (one doing the will of God) Jn287 (the truth, with us) 2Co9 not beheaded death Jn535 22 the sheep not perishing Jn1028, not dying Jn129 Christ (not to wash Peter's feet)

Jn128 (a priest) Jn337 717 Ti116 (per-

fected) Hb753 consider with the disciples Jn 1416 Paul should not eat meat 1Co73

for the eons: Christ (regaining) Lu113 (the
eon) Lu155 (blessed for) Ro123 52 1Co18 (to Him be
glory) declaration of the Lord remain-
ing 1Pe175

for all the eons to God be glory Jn25

for a eon: (glow of darkness kept) Jl23

from the eon: known to the Lord is His

work Ac1318 prophets who are Lu113 Ac31 from eons: secret concealed Eo10 -Co104 from out of the eon: not opened eyes of one

been blind Jn532

this eon: not pardoned in Mt1317 the worry

of Mt1317Hb1349 eons of (more prudent)

Ho10 (marrying) Lu110 not confessed to Ro122 contexts of IC10 not the wisdom

of IC10 8 wise in IC18 the god of IC14 Christ seated over every name in Ep231

that eon: those worthy to happen upon

Lu123 before the eons: secret, God designates IC27 before the entire eon: to God be glory Jn25

the eon: the eye of God is for Jh111 Rv12

the eons: all the generations of Rv12

the eons of the eons: to God (be glory for

Ro241 Tt1117 Hb1131 Jp1431.5 5111 Jp18 65 172 12 (God, living for)

Vv149 9 10 11 6 177 7 glory to the (Lord for) Ti28 18 (the Lambkin) Vr2113 Christ (living for)

Rv125 18 (regarding for)

Vr215 ascending for (famous) Rv1211 (emoke) Vr215 8 Adversary tomcat for

Vr215 8 God, reporting for Rv227 5 (Ape231), aged, beginning of the worlds,
come, eternal, ever, for ever1, for ever,

for evermore, never, world s

beginning, without end, while the world

stands,n
epileptic, Greek-English Keyword Concordance

establish

equip, an adjective from the verbs e to be (from the root *e-) and to equip (from the root *epo-). It is used to denote the act of putting something into service, or the state of being ready for use. It is often used in the sense of furnishing or providing what is needed, as in "He is well equipped for the job."
establish

establish. See stand.

established (be), law (place under). (on the king).

estate, younger son (asks for) Pls132 (dis-

estate, elder son, elder child.

estate of elders, elder child.

estate (of low), humble.

esteem. See glory.

esteem, esteem.

esteemed (be least), scorn, (highly e), high.

ap all of r o's FROM-CHANGE.

strange, eternal, Euphrates, Eubutus.

Euroclydon, alienated.

some nations of 30'-40° south between 30'-40° east, greek-english keyword establish.

sian usage, not.

2474 term glorified.

2811 of the kingdom: Christ heralding God: this.

of obedience, Mt 21:6; Mk 11:10; Lk 19:28, 29; Jn 12:13 (bring).

of Christ, coming to Troas for 2Ge 2 (acce-}together with me Ps 49:entrusted with It22: appointed a herald 2Th 1:12.


evangel (bring). See evangelines.

pro eu a[s]gelleis'somni BEFORE-WELL-MESSAGE.

evangel (bring before), to Abraham Ga58, preach the gospel before.

eto a[g]gel in i's of WELL-MESSANGER.

evangelist, Philip Ac21:8 Christ gives Ep12 Timothy to do the work of 2Th14.

en a[g]gel in's of WELL-MESSAGIZE.

evangelize, evangelize, used independently, bring the evangelize (evangelize would be preferable in all cases if the English idiom would allow it), with the word Ac24: many Samaritan villages Ac25: Philip to the eunuch Ac25: Hellenists Ac12:10 Debre Ac14:27 Paul among the nations Gal16: Sand n e the faith Ga12: also have been Hb16: God e His secret Vr18:.

it brings: the evangel 1C151 2C117 Gal1 11 (eonian) Ro14:


19a (Hebrew) LIVING.

18a (Hebrew) LIVING.
Eve

Greek-English Keyword Concordance

every

of Adam and then built into a woman, the
mother of all human beings Gn320, seven
dwellers 2C21a21** molded after Adam 2T1283,
perv even
even, an emphatic particle, with -ever, that is
if Hb210 6, 63, Ml31502b Jn2141 Rv1690,
even, as, evening, for, indeed, still, thus, even,
see and even and till.
even. See yet.
even (and), also. See and even.

kath ópêr down-ab-even
even as, Aaron Hb324a 2C2169,

kath ópêr down-which-even
even as, David also Re6 In one body Ro124
the body is one 1C122 we are your glory-
even a e 2C2147 is not a Mover 2C219 is a
from the Lord 2C213 a e the eagerness 2C212
kath ópêr e Paul (longing to see) 2T1350 (love for the saints)
2T1312 the nations in lustful passion 1Th
46, evangelized e those Hb47 (2Hb16),
as, as well as, even as,

[kath ópêr as-] even

even as (adverb), Ml31 ecc. nash, as when-
even, as, like as, even.

[ kath ópêr e] as-even-if

even as if. a premature birth 1C158, as,
even not, neither.
even now, already, present (at),

do e in on foot.
even place, where the feeding is good. Jesus
stood on Lu21, plain.
even so, similarly as, thus, year.
even to, until.
even unto, till.
even with the ground (far), level.
even as on provision

evening, Jesus (becoming e disciples bring
demoniacs) Ml3162 (a coming on disci-
iples came to Him) Ml149 (becoming e
He is there alone) Ml323 (a coming
on Jesus lying back at table) Ml1291 has e com-
ing He left for other side) Ml329 (a hour
He came out to Bethany) Ml3112 (trans-
covering with the twelve) Ml417 (a coming on
the lord of the vineyard) Ml329 (Joseph
approaches Pilate) Ml3272 as it became e
the ship was in the middle of the sea
Mk410 e the preparation for the sabbath
Ml347 disciples come to the sea John 11 of one
of the sabbaths Jn20r, evening.
even as provision

evening, the third of the evening meal. e
the sabbaths Mt28r whenever it came to
be e Mt1159 when the lord of the house
was coming to e Mt3123, at event, even 1 in the end.
evening, dusk.
evening, even.
evening. See step off.
even as, would, might, a particle of con-
tingency. It has no exact equivalent in
English, so is commonly ignored in transla-
tions. It is rendered ever wherever possible, other-
wise its presence is usually indicated in the
version by an English one to mean or should, will
into world. till all these things should (for men)
multiplying Mt21 e whoever should be invoking Ro109 etc.

pō ðp to t-ars-7-which-besides
ever, adverb, cort on no man Lu130
God (no one has e seen) Jn2155 (neither e
heard His voice) Jn3542 (e passed upon) Lj
412 e be thrusting Jn3535 Jews have never
been slain (as taken) Jn3353, at any time,
never, a e us-if.
ever, occurring unconditionally or on any oca-
sion. as Pilate e did for them Mt1564
Jews e clashing with the holy spirit Lc1737
Paul e (given up to death) 2T131 (rejoic-
ing) 2C206 Ov264 Ov265 are e faith Tl37
Israel e availing Himself as e ready with a defense 1P
Peter e reminding 2P12r, always, -a, ever.
ever, con, (for e), coniall, finally, (or e),
before.

[Al]eads t to each-which-besides
ever and anon, adverb. to be reminded 2P15, always,

h o n and-[ip] ever

every, (and- or and-if) ever omitted when may
is changed to should. you e be saying to
this mountain also Mt2141 e I must die
Mt235 e also, if, and (if), at the least1, if but, though, yet,
ever, only, once, everlasting, coniall, imperceptible.
evermore, always, ever.

go a every or all

every, everyone, everything, call, any, every-
thing Ac1014 Ro217, without numerical
limitations within the scope of the context Co175,
when the noun modified has the article, it
denotes the entire thing, thus, Mt1125 denotes
every city, but every city, the entire city, castl Ac1315 Ro1151 1C157 2.
In the plural rendered all (exception: every: Lu9r).
With through, continually,
every: Ml319 46 23 23 217 217 17 33 5 1
152 7 28 30 48 54 105 95 152 74 77
53 12 92 4 4 37 317 101 117 273 209 Jn9 210
151 2 28 16 30 30 70 52 9 27 31
8 14 150 20 4 19 131 15 11 15 1C11 47
61 4 6 10 5 16 104 2C21 4 7 7 60 5 16
105 5 16 104 2C21 Eps5 51 21 31 415 30 40
6 71 4 18 29 10 47 19 13 Co10s 15 28 28
210 1T41 1T41 215 17 30 17 1T720 4 4 30
2T121 47 18 1T190 225 31 Phn8 Hb5 30 53 31
93 109 109 64 Jn189 57 36 1P125 17 12 7
Ro11 52 33 514 175 4 17 118 144 160 20
152 3 12 12 8 17 22 23 24 94

entire (every the) Mt315 2 3 1 2 10 42 10 210
279 265 41 Mt15 215 42 233 410 116 1610 1L11
21 15 45 6 7 7 217 217 17 16 1581 124 2045
172 284 283 Jn2871 Ac18 19 14 221 84 65 74 87
192 41 1L11 1L11 46 15 1509 23 30 2320
29 26 30 26 30 Ro30 416 22 211 18 18 35 1 28
319 19 25 29 10 Hb25 915 19 1F7 Jn327
5

all: the hope of the Jewish people Ac121
God (graciously granting us) Ro322 (out
of Him is) Ro115 1C12 1C122 2C22
58 subjects a) 1C157a22* 2A30b* Hb25
(created a) Ep5344 (vivifying a) Tl6r4
filled with a knowledge Ro157
Christ (through Whom a) is 1C88 Hb28
(subjected to) (Jl) Fh25 (to head up) Ep19 (op-
erating) Ep41 (should be completing) Ep
419 (a grow into Him) Ep415 (created in
and through) Co148s 1P144a (has its
cohesion in) Co17 (to reconcile through)
Co129 (carrying on) Hb25 (because of Him)
Hb210 Paul (becomes all to) 1C92 (for-
every Greek-English Keyword Concordance

Paul (Pharisees finding no evil in) Ac238 (suffered nothing else) Ac238 (the evil that I am not willing) Ro1322 (I wi🅱️hing they do not evil) 2Cl13 (Alexander displayed evil to) 2Tt14 evil inventors of En130 affecting Ro68 doing Ro134 not rendering evil for to do good or even to (imitating the evil) 3Jn12 love not taking account of 1Cl13 e conversing 1Cl13 foolishness for money a root of 1Tt16 creates e wild beasts Tt15 discriminate between the ideal and Hb130 God not tried by Ja12 the tongue (turbulent) e Ja12 (cause from e) 1Pf13 face of the Lord on a door (Pf12) you cannot bear men Ro22 an e ulcer Ro17psa (Mk2 331), bad, evil, harm, ill, noisome, wicked.

kak o's evil
evil, malice, sufficient for the day its own Mk136 Simon to repent from this e Ac236 filled with all e Ro179a haven of 1Cp5 in e be minors 1Cp4 superabundance of Ja12 malice: be taken away from you Eu231 putting away Co81 1Pf13 leading a life in Tt18, evil, malice, maliciousness, wickedness, evil, bad, evil, wicked.
evil affected (make), illreap.

a n o v ha k on UN-OUT-EVILE

Paul teaching Ac219.

pa n a ch o's EVERY-POIL

everywhere, adverb. they came to 1Cp5 enemies putting Jerusalem Lu199 are covered e with gold Hb91 on every side round about,
evidence, conviction.
del'or evident
evidence, made palpably true. Peter's speech making him Mk137 that it is outside of Him Who subjectings 1Cp5 that no one is justified in law Gs31 we carry nothing in the world Te162a, bewrayed, certain, evident, manifest.
evidence, granted (taken for), sure.
del'or make-eviS-
evident (make), to Paul 1Cp11 Co18 the day will 1Cp13 the holy spirit Hb68 transfers the spirit of Christ in them 1Pf14 the Lord m e to Peter 2Pf14 (2Pf15), declares, show1, sign1.
evident token, display.
evident, apparently.

kak o's evil
evil, the opposite of good, to be distinguished from sin, in that it is not a mistake when God creates evil Ia457, and brings many evils on His people for discipline. a man (killed son) Mf131 Pilate said, what does Christ Mt1213Mt1213Lu3273 e slave (lord delaying) Mt1414 reasons out of men's hearts Mt13 Lazarus got his Lq1623 Christ said, concerning Jn125 if Christ was doing no Jn138ps9 how much e Saul does Ac13 commit nothing e to your self Ac1629 Paul (Pharisees finding no evil in) Ac238 (suffered nothing else) Ac238 (the evil that I am not willing) Ro1322 (I wi🅱️hing they do not evil) 2Cl13 (Alexander displayed evil to) 2Tt14 evil inventors of En130 affecting Ro68 doing Ro134 not rendering evil for to do good or even to (imitating the evil) 3Jn12 love not taking account of 1Cl13 e conversing 1Cl13 foolishness for money a root of 1Tt16 creates e wild beasts Tt15 discriminate between the ideal and Hb130 God not tried by Ja12 the tongue (turbulent) e Ja12 (cause from e) 1Pf13 face of the Lord on a door (Pf12) you cannot bear men Ro22 an e ulcer Ro17psa (Mk2 331), bad, evil, harm, ill, noisome, wicked.

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evidence, granted (taken for), sure.
del'or make-eviS-
evident (make), to Paul 1Cp11 Co18 the day will 1Cp13 the holy spirit Hb68 transfers the spirit of Christ in them 1Pf14 the Lord m e to Peter 2Pf14 (2Pf15), declares, show1, sign1.
evident token, display.
evident, apparently.

kak o's evil
evil, the opposite of good, to be distinguished from sin, in that it is not a mistake when God creates evil Ia457, and brings many evils on His people for discipline. a man (killed son) Mf131 Pilate said, what does Christ Mt1213Mt1213Lu3273 e slave (lord delaying) Mt1414 reasons out of men's hearts Mt13 Lazarus got his Lq1623 Christ said, concerning Jn125 if Christ was doing no Jn138ps9 how much e Saul does Ac13 commit nothing e to your self Ac1629 Paul (Pharisees finding no evil in) Ac238 (suffered nothing else) Ac238 (the evil that I am not willing) Ro1322 (I wi🅱️hing they do not evil) 2Cl13 (Alexander displayed evil to) 2Tt14 evil inventors of En130 affecting Ro68 doing Ro134 not rendering evil for to do good or even to (imitating the evil) 3Jn12 love not taking account of 1Cl13 e conversing 1Cl13 foolishness for money a root of 1Tt16 creates e wild beasts Tt15 discriminate between the ideal and Hb130 God not tried by Ja12 the tongue (turbulent) e Ja12 (cause from e) 1Pf13 face of the Lord on a door (Pf12) you cannot bear men Ro22 an e ulcer Ro17psa (Mk2 331), bad, evil, harm, ill, noisome, wicked.
expect

expectation, a sure and certain hope, my flesh tending (in David) Ac226 e of income was come out AcH10 Paul (judging concerning the e Ac226 (having an e in God) Ac223 (stands in e) Ac226 (indicted by the Jews) Ac226 (the e of Israel, this chain) Ac226 (e confirmed) 2C27 having such an e) 2C324 (presumption and e) Phil10 (who is our e...you) Tr229 all further e of being saved Ac229 Abrahan being beyond e before with Ro248 18 glorying in e Ro246 not unifying Ro256 creation subjected to vanity in Ro256 to a e we saved Ac229 a being observed is not Ro248 24 rejoicing in Ro222 we may have Ro254 God of e, superabounding in e Ro256 13 pleasing and thrashing in e of partaking 1C29 W 1A4 now are remaining faith, e, love 1C213 having the e 2C213 e of righteousness 4G65 of His calling Ep114 having no Ep221 Ths122 called with one Ep411 which is reserved aCo15 e of the evanged aCo17 Christ among you the e of glory aCo17 Lord Jesus Christ (endurance of e of) 1Th 165 (our e) 1Ti121 the e of salvation 1Th120 a good e in grace 2Th224 e of life cohan 1Ti212 enjoys in e of the allotment 1Ti212 glorying of the e confirmed Hb28 assurance of the e Hb311 lay hold of the Hb317 superinduction of a better Hb171 retaining the awavel of the e Hb171 a living e 1P16 e is to be in God 1P16 an account of the e in you 1P315 who has this e purifying himself 1P26, hope26, faith12, expectation, hope12, be in e), hope11, (earnest e), premonition11, expectation (have). See expect.

expect, to be in e), hope12, (earnest e), premonition11, expectation (have). See expect.

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eye

Greek-English Keyword Concordance

fainting on their (messengers, etc.) Vv106 1114

messenger's f as at the sun Vv106 of the serpent Ac214

surfaces: Christ not taking Lu251 of the earth Lu251 Ac174 are you looking on Ac174 of Christ 2Co124 (Ac174 of things) of personal: Christ's p entrance Ac254 p appearence (those who boast in) Ac254 (Paul's) Ac254 ( Lu248, appearance, before, countenance, face, fashion, person, presence, face, countenance, mouth, face (fair). See fair face.

at extant DOWN-IN-STEAD

facing. village f disciples Mt1758 Mk1758 La1343

Jesus f (sanctuary buildings) Mk1758 La1343

Abraham f the promise Ro177 f God in Christ 2Co124 (Ac254 of Ac254), before, over against.

eis th eis AFFIRM

faction, to those of f, Indulgence Ro27 last there be 2Co27 of the flesh Ga520 announcing Christ out of Ph327 saints (not to be disposed toward) Ph327 (If you are having) Ja327 where f, there turbulence Ja327, contention, strife, that are contentious.

eis th eis AFFIRM

eis th eis AFFIRM

facies, Lo254 o FADe

faded, loss freshness and beauty, the rich shall Ja111, fade away.

faded, fade.

faded not away, unerring.

fall, default, fail, -out, fail, fail, -out, lack, nullify, want.

fai not, default (not), fade, fail, desire.
faint, be physically anesthetized; the (theorizing) must not be immediately observed.  
faith, disbelieve, too cooled.
faithhearted, saints to comfort the 1Th2.5, 
feebly-minded.

cield on INJUST.
faith, whose judgment is Re8.38 disobedience obtained.
faith, glad (den be), ideal, (exceeding f), divine.

en pros sp ed WELL-TOWARD-FUSE.
faith, face (put on). In the flesh Phil1.2, make a face show.
faith, haven, ideal Harbors.
faith, show (make a), face (face put on).
faith, speeches, blessings.
fait, expectation.

prais is RELIEF.

faith, the noun to believe, an assumption of what is being expected, a conviction concerning matters which are not being observed. Heb11.11, belief of the truth 2Th3.19, of services, by association, faithfulness. Note the special lists of the quantity of faith, and its usage into, in, on, toward, and through, with obedience, faithlessness (obedience of faith) Rom1.16.

degrees of faith:
faith, please leave Mt27.23. disciples Mk4.39, will the Son of Man kindle his anger against us. Lk12.10 not for all in the 2Th1.2 withdrawing from 1Ti1.16 submitting the f of some "2Ti2.12 disqualifying as to 2Th1.9 not blended with Hb2.2, from f impossible be well pleasing Hb15.16 little f: disciples scant f not drive out demons Mt17.27 (f as a mustard kernel) Mt17.20, (add to us) Lk11.25 (not to be defiled) Lk15.21 take to yourselves the inform in 1Ro4.1, abstinence as to 1Ti1.7, broken His election Mt6.26, La7.9 of the Canaanite woman Mt15.23, Stephen, Ac6.9 Barnabas Ac3.23, Abraham not informing but instigated by Ro10.20. If I should have all 1Gl5.44, of the saints (proving) 2Co10.16 (toward God has come out) 1Ti1.16 (flourishing) 2Ti1.6 (boldness in) 1Tu13.16 (worthlessness of self) Hb11.39-42 times into Paul (certifying f toward our Lord) Ac26.23 (Faith hears him concerning f in Christ) Ac21.4 (earn for obedience of f) Ro1.30 (to be in the 2Gl15.20, of those re- revealed for Ro13.17, f about to be revealed Ga 3.23 (standing of 2Gl15.25 and expectation to be in God 1Ti1.12.

In Christ's blood Ro2.32 in Christ Ga8.2 in the Lord Jesus Ro13.9 in Christ Jesus Co 14.1, for 1Ti1.12, 2Th1.12, 2Tu 3.5.

on
lame man healed in the f of Christ's name Ac13.30: not disrupting f on God Hb66.

the saint's f of God 1Th11 Philomena's t the Lord Phn2 through
lame man's f Christ Ac15.30 justifying Uncircumcision f Ro3.30.

faith, justification by faith
God's righteousness (revealed out of f for f) Ro11.17 (through 2Gl5.2 for all) Ro13.30 (from God for f) Phn3 the just by f shall be living Ro17.2, Ga33 Hb11.38 God justifies him who is in of the f of Jesus Ro12.8.

from works of law Ro3.32 justify out of f and through the f Ro3.32 righteousness reckoned for (inte) righteousness Ro4.6. In uncircumcision Ro4.11, observing elements of Ro4.11, the promise of Abraham through f f Ro4.13 not those of law enjoyers of the alignment Ro14.1 of f to accord with grace Ro 4.16 of the f of Abraham Ro4.16 being then justified by Ro5.1 nations overtook r out of f Ro5.30 Israel pursuing a law not out of f Ro6.32 the r [out of f] Ro6.10 the declaration of f Ro6.18 not justified by works except through f of Christ Ga2.14, 29, God justifying the nations by [out of f] Ga2.24 righteousness by [out of f] Ga3.5 r which is through the f of Christ Ps3.9 not by f only 2Co 2.17

f, not doubting (if you have) Mk11.22 (requesting in) Ja1.6 remain (Paul extolling disciples r in to the) Ac14.7 (now are r, expectation) 1Co13.2 (should r in f and love) 1Co13.1 (as dark as open door of f) Ac 4.17 (cleaning their hearts by to) f, 1Co12. (rendering f to all) Ac12.1 (parts to each the measure of) Ro13. (your f may be in power) 1Co2.23 (love with f from God) Epe3.16 (raised through f in operation of G) Co2.21 (his administration wheel, which is in) f, 1Co13.14 (secret of the f of) 1Ti3.9 given the ecclesias stable in to the f) Ac5.1 (to another is f by [in] the same spirit) 1Co13.14 (contending for [to] the f once given) 1Co13.8 law (beesting is beard through f's) 1Ro3.7 (are we then nullifying through f) Ro3.7 (before coming of f, garnered under) Ga2.3 (the law is not of [out of f]) Ga3.21, saints access (in to f) Ro8.2 (with confidence f) Ro8.2 f is out of trials Ro11.21 stand (nations in to) f, Ro11.20 (saints s firm in the) 1Co13.14 (is fast in to) f, 2Co2.16 the anarchy of Ro14.15 take to yourselves the inform in to Ro14.14 have (the f which) Ro14.2 (the same spirit of f) 2Co16.1 (f and a good conscience) 1Ti1.9 (in the secret of f) 1Ti1.9 (the peculiarities in the f of our Lord) Ja1.3 (has f, yet no works) Ja 2.5 (you h f and I have works) Ja2.5

(eating in the) 1Co11.16 (standing of f of God) Ga2.21 walking by through f 2Co3.1, superabounding in, to, 2Co3.1, try yourselves if you are in Co3.15 (those of out of f) these sons of Abraham Ga3.3 promise of the spirit through Ga4.25 locked up for [into] the f Ga3.25 on the coming of Ga3.25 (f operating through love Ga3.25 the family of Ga5.6 save (in grace through f) Eph5. (f cannot s him) Ja2.14 (vow of f s the fatherings) Ja5.4.

(f) Christ (to dwell in your hearts through) Eph4.3 (one Lord, one f) 2Eph4.4 (f and love in C [because] 1Ti1.14 the unity of f Eph 4.13 the shed of Eph4.20, progress and joy of Phl2.5 computing together in to the f Phl2.17 persisting in to the f Co5.12 confirmed in Co 2, the purity of 2Th5.10 endurance and f of the saints 1Tu2.18 (fulfilling every w of f) 2Tu12.1 (f is dead by itself) Ja2.27 (show me your f apart from) Ja2.27 (showing my f by [out of f] w) Ja 2.18 (if apart from w is dead) Ja2.28 (not justified by [out of f] only) Ja2.24 withdrawing from the 4Tu13.16 words of f, 1Tu14 denounced the 1Tu13.0 widens repudiate first f.

100
fall, fall down.

fall, faith-obedience.

faith Greek-English Keyword

fall, faith-obedience.

fall, faith-obedience.

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fall down.
fall out, false, lose courage and strength. lest you should be HB123 saving the f Rfa15, be wearied, faint5.

fake, resounding1, tidings, word1.

phœmiè alavement

fake, Christ's f came out (at the healing of Jairus' daughter) Mt1218 (in Galilee) Lk114, oik 6 o' o' HOME-be - o' family (warden's) lAc18 4A (of faith) TGA16 (of God's) meEp219 (saint's) IT192, family, kindred1.

im' of famine

famine, lack of sufficient food. there shall be MI1217/Mt1318/Lu1111 over the land of (Israel) Lu114 (Canaan) Ac713 in the far country Lu1514 17 Agabus signifies Ac1118 cannot separate us Rz53 Paul in 2C1217 kill with VRv8 arriving on Babylon VR 186, death, famine1, hunger2, fan, winnowing sheaf1.

mak't on' far

far, in space, in time, prefix (in praying) Mz124(Lu1147). f country (younger son) Lq114 (a noble went into) Lz1212, far5, long5.

far, distance (at a), many1, (f from), afar1.

mak't on' far

far, afar, far off MEp219, f from them a herd of hogs Mt1219 net f from (the kingdom) RMt1219 (Jesus from centurion's house) Lz14 (disciples from land) Jn218 (God from each one) Ac1217 younger son f distant Lz1210 afar those a (promise to) Ac 209 (Christ brings evangel) to MEp219 delegating Paul a to the nations Ac2221 a good way off, afar off, far5, hence-, off-, great way off.

far above, up over.

md'd am 'ot' no-YET-SIMULTANEOUS-AS

be it from me. Peter Ac1014 118. not so3, far off. See far, far passed, many1, far spent, many1, (be f a), progress1, recline1, fare. See have.

r[h] o'm nu mi PARR-WELL

farewell. James Ac170. Claudius Lydia's Ae 2206.

farewell (bid), leave (take2).

ge or'y Lor LAND-ACT

farm, saints are God's meCH1, husbandry1, farm, field1.

ge or'y o' mai LAND-ACT

farm, work the land. because of whom the land is Hb67, be dressed.

ge or'y ot' LAND-AC'ter

farmer, parable of nobleman and t RM1219 54 35 38 49 614l121 2 2 1 11120 16 10 14 18Amp. My Father is the God215 first to partake PTH15 awaiting the precious fruit Jsh1, husband-

man19.

father (go), advanced, farther side, other side, farthing, penny1, quadrans1.

schœm's FIGURE

fashion, the prevailing form. of this world 1C774 Christ found in an as man Ph25, fashion, face1, perception, type1, fashion according to, configure1.

fashioned like, confirmed1.
father, Besides the usual meaning of father it is applied to any male ancestor, as Abraham, Isaac, Jacob, David, and in the plural to the patriarchs and those who came out of Egypt at the exodus. Figuratively, it is a token of highest respect in the orient. Spiritually, it is applied in God to reveal His care, provision and affection for those who are brought into this relationship to Him. Of the fathers patriarchal Ro15, 19.

of the name of father: Hebrew, father (Abraham, Isaac, Jacob, David, and others) 19, father of God (father used of God) 19, father of the Lord (father of God) 19.
Father

Father, if I have learned from John 13:38, 39. I am going away to John 13:39, not as yet have I ascended to John 13:39. I have obtained from Romans 15:26-27, having the name in front of Romans 15:27, seated with Me on His throne Romans 15:27, who is dying Romans 15:27. which I am preparing to Romans 15:27. to Peter Romans 15:27. messengers observing Romans 15:27. face of Romans 15:27. to come to them from Romans 15:27. My heavenly Father: every parent which He does not plant Romans 15:27. thus will He also be doing to you Romans 15:27.

the Father: except (no one recognizing the Son) My sending the reconciler Son) John 14:23 (no one aware of the day) Mark 1348 (no one knows who the Son is) Luke 1452 (should be given him by) John 1452 (through Me) John 1452, becoming into the name of Mark 1349, glory of (Son of Man) coming in) Luke 1456 (Christ crowned through) Luke 1456 giving holy spirit Luke 1456 an only-begotten from John 1456 is loving the Son John 1456 151 151 151 worshiping John 1456 2 27 27 Son observing what the F doing John 1456 is fond (of the Son) John 1456 (you) John 1456 is resuming the dead John 1456 not judging anyone John 1456 as they are honoring John 1456 has life in Himself John 1456 give (the works He has g He) John 1456 (all that He is g Me) John 1456 (g all into Jesus' hands) John 1456 (the cup) John 1456 (a thanks to) Colossians 1456 (what manner of love) John 1514 has commissioned Christ John 1514 accepting you (not supposing I shall) John 1514 (Moses is) John 1514 (who hears from John 1514 see (not seen by anyone) John 1514 (this One has John 1514 (he who has seen Christ has) John 1514 (living F has commissioned has) John 1514 (because of John 1514) He said this to them of John 1514 know (f F knows John 1514 not John 1514) (you) John 1514 I and the F are) John 1514 Without John 1514 in Me is t John 1514 F and I) John 1514 (remaining in Me) John 1514 (in t) John 1514 I am going John 1514 (I) John 1514 glorified in the Son John 1514 I shall be asking John 1514 sending the conqueror from John 1514 greater than I John 1514 I am loving John 1514 John 1514 1514 spirit of truth coming out from John 1514 whatever t F has is Mine John 1514 reports to you concerning John 1514 asking t F concerning you John 1514 is with Me John 1514 promise of Acts 1514 the era in His own jurisdiction Acts 1514 obtain (prom- ises) of John 1514 (one spirit) Acts 1514 access to one spirit Acts 1514 of our Lord Jesus Acts 1514 of spirits Acts 1514 of lights Acts 1514 invoking Acts 1514 life common which was toward) John 1514 fellowship of ours is with John 1514 an Emperor with Acts 1514 the love of t F not in him Acts 1514 the attainment of living not of Acts 1514 showing (anticlimax) Acts 1514 (the Son, neither) has Acts 1514 he who is) John 1514 has dispatched the Son Acts 1514 from the Lord J C, the Son of Acts 1514 has both the Son and Acts 1514 who sends Me is not honoring John 1514 testi- fied concerning Me John 1514 should not be drawing him John 1514 I am not alone John 1514 and John 1514 has given Me the pre- cept John 1514 the word but His John 1514 the Father with God: the only-begotten G who is in the bosom of John 1514 this One G t F more than other G (86) f.32 g giving thanks to 

Epist. Colossians 1514 love with faith from Epist. 1514, claiming J C as L for the glory of Philippians 1514 eulogy of the Theophanieians in Thessalonians 1514 grace and peace from 2 Thessalonians 1514 foreknowledge of 1 Peter 1514 Christ got from G t F honor and glory 2 Peter 1514 believed in J C through J C and t F (Paul an apostle) Galatians 1514 His G and F (giving up the kingdom to) 1 Corinthians 1514 His G and F of our Lord J C, t F of glory Ephesians 1514 t G and F of our Lord J C Romans 1514 of the Lord J C (the secret of) 2 Corinthians 1514 ritual clean and unadorned with 1 Corinthians 1514 His Father's Son of Mankind coming in glory of 2 Corinthians 1514 His F with God; His own F is G John 1514 Kingdom and priesthood to H G and F Romans 1514 our F with God: one F have we G Romans 1514 one G and F of all Romans 1514 Others: in the kingdom of their F Romans 1514 I will be a F to you Romans 1514 (to Him) Hebrews 1514 blessing the Lord and F Romans 1514 Its F's name Romans 1514 God addressed as Father

by Christ: acclaiming to Thee am I F Mt 2362331 Yes, F for thus it came to be a delight Mt 2362331 F if it is possible for this cup Mt 2362331 Abba F all is possible to Thee Mt 2362331 F if it is Thy intention Lu 2242 F forgive them Lus 2242 F into Thy hand am I committing My spirit Lus 2242 F I thank Thee Jn 1514 F save Me out of this hour Jn 1514 F come has the hour Jn 1514 glorify Thou Me Jn 1514 Holy F keep them Jn 1514 , as Thou F art in Me Jn 1514 whom Thou hast given Me Jn 1514 Just F John 1514 by others: our F who art in the heavens Mt 2362331 crying Abba F Os 2362331 (a)Mt 2362331 (2)Mt 2362331, father500, parent1

father, forefather1.

our F with God: grace to you and peace Romans 1514 (to) Romans 1514 (from) Romans 1514 (to) Romans 1514 (by) Romans 1514 (for) Romans 1514 (I address you) Romans 1514 (God addressed as Father)

fatherless. Melchisedek Hebrews 1514, without father1, fatherless, orphan, (of the f), hereditary.

father-in-law, of mother-in-law. Hames, of Cala- phas John 1514.

father of another. father-in-law of.

father, the space to which a man can extend his arms. sounding twenty (fifteen) f Acts 2362331, fating, grain-fed.

fatness. of the alive Romans 1514, fattened, grain-fed.

fault. See cause.

cause, discomfiture, offense, sin, (find f), blame, (without f), flawless.
fellow captive. See captive (fellow).

fellow citizen. of the saints M2219.

sun math d t a's TOGETHER-LEARNER.

fellow disciple. of Thomas Jn116.

sun praz u fer as TOGETHER-SENIOR.

fellow elder.

fellow slave. See slave (fellow).

fellow soldier. See soldier (fellow).

sun ek'th d eON TOGETHER-OUT-PUBLIC-

fellow traveler. of Paul (Galus and Asia-
tachus) Ac129 (a brother) SC109. com-

fellow tribesman. See tribesman (fellow).

fellow worker. See work together and worker
(fellow).

fellowship. See communion.

fellowship, administrative partnership.

fellowship with, participate1. (be Joint).

nufu' NIPPLE.

female, male and f (God makes them) M194
Mk106 (in Christ no) Ga328 alter natural
use Bo1271.

feminine. as the weaker JF17.

chadep-oN FEROCIOUS.

fearsome demoniac.

fervent, fervently.

ferry, ferred, ferry, ferred.

fervent, fervently, earnestly.

festival, a periodic celebration, especially
the seven convocations prescribed in the twenty-
third chapter of Lezileus. Not all were
feasts, not in the f (lest a tumult) M2125
Mk142 (at the f) (release a prisoner) M2255
Mk158Lu237 (Passover, many believe) Jn
228 (having seen all He does) Jn45 (Jews
sought Him) Jn7, to the f (Passover, His
parents went)Lu154 (tallahen. also came)
Jn48 (His brothers went up) Jn15 (He
may not come) Jn156 f of unleavened
bread L292, f of the Jews (Jesus went up)
Jn51 (Passover was near) Jn6 (of Taber-
nacles) Jn27 to this f (His brothers told to
go up) Jn28 (I am not going) Jn7 the
great day of the Jn37 for the f (throng
coming) Jn132 (boy what you have need
of) Jn139 in the f (Greek worshiping) Jn
229 before the f (Passover, Jesus being
aware) Jn11 in the particulars of a f (judg-
ing you) Co13 (as a thief, day), helper.
[A] cort a's FESTIVALIZING

festival (keep). that the saints may IC28.

festivities (wedding). See wedding.

Ph4's on record.

Festus, the successor of Felix as procurator of
Judas. Ac2323 (at 9:28 14 23 21 25 34 28 8, 9,
kom ia r i's FETCH.

fetch Lu77 (in the middle voice), recover, or be

required, recover (what is mine) PM1257
(As can also) M3119 be required: for
that which one puts into practice SC10 by
the Lord Eog for that which he injures Co
252, with the promise Hb168, (not) Hb
1129, 99, with the consumption of your
faith r1119 with an unfading wreath IP54
with the wages of injustice FP2124, bring-
receiving, receive, r.

ek kom ia r i's FETCH.

fetch out, only son was f o L772, carry
out, fetch out, lead out.

fector. See test.

feter e i's FERRE.

fever, bodily heat.

Peter's mother-in-law Mt
SiL629 S9947 courtier's son Jn42 Publishi-
father Ac28.

feter e i's FERRE.

fever (with ai). Peter's mother-in-law M83
Mx100, of a fever.

ol'gol, barely.

few, limited in quantity, opposed to many, in
time, brief, briefly, in action, slight, in space,
slightly, a sip of wine T1252, scant.

few: finding the narrow way PM1114 work-
ers PM307Lu1105 (small fish) M158Mx37
are chosen M2244 if a thing (faithful over)
M2251 23 (bodily exercise beneficial for)
T148 (against you) Rv124 Jesus cures Mx
65 of f in there Luke1042, cancerous Lu12
being saved Lu137 days (disciplined) Hb
1288 eight souls FS275 names (in Sarlia)
Rv4 not a f allotted to Paul Ac174 (be-
lieve) Ac177 one with f lessens not SC23
brief; no b-time (Paul and Barnabas ter-
prisoner Ac28) in b (Paul writes before) Ep
season the Adversary has Rv127 briefly:
disciples to rest Mx30 Paul persuading
Apirna Ac182825 appearing (a vapor are)
you) Ac44 being hovered IP110 suffering
IP110 Peter writes IP132 other kind must
remain Rv127.

sight no a disturbance (among the sol-
diers) Ac228 (at Ephesus) Ac213 no a
commotion (Paul and Barnabas had) Ac195
no a (income) Ac194 (prompt) Ac270
slightly; advancing a Jesus (pursued James
Mt19 backing up f from land L73
scaint; pardoning L74 loving L74, agg-oN

agro's field.

field, ground which is cultivated or capable of
cultivation, an open, unhabited place.

of the f (anemones) M628 (God thus gar-
ing the grass) M627Lu1279 (darnel) M128
in his f (man sowing ideal seed) PM124'27
(mustard), PM124 is the word Mx1238
treasure hid in M6174 man in burying f
Mx184 one who leaves M6177Mx1224 came
to his own f PM1255 (in the f (let his
not turn back) Mx1247L7132 (two shall be)
Mx1265 (those grieving hope) Mx1265
(elder brother was) PM127 f of the Potter,
of Blood Mx177 9 20 into the f (coming
away, to be burying) Mx614 (wherever Jesus
went) Mx140 (two walking) Mx1266 (to
find forsage) L717 (to grasp) hope Mx127
getting back Mx1100 soft foliage out of Mx
1184 Simon coming from Mx1212L7381 I
buy a f PM144 slave enter from L717
Barnabas selling Ac47, countryman, farm,
field, land, piece of ground.4

106
field, country, freehold, (abiding in the f.), field fold.

field fold, shepherds out in Luke22, abiding in the fig. 
a in em'ey or un-mild
fierce, men will be 2758, fierce, ferocious, hard, (the more f.), insistent (boi), inferences, fancy.

fig. on fire-y
fiery, culminates Vv184, of fire.
fiery, configuration (fire be on), fiery.
fiery. See fire (be on).
fiery. See fire (be on).

fig. on fire-y
fiery-red, horse Vv94 dragon Vv125, red.

fifteen, studia Jn1118 fathoms Ac2758 days Gal19, 
pent & kal deias for five-and-tenth
fifteenth, year of Tiberius' government Lk24.

fig. on fig.

the fico carica of botanists, of the sub-order Morus of the breadfruit family, the fruit of which is an enlarged succulent, hollow, pear-shaped receptacle, containing the imperfect flowers on its inner walls. Figuratively, it represents Israel nationally, not culling f from (star thistles) PM1716 (thorns) FL844 not the season of ML113 no grape-vine can produce FL844, 
such a f or a' fig-marberry

fig marberry, an inferior fig. Lui19, sycomore, 
such as fig.

fig tree. Jesus perceived ML2199ML113 withdrew ML2199 purr and went doing this in ML2226 parable PM2423MM1829Lui119 man had FLu 1387 Nathanael under Jn18.50 no f t can produce olives FL583 casting its figs FL944, 
(fig. (unintently), shriveled fig.

mack o' ma fig.

fight, seek to hinder or destroy another, or others. Jesus Jn525 two Israelites Ac76 saints must not PET2222 you are FL457, fight, battle! 5, box!, contend!, contest!,
dia much o' mai THROUGH-FIGHT

fight c it , Pharisians FL843, phil.

they o' ma o' wild-beast-FIGHT

fight wild beasts. Paul in Ephes 1C1524, 
the o much o' placant (god) -VIGHT

fighter against God. Ac599, to fight against God.

mack o' fig.

fighting, outside 2C124 generating PET223 about law FL138 whereas the f FL457, 
then o much o' feel-FIGHTING

fighting fury. Herod Ac1299 be highly displeased with.

figure, parable, representation, type.

figure (transfer in a). See transfigure.
fill Greek-English Keyword Concordance

fill

fill, Greek-English Keyword Concordance

find

finally, Melchizedec priest to a H105 sacrifice

find.

fill, Greek-English Keyword Concordance

finally, fill's, fill's, fill's, fill's, fill's, fill's

fill

fill, Greek-English Keyword Concordance

fill, Greek-English Keyword Concordance

fill

fill

fill, Greek-English Keyword Concordance
find Greek-English Keyword Concordance

fire

find Peter and John) Ac127 (be f fighters against God) Ac129 four men not f how to get in Lu119 the people to be for orace Lu122 woman f lost drachms in 1218 lost and was f (son) Lu1232 was none f returning Lu1216 the woman (stone rolled away) Lu124 (not the body) Lu247 23 f pasture -Jn10:29 Jesus not f (not the apostles) Ac227 23 f the prison lock) Ac229 our fathers f no provozer Ac231 f the value of the books Ac236 marrenne sound Ac279 28 that one be f faithful IC27 not f naked 2:63 according as we also f 2:11: f sinners 2:17 if grace Hb4194 your faith may f for apostles 1:77 the earth and its works will be 2:639 you f apostles false Rv29 no one f worthy Rv29 no (falsehood) Rv2:11 (mountains) Rv2:20 (in the scroll of life) Rv2:25 in Babylon Rv13:22:24 no place f for heaven and earth Rv20:11 (7Lu124 Rv8:17), find37, can, get, obtained, perceive.

find, become, find out, grasp.

cur's to 5 & up, find.

find out. Paul f e disciples Ac124 (Acts*Lu 216), find.

fine, See ideally.

fine linen, fleer.

fine linen, cambric, linen wrapper.

duck tail as fingernail.

finger, a terminal member of the hand, with f (describes of not willing stir loads) Mt12:18 (lawyers not grading loads) Lu1146 Jesus thrusts f into deaf man's ear Mt12:33 f of God (Jesus casts out demons by) Ac21:25 tip of his f (Lazarus to be dipping) Lu1217 with Rv117:25. Jesus wrote in the air) Jn19:25 Thomas (except I thrust my f into the prints) Jn19:35 (bring your f here) Jn19:37.

cel 39 finger finish (not in the sense of cessation but of accomplishment, task or thing, accom- mess) discharge an obligation Rv7:22,29. Discharge, Rv17:24. Christ f (these saying) Mt18:13:25 (scrip- tures) Mt17:28 (paradise) Mt22:8. Disciples f (of Israel) Mt17:19 Paul f career 21: 47 the two witnesses Rv117 the thousand years accomplished Joseph and Mary all Lu129 (Christian pressed till the baptism should be a) Lu1250 (what has been written) Lu1251,2258 Ac129 (the cross) Jn1250 550 God's word Rv1717 consume are not f the last of the flesh Rv1214 God's secret of Rv176 (fury of) Rv15:10 calamities Rv18 (Acts*2:23), accomplish, make as, expel, fill up, finish, fulfill, go over, make perfect, pay, -tributel, perform.

tel 390 finishing finish 1P:98, the consummation of action or time, with till, ultimately 2:115, tribute, con- sidered as the consummation of the subjuga- tion of a country Mt1750 Ro13:7, consummation be who endures to Mt1275 2134MK 1:23 not as yet in Mt2:137 (imme- diately) Lu219 arriving shall be Mt24:44 Peter f the sea would be having f Mk13:20 Christ (of His kingdom there is) to Lu1303 that which concerns Me is be- lieved on Ro15:31 (loves His own to) Jn181 (will be confirming you until) IC18 (the Omen and the Christ is a widow before the judge Lu185 of those things is death Ro181 is life eternal Ro247. The e of law (Christ in) Ro104 e of the cova

attained 1C1611 thereafter the c 1C1539 of that which is being nullified 2C2112 whose c (according to acts) 2C2112 (in destruction) Ph3:20 (is burning) Hb6:19 (burning) 1Th2:19 of the charge is love 1Th2:19 and firm- ed unto the e c (expectation) Hb9:29 (assumption) Hb11:2 until the c (expectation) Hb11:2 (keeping My acts) Rv2:28 nor having c of life Hb7:22 of the Lord of Acts31 of your faith 1P15 e of all is near 1P15 of those who are stubborn 1P15 (Rv19:1). cus- tom, a, end, -ing, -ings, finally, the uttermost.

tel 390 finish- finish, perfect, the days f (Jesus' parents) Lu 242 Christ f the work Jn1174 perfecte.

Christ (in the third day) Lu1239. (His power in infinity) p 2C1254 (p through suffering) Hb2:2 (p for the sons) Hb2:2 Christ perfecting the work) Jn14:26 (those who are nailing) Hb10:14 may be p (disciples) Jn11:28 (scripture) Jn11:28 Paul (p my career) Ac1257 (not that I am already) Fh3:4 the law nothing Hb7:19 cannot make the one offering p Hb9:9 never able to p to a finality Hb11:2 may be p (apart from us) Hb14:30 spirits of the just p Hb12:1 by work was faith Jn25:13 love p J135:12 e, etc. perfect, -est, consecrate, finish, fulfill, perfect, make-2, finish, become, conclude, complete, consummate, finish up, terminate, wherefore.

ek tel 39 O out, finishing finish up, not strong enough to Lu1433, finisher, Perfecter.

purr time fire, idiomatically b'1b10, cast into (tree not producing fine fruit) Mt5:10 24 Lu 30 (ephedra) Mt22 (branches) Mt3:10 holy spirit and (Christ baptism in) Jn2:21 Lu219 unfaithful (burning up the chest with) Mt3:10. Lu137 (Obern) Ms9:13. Galatians f (inable to) Mt1:32 (cast into) Mt1:19/2. Luke19. A burned up with (darned) Mt 1349 (Babylon) Rv119:18 (tormented Mt 1347.50 falling into (ephedra) Mt10122 f conical (cast into) Mt1025 (go from Me Into) Mt124. (justice of) Jn2:25 not going f Mt10244 f. 48 salted with Mt10249 de- served from heaven (may be telling f to) Lu104 (wild beast casting) Rv113 cast- ing on the earth Lu1319 f and sulphur (spurs on Sodom) Lu1719 (formations in) Rv114:10 (Adversary cast into lake of) Rv 20:10 (lake burning with) Rv112. kindling in (in the middle of the court) Lu1235 tonnes (as f on the disciples) Ac23 (the f is a f. 10:29 blood and f Act1:22 (flaming of a thrush) Ac23:20 into the f (Paul twitch- ing the wild beast) Ac235 (hearing embers on f on his head Rv12:20 work (revealed) IC18 (testing) IC18 saved as through Rv13:5 flaming f (dying out vengeance in) 2Th19 (His messengers are) Rv17: flame of (Christ's eyes are) Rv114:218 131 quench the power of Hb118 burned with you (you have not come) Hb124 (mountain) Rv8: 25 as our God is a consuming Hb122 what amount of f is kindling Hb122 eating your flesh as Jas3:1 being tested by FPPP heavens and earth stored with 2:27 snatching them out of 2:27 gold refined by Rv8:38 torches of (burning in sight of the throne) Rv8:25 of the altar Rv8:11 hall and f Rv8:1 f and furnace and sulphur Rv17:18 pillars of Rv14:10 out of witnesses' mouths Rv115 juris- diction over Rv14:48 (some sea with Rv15:2 score mankind with Rv16: lake
five

Greek-English Keyword Concordance

flesh, the tissue of an animal body, which is composed of flesh, blood and bones; opposed to spirit and subject to the soul, but not in itself sinful. Idiomatically fleshly $\text{Acts} 5:29$, flesh and blood (does not reveal to Simon) $\text{Mark} 12:30$ (Paul did not submit his speech to) $\text{Gal} 2:16$ (not ours to wrestle with) $\text{Eph} 6:12$ (little children have participated in) $\text{Heb} 2:14$ (the two will be) $\text{Matt} 19:14$ $\text{Col} 2:2$ $\text{Eph} 4:2$ $\text{Rev} 2:2$ (no longer two) $\text{Matt} 22:19$ no flesh (would be saved) END $\text{Matt} 22:19$ (justified by work of law) $\text{Rom} 4:15$ (boasting in God's sight) $\text{1 Cor} 1:29$ is in itself $\text{Mt} 26:10$ all flesh (shall see the salvation of God) $\text{Rom} 6:24$ (Christ given authority over) $\text{John} 6:12$ (pouring out from My spirit) on $\text{Matt} 28:17$ (not all the f) the same f $\text{1 Cor} 12:2$ (is grass) $\text{Rom} 12:2$ Christ having f and bones $\text{John} 1:12$ not begotten by the will of $\text{John} 1:12$ the Word became $\text{John} 1:12$ begotten by the f is $\text{John} 1:12$ ($\text{He} is giving$) $\text{John} 1:12$ (eating) $\text{John} 6:62$ (masticating) $\text{John} 6:62$ (is true food) $\text{John} 6:62$ (not acquainted with decay) $\text{Acts} 2:21$ (of the seed of David) $\text{Rom} 1:16$ (in the days of) $\text{Rom} 1:16$ (the curtain) $\text{Heb} 10:29$ (put to death in) $\text{Acts} 12:2$ (suffered in) $\text{Acts} 12:2$ (hanging come in) $\text{1 Tim} 2:8$ (coming in) $\text{2 Tim} 2:8$ (not benefiting anything) $\text{John} 1:12$ according to flesh (you are judging) $\text{John} 1:12$ (Abraham our forefather) $\text{Rom} 1:12$ (out of whom is Christ) $\text{Rom} 1:12$ (not many wise) $\text{1 Cor} 1:12$ (of Paul) planning $\text{Rom} 1:12$ (acquainted with one) $\text{2 Cor} 5:2$ (If we have known Christ) $\text{2 Cor} 4:1$ (reconciling us as walking) $\text{2 Cor} 5:2$ (not warning) $\text{2 Cor} 5:2$ (many are boasting) $\text{2 Cor} 5:2$ (shade) $\text{2 Cor} 5:2$ (be obeying your masters) $\text{Eph} 6:2$ $\text{Col} 3:22$ (judge a man in) $\text{1 Cor} 6:2$ (in expectation) $\text{2 Cor} 5:2$ (what is apparent in f circumcision) $\text{2 Cor} 5:2$ (bringing in) $\text{2 Cor} 5:2$ when you were in $\text{2 Cor} 5:2$ (Paul's flesh) (good not making home) in $\text{Rom} 7:1$ (shaving for Sin's law with) $\text{Rom} 7:1$ law was in itself through $\text{Rom} 7:1$ sin's f $\text{Rom} 7:1$ God condemns sin in $\text{Rom} 7:1$ Paul (providing to jealousy) $\text{Rom} 7:1$ (he has no case) $\text{Rom} 7:1$ (walking) $\text{Rom} 7:1$ (a splitter in) $\text{2 Cor} 5:2$ (living in) $\text{Gal} 6:2$ $\text{Phil} 2:1$ (you do not scorn your trial in my) $\text{Gal} 6:2$ (staying in) $\text{Phil} 2:1$ (am even I having confidence in) $\text{Phil} 2:1$ (filling up in my f) $\text{Gal} 6:2$ (have not seen my face in) $\text{Phil} 2:1$ (if I am absent in) $\text{1 Cor} 1:12$ (Oneimus a brother) $\text{Phil} 2:1$ in accord with f (law fulfilled in) (not walking) $\text{Phil} 2:1$ (those who are in) $\text{Phil} 2:1$ (living in) $\text{Phil} 2:1$ (disposed to that which is of $\text{Rom} 8:2$ disposition of (in death) $\text{Rom} 8:2$ (in-ent to God) also $\text{Rom} 8:2$ those in f not able please God $\text{Rom} 8:2$ saints are not in $\text{Rom} 8:2$ devils to the $\text{Rom} 8:2$ children of $\text{Rom} 8:2$
fleshy, composed of flesh. Paul speaks to them as IC51 tablets of the heart r234 law of a f deceitful Pass.252, carnal9, fleshly9.

shg'd flight

flight. not in winter Mt2420 Mk1325.8.

flight (turn to). redline.
poin'n on sheep-herd.

flock, a flock of sheep, shall be scattered. r2381 maintaining guard over Lu23 becoming f and not eating. f roost7. flock, flock5.

flock, flocklet5.
poin'n on sheep-herd/dim.,

flocklet. for not little r2323 take heed to r2308 wolves not harming r2308 elders (to) r1354. models for. r1942. flock5.

turn on is'z brake-up

flock, beat as a drum. H1129, torture1, fly with rod. See rod (flog with),

flood, deluge, inundation, river.

floor (threshing), see threshing floor.

semid'ful is flour

floor, pulverized grain. for Babylon r1813. fine floor.

[herp'r nuz(au)'] over-grow[-up]

flourish, your faith r2751. growing exceedingly.

flourish again, blossom1.

flow, gush.

smith's flower

flower, the bloom of a plant, the f of grass r2110.12 r1942.

flower of age (pass the), meridian (over),

ou'l of flagdolit

flute, a small wind instrument in which musical tones are produced by opening or closing holes, soulless things IC147, pipe9.

ou'l e' flagdolit

fliet. Jesus perceiving Mi303 sound of Rv 19 12, minstrel, pipe9, 

flox (bloody), dysentery2.

pet't no'ou expand

fly, expand the wings as a bird. animal like e f volatil Rv41 volatil Rv13. woman f Mi2124 messenger f Rv19 rabbit1. pt'en on' expander

flyer, another f of IC254 bird9, pet e'n on' expander

flies, Jesus said Mi303. bird1. pet e'n on' expander

foal. See son.

foam, froth.

foam out, froth forth1.

foe, enemy.

mol'd as pod

frog, cloudlike vapor near the ground. falls on Elymas Ac313, mist3.

fold. See corn.

fold, flock.

fold (field). See field fold.

en taul's o' in-told

fold up. Joseph f the body of Jesus u in linen wrapper Mi2727 Lu2239 handkerchief f u apart Je350. wrap in, together4.

foliage (soft). See soft foliage

folk. See people.

a rol on the'd un-join-place

follow. Jesus (Peter and Andrew) M1299 Mk 11 (James and John) M1412 (the throne) Mt429 1437 1952 1525 Lu27 462 (those f Him) Mi510 219 Mk1522 119 (I will be f Thee) Mi513 Lu137 83 (be f Me) M1436 59 1952 M1214 1023 Lu57 92 39 1837 Je39 2127 2197 (disciples) M1234 1937 244 Mi343 Lu1419 1838 2326

Jo37 38 (Matthew, Levi) M90Mk2345 Lu298 (blind men) M1287 320 1952 Lu140 1952 (the who is not Mi1338 (many) Mi1215 (let him be f Me) Mi166 Mi548 Jn1220 (Peter from sfrs) M1245Lu1454Lu2252 (women) M1245 (sinner) M1250 (multitude) M31 Lu 2197 (Andrew) Jn19 97 (the who is f Me) Jn9 43 (My seed) Jn19 14 (Peter, not at present) Jn19 97 31 (Peter and John) Jn18 18 (John) Jn20 97 (144,000 f the Lambkin) Rv19 19 (the armies of heaven) Rv19 19 Jesus f Jairus Ms19 the flock f the food IC124

Others: disciples (not f us) M5984.39Lu 946 (a man) M1434 Lu2210 sheep f the shepherd Jn104 (Jesus f Mary) Jn111 (Peter f John) Jn10 9 (messenger) Ac128 1 (Jesus f Paul Ac134 2568) Unseen f Death Rv14 9 a second messenger f Rv14 9 works f them with. Rv14 9 (3M12592Mi397) A1411, follow06, reach1.

follow, become1, follow after1, -out, -up, -with, imitate1, persecute10, with1.

set a rol ou the'd down-un-join-place follow after, to. women to the tomb Lu235 Paul Ac187, follow1, after1.
fond after 

Greek-English Keyword Concordance

fond after, follow, upr, trail, (those that 

fond after, follow up, trail), consecutively. 

gur a hol on the'g BISER-UN-JOIN-PLACE 

follow (fully), signs, those who receive Mt 16:17 Luke, all Lu13:1 Timothy, the teaching an thus attain (follow), have perfect understanding of, know fully. 

ex a hol on the'g OUT-UN-JOIN-PLACE 

follow out, not (day f), next. 

d've a UN-MIND 

foolly, thoughtlessness, Jesus filled with Lu6:24 obvious to all 2Ti2:12, fool?, madness. 

fond, imprudently.

phil 6'tory on FOND-NATURAL-AFFEC-TIONED 

fond affection, saints to have for one another. 

Rom2:10, kindly affectioned. 

phil e'to on FOND-BEFORE-MOST 

fond of being foremost, Diotrephes 3Jn9. 

love (be) on FOND-BROTHE- 

brother. 

fond of brother. 1Pb28, love as brethren. 

phil 'oth on FOND-PLACER 

fond of children. young wives to be 2Tis, 

phil 'onde on FOND-MAN 

fond of husband, young wives to be Tit2:4. 

phil 'and on FOND-MAN 

fond of money. Philemon Lu16:14 men will be 2Ti2:9, covet. 

phil a'tur on FOND-BILVER 

fond of money (fond), supervisor must be 1Ti2:9, saints not to be Hb13:7 greedy of filthy lucre, without covetousness. 

phil de'or on FOND-GRATIFICATION 

fond of own gratification. men will be 2Ti2:9. 

lovers of pleasures. 

phil ag'ph on FOND-GOOD 

fond of that which is good, supervisor must be Tit2:7, lover of good men. 

kata phil e'to be-DOWN-FOND 


fondness (brotherly). See brotherly fondness. 

fondness for money, a root of all that is evil TIt1:7, love of money. 

fondness for the brethren. See brotherly fond- 

ness. 

bro'th food 

food, nutritive substance for the sustenance of life, buying Mt14:15 Lu18:1 cleansing all Mt22:12 sharing Lu21:19 God (Christ's f to do) His will. 

Jn6:44 (give us no standing with) IC6:13, because of f (if your brother sorrowing) Ro14:13 20 not solid f IC6:26, for the bones IC6:28 if f is angering IC6:4 spiritu- 

al if (all the same) IC10:13 abstaining from IC10:26 f and drinks Hb10:2 not confirming the heart by Hb10:14 (Hb6:19), meat15, victuals. 

food, nourishment, sustenance. 

bro'th on FOND 

food, edibles, have you any Lu24:43, meat. 

food. See feeding. 

o'g on FONDER 


food for moths. See moths (food for). 

food of worms. See worms (food of). 

fool, foolish, imprudent, stupid, without, (be as a f), insane (be), (become a), stupid (make). 

a mo'f on UN-MIND 

foolish, thoughtlessness, and tardy of heart Lu2:23 to the wise as well as to the f Ro14:1 Gal- 

aish 3:1 (all the same) 3:14 foolishly abstaining from TI16:1 we also were once f Ti13:1, fool-, -ish, 

unwise. 

foolish, imprudent, stupid, unintelligent, (make f), stupid (make). 

foolish talking, stupid speaking, 

foolishly, imprudently, stupid, -ish. 

fool

DO is a FOOT 

foot. feet of Christ. dashing Thy f against a stone Mt4:4. 

lose the name at Mt12:20 placing enemies underneath Mt24:44 IC6:28 women held Mt20:32 Jairus failing at Mt22:2 Lu4:11 Syro- 

Phoenician woman prostrates at Mt3:25 enemies a footstool for Mt12:27 Mk1:13:12 AcG:5 Hb13:12 108 sinful woman standing be- 

side Lu7:35 as 36 45 46 Simon does not give water for Lu144 demoniac sitting at Lu3:15 Mary (seated at) Lu10:29 (wipes and rubs) Jn11:29 123 (falls at) Jn11:12 healed leper falls at Lu17:16 perceive My Lu4:28 He ex- 

hibits Lu4:26 messenger seated at Jn12:2 sandals of Whose Ac12:17 subjects all under AC11:27 like white bronze Bk115 118 John falls at Bk167 earth the footstool for (God's) 

CMG:5 (of the Most High) Ch4:50 proper names: of Lazarus bound Jn11:14 of Peter (washing) Jn12:8 9 (Saphata falls Mt6:37 AcG:10 (Cornelius) AcG:107 of Mo's sandals from AcG:35 of Saul (wit- 

forgo.

form.

forgetful

forgive.

forlorn.

fornicator, former, formed (listen) 112, unforgettable.

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full, See fill and fills (that which). full, brim1, brim2, distended, satiety, (be f.), fills, (blend), satisfy1, full age (old), mature1. ek ph76 δαί OUT-FILLING

full completion. of the days of purification Ac279, accomplishments. full proof of (make), fully assure1. prophecy cum's CARRIER

felly assure, fully discharge. matters of which we have been Lou that God is able Rci to let each one be Rci in all the will of God Co1131 fully discharge: Timothy, his service 2Ti45 that the heralding may be 2Ti14 (Mk 16:18), be fully known, - persuaded, completed, fill, make full proof up, most fully believed.

fully consummate. See consummate (fully). fully discharge. See fully assure. fully follow. See follow (fully). ek ph76 δαί OUT-FILLING

fully fulfill. God has f to the promise PAc183, fulfill1. fully known (be), fully assure1. fully persuaded (be), fully assure2. fullness. See (full).

function. See practice. thm o'G FEEL

furious (be), work up strong feeling. Herod was very f Mt126, be wroth.

G

Gabbatha' (Hebrew) LOFTY

Gabbatha. Pavement, in Hebrew G-bhth1Lt19. Gabri 4' (Hebrew) MASTER-DISPOSER

Gabriel. dispatched to (Zachariah) L6 (Miriam) L6. Gad (Hebrew) RAID

Gad. 12000 out of the tribe Rv17a.

Gadarenes' GADARENE

Gadarenes, an inhabitant of Gadara, the chief city of Phrea, the region east of the Jordan and south of the sea of Galilee. It is now called Um el Qais, about 32° 43' north, 35° 43' east. (Mt816; Mk1424; Lu6152); Gadarenes, Gergesenes2.

epitom' is'G ON-MOUTHIZE

gag. who must be Ti132, stop the mouth off, herd o'G GAIN

gain, what is acquired. Paul (to be dying) Ph371 which were g d deemed a forfeit Ph37, teaching for sores Th111, gain2, heret.

gain, capital1, dol, earn1, vocation5. herd ai w'G GAIN

gain, obtain possession. g the whole world Mt1620 Mk1620 Lk1620Jn1620 brother Mt1620 talents Mt2154p17 30 62 this damage Ac2792 Paul g (more) 1Co139 30 32 16 (Christ) PPh28 by trafficking Jt133 husband IP1, gain1, win2.

an anti-r e t on UN-INSTED-GUSH

gainsaid (not to be). these things (scribe at Ephesus) Ac106, not to be spoken against1, gainsaying, contradiction1, gainsaying, contradiction1, an anti-r e t on UN-INSTED-GUSH-AS

gainsaying (without). Peter came Ac170, Gain o'G GAINS

Gaius, grapping Ac1529 the Derban Ac204 Paul's best Rol622 Paul baptized 1Co142 the beloved Jh1.

Galat 'G GALATIA

Galatia, a province in central Asia Minor between 39° 41' north and 31° 45' west, ecclesiast of 1Co16 Ga1, Crescens gone to Th1 10465 expectation of IP1.

Galatia (of), Galatian1.

Galatik' k on' GALATIA-ic

Galatian, province. Paul passed through Ae 166 1859, of Galatia1.

Galatian'G GALATIAN

Galatian. A foolish G Ga51.
Galilean

Greek-English Keyword Concordance

gather

Galilean's (Hebrew) circuit

Galilean, a native of Galilee, Jesus (Peter with) Mt5160. (Pilate inquires if he is) Lu228. (Peter a) Mt145 Lu1229. sinners above all Lu1332. disciples Ac117. Judas Ac537. Galilean of Galilees.

Galil'ah (Hebrew) circuit

Galilee, the northern district of Palestine, with Phoenicia on the north and west, Samaria on the south, and the Jordan and its lakes on the east, between 32° 30' - 33° 30' north and 35° 30' - 36° 45' east. Jesus came (from) Mt2122. Mk1311. (into) Mt1442. Mk1444. Jn163. 42. 45. 47. 54. by the sea of Galilee Mt1449. Mk1419. Mt1422. Mk1414. Jn1314. led disciples about Mt1416. follow Him from (throng) Mt1451. (women) Mt1425. Mk1414. 15.次数 discipless into Mt1427. 28. Mk1416. 17. tidings of Him about Mt1418. heralding in Mt1430. went along through Mt1426. Lu1424. in Capernaum, a city of Galilee, beginning from (exciting the people) Lu1320. (declaration) Ac1416. being still in Lu1424. in Cana of Jn21. 146. walked in Jn21. It remains in Jn1329. not out of G is coming Jn1321. seen by those from Ac1331.


Others: of the nations M1415. disciples to go into Mt1426. forever mount of G. country of the Gergesenes across from Lu1376. no prophet raised out of Jn1329. exiles of Ac1481. (Lu1441). Galilee. (cf, Galilean, gal, blc.)

Gal'l'io (Gallio) Galilean, Lucas Julius, an elder brother of the philosopher Seneca, and consul of Achaia.

Gamali'el. (Hebrew) REQUIRED-DEITY

Gamaliel. teacher Ac231. Paul at the feet of Ac225.

Gar(1) (gars, a spreading sore, profane pratting as 2T3Z61. canker, amphi'ew/nimi ENVELOPE-IN

gash, clothe, usually. If God is thus g the grass Pm1339. Lu1338. as soft g Mt1411. Lu1352. clothes.

kēp/os GARDEN

garden, an enclosed cultivated area. mustard garden G1339. Gethsemane Jn1343. a new tomb Jn1341. 41.

Kēp/ou GARDEN

gardener, supposing that He is Jn1345. steming WREATH

garland. at Lystra Ac1439.

garment. appear. attire, tunic.

[] (long t g) GARMENT(s)

garmented, the demoniac M1338. clothes.

[. . .] (on) GARDEN(s)

garments, in the singular, the striped, sack-cloth cloak which was worn over the tunic. In the plural, the external garments. Christ's g became white Mt1337. Mk1451. soldiers (out fits as) Mt1338. Mk1451. (divide) Mt1427. 39. Mk1412. Lu1329. Jn1324. woman touching M1428. 3. 20. laying down Jn1334. took Jn1337.


Others: on the colt M1321. M1317. Lu1328. draw in the road M1324. Mk1433. Lu1325. chief priest tears M1325. In soft g Lu1326. food for moths Jn1327. putting on 1328. do not pollute Rv1318. white Rv1318. 44. Abah keeping Rv1318.


gem, garnet.

GAMAN, twelfth foundation Rv219. anemisht.
garnish, adorn.

phvrs e/g GARRISON

garrison, protect with a military force. other g the city of the Damascenes 2C129. we were g under law G333. the peace of God shall your hearts P341. g the power of God P1315. keep. with a garrison.

kata e/a DOWN-STRIKE

gash, demonic g himself Mt35. cut.

paul's OATH

gate, especially of a city wall, figuratively, as the authorities of the city set in the gate, the power or authorities of a place as cramped g Pm1325. broad Pm1433. of the unseen Pm1418. Christ (nears the) g Lu1321. (suffered outside) Jn1321. the Beautiful G Ae1339. Paul (Jews scrutinised the g for) Ac1424. (came outside the g at Philipp) Ac1413. Peter came to the iron g Ae1229. (Lu1324). gate, door, portal.

sun's CZ ORISH-LEAD

gather, mobilize, take in. Herod g the priests M1323. Christ (g His grain) M1323. (he who is not g) M1329. Lu1325. (strength of the) g Mt1327. 23. (two or three in My name) Mt1320. (whence you do not scatter) Pm1433. 2. (in front of Him g all the nations) M1323. (soldiers g to Him whole squadron) M1327. (many g to hear) M1326. (acoustics g to) M1326. (to g the scattered children) Jn1312. (often g in Gethsemane) Jn13. (kings and chancellors g against) Ac536. beautiful creatures not M1366. g the grain Pm1363. dragnet g every species Pm13. waves g all whom they found M1329. Phariases (g where Jesus was) M1323. 41. (g to Pilate) M1326. (with Jesus) M1327. (g a Sanhedrin) Jn1347. where the vultures Pm23. elders (g in priests' courtyard) M1357. 57. (details g with) M1325. 2. (g as it becomes) Lu1356. 1 in Jerusalem) Ac45. Pilate g the people M1321. rich man g his fruits Lu128. 14. younger son g all together Lu128. 14. fruit for life eaten Jn48. g food fragments Jn62. 13. branches Pm15. 8. peace where disciples g Jn3024. Ac1431. 20. 9. Saul (and Barnabas who whole year) Ac1126. (city
gather, gear.

Eathering is available, being to assemble, - together, be assembled, - together, come together, gather, - together, - up, lead into, resort, take in.
gather, assemble, call, pick, twist together, gather a company, seek (make up).
gather mutually, unite.
gather thick together, congregate.
gather together, assemble, convene together, call, gather together, in head up.
gathering, collection.
gather together, assemble, congregate, say, splendid.

Gê'za (Hebrew) STRONG Gasa, a city of southwest Judah, near the Mediterranean, about $1° 25'$ north, $34° 35'$ east, road descending from Jerusalem to Ac£25.

Thea't ò ì pîc lâcê (gazah) gazah, place the eyes on an object, to be at by men Mî12 25$ come into the wilderness to g at Mî11 171$ king to g at events Mî 221$ Christ was g at (by Mary) Mî611 16$ (by disciples) Mî61$ mî11 172$ - g at the light (with those with Paul) Mî225 Paul expects it at g up (took there) Mî12 37$ it be not no one has ever g upon God Jâ142$ behold!

Gaza, at look at.

Thea't ò ì pîc lâcê (gazah) hazed gazah stock, the head of reproaches Rîb1032, make a gazah stock.

skew 6 instrument gear, the ship's, Aô11 77$ tackling.

Gear. See instrument.

Gê'enna (Hebrew) RAVINES-OF-HINNOM Gehenna, the ravine just below Jerusalem where the city of Jericho was inundated, liable to, Mî21 57$ bodies cast into PMÎ170 39 179$ Mî $54$ 1116$ Luke 12$ 1-4$, (C g at, tribute collector) Luû77$ (disciples) Jen126$ (multitude) Jen 12$ women g at tomb Luû25$ John g upon the spirit Jn132$ disciples to g on the country sides Jn13$ Jews g at (what Jesus does) Jn148$ (Paul) Aô117$ g at the light (those with Paul) Aô22$ Paul expects it at g up (took there) Mî12 37$ it be not no one has ever g upon God Jâ142$ behold!

Gaza, at look at.

Genealogy, endless 1T14$ stupid questionings and Tî9$.

Genealogy is endless 1T14$ stupid questionings and Tî9$.

genealogy, yet he is not of Levi's, Hîb17$ he whose descent is counted, a genealogy on UN-BECOME-LAI$$D (said) genealogy (without), Meâlîchdâ hîb17$ without descent.

genealogy, universal, convocation.

genealogy, genealogy, of a male, beget, of a female, bear, bear, throughout which is g in Mary Mî10$ the holy One Who is being Luû15$ mount Sinai g into slavery RîGû47$ according to flesh Ga.

Cloan questions g fightings 77109$ beget; Abraham b Isaac Mî1$ Aô11$ Isaac b Jacob, etc. Christ's human ancestry Mî 15-17$, b of God (as many as obtained Him) Jn113$ (everyone doing righteousness) Jî9$ (is not doing sin) Jî29$ (cannot sin nothing that he is) Jî369$ (everyone believing that Jesus is the Christ) Jî31 13$ (is conquering the world) Jî34$ (is not sinning) Jî36$ (is keeping himself) Jî38$ (be in unrighteousness) Jî38$ can a virtue be Jn34$ if of water and spirit Jî5$ by the spirit Jî5$ Moses b two sons Aô27$ I, today, have b Thee Aô120$ Hîl15$ Paul (through the evanged I b you) Fî145$ (Onesimus) Fî55$ b by one, (Abraham) Hîb112$ bear; Elisabeth b a son Luû15$ the wombs which b not Luû15$ woman b little child Jn127$ be born; Christ (Mary of whom) Mî125$ (in Bethlehem) Mî125$ (Herod, ascertained where) Mî24$ (be a king) Jn187$ scribes b that man were not Mî124$ Mî141$ Jews not b of prostitution Jn34$ man b blind Jn37$ 29$ 2$, wholly b in sight Jn34$ human being b into the world Jn121$ vernacular in which we were Aô29$ Moses b (was radical) Aô270$ (was this) Hîb112$ Paul b (in Tarsus) Aô225$ (a Roman) Aô225$ Jacob and Esau not yet being Roy$1 animals b naturally E73$, bear, be born, be delivered crf, beget, be made, bring forth, conceive, gender, spring.

Genealogy, genealogy, a man, considered as a link in the genealogical chain, from his birth to that of his son, a considerable group or the mass of mankind during such an interval, fourteen g Mî147$ 31$ if this (to what likeness) Mî110$ Luû3$ (men of Nineveh condemning) Mî124$ Luû1$ (queen of the south) Mî125$ Luû1$ (all these things arising on) Mî 225$ (may not pass off) Mî130$ Mî3$ Luû2$ (seeking a sign) Mî12$ Hîb11$ (the Son of Mankind a sign to) Luû1$ (blood exacted from) Luû1$ 51$ (Son of Mankind must be rejected by) Luû75$ (God disagreed with) Hîb1$ a g wicked and an adulterer Mî126$ 195$ wicked g (thus will it be to) Mî 1245$ (to sign given) Luû1$ O g unbelieving and perverse Mî73$ Luû1$ adulterous and sin Mî16$ unbelieving Mî49$ all g (will count Mîl$ happy) Aô14$ (of the son of the sons) Eô2$ the Lord's mercy is for g and Luû1$ 59$ sons of this son more prudent above their own g Luû1$ 59$ be saved from this crooked Aô40$ who will be relating Christ's Aô3$ David suberving his own Aô5$ God leaves the nations in bygone Aô14$ ancient g (Moses has those heralding him) Aô157$ secret not made known to other Eô1$ crooked and perverse Ph1$ secret concealed from the Kô2$ 

Generation, birth, product, race.

Genealogy, endless. See singleness.

Genealogies, Gentile.
give, with or without compensation, bestow (give) ZCh, impart, grant, endow (Thy slaves with boldness) Ac152 (My two witnesses) Re118, deal out (vengenance) ZTh18, venture (Paul not to v into theater) Act19, take (action to be cleared of plaintiff) Lu152, (see gloss; as our issue of bread) Mt615, (knowledge of salvation) Lu177 (victory) IC152 (spirit) PT17 Jl142 (love) Jl31 (life of man) Jl351 (g) to those requesting Mt371 Jn122 Jn1362 to Christ (authority) Mt99 Jn571 (throne) Lu326 (all into His hand) Jn385 Jn395 (all judging) Jn395 (to have life) Jn395 (works) Jn 598174 (all that the Father g Me) Jn667 3697 (in 916 8 3 6 (2aaw 2b 159 3 11c 115 12 (precept) Jn129 (whatever) Jn177 (declarations) Jn 178 (glory) Jn177 Jn177 (the cup) Jn 181 (the Headship) Ep12 (the Unveiling) Rv1 g Christ (the only begotten Son) Jn 392112 (Bread) Jn622 (Benjamin) One Ac 41305 (to become disclosed) Ac1910 (spirit) (holy) Lu132 Ac22 AcT44 (not by measure) Jn384 (of stuper) Ro18 (earnest of) Sc127 (of wisdom) Ep17 the Father g to disciples (kingdom) Lu132 (concel) Jn1411
g to Israel (bread) Jn622 (rempentance) Ac 282 (salvation) Ac125 (judges) Ac125 (Saul) Ac131 (the faithful beneficences of David) Ac131 except it should be g him Jn 696 (miracles) Ac22 to Abraham Ac22 s Joseph favor with Pharaoh Ac106 to the nations (equal grattity) Ac177 (rempentance) Ac119 g showers Ac147 Jn381 g life Ac 1755 1756 enjoyment of allotment) Ac22 g grace (to Paul) Ro113 Ga25 (in Christ) IC14 (greater) Jn44 (to the humble) Jn461753 as the Lord g to each IC57 to that which is deficient IC248 as body as he with IC156 dispensation IC26 to the drudges IC29 power EP26 eonian consolaton TED54 peace TE1874 repentance TE1875 generously Jn128 blood to drink Rv16 give to God g to glory (none) Lu177 (blind man) Jn428 (Heed w not) Ac228 (Abraham) Ro289 (the rest) Rl172 (eonian evangely) Rv14 (do not resect to) Rv16 (churc) Rv17 g praise Lu149 g account Ro117 return to themselves to the Lord RC38
eves gives to: disciples (authority) Mt 192 Mt35 Lu113 (five cakes) Mt119 Mt385 Lu386 (not Mine to) Mt293 Jn19 (breat) Mt287 Mt147 Lu322 Lu228 (seven cakes) Ma11 (a mouth and wisdom) Lu211 (an example) Jn131 (a new precept) Jn134 (My peace) Jn142 177 (life eonian) Jn177 (declaration) Jn 178 (Tht word) Jn178 (the glory) Jn178 g keys to Peter Mt1610 (g His soul Mt1628 Mt1065 not to g people Lu125 g His body Lu229 the right to become children of God Jn152 water Jn415 Jn1415 v19 food Jn 662 (life to the world) Jn363 (eonian) Jn 1058 (wraith of) Rv219 bread Jn363 (all) His flesh Jn362 morne to Judas Jn366 no answer to Plante Jn19 stability to hime act16 g authority (to, Paul) Sc126 1366 (over the nations) Rv22 g Himself Ga14 Tg14 Tg14 the promise Ga122 g Ep48 apostles Ep48 (grace) Tg14 understanding Tg14 precept SS23B the spirit 334 comprehension 3328 hidden manna Rv 201 white pebble Rv216 g Jeshue time to repent Rv216 g each in accord with acts Ro16 the morning star Rv22 wages Rv118 give to Christ: the Adversary the king, doms Mt6 Lu146 (authority w) Mt212
glory, produce a highly favorable opinion by word or deed (one member being) IC 1293, glorious (joy unspeakable and) PE 178, the Father; g your M132 g Thy name Jn 138:1 1 g it and shall be Jn1238 g in the Son Jn1413 God: throughs g M198 1383 all in the house M29 29 paralytic Lu25 the people Lk9 those at the fear Lk14 woman with Infirmary Lu 138 the Samaritan Lu175 blind mendicant Lu135 centuries Lu287 Lazarus' infirmity to g Him Jn14 In the Son of Man Lk1135 22 by what death Peter Jn2129 g His Boy Jesus Ac242 people of Jerusalem Ac17 those of the circumcision Ac118 word of the Lord (nations g) Ac11 (may be) g TTh3 brethren of Jerusalem Ac11 Gal54 not as God do they g Him Ro23 those (saints) He g Ro38 with one mouth Ro159 the nations, for His mercy Ro52 Corinthians' dispensation 2Co15 for day of Visitation 1P 12AB2 that in all He may be 1P411 in name of Christian 1P498 Thy name Rv54 Christ: being g by all Lu45 not as yet Jn 238 if I should be g Myself Jn24 Father g Me Jn51 when He is Jn1238 hour has come that the Son of Man Lk1224 more is Jn138 God g in Him Jn133 22 in this is My Father Jn128 spirit of truth g Him Jn144 g Thy son Jn171 I g Tree on the earth Jn171 g Thou Me Jn17 g in the disciples Jn179 does not g Himself Hz15 others: hypocrites g by men M167 Paul, his dispensation Ro118 saints (to g God in their bodies) IC29 (joy unspeakable and) JF18 that which has been IC35 19 Babylon herself Rv187 en doz a sO IN-SEMIZE glorify together, the saints Ro177 en-doz or IN-SEMIZED glorious, those in g vesture Lz75 Christ (g things by) Lu231 (to himself a g ecclesia) Ep52 Corinthians 1IC40, glorious, honored, glorious. See glorify. glorious, glory10, (be made) g, glorify1. doz a SEM EZ glory, a highly favorable opinion and that which impresses it on the senses or the mind, of the Father: Son of Man Lk124 Christ coming through Ro5 the Father of Re51 riches of His g 2Th3 of God: shines about the shepherds Lz 28 Lazarus' infirmity for Jn14 Martha to be seeing Jn149. Stephen perceived Ac25 men change AlRo23 superabounds in my life for Ro57 all are wanting of AlRo23 saints (glorifying in expectation of) Ro57 (should) be for laid of (Ro)134 riches of His Re 248 man, the inherent image g of IC117 the knowledge of the 1Co13 grace superabounding to IC53 g of His grace Ep16 acclaiming Christ Lord for Ph 213, the might of His g Co132 evanished of the g TTh111 tides of the RV128 illuminating the city RV128 to God: among the highest Lz254 Samaritan only gives Lz178 Pharisees say, give the g Jn28 Herod given not Ac248 Abraham giving Re56 be g (for the sons) Jn136 (sons of the sons) Ro177 Gal55 Ph 490 TTh117 TTh148 Hb124 1P411 544 in the
glory

Greek-English Keyword Concordance

ecclus. Ep621 God of g & man by Abram & his seed in g Christ Phil316 leading
collate many sons into His giving Christ Jn312 the g, the Dog, the only word in g
brag before the sons of Christ 1 111, coming with power & Mcd 1242
Mt1418 Lu1217 (coming into his g) Mt1231 in
Lu926 and one at Thy left in Thy Mt1697 disciples perceived His Lu372 must He not be
to enter Lu728 manifests His g at
Cana Jn21 not getting from men Jn363 seeking g of God Jn710 not seeking My Jn
536 My g is nothing Jn547. Jesus perceived His Jn1214 which I had with Thee Jn137
the Lord of Mt1216. the g of the body of His g Ph313 of His strength 2Th12 procuring of the g
of 2Th12 salvation in Him with g contain 2Th10 leadership of God's Mt1319 worthy of
more g than Moses Hb35 our Lord Jesus Christ of g 4231 suffering in g to PI 131
unveiling of His 1P 142 getting from God P211 to Him be P211 for the sons of the
sons Rv19 the Lambkin: worthy to get
Rv1213 the saints: about to be revealed for Rv1818 the freedom Rv351 on the vessels of
wealth Ro1925 Christ (took you to Himself for g's Ro1925. (calls us to His own) P219
before the sons for our 1Co27 to do all for g's 1Co10 to God for g through or 2Co10
we all viewing the Lord's 3Co18 transformed from g to g 2Co18. the g of the body of the Lord
riches of the g of the enjoyment 3Ph18 Paul in his g of God Phil311 fruit of righteousness for g of God Phil311
riches of this g of GodCol 12 for the g of God Col32 to be manifested in Col32 called into God's
crown of Mt33. Jesus Mt322. Paul's g and joy the saints with Thessalonian faith may be found for g 1P 172
spirit of g it came to rest on 1P 144 those in 1P 59. faithless in sight of Mt424

Others: of the world kingdoms Mt48Luk6 Solomon's Mt826Luk27 of Thy people Is
232. Moses and Elijah were in 2Lu931 In the sight of those laying back Lu1416 among the highest Lu313 disciples (gave
at Christ's) Jn714 (given the g by Christ) Jn1124 (may be holding His) Jn1124 men (getting from another) Jn1426
not seeking g from God Jn644 (seeking the g) Jn644. love of men Jn1213 Paul (of that light about) Ac2111
(through g and darkness) 2Co8 (not seeking g from men) 1Th12. God paying each
to be seeking Ro122. Izraelites whose the 2Ro189a woman (g of the man) Mt1127. another g of (the celestial) 1Co169
(another of sun, moon, stars) 1Co1544. the dead raised in 1Co 1543 (of the earth) in 1Co 1543
(of the spirit be in) 2Co8 (of condemnation) 2Co8 (of darkness) 2Co8 (being nullified through) 2Co1111 of
Messiah 2Co1321. g is in their shame Phil29. secret of devotedness (taken up by) Mt1127. great God Mt232
(when I was g of) Mt2436. hallowed Mt2436. heredity of g of Mt1124. as the sons of P124 a participant of P124 of the truth calumn
ated P224a. men calumnialing g 2P219
Jn714. with illumination by messengers 'Rv
1416 the holy city (having the g from God)
Rv1416 (heavenly city) (when they carry their g into) 2P219
(see Mt1524). signifying, glorious, glorious, honorable, worship.

glory. See boast.

boast. glory, glorying, boasting, (full g), glorying, (have g), glorying.

boast. glory, glorying, boasting. See boast.

glorying. See boasting. See boasting. See boasting.
God, answering usually to blood of the Hebrew, literally Describe or Arbiter, Who is the God of space and force, as Jehovah is of time.

Isaiah: people glorify the G of Mt1531 blessed is the G of 1L1813 of our fathers Ac1213 of this people Ac1213 G does not thrust away Ro1213 gives them spirit of super Ro1213 spares not the natural Ro1213 able to graft them in again Ro1213 His delight not in majority 1C155 prions to 1Ro1213 salvation be our G's Vs1210 the Jews: one father have we G Js1211 if G is your F Js1211 are not of G Js1211 saying that Jesus' F is their G Js1211 dishonor Ro1213 entrusted with the oracles of Ro3121 not G of the J only Ro1213 Paul: what G does with F and Barnabas Aca1311 calling (us to bring evangel) Aca1311 (purposing for the price of) Ph1211 I shall come back G willing Aca1311 deeds G does through Aca1311 fixes upon beforehand Aca1311 reviving chief priest of Aca1311 offering divine service to hereditary Aca1311 granted him all ruling with him Aca1311 believing G Aca1311 P thanking Aca1311 2C155 Ro1513 '1C155 2C155 2C155 Ro1513 2C155 2C155 2C155 Ro1513 thanking My G Ro1513 Ph1213 G is his witness Ro1513 Ph1213 Ph1213 I plant, G makes it grow Ro1311 presume I have G's spirit 1C514 not without G's law 1C514 aware (I am loving you) 2C155 (not loving) 2C155 whether in a body G is 2C155 facing G in Christ 2C155 G not again humbling 2C155 an apostle through G my G filling every need Ph1213 bold in our G to speak 1B1531

Abraham: G of A, Isaac and Jacob Mt1212 32 2B1212 26 2K1212 31 3B1212 4A 13A 73 God of glory seen by Ac7212 avows the promise to Ac7212 believes G Ga1212 Ga1212 granted the promise Ga1212 reckoning G able ouse Isaac Hb1121 called friend of G Ja2121

Go out. Greek-English Keyword Concordance
God

Greek-English Keyword Concordance

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superabounds Ro5:15 saints (being given you) 1Co1:12 (as behaved ourselves) 2Co12:4 (the day on which you realized the) Co1:10 (that no one be wanting of) Hb12:6 (trans- cendent 2Co12:4) gratuity of Ep2:1 in accord with 2Th1:3-10. Just as Jesus surrendered his entire humanity to Christ in the testing death for all Hb10:13, 14 administrators of 1Pe1:11. G of all g 1Pe1:5 the true g of 1Pe1:12 bar- tering for wantonness Jd 2.


Paul accused infidels of having assembled without authority, and that nation shall judge them. He declared that God is the judge of all, even of the Gentiles. Paul's preaching through the prophets, restoration of all, and Abraham's seed being a servant of the living God, as the father of the faithful, is falling on deaf ears. All the messengers of the last days are rejected.

God, the Greek-English Keyword Concordance, good:

David found favor with God and was anointed as a king. God's favor was shown to Abraham through the promise of the land and the covenant. God's favor was also shown to David, who was a faithful servant of God.

The last days, the last of the days, are referred to as the days of the Gentiles. The Spirit is poured out on all flesh, and all believers are in the presence of God's day.

God, the god of gods, is the creator of the world and all that is in it. God is the judge of all, even of the Gentiles. God is the source of all blessing and is the one who saves.

God's word is spoken through the mouths of His prophets and His apostles. God's word is a living word that speaks to the hearts of all who hear it. God's word is a word of life and a word of judgment.

God, the God of Abraham, Isaac, and Jacob, is the God who has promised to give a new covenant. God's word is a word that is not in vain. God's word is a word that is sure. God's word is a word that is true.

The last of the days, the days of the Gentiles, are referred to as the days of the Gentiles. The Spirit of God is poured out on all flesh, and all believers are in the presence of God's day.
good

grace
Greek-English Keyword Concordance
in doing good and should he (to those who are) l-q933 33 lovevil. Godl sun rising on ing enemies and Lu635 muzzlins- isnorance
M!5_1"_- eir-es g things Mt711 One is e Mt
by 1Pzli suffering (and) 1P220 (for) lPBl?
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Lu153 v'orking all together for Ro82E the -wella.
s'ill of Ro122 authority is God's servant for
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wjdow, follows up) 1fi510 (ready for) {i3} gou"rr-"nt, dominionr, pilotager.
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is Ep42s i to*a.d edification Ep129 purLhlAg e nxdn' LEADeT
suing that which is 1Th515 g expectation governor. used also for the flebrew aluph,
2Th278 gconscience (loveand) 1Ti15 (faith mentor, and ntushl, ruler, Mt26 €. disciples
and) 1Ti119 (having) 1P316 (inquiry of) to be led before Mt10l8Mk13elu2112 Pon1P821 young wives to be Ti25 slaves (g tius Pilate the g (Jesus given up to) M1272
faithfulness) Ti210 realization of Phno (before) Mt2?11 11 1'1 15 21 234 (soldiers of)
shadow of the impending g Hb101 g giving Mt2727 (if heard by) Mt281a (jurisdiction
Ja117 g owners 1P218 days 1P310 zealous of) Lu2020 Felix the e Ac232426 3324110
of 1PBr3 imitating gJn11 11 (s1Ti116). bene- Festus Ac2630 saints to be subject to 7P27a,
fi!l, gsgflr5, -man2, -thing1a, goods2, that governor'lg, princel, ruler2,
which is-10.
governor, administratorl, deem2, ethnarchl,

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good act. God leaves not Himself without
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testimony of Ac1417. do goodl.
grace, an act producing happiness, a benefit
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good act (do). charging the rich lTi6r8. do sometimes better rendered favor, Thanks, as

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sood (averse-to). - see a-verse
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132


grace, abiding, or as manifested as a gracious gift. Paul sharing spiritual g Ro11:of-
great Greek-English Keyword Concordance

and g (emblems) RV13  (eat the flesh of) RV11  (before the throne) RV2 2 g heap of the sun RV29  g white throne RV2 1 huge: sword RV21 mountain (burning) RV2 8 (messengers carry) John away on) RV2 11 wall RV2 2 loud: voice (Christ exclaims with) Mt 27 28 (as) RV1 21 Lu22 25 (unclean spirit) Mt 12 28 Lu2 28 (domestic) Mt1 11 28 (Elizabeth) Lu1 14 (healed) Lu17 15 (multitude) Lu2 34 (Jesus) Lu2 22 4 (Christ exclaims with) Je11 18 (Stephen) Ac 7 50 (Paul) Ak1 4 28  (Eustathius) Ac2 24 (messengers) Ro2 22 7 10 14 19 12 18 10 27 39 (souls underneath the altar) Rv 11 10 (angels and great white horses) Rv 4 6 7 (as loud as) RV1 18 19 20 2 7 66 (as loud as) RV1 18 19 20 2 7 66 Christ letting out (out of the temple) Rv 21 11 12 13 14 (out of heaven) Rv 11 12 (sounds of trumpets) Mt 24 31 (as loud as) RV1 18 19 20 2 7 66 Others: i trumpet Mt2 3 (as loud as) RV1 18 19 20 2 7 66 Christ letting out I sound Mt2 3 (as loud as) RV1 18 19 20 2 7 66 exceedingly, greatly, greatest, highest, largest, loud, mighty, sore, strong, the more, to yearah, great, big, enough, proportions (such), many, size (what), exceeding, great, etc., (shew g), magnify, (very g), most, great deal, many, great men, magnates, great noise, booming noise, great swelling words, pompous, etc.

meγαλείον GREATNESS
great things, the Great One does Lu1 19 the g of God Ac2 2, great things, wonderful word.
great way off, distance (at a) 1, great white, many, very, great white age, old (of), great with child, pertainent.

μεγάλον GREATER
greater, louder Mt1 32 2, God: had no g to swear by Heb4 3 g the grace He is giving Ja1 13 20  g is He Who is in you Jn3 14 2 the testimony of g is g Jn 3 16 7 (of) g Mt 22 3 11 g is He Who is in you Lk5 20 (as all) Jn 11 6 7 (than Christ) Je1 14 8 Christ: a g than the Sanhedrin Mt 25 12 not the same as Jn 16 12 g than Abraham Jn 8 58 has a testimony g than g Mt 22 3 11 giving Me up has g sin Jn 9 17 the reproach of g riches than Him Mt 22 3 11 g Sin g Mt 22 3 11 giving Me up has g sin Jn 9 17 the reproach of g riches than Him Mt 22 3 11
great (proper names): none g than John the baptist Mt1 11 13:28 (smaller in the kingdom is g) Mt1 11 13:28 Nathanael will see g things Jn 11 22 Others: mustard g than greens Mt1 23 5 48 (who is) g (in the kingdom) Mt 14 1 3 (the gold of the temple) Mt 33 2 (the approach present or altar) Mt23 9 (disciples argued) Mt1 31 24 (richly) Lu2 26 (the one lying back or the one serving) Lu2 26 g among you shall be greatest Mt23 11 no other recent g Mt24 3 build g barns Lu 12 14 g become as the manner Lo22 9 (as) RV2 26 (his Lord Mt1 21 15 apostle not g than He Who sends him Jn1 11 6 giving Me works Jn1 14 7 g love (has no one) Jn 13 23 (of the g these is) IC13 13 the g slave ing for the inferior Ro2 26 (as for) RV1 18 19 20 2 7 66 g is he who is prophesying IC1 16 (out of) by Mt24 7 g tabernacle Hb8 11 getting g judgment Jst 4 messengers being g in strength 2P2 11 (Ae10 109), elder1, greatest4, greatest5, more.
mεικότερον GREATEST

greatest, no g joy 33, meγάλειον GREATEST

greatest, promises 2P1, exceeding great1, greatest relish (with). See relish (with).

greatly, Paul rejoicing in the Lord g Ph1 26, greatly, joy3, many4, tremendously2, very.

μεγάλος GREATEST

Greek, the southern part of the present Greece, excluding Macedonia, about 36°-38° north and 20°-25° east. Paul came into Ac2 25.

Greece, Greek: one of the MARE-HAVING
greed, out of the heart Mt7 22 guard against Lk15 13 filled with Ro1 16 as a bounty and not as g C2 5 (in g give themselves up Ro 45) let it not be named among you Ep5 13 (greed) is to be feared Col 3 4 (g) with a pretense of Th2 25 in g they will traffic 2P1 heart exercised in 2P2 heart exercised, covetousness, -practical, greediness.
greediness, greed.
nie on skl as MORI-HAFT

greedy, saults not to commingling with IC13 11 to not allow enjoyment of the kingdom IC10 25, covetous, man.
greedy of filthy lucre (not), fond of money (not).

H]ell e n k t on GREECE

Greek, pertaining to the Greeks. Inscription over Jesus written in Lu2 29, Abaddoon, G Apollony Ro9 11.

Hellenes GREEK

Greek, the people who belong to Greece, will Christ go to and teach Jn1 25 20 G going to the festival Jn1 25 20 G going to the festival Jn1 25 20 (Paul persuaded) Ac1 15 (hear the word) Ac1 9 27 (became known to) Ac1 21 (Paul certifying to) Ac2 21 (under sin) Ro 10 20 (no distinction) Ro1 11 (called) IC1 23 (become no stumbling block to) IC1 23 (one body whether Jew or G) IC1 23 (in Christ no Jew nor yet G) Ga1 15 Timothy's father Ae1 1 2 Paul (reverent G allotted to) Ac1 17 (accused leading G into sanctity) Ac2 12 (debtor to) Ro1 14 Jew first and G as well (salvation to) Ro1 14 (dis) in Ro 11 22 (peace) Ro1 20 G they are seeking IC5 24 G Zeus Ga2 1 (Ae1 11 1), gentile6, Greek.

H]ell e n k t on GREECE

Greek, the woman was MK2 30 respectable G women Ac1 7 12.

H]ell e n k t on GREECE

Greek (language). Christ's title written in Jn1 25 20 Paul knows Ac1 9 27.

ch16 on GREEN

green, like the first tender shoots of vegetation, greenish, grass (reeling on) Mk 6 39 (burned on) Es4 7 horse Ro8 27 (not injuring any g thing RV2 3 11). green, -thang, pain.
green, wet.

ch16 on GREENS

greens, garden herbs and vegetables, mustard greater than Mt1 32 Mt3 10 taking times from allLu1 122 inferior eating Ro1 4 135.
hand

Greek-English Keyword Concordance

hallow, make or pronounce holy h be Thy name Mt1613 (he gold Mt 22 17 h the approach present Mt1217 Christ (Him Whom the Father h) Jn1036 (Himself) Jn1713 (he the ecclesia) Epo256 (He Who is h) Hb2211 (h through the approach present of) Hb1019 (h the people) Hb1312 the disciples (Christ prays b them) Jn1117 (h by the truth) Jn1118 saints (allotment among these h) Ac2226 (h in Christ Jesus) 1Cor1 (but you h) 1061 (unbelieving husband or wife h) 1Cor714 (may God h you wholly) 1Th528 (utensils for home or h) 2Th522 (to h the Lord Christ) 1318 (let the holy be h still) 2Th23 (approach present of the nations Mt145 every creature h 1735 blood sprinkling is h Hb250 those who are Hb1018 blood by which he h Hb1095a, be holy, hallow, sanctify,20

bait, meal.27

[He]memur (Hebrew) NE-AAB

Hamor, Abraham buys tomb from Ac218

spur, pointed stinger

hamper, a large basket for provisions, seven h of fragments Mt1325 115io5k4 20 Paul lowered in Ac225, baskets,

chew HUND hand

the extremity of the arm, including the palm and fingers; figuratively, it denotes agency. Christ (winnowing shovelf in) Mt1334 (shovelf out His Mt19124 (touching h of Peter's mother-in-law) Mt15131 (holds maiden's h) Mt 518 25Mo8129 111354 (placing h on children) Mt1913 3MK1018 (the who dips his h with Mt) Mt269141 26Lu1222 (through laid h on) Mt269144 (saying stretch out your Mt310 (deeds occurring by His) Mt329 (placing h on the inform) Mt5 222 1049132 (getting hold blind man's h) Mt522 22 25 (holds h of man's son) Mt522 (priests seek lay h on) Lu206 (priests do not stretch out h for) Lu231 (Father into Thy h) Lu238 (shows disciples His) Lu249 49Jn 2020 (lifting up His h blesses Lu240 (the Father given all Into) Jn359 195 (no one laid h on) Jn370 44 (not snatching out
hand

Greek-English Keyword Concordance

hand (of) My Ac1028 (came out of the Jew's Ac1028 (print of the nails in) Jn2325 (seven stars in) Vv1170 (place the h on) John Rev1043 (sharp sickle h) Rev141 (tip of the h) if your h tearing you Mt1040 (wounding h) Mt3106 (man with withered Mt1210 (Lk42) Mt3101 (giving h to) Lk2117 (place h on) Barnabas and Saul Ac115 (h handle the) Lk121 (eating with unwashed) Mt1750 (Mt2.)

Son of Man (as if to be given up in to) Mt1712(Mt3103 Mt3104 241 (given over to men's) Mt3104(Mt2144 two h to be cast PMt518(Mt518 binding the man's feet and h PMt2223 Peter (pulls sword with) Mt5161 (not my feet only but my) Jn319 (will stretch out his) Jn2123 (seizing lame man's) Ac323 (place h on believing) Ac323 (giving Tabitha a h) Ac323 (chairs fall from) Ac 1517 (restoring with) Ac323 (Titus washes Mt2122 Jews (washing h with the first) Mt78 (lawless h) Ac2243 (apostles be placing on the) Mt148 (priests laid h on Ac2516 (signs through h of) Ac2112 (place h on the seven) Ac2112 (imposition of Ac2112 (writing through their) Ac2123 (working with our) IC115 (h of the Lord (with John) Ac106 (with the disciples) Ac2123 (on Epomeus) Ac2123 (the heavens the works of) Hb103 (Israel (of those holding) Hl112 (Lord taking hold of) Hs85 (putting h on glow) Lk1055.9 (ring for the prophet's) Lk1052 (God (not snatching out of) Ac1099 (to do whatever Thy h) Ac228 (by stretching out Thy h) Ac329 (is it not My h) Ac229 (not (not advertising anything by human) AAc 1723 (spreading out My h to a stubborn) Cr1053 (marked with a h) (of the living) Hb108 (mighty h of) APA8 Lazarus bound feet and Jn414 (Thomas h in Christ's side Jn2022 through Moses h Ac7295 messenger (of, seen by Moses) Ac7295 (pursue) Ac2125 (scroll in) Ac2125 ( Matter) Vv201 (acts of) Vw201 (works of Israel's) NAc414 on whom Simon placing Ac127 (Peter exalting from) Ac114 (Paul (standing with) Ac2125 (miracles through) Ac329 (placing h on disciples) AAc 199 (powers God did through) AAc199 (h subserve his mode) (given in h of nations) AAc2117 EAc2117 (Jews laid h on) Ac 2117 (stretching out his) AAc2117 (viper fastens on) AAc2117 (places h on Publius' fa) there) Ac221 (salutations to my) Ac1022 (seizes h of) Ac2117 (escaped Arias h) Ac2117 (writes with his own) Ga3117 (h of imposition of) T2117 (not gods by means of) Ac 1926 Alexander greetings with Ac2117 Agap- (placing his own) h Ac2117 taking Paul's nephew by Ac2117 foot saying I am not a Ciceronian h of a mediator Ac2117 (to be lifting up behind him) T2117 (place quick- ly on no one) T2152 (imposition of h of exaltation (of) T2151 (foundation of) Hs154 (stiffen the flaccid h) Hb1122 (cleanse your) Jn24 (balances only) Jn24 (giving h by) Vw66 (with palm fronts) Vw98 (acts of men's h h Vw98 (will wash h) Vw234 (prostitutes h) Vw174 (h of Lord) Mt16) Mt343 (turns (at that end) Lu2055 (peace) Ac2125 (salvation) Ac2125 (more excellent ministry) Hb1125 (better resurrection) Hb1125 on

hand (at), near, (be at), present (be), near

hand (lead by). See lead by the hand.

chier o'pol't on hand-done

hand (made by), this temple Mt1228 not dwelling in that Ac2117 Circumcision, in flesh Ep211 (temple not Hs1149 holy places Hs1149, made by (with) hands, a chier o'pol't on un-hand-done

hand (not made by), another temple Mt1228 saints (have a house) Ac2125 (a circumcision) Co21, ep 12 (h) chier a'go on-hand

hand (take in), to compose narrative Lk11 to assaultate Paul Ac229 (exorcists to name the name Ac1032, go about, take in hand, take upon, out o'chier a'ma-hand

hand (with own), toss over gear Ac229, sounder'on (Latin) handkerchief

handkerchief, a small piece of cloth, a mite reserved in Lu1229 (Lazarus's countenance bound with) Jn1114 (on Christ's head) Jn2043 (Paul's cuticle) Ac2125, handkerchief, napkin, pale paph d'6 strike-touch

hand, percieve through stroking, seek by the sense of touch, figuratively, groove (for God) Ac1747, Christ (k me and forgive) Lu2229 (over hands h) 111 that which may be Hb1239, feel after, hands, that might be touched, hand, contact (come into).

hands on (lay). See lay hands on.

not o'chier orthane

handsome, originally, ganted as opposed to rustic, labor, elegant, handsome, Moses Ac 729 (Hb1127, fair, proper.

chier o'pol' on hand-writing

handwriting, of decrees Ac329.

bre-en'm'm's mi hang

hang, fasten above so as to suspend, millstones about the neck Mt1824 malefactors Lu2339 on a pole (Christ) Ac2102 (acquitted in everyone) Ga239 viper from Paul's hand Ac221

hang about, lie about

hang down, flaccid (be),

ch kren'm's mi out-hang

hang on, on Christ's words Lu1916, be very attentivel

hang self, strangel,

[H]'o'na (Hebrew) grace

Hannah, a prophetess Lu236, [H]'o'na (Hebrew) gracious

Hannah, a chief priest Lu27 Jn1318 24 Ac46, haply, consequently.

happen, occur apart from human design or vol- lution, hypothetically, perchance, as a modi- fier, casual, h by a coincidence Lu1313 h soon (that end) Lu2055 (peace) Ac2125 (salvation) Ac2125 (more excellent ministry) Hb1125 (better resurrection) Hb1125 on
happen
Greek-English Keyword Concordance

hate

happened, some Jews were FAc109 God h Ro 11 not h your hearts FAc168 f 41 lest you FAc172, harden, be hardened.

harden,caller.

sklir o hard'g HARD-HEART

hardeness. Jewish Mt1999Mt108, hardness of heart.

hardly, almost not, adverb. h stop the thresh Ac141 ship h (coming off Cnidus) Ac237 (skirting Selinus) Ac276 h strong enough hold off skiff Ac276 h for the sake of the just Ac164 just one h saved FAc48, hardly, scarce, -7p.

hardly, difficulty (with), squamishly.

sklir o' e HARDNESS

hardness, in accord with your FAc25, hardness, calunness.

harmful, desires Tt269, hurtful, harmless, averse, innocent.

harp, lyre, (-play),.

harp, lyre, (-play),

harp, lyre, (-play),

harmful, desires Tt269, hurtful, harmless, averse, innocent.

harm, cause distress, damage, or loss, anything deadly not Mt1612 demon not h Lu 496, hurt.

hard, harsh.

harrow, the mental sensation of one who is swain sadder, for which we use the figure harrow. the Jews (at Peter's words) FAc 252 (at Stephen's words) FAc74, be cut, kata pon e'g DOWN-MINE

harry, Moses avenge the one being Ac774 Lo 2P21, oppressed, vex.

harry, Moses avenge the one being Ac774 Lo 2P21, oppressed, vex.

hast, diligenceh, hurry.

hast, diligenceh, hurry.

hast, diligently, hurry.

hast, diligent, hurry.

hast, diligently, hurry.

hast, regard with extreme aversion and ill will, hateful (bird) Vt152, h your enemy Mt46 h the one lord PM254Lu163 discipies (by all) Mt1999Lu163 (by nations) Mt 249 (happy whenever you are) Lu272 (ideal-ly be doing to those h you) Lu272 (if anyone h his father) Lu1248 (h the soul) Jn1355 men (h one another) Mt249 (h the light) Jn20, those h Israel Lu171 citizens h the noble PLo1024 the world (not h Jesus' brothers) Jn72 (h Jesus) Jn7110 24 (h the disciple) Jn137 19 17313 those h Christ (H His Father) Jn1733 (h Me erathet-

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hast, diligenceh, hurry.

hast, diligently, hurry.
hear.

- hearer, hearing

Flutes (flute line

multitude

God

lining the word

voice)

the word

...
heaven

heaven: (1) The home of God and the righteous dead, often described as a place of bliss and joy.

(2) The place where Jesus went after the crucifixion, often referred to as the heavens.

(3) A metaphorical term used to describe the spiritual realm where God reigns.

Greek-English Concordance

heavy

heavily, intensively. Used to describe a state of burden or encumbrance.

(1) Heavy burdens, particularly those that are spiritual or moral in nature.

(2) A metaphorical term used to describe the weight of sin or guilt.

heavens, the celestial spheres. The term is used to describe the realms above the earth, often associated with God's dwelling place.

(1) The first heaven, which includes the visible stars and planets.

(2) The second heaven, which is often referred to as the dwelling place of God.

(3) The third heaven, which is associated with the throne of God and the presence of angels.

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(3) The third heaven, which is associated with the throne of God and the presence of angels.

heave

heave, to raise or lift up. The term is used to describe the act of lifting or raising heavy objects.

(1) Heaving a load, particularly when it is too heavy to lift by oneself.

(2) A metaphorical term used to describe the effort required to overcome a difficult task.

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of law. The scribes were the religious professionals of the Jewish community, responsible for the interpretation and teaching of the Torah. They are often mentioned in the New Testament as the enemies of Jesus because of their strict adherence to the law, which Jesus criticized for being focused on external legalistic practices rather than on genuine spirituality.

The Greek term "keryx" (κήρυξ) refers to a herald or preacher. In the context of the New Testament, it is used to describe someone who proclaims the message of Jesus, which is a central theme in the Gospel of Mark. The herald is often associated with announcing important news or messages, which is fitting for Jesus' proclamation of the gospel or kingdom of God.

The Hebrew term "hekker" (הַכְּרֹא) means a scribe or writer, and it is used to describe those who write down or record information. In the context of the New Testament, this term is used to refer to the scribes who are often depicted as opposed to Jesus because of their strict adherence to the traditional teachings and their emphasis on external legalistic practices, as mentioned in the previous passage.

The Greek term "helma" (ἡλμός) means a helmet, and it is used to describe the headgear worn by soldiers. In the context of the New Testament, it is often used metaphorically to refer to the protection or defense provided by faith, as seen in the metaphor of being "armed" with the full armor of God (Eph 6:10-18).
Herald. Paul greeted Timothy, a nephew of the apostle John. He had been instructed by Paul to preach the gospel of Jesus Christ in Galatia. Paul wrote to Timothy, encouraging him to continue teaching the faith and to be a good example to others. He also reminded Timothy of the importance of hospitality and to be ready to preach the gospel at any time. Paul mentioned that his apostle, Hermes, had been turned from Paul by a false teacher. Paul also commended the good work of Hermes, Hermes, a heathen, who had been converted to Christianity and had become a great missionary. Paul encouraged Timothy to be steadfast in his faith and to be ready to suffer for the sake of the gospel.
hidden

Greek-English Keyword Concordance

heart, 1 Pet 3:4 (hiding: alma Mi64 Father (observing) Mt64 (in h) Mi64 no one doing anything in Jn7:4 Jesus went up as though in Jn7:4 (speaks nothing in) Jn18:9, high, hidden, inwardly, secretly.

hidden, adv. occurrences Ep3:2, in secret.

high captain, captain.

high, highest, highest, highest, high captain, high captain, high.

high captain, captain.

high, highest, highest, highest, high captain, high captain, high.

heart, high captain, captain.

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high, highest, highest, highest, high captain, high captain, high.
holiness, in its fivefold meaning. (1) Holiness as an abstract quality. (2) Holiness in its outward or visible manifestations. (3) Holiness as a characteristic of the persons and things which are holy. (4) Holiness in its practical application. (5) Holiness in its spiritual significance.
holy

Greek-English Keyword Concordance
home
kindred of David (Joseph) Lu127 6e 24 of
is he vRv206 the h hallowed still Rv22u
saints: bodies of the s roused Mt2?52 Saul- Jacob Lu133 of Zechariah Lu140 peace to
Pau! (does evil to the) Acal3 (locks s in jail)
lhis Lu10; h against h falling PLu1117 17
Ac26r0 (writes to) Rolz 2C11 Epll Phlr Co between Lhe altar and Lul151 lunneled into
pl-ullJe
my h may be crammed PLul4:il
1r (dispensing to)Ro]525st lless than the
l"ast of all) En38- s drvelling at Lydda Ac otvner of sheep coming into PLul56 sendgjj2 41 spirit pleading for Rol:? the needs ing Lazarus into my father's plu1627 Mary
of Ro121tj for the poor s Ro15!6 rvorthily seated in Jn11i0 a blare fills Ac22 Joseph
of the Ro162 sreet the s Ro1615 Ph421 Hb132{ governor over Pharaoh's Ac?10 Cornelius'
Christ Jesus (hallowed in) 1C12 (coming to Ac102 22 30 111i1 13 14 Lydia's Ac1615 the
be glorified in) 2Th110 judged by the un- warden's Ac163{ seven sons of Sceva escapjust and not by 1C61 shall judge the rvorld ing from Ac1916 Philip's Ac218 oI Plisca
1C6:I all the ecclesias of the 1C1433 collec- and Aquila Ro165 1C1619 Philemon's Phn2
tion for 1C161 service for the 1C1615 2C84 more honor than AHb33 4 of Judah eHbii8
Hb610 dispensation for 2C91 replenishing salvation of Noah's eHb117
the wantr of. 2Q912 send sreetings 2C1313 household: Lydia's h baptized Ac1615 warPh42z faith (for all the s)8p115 (once giv- den's h Ac1631 Clispus' whole h Ac188 of
en over to) Jus (endurance and faith of) Stephanas 1C116es controlling his h (supervRv1310 141: allotment (among the s) Ep118 visor) 1Ti34 5 (servants) 1Ti312 widows de(of the s) Co11! the nations are fellorv- voted to 1Ti5{ oI Onesiphorus AzI'iU6 419
citizens of Ep210 should be-strong to grasp subverting whole ATil11 (es1*Ac?46). home4,
Ep818 the adjusting of Ep412 as is becoming heqssl0!, households, templel,
in ED53 petition concerning all Ep6ts love
oik i"'a r+ovrE
for dll Coi{ seci'ei made t"'a"if""f to Co1e6
the Lord (with all His s) 1Th313 (came home, house, usually the building. Peter's Mt
among ten thousands of) .|gra (grace of the SllMkllt prophet dishonored in his own Mt
L Jesus be w'ith) Rv22r1bs washes the s feet 13s7Mk6{ devouring widqvs' I\41(l!{0lq!S{?
1Ti510 Phiiemon's love for Phns compas- tlaveler leaving his pMk133+ have you no
sions of PhnT prayers of vRv5883{ era 1C11:z rvandering about 1Ti513 slipping
to give wages to vRv1118 wild beast to do into2Ti36 nottakingthisoneintoyour2Jl0
battle with vRv13?b3 the blood of vRv166 house: masi coming into Mt211 lamp shin1?6 182{ make merry ye vRv18l0 just arvard ing to all in PMt515 prudent (stupid) man
of vRv198 the citadel of vRv209 (AAc63 AE39 buiids PMt?2a 25 26 27Lu648 48 49 49 boy prosARol51e AHb92 srHb914 s1rRv11 b411 b15{). trate in Mt86 Jesus (lying back at table in)
allr, holiest3, hsly161, Holy Q1g4, -place3, MtgloMk215 (coming into) Mt923 28 1336 1725
-thingl, saint62, sanctuarys.
]Vlk93i-_lul9. _fcoming out-of) Mt13l (enter-

holv,.benien6, sacred2, (be h),
holyday, festivall.
oifu,os ..oNE

harowl.

home, house, h-ousehord,-idiom,f'1"*!r",
r-,lglc.lgnt^.J^

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Jn216., demoniac,to go"191"

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Lu851

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lvrKDrvluJrv olsmrsslng lne _rnrong ro rnelr tsellinc theif) Acl8.l h parted against it_
Mk83 Jesus dispatches blind m_an..to,lVIk826 deif'pi,,iuZ.:;Nftgr;tb e;ie;i;;;tr;;;;;;;6
unclean spilit tulning back into.PMt1244 Lul1 pMl2ru'trMiiti :z ere"vorie-roiro-Gaves Mt
24ZeehariahcamearvayintoLul:3Miriam^re 19zss14L10:oly1Sz9 -nojGiak""*.vttii"g"
turns to Lu156 take leave -o^f th.ose in Lug61 out of Mi2ariMtf3rs rr!-' nol-ie"e irite i"'n:
five in one h divided t u1251{gst'. .receiving neiea into pMt241s h
Si*o" itl'Lp""- tvlt

"t -rtrltiibsoa!"r; 1o;
i" t[i"
"".-t iu"is iuS:s deoi th;-n comi;g-M[tgg-6

administrator into their Lu16-+ -tribute col- ZOaMtflt
lector descended_justj{ied to Lu18l{ salva-

tion came to Zaccheus' Lul99 ,breakingt-read
i--"ineO- in rc Lugrf rc-i,
h by h.Ac2.+6 - teaching !-^by lr Ac5a2. Moses ^o"in"
"*."ping piuiss eia""-Jo"
,".11 plrf
s:zs
reared in his father's Ac?20,*Saul. going into min,s gear in Lu1?s1"o-i"g
courtler'J fr tetieves
"siave-;ot;€;aini;ti;
jn3s5
the Ac8:, h of the saints.(Pa.ul_tearhing..at Jna:s

j"*"

their) Ac,20!0- (let him ea.t,at) rCll:lr
rvith Mar:y ln Jn1L31 h iilled ;ith odor of
^(il;
quiring of husbards at)lCl43i ryympha's Co415
attar Jnlis in the Father's Jn142 in Judas'
house; centurion returning-iftlg ]v.{!813C.L-U (Saul) Ac911 (Ananias entered) Ac91? o{
?10 paralytic. sent.into I\4!99]ry\^211!P5r1-r5 Simon the tanrier Ac106 rz sr lfir oi Uaiv
h of Israel.(lost s-heep- of) .Mt106 t5j+ , {_]9! Ac12r2 of the warden Ac1632 of Jason AL
them know) Ac:!6. ^^(_in wilderness)
Ac7-12 1;; of Titus Justus Ac18z i of Stephinis
{new covenant) AIibEU ru (burlt up a Splrrt- and Fcrtunatus 1C1615 terrestrial tabernacle
ual) F1P25 king's h Mt11E h of God (David p2ci1 I those of Cesar,s ph422 utensils in
entered) .ryI!1?1_ryI\?:91-99_1- _(calle.d_a_^ho'r:e p2T,i220 (sMt24r5). home1, house0g, -hold1.
of prayer)M-t2-113.13Mk1.11? 1i, Ly.l919"19^(+e home, own2, (suid;), househotd (manage)r. '
Father's)Jn216 (the zeal of Thy)Jn217 (Solop.crt nt( e'o ABour.-HoME^mon buiids Himl AczaT l0 (be6ive one's self nome aoour.
in) M1Ti31i (as Moses in His whole) AHb rouno aoourr'.lear on all wno Lulor. flwell
tsz's (Christ as a Son over His)Hb36 (Priest

eild'enxe'd lN-PUBr'rc
over)i{*oli i:uag*e"t io f"gin from)elP4
home (be at). in the bodv r2C56 rvith the
r7 your h left clesolate Mt23J8 Lu133i
9. be at homel, be presentl,
r2C58
ihrist (in a h at Capernaum) Mk21 (en- Lord
tered a) Mk?17 998 (entered Pharisee's) Lu present-.
is-6-iai'tjai.us entred[ea-gim e"tei hi") t", home_(be
., ekclenr' €'6 our-PUBLrc
a f h from the Lord
84r tM;rtha enterlains Him in her) 1s1g:e s2C56 away- frotn)'. F:C58A'2
body
whether at
tiit95-'(te.t ftim home out of the
i*u"t "e-ii"1"2""-"5"rSi
FzC;J'
or
awav
be absent:, absentl.
pii".t'"j
l"z:;i
sainis
are
intJ ctriei
tihe
His h) MHb36 disciples coming into Mk320
en oilt e'o I\-HotrrE
5i]8 Syro-Ph@nician s-oman's NIk?30 h and home in (make). Sin in Saul FRoTliBs sarnrs


home (male), as a constant residence.

hopes, in Saul (good is not) Rom718 (Siz in

hot, God's spirit in the antics Rom9:11

hook, if (he) approves of 1PET12:13 Christ

hospitable, treating guests etc. well, a supervisor

host, each of the minor prophets RoCo

honor, the pride of the earth Rom13:13, dwell

homes about, hear concerning Elizabeth Lu

honor, glory, glory (without h), dishonored?

honorable, (held in), centurion's slave Lu12

honor, (held in), glorious, respectable?

honorable, (held in), glorious, respectable?

honored, see valuable.

hook (fish), see fish hook.

hope, expect.

hope, project an opinion into the future, in a
good sense. Otherwise he apprehensive, for a
(different) one (Mt11:23)Z15 (20) on a day as
he is not h (for Zechariah) Lu12 (concerning John) Lu315

hopefulness, see valuable.

honor, (held in), glorious, respectable?

honorable, (held in), glorious, respectable?

honorably, (held in), glorious, respectable?

honor, see valuable.

honor, glorify?, glory?, without h, dishonored?

hunting, on In-valued

hope, expect.

hope, project an opinion into the future, in a
good sense. Otherwise he apprehensive, for a
(different) one (Mt11:23)Z15 (20) on a day as

horns, of salvation for Israel (Lu169)

horsmen, cavalry.

[1] (G. shaman (Hebrew) save-ub

Hesown, an exclamation, to the Son of

hook, one of the minor prophets RoCo

phil o'er or pond-lodger

hospitable, treating guests etc. well, a supervisor

host, each of the minor prophets RoCo

phil o'er or pond-lodger

hospitability, pursuing Ro213 be not forgetting

hospitality, hospitable.

hospitable (he), entertain guests or strangers, widows Lu5:10, judge strangers.

phil o'er or pond-lodger

hospitality, pursuing Ro213 be not forgetting

horses about, hear concerning Elizabeth Lu

hostility, pursuing Ro213 be not forgetting

horses, Lord of Ro25:3, sababth?,

not, zealous?

[1] (G's hawk

hour, a twelfth of daylight or dark Mt229 (not

hourly, a short period having a common
characteristic Mt12:24, that h (boy beared)

honorable, (held in), glorious, respectable?

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horns, of salvation for Israel (Lu169)

horsmen, cavalry.

[1] (G. shaman (Hebrew) save-ub

Hesown, an exclamation, to the Son of David

hook, one of the minor prophets RoCo

phil o'er or pond-lodger

hospitable, treating guests etc. well, a supervisor

host, each of the minor prophets RoCo

phil o'er or pond-lodger

hospitable (he), entertain guests or strangers, widows Lu5:10, judge strangers.

phil o'er or pond-lodger

hospitality, pursuing Ro213 be not forgetting

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honorably, (held in), glorious, respectable?

honor, see valuable.

honor, glorify?, glory?, without h, dishonored?

hunting, on In-valued

hope, expect.
tewelve “I,19' whenever a woman's h has
come “I,19' he of prayer “I,19' interval of
about three Ac157. Corinna's vision about
the ninth “I,19' spirit came out the same
Ac128 voice came from all for two Ac154
Paul (in some “I,19' interval of Ac19
(bill for
rent “I,19' hungering) IC104 (in danger every)
IC128 (not for an h g we simulate) Ga5
(bereaved for an) NT1201 saints (h for us
to be roused) “I,19' sorry for an) “I,19'
(separated for) “I,19' 
metaphor “I,19' h of trial “I,19' messengers made ready for
vRv515 of God's sending “I,19' h came to
read “I,19' authority as slings one “I,19' in one
Babylon's judging came vRv213 30 19
(Lu243 2Jn143).

hour (half an). See half an hour.
house. See home.
house of merchandise, store.
 oik et al HOME-
houses.
 oik a deep o et g HOME-O
household (manage). younger widows to 1TI
guide the home.
 oik ia e HOME-
household (of), rather those p his Mt1625
enemies of a man h his Mt1626

how, somehow, indefinitely. Ro40 322 104 etc.
somehow. Ac1721Ro147 etc. See other keywords.
how. See as.

hour. See according as.

how? Interrogative or indefinite, anemones h
they are growing PM1688 h will you be de-
claring (to) speaking about h Mt1069 h
David entered Mt127 he then shall Satan's
kingdom Mt1069 h can you be speaking
good Mt1069 h is it you are not apprehend-
ing Mt1069 h instantly withered the fig tree
Mt1069 did you enter here Mt1069 h then
is David Mt1069, etc. See under other
keywords.

how, as19, so that.

how many, with allerword, shall my brother be
sinning Mt1821 I want to assemble Mt
2321L6135.

how much, how many, idiomatically, how dense
the (darkness) Mt1821 rather shall your
Father Mt1711L6135 more consequence are you
Mt1711L6135. Objet (are you not hear-
ing h) Mt1724Mt1324 (b in rather shall His
blood) Hb424 rather those of Beezeboul Mt
1072 h m time Mt1653 rather you Lu1728
are you owing Lu1627 the nations richer
Ro1114' rather Israel Ro1114 produces of
diligence 2Co7 rather to Philemon Ph129
various punishment Mt1824 how many cases
Mt1054Mt1628 30 panders Mt1095Mt1235
hammers Mt1042Mt1809 of my father's hired
men Lu1374 tons of thousands Ac128
how much. See as much as.
how (of how many times),
how often, how many times,
how very. See as much as.

men's (to INDEED-TO-THE
howbeit, a conjunction. Jn247 712 124 205 214
2Ti12 Jn25 do.

however. See moreover,

hub, hubbub, hubbub. See resounding.
hub. See great.

on the d p's is or UP-REVERT-VIEWED
human, human. God not needing anything at-
tended by Mt1275 Paul's words not of h
wisdom 1Co433 13 no trial you except
what is 1Co433 everything taken by h fact-
ture Ja737 hman (as a m saying this) Ro
619 (not examined by m dad) 1Co43, man's,
men, mankind.

on the d p as or UP-REVERT-VIEWER
human, a living, sentient being of the genus
Homo, as distinct from the lower animals
and from spirits; including all ages and both
sexes, men, women, and children, to be
distinguished from man, as a woman or child,
(even there is no good English noun we sug-
gest as the adjective "human" as a noun):
Aman, the race, mankind, humanity,
See Ape pm152.

humble, humble. See as.

house. See home.

household, fam. Beezeboul Mt1068 the
slave (as a man) p Mt1068 1069 murmurings against
PM1688 plants a vineyard PM2253 awareness what watch PM
2446Lu1329 say to the Mt1415Lu1321 whenever,
cruised Mt1415 indignant Lu1438, good
householder, master of the house.

humble, humble. See as.

house. See home.

household, fam. Beezeboul Mt1068 the
slave (as a man) p Mt1068 1069 murmurings against
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dom's build

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household (of), rather those p his Mt1625
enemies of a man h his Mt1626

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somehow. Ac1721Ro147 etc. See other keywords.
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David entered Mt127 he then shall Satan's
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1072 h m time Mt1653 rather you Lu1728
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Ro1114' rather Israel Ro1114 produces of
diligence 2Co7 rather to Philemon Ph129
various punishment Mt1824 how many cases
Mt1054Mt1628 30 panders Mt1095Mt1235
hammers Mt1042Mt1809 of my father's hired
men Lu1374 tons of thousands Ac128
human

Greek-English Keyword Concordance  human


avowing that one Lu123 the day of (jour-

nelling to perceive) Lu1712 (as lightning) Lu1745

t (of days of Noah) Lu1758 the day He is

came to seek the lost Lu1956 going as

specified Lu2225 messengers ascending on

Jn104 who is in heaven Jn13 must be

exalted Jn13 24 25 for He is a son of

Jn27 giving life coning Jn67 eating the

flesh of Jn67 ascended where He was Jn

came falling on his knee Jn774 to wait at

that (making slaves) Jn175 (Jes-

dus) Jn171 22 Lu2225 m with a

hundred sheep Lu1841 Lu214 leaving father and

mother Mu158 Sm107 Ep31 not be separat-

ing the (cause of m with a woman

Mu158 had two children Lu154 one

householder Mu154 without wedding ap-

pareled Mu224 traveling Mu232 134 a

hard m Mu254 Cerenian in Simon Mu274

rich m Joseph Mu279 m with unclean

(spirit) Mu312 54 Lu209 (demon) Lu460 55 56

m casting seed Mu496 out of the tombs Mu

37 m saying Corban Mu771 coil on which

no m set seen Mt11118 plants a

vinyard Mu121 Lu229 will be meeting you

Mu145isms a m in Simon Lu229 a paralyzed

Lu154 59 building a house Mu494 49 de-

scended from Jerusalem Lu160 49 certain rich

m Lu172 62 64 65 drooling Lu142 made a
dinner Lu146 begins building Lu150 judge

who respects not Lu182 4 a noble Lu1252 a

harsh m Lu182 22 Peter said m am not

Lu139 50 John m a commissioned Jn16 plac-
ing ideal wise (first Jn20) Nicodemus Jn2

can how a m Jn2 4 16 a m can not get any-

thing if Jn37 believes Jn36 at Bethesda Jn5 15

cureth Jn72 23 to law of ours is judging Jn734 bled

from birth Jn74 30 30 one m should be dying Jn

156 174 (infirm m beneficent) Ac6 14 22

speaks to not speak to Ac6 23 this m

Ac5 named Eneas Ac6 24 Peter also a

Ac7 19 no m contaminating Ac17 17 a god's

voice not a m Ac212 with wicked apcil Ac

194 (what m is there Ac226 Paul he is the

m Ac226 a (Jewish m) Ac23 19 (Roman)

Ac23 19 90 no in this Ac31 (Festus not

surrendering) Ac23 (Aurelia intending to

hear) Ac222 (not desiring death) Ac23 1

(should have been released) Ac261 (undoubt-

edly a murderer) Ac245 (saying it as a m)

Ro52 Gal78 (gratified as to the m within)

Ro22 4 (wretched m am I) Ro247 (not

according to m am I speaking) Ca9 (as a

first Ca152 (acquitted) with a Ca152 3

declarations not allowed a m Ca152 2

(ascotile not through a Ga16 (evasion not in

accord with) Ga16 12 (attesting to every Ga

24 (diminishing) Co178 (touching every Co

128 to present mature) Co178 (defensive

O R03 every m has Ro43 then being a

justified Ro48 (happy not the Ro48

through one m Ro342 disobedience of one

Ro59 law moving it over Ro71 O m

who are Ro90 who keeps the law Ro

10 3 to the m eating Ro140 heart of m
did not ascend C029 soulih Co148 walk-

ing according to Co28 let a m be reconging

C044 every m m Co15 ideal not to

be touching Co172 test himself first C0112

through a m came death C0112 the first

Adam C015447 to every m conscience

Co21 in decrying Co46 m justified (not by

works) Ga246 (by works) Ga246 if a m

in some offense Ga64 whatever giving Ga56

staunch in the m within Ro58 not requir-

ing m but God TH94 of lawlessness 2 Th3

m of God (Timothy) Th61 (may be equa-

ped) Th173a sectarion Th173 what is m

Th212 tabernacle the Lord pitches, not m Nb6
human
Greek English Wordlist Concordance

151
hundred thousand thousand, millions (two hundred)1.

[ajekaton to et est' HUNDRED-YEAR hundred years, a century. Abraham's age about Ro491.

[ajekaton to pl'astn HUNDRED-FOLD hundredfold, disciples getting Mt19125a Mk1019 produces fruit E358.

pras' o' HUNGER hunger, be hungry, a strong craving for food. Christ (fasting, subsequently h) Mt41044 (Isa h) Mk21052(Kr17058) (I h and you give me) Mt21052 31 42 44 h for righteousness Mt146 disciples (are h) Mk21052 (under no circumstances be h) Mt21052 when David is Mt1121 Mk21052 God fills the h Lu1018 happy those h now Lu2105 the full shall be Lu2105 saints (if your enemy h) Ro1219 (one indeed le) 1Co1124 36 (h no longer) Eyr102 Paul till present hour h 1Co411 (initiated to be) Ph2102, hunger, famine2, (very h), ravenous,

ang set' e' UP-SEEK hunt, go back to find. Joseph and Mary h Jesus Lu2104 45as Barnabas h Saul Ac1128, ba'10 (h)rom'me'lati CASH RUSHING hawk, Babylonia Rv1101, taphon th o' HURRICANE hurricane, a swift, stormy wind. Ac2114. tempestuous.
speed'd be-DILIGENT hurry, waste no time or effort. shepherds came h Lu1018 Zaccheus h descend Lu1018 4 Paul Ac2110 2108 the presence of God's day "Mt2102, haste.

kurt, harm, illtreat, injure15, outrage1, husband. See man.

husband (fond of). See fond of husband. husbandman, farmer16, husbandry, farm.

2a o' HURSH heath, the emanation of sound. the people h before Paul Ac2110 in heaven (seventh seat) Eyr1.

66 o' o' HURSH heath, cease making a sound. Peter James and John (on the mountain) Lu210512 scribes and Pharisees (at Jesus' answer) Lu21051 Peter gesturing disciples to Ac2121 the multitude Ac2119 13 a secret in times eschat Ro453 in the ecclesia 1Co1419 30 35 (Blu1006), hold one's peace, keep close1, - secret, - silence4, hunck, carob pod.

[H]um'ent'al o' HUMENUS Hyemenes, a man's name. Paul gives up to Satan Ti1121 swerves as to the truth Ti2101.

[A]jum' o' HYMN hymn, a song of praise to God. saints (speaking to yourselves in) Eyr39 Co148, hymn (sing). See sing hymn.

[ hymn (play, -with). rest of the Jews with Cephas Ga2105, assemble with.

[lyro kri t est' UNDER-JUDGMENT hypocrisy, feigning. Pharisees (disguised with) Mt2128 (Jesus perceived their) Mk2128 (take heed to) Lu2105 Barnabas led away with Ca 213 of false expressions Ti142 saints to put off 1Pe215, dissimulation4, hypocrisy, (without), unseligned1.

[lyros kri n'o mai TOGETHER-UNDER-JUDGMENT hypocrisy, feigning. be not as Mi62 26 extract the beam Mt211044 Isaiah prophesies concerning Mi603Mt604 why trying me Mt2128 broke to Mi603 13 32 27 25 Lu1014, testing aspect of the sky Lu2105 hoisting his ox on the sabbath (Lu1016).

sun upo kri n o mai TOGETHER-UNDER-JUDGMENT hypocrisy, feigning. be not as Mi62 26 extract the beam Mt211044 Isaiah prophesies concerning Mi603 Mt604 why trying me Mt2128 broke to Mi603 13 32 27 25 Lu1014, testing aspect of the sky Lu2105 hoisting his ox on the sabbath (Lu1016).

[lyros'edop os (Hebrew) HYPHOP hrazo, probably the carver berry, spence suspended on Jn1029 blood, water h etc. Hb819.

152
ideal, and beneficial. TH25 and evil HR25 declaration of God's HK65 confirming the heart HR23 conscience HK125 name JX2 behavior JX21112 PF202 administrators H544 (1112115), better, fail, good, honest, meet, well, worthy.

kai o po o's e ideal-do ideal doing, not to be despondent in TH235 well doing.

kai o' lim en' e's ideal lakes

Ideal Harbors. Paul at Ac27, fair haven.15 a di o de's kai de IDEAL-TRACHER ideal (teacher of the) aged women to TH25, teacher of good things.

kai o de's IDEAL LAKES

ideally, fine Lu1268, doing (on the sabbath) Ml 123 (to those having) KX76h (Peter) Ac 1069 (keeping his vigil) C7768 (in joint contribution) H544 (to love your associate) JX2 (believing that God is) HK125 (heeding the prophetic word) 2Pe119 (sending the brethren forward) JX213 Isaiah prophecies Mt 15787 Phariases repudiating the precept Mk77 Jews (has done so) Ml9 (answered) Ml9 (Thou sayest) Ml9 (I have been) house I built Lu1268 saying I (Samarian woman) Jn145 (the Jews) Jn145 (disciples) Jn133 the holy spirit speaks Ac232 I bought broken out Ro 1120 giving thanks 1Co114 bearing with him 2Co114 not I (judging over you) Ga17 you raced I Ga3 controlling household 1Th14 elders who preside 1Th14 to behave Hb138 you sit I here JX2 do good to, honestly, in a good place, well, fully, well.

kai'ion more IDEAL

ideally (most). Foment m in recognizing Ac2276 very well.

a ry o' on UN-ACTIVELY

Idid, every I declaration Ml1288 laborers in the market Ml1288 young widows 1Ti143 Cretans I believe Ml1252 constituting them 237 (as men)20, barren, idle, slow.

a ry o' on UN-ACTIVELY

idele (be). Judgment is not PEPDP, linger, idle tales, nonsensical.

a ry o' on PERCEIVE-WHOLE

idol, an image by means of which human senses are supposed to perceive the whole character of the deity. Israel (one) sacrifice to Ak 741 who are abominating I Ro222 ceremonial pollution with Ak220 I sacrifice 2Co17110114e voiceless God of with 2Co17 turn back to God from TH19 pains to god himself from Jn13 worshiping Rv560.

a ry o' on DOWN-EXIST-PERCEIVE-WHOLE

idol-ridden. Athens Ac1718 wholly given to idolatry.

a ry o' on PERCEIVE-WHOLE-SACRIFICE

idol, sacrifice, being abstaining from Ac2129 saints to avert themselves from Ac2129 concerning a Christ 1Co24 eating (used to) 1Co258 (inure to) 1Co89 (Israel snared to) Rv2420 that I is anything I off to to idle, in sacrifice, to idolize.

a ry o' on PERCEIVE-WHOLE-DIVINE-SERVICE

idolizer, saints (not to congregate with) 1Co1813 (not to become) 1Co1813 not enjoying allotment of God's kingdom 1Co1268 in the lake of fire Rv2212.

idol's shrine. See shrine (idol's).

Idumea's IDEUMA

Idumea, the territory southeast of Judea, multitudes from I follow Jesus Mk39.

i o a inter's PERCEIVE-WHOLE-DIVINE-SERVICE

idolatry, saints to flee from 1Co184 of the flash Ga120 greed is MCo35 the nations gone on in 1Pt44.

if is a conditional or interpretive particle. In the translation it is omitted with direct questions, thus this is allowed (on the sabbaths to cure) Ml129 (one to dismiss his wife) Ml9 (Paul to say anything) Ac127 etc. if you are the Christ Mk268 see if Eliah is coming Mk270H Mk138 scrutinized Him to see if He Mk37 Lk16 inquired if allowed a husband to dismiss Mk128 Plate marvels if He is dead Mk1944 to see if he has the herewithal Lk149 etc. See under other keywords. If25, that, whether, etc.

if, ever, since surely, that if, whether, a on IP-EVER

if ever, if, should (for), may, with a demonstrative pronoun whatsoever Mk11 etc., whatsoever Mt19 etc., whatsoever Mk6 etc., whatsoever Ac19 etc., Mk49 53 in 23 etc. with no, except Ga248, 1Pe2 on-(IP-EVER)

if ever, Mt28 Lk1124 when, when.

(a) h m a' on IP-EVER-REACH

if ever should reach, the reading of Moses 1Co129 when, when.

I, should. See if ever.

Ep on IP-EVER

if so be that. Ro100 137 1Co513 2Co17 1Pt25, if so be, if so be that, seeming, thought.

Ep d s on IP-EVER

if somehow. Ac2712 Ro117 1114 1Pt31, if by any means, if yet, surely.

a gen es' UN-BECOME

ignoble, of the world 1Co129-ADN base thing.

a gen o' on UN-KNOWLEDGE

ignorance, crucifixion committed in Ac37 God condemning lines of Ac170 of the nations Ep446 former desires in 1Ppl14

a gen o' on UN-KNOWLEDGE

ignorance, I of God IC184 of impudent men 1Ppl23, have not the knowledge, ignorance, ignorant, plain.

a gen o' on UN-KNOW

ignorant (be), ignorantly (devout) Ac1272, unknown (Paul) 2Co6 Ga22, Christ (disciples of his words) Mk6124 Jo24 (Jews i of) Ac127 saints (Paul not wanting them to be) Ro14 1113 (1Co121 2Co17 1Th48 (or are you)) Ro6 71. (If anyone is) 1Co148 28 (not of it of the things Satan apprehends) 2Co21 I of God's (kindness) Ro28 (righteousness) Ro28 Paul being I in unbelieving IT199 moderate with the Hb57 the unjust are 1Pt24, ignorant, ignorant, know not, understand not, unknown.

ignorant (be), oblivious (be), ignorantly. See ignorant (be), evil.
ill treatment

Greek-English Keyword Concordance

impossible

a than a sia

immortality, this mortal must put on 1C 1553 54
Christ alone has 1T 1446
immortality, incorruption, immutability. See impossible.

a metali'ke on UN-WITH-PLACED

immutability, immutability, counsel and oath Hb 617 18
impart. See give.
impart, share.
a pros dp a le'mp't 0s

impartially, the Father judging 1P 137, without respect of persons.

of Hii'se buke

impediment, putting off every Hb 129, weight.
impediment in speech, stammering.
impeiting. See about (be).
implicated, unrepentant.

a 0l or UN-PEECED

imperceptible. God's power Ro 129 bonds Ju 6, eternal, everlasting.

seb a s t0n revered

imperial. Paul appeals to Ac 25 25 squadron Ac 27, Augustus.
d'spond on UN-LIBRATION

implacable, unwilling to Bear out a drink offering in token of a renewal of friendship, men are Ro 129 2T 16, implacable, truce-breaker.

en'mphato on UN-PROCUGTED

implanted. word Ro 129 2T 16, implanted, indelit.

Elo" on IMPLEMENT

implement, weapon. of injustice Ro 129 2T 16 of light Ro 129 2T 16, weapon squad with (Gethsemane) Ju 15 3 of Paul's warfare 2C 14 (Ro 129 2T 16), armor, instrument, weapon.

imploring, the reapers Ju 34, cry.
impart. See power.
epi'the ma on-lie

importance, lay on (of a stone) Ju 11 38, the throwing Pl 21 18, lay on: fire on the fish Ju 21 18, tempest on us Ps 21 18 necessity on Paul 1C 15 14 as on Paul 1C 15 14, ritual on Israel Hb 10 9 be imposed on, be instilled, be laid upon, be on, press upon.
importunity, pestering.

phren quad & 'epo re'spo-riduc

Impose, on himself Ga 6 1, decayed. impose. See practice.
impose on, importune.
epi'the s is on-PLACING

imposition, of hands (the spirit given) Ac 14 14 (gracious gift) 1T 18 (rudiments) Hb 6 18, laying on, putting on.

a dou's t on UN-AIM

impossible actions, impotent things, what was to the law Ro 3 1 with men i (rich enter.
impossible (be), nothing for you (disciples) John 1.12 no declaration! with God Luke 1.36, impossible, indiscriminate, incapable, un- able.

impossible (to), nothing for you (disciples) John 1.12 no declaration! with God Luke 1.36, impossible, indiscriminate, incapable, un- able.

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incend  a schemon  un-figured

incend, our members 1C125, uncomely.

incend (be), for his virgin 1C786, love is not 1C135. behave self uncomely, - - uncomely.
much de INDEED  TRY

indeed, indeed, yet, sepulchers outside i beautiful 1M237, & Ephes i come in 1M232. Son of Man kind i (going 1L266) (Angel 1B263) (Heaven must see 1Ac231) etc. See other words.

indeed then. See to be sure.

HH 8p431

indestructible. gratuity 2G315, unspeakable.

indeed, this I said to UP-SHOW

indicate. the Lord i (seventy-two) Lu104 one whom thou chosen 1Ac214 (a 1Jn141) ap.

indeed, this I said to UP-SHOWING

indication. John’s i to Israel Lu160, showing3, c[nj]l kal 1G315 in-calling

indict, call into judicial account. silversmiths of Ephesus Ac1386 90. Paul by the Jews Ac2325 29 267? God’s chosen ones Ro316.

c[nj]l 21G 8 12 12 12 calling-circuit-effect

indictment. Paul’s Ac2325 2546, charge1, crime1.

indifferent. Laterite 1Rv538, lukewarm1, en de es 1B12 3 in-bound

indignant. no believers Ac144, that lacketh1, org 3 be-indignant.

indignant (be), be angry, a lord with his slave Pl1128, householder Pl1417 elder brother Pl128 1 and not sinning Ep128 be angry1, a lord’s brother liable Mi152 with those invited Pl128 the nations are Pl1128 dragon 1Rv1212 be angry3, be-indignant

org 3 be INDIGNATION

indignation, anger when sinful, impending Mi137 Lu131 319 (saints rescued) Ro39 1Tb110 59 God’s Jn39 1318 3 23 79 1U119 2G315 Ov9 2S9 Hb331 22 71 85 95 22 155 others Mi25 Ro415 134 5 Tt12 6 22 16 11 anger3 (put away) Ep135 2S9 172 Ro32 22 anger3, indignation1 venal, vengeanc1, wrath12.

indignation, fury1, resent1, resenting1, zeal1.

a hatred on UN-DOWN-LOADER

indissoluble, the negative of separable, dissolve, life (Christ) Hb374, endless.

indivisible. See down and one.

one pet th 3 UP-PERSUASIVE

indec. Paul i reverence God Ac139, persuade1, st r m 3 sf stand

indulge. Babylon Vh1231 Rb254.

st r m 3 sf stood

indulge. Babylon’s power to 1Rv18, delcay1, get r t on UN-QUISHED

ineffable. Paul hears i declarations 2C124, unspeakable, inexpressible, defenseless, infaillible proof, token1.

infallible proof, token1.
infirmity  

Greek-English Keyword Concordance

inquiry

our Ro:28 the body sown in 1Co5:18 Paul boasting and glorying in 2Co8:10 Timothy's frequent Titus2:4 chief priests (en-

compassed with)Heb11:27 inveighed from Heb11:4 weakness: Paul came to we with you 1Th1:1 (will be heir in) 2Co11:19 If Christ was crucified out of 2Co11:19, 

disease, infirmity, sickness, weakness, infirmity, inflammation.

eb ka'e mai OUT-BURN

inflamed (become), apprehensive lest Paul 2Ac23:18, swelling.

on allopel's TP-MESSAGE

informed, the Messiah, of all Jn2:25 the man I the Jews that Jesus is He Jn2:25 the holy spirit I the disciples Jn3:15 15 Paul and Barnabas I the elders Ac4:27 14 many I Paul and Silas of their practices Ac19:18 under no circumstances Paul shrinking from Titus 1 Paul 2Ch7:1 of which you are now I 1Pt1:12 message we have heard from Jesus Christ 1Jn1:1 (AlMk5:19 Ac4:27).

informed, See disclose.

injured, implanted.

inhabitants, dwell.

inhabited earth, the crust of earth which is inhabited. We suggest "habitation," to be proclaimed in whole MI21:4 decree to register La3:1 Christ shown the kingdom of La3:1 that coming on Ac1:11 raise to instruction Ac1:11 God to be raising)Ac1:11 (leading Firstborn into)Heb1:8 (not to messengers does he reveal) Ac1:13, by restoring Arca27:3, the Jews of Ac2:28 declaration came into ends of Ro6:18 trial coming on Rv3:10 from deceiving whole Rv13:12 kings of Rv16:14 (Rv20:6), earth, world).

inherent, See belong.

inherently, Strawberry.

pro up arch'd BEFORE-UNDER-ORIGinate

inherently before La22:2, exist before Ac9:16.

inhering, See belong.

inheriting, allotment (enjoy).15, inheritance (enjoy) of, lot (obtain by), allotment (enjoy), (obtain), lot.

inherited, See lineage.

iniquity, infamy, injustice, lawlessness, outlawry, wickedness.

m u o m cA close initiation.

Paul I to be satisfied Ph4:13, Instructs.

epi g g 2 out.

injunction, of God (the coronal) Ro6:16 (our Gospel)21:10 (Th1:12 Paul warning not as an)Jc7:9 (I have not)Ct1:23 (not saying this as)2Co8:18 expose with every Th3:12, authority, commendation.

d a dik'e on UN-Just-EFFECT

injury, If it were some Ac18:14 what they found Ac24:8 God remembers Babylon's "Ro"15, evil doing), iniquity, matter of wrong.

d a dik'a on UN-JUST-LONGS

injustice, (unrighteousness), unjust administrator Lu16:10 judge Lu16:10, all workers of Lu16:10 manumons of Lu16:10 no I in (Christ) Jn3:18 (with God)Ro8:14 wages of (Judas)Ac1:18 (required with)2Pt1:10 (Balaam)Ap2:21 factor of (Simon in)Ac8:12 of men Ro18:10 920 if our 1Ro6 implements of Ro8:14 love not retreating in 1Co13:11 deal graciously with (Paul)UC2:23 seduction of, delight in 2Th 2:10 withdraw from 2Th2:10, Christ hates Hb19:13 the Lord propitious to Israel's Hb13:11 the tongue in a world of Ro1:20 cleansing us from Jn3:19 all I sin Jn3:19, iniquity, unjust, unrighteousness, wrong.

wec's in BLACK

ink, not engraved with 2Ch3:1 John writes with 2Ch3:1 1Jn.

in, caravansary, khan, inn, interior, interi, within.

a'ak's on UN-EXIL

inocent, including the hearts of Ro11:8 Chief Priest (Christ)Hb7:24, harmless, simple, a people on UN-PENAL

innocent, legally, Judges giving up i blood Mi27:8 Pilate Mi27:8, an ark for a on UN-NUMBERED

innocent, beyond numerical expression. a multitude, as the sand Hb11:12, innumerable, ten thousand.

a people on UN-RES-AS

inopportune, adverb, stand by the word 2Th1:14, out of season.

inordinate affection, passion.

(derail) Buloint'or's over-cast-as

inordinately, Paul in blows 2Co11:19, above measure.

inordinately. See transcendance.

e p e r t o d a on UN-REQUEST


where (proper name): Pilate 1 of cen-

inquire, with I about Jesus Mi2:18 disciples I (who I who is worthy in that city)Mi2:14 (dared not I of Jesus)Jn21:22 ask, inquire, search, inquire, ascertain, discuss, investigate, seek, -for, (how to), questioning,
inquire diligently, exactly ascertain, seek out.
ep e' a' ma ON-SUDDEN-REQUEST
inquiry, of a good conscience 1Pe3:31, answer(s), inquiry (make), ask thoroughly,
para ekho o' t e' BE-AFTER-DESIGNATION
insane (be), Paul 2Co13:2, be as a fool,
para phor f a' BESIDE-DESIGNATION
insinuation, of Balaam 2Pe1:16, madness.
inscription, whose is this Mt22:19Mi12:26Lu23:14 the King of the Jews Mk15:22La21:22, super- scription!

as ex ey' na' t or UN-OFF-SERVICEABLE
inscrutable, what can not be searched out, God's judgments Ro11:3, unsearchable,
en to' t

inside, of the cup Mt23:23 the kingdom is i of you Lu17:21, within.
en' eth e' into-PLACE
inside, false prophets i are venal wolves Mt15:16 of the cup Mt23:25Lu11:16 of the sequestrers Mt22:17 avaricious i throughout Mark 3:7, out of the heart Mk7:21 all these wicked i things Mt23 he, i, answering Fp13:17 outside figurations, i fears 2Ch7 animals replete with eyes Rev4: (Rev5: 11-12).
a'sem or UN-SIGNIFICANT
insignificant, without meaning or importance, no point (Tarn 112, mean)!
ena e' e' i.e.i/i WELL-ERVITING
insinuendo, not to be named among saints Ep5:1.
insipid. See stupid (make).
dia be' en' e' well-HAVE-STEP
insist, not apprehending that on which they 1Th1:7 answers to be Tit3:1, affirmed, affirm constantly,
di'schi' re' and THEO-STRONG
insist (stern graph) & HAVE-STEP
insistent (be), the strong Lu20: more fierce,
the q'm u' a s a PLACE(s) (God)-BLOWN
inspired by God. As spirit is the spring of all life, the Scriptures have divine vitality, and are the source of life, in contrast to human writings which neither have nor give life, all scripture is 2Ti3:16.
installment. See part.
n'om or UN-CUT
instant, an indivisible fraction of time, mains changed in 1Ch5:5, moment(s).

instant, hour(s), (be), importance, stand by,
para ekh o' t e' BE-AFTER-DESIGNATION

instantly (verb), the tree withered Mt21:19-20 Zacheriah's mouth opened Lu1:26 Hl- iing 1 (Simon's, mother-in-law)Lu9:39 (parar- lysis) Lu5:25 woman's hemorrhage stanch Mt4:31 the elk rose i Lu4:26 woman i made erect Lu11:23 man i receives sight Lu 18:32 supposing kingdom coming up i Lu 18:31 t king Laos 20:10 man's instances given stability Ac3:3 Sapphira falls to Peter's

foot Ac3:10 messenger spikes Herod Ac12:2 i a fog and darkness falls on Elymas Ac13:6 prison doors opened Ac26:6, s wares bap- tised Ac16:5, forthwith, immediately, presently, soon, straightaway,
insanely, diligently, earnestly, anti' INSTEAD

instead, if for, with which s (author- ity): Lu19:13 12:3 19:14 Ac17:2 2Th2:21. Acharnei- a the head of Mt22:5, i of a fish a serpent Lu141:21 on my clothing 1Ch13:1 of you for me and you (Peter to give) Mt17:22 His soul a ransom f many Mt20:27 Mk10:45 grace i grace Jl16 evil f evil Ro12:17 1Th2:13 Lp30:9 a man shall leave his father and mother Eph3:5 i the joy lying before Jesus Hb12:24 for being ascribed to birthright Hb12:14, because, for, in the room of, for that (ye) ought, therefore.

hus' s STEER

instead of the foot, given stability Ac9:13, foot.
insinuate. See law (place under).
ben ech e' DOWN-BIND
instruct by repeating orally. Theophilus 1 Lu 13:4 Apollos, in the way Ac18:27 Jews con- cealing Paul Ac21:24 Israel out of the law Ro11:19 Paul i others 1Co4:10 contribu- ting to the one (Ga6:8, inform, instruct, teach).
instruct, disciple (make), discipline, in- titulate, unite,
instructor, discipler,

ske' nus INSTRUMENT

instrument (Paul a choice IMa19:15, utensil, vessel). See utensil as a sheet (to Peter) Va10:14 16:15 gold and silver 2Pt5:6 for honor 2Pt2:5A 6b* ivory Vr19:12 of wood 2Pt3:2 vessel, not to carry through the sanctuary Mi11:16 not covering a lamp with Lk1:24 or Mark 11:5 for honor Ro12:3 of indignation Ro6:27 of mercy Ro5:12 earthen Ro5:24 aware of one's own 1Th1:4 of the ministry Hb11:2 the femi- nine, the weaker 1Pt5:7 of pottery Pr2:27 gear; plunder the strong one's Mt17:29Ms 27 not to pick up out of the house Lu17:21 bowing the ship's Ac23:27 (Ac21:17), goods, sail, stuff, vessels.
instrument, implement.
on ap' to' ton UN-UNDER-SET

insubordinate, unservant (God leaves nothing) Hb29:5 one laid down for IT10:18 supervisor must not be Th19:1 many are Th19:1 disobedient!, that is not put under, unruly.
instruction. See standing.
instructed (make), assault,

ske' e a' a t 6' UN-STAND
instructed (raise), disciples charged with Ac1:69 an Egyptian Ac2:18 the Galatians to Fa1:3, make an uproar, troubles, turn upside down.

ske' e a' s a t 6' TOGETHER-STAND

instructer, Bar-Abbas bound with Mk 15:4.
ske' e e' t e' TOGETHER-LET

intelligent, understanding. God (hidest these things from) Mt13:52Lu2:54 (repudiating un- derstanding of) Lc11:35 Sapphira Paul an i man Ac13:3, prudent.
intend, intend, to intercede, to intend, interest, to interfere, to interpret, "interpretation," intelligible

intendation, disputing Mary Mt11:19, Christ, to unveil God Mt12:46, Pilate, to do enough for the strong Mt13:17, God i (not to carry aside the cup) Lk22:12, (exhibit immortality of counsel) Hdb1:11, (none perish) Jh3:5, Jews (are you i (I release Christ) Jh1:10, (assassinate the apostles) Ac2:22, disciples, to bring Christ's blood on the Jews Ac2:28, Herod, to lead Peter up Ac12:14, Barabbas, to take John Ac18:24, Gallio not i (not i return to Jerusalem) Ac21:15, (visit the Corinthians) Ro1:13, (to inform the brethren of his affairs) Ph1:12, (that may pray in every place) 1Ti2:8, (younger widows to be married) 1Ti3:9, (that Titus be instructed) Tit3:5, (to retain Onesimus) Ph1:16, Lysias to know the charge against Paul Ac23:34, Agricola, to hear Paul Ac25:22, the centurion to bring Paul through Ac21:1, Romans, to release Paul Ac26:5, the spirit, to asporation graces 1Co12:1, those i to be rich Ut2:9, helmsman, to steer the ship 2Es3, to be a friend of the world Jas4:4, Disturbances forbidding those who are i Jn1:10, Judas, to remit the saints Jn10:16, 'intention;' God teems forth saints Jg1:9, resolve; Greeks, to know Paul's teaching Ac17:24, Lysias, to know Paul's charge Ac 22:26, John not to write 2Jo2:2, (2Jo6:12) 3Jo1:5,4, be disposed, be minded, intended, intending, intending, putting thought, willing, intent, words, to (the), that.

bou't e ma COUNSEL, effect

intention, (soldiers, to kill the prisoners) Ac17:4, who has withstood God's Ro10:19, messengers, i, with the nations 1Pa2:4, purpose, willing. intention. See intend. intensity (look). See look intently.

wou ai a di e 6 TOGETHER-CHANGE

intercede with, Moses, with his brethren Ac 7:26, set them at one.

intercession, pleading, (make), plead, intercession for (make), plead for, 

wou' THOUGHT-FORTH

interest, the offering of capital, receive mine with Mt22:15, Lk18:8, usury, ait et rci c5:13 os CHANGE PLACE-ON-NOTE

interferer in other's affairs, suffering an 1Pa12:5, es o' ter on INTO-MORE

interior, the i shall Ac17:4, the i beyond the curtain Hdb4:9, inner, within, within.

dia letp't THROUGH-LACK

immit, not i killing Jesus' feet Lk14:16, messi etw' MID

interpose. God i with an oath Hdb17, confirm.

di or' na e6 THROUGH-TRANSLATE

interpret. Jesus i the prophet Lu2:47, Ta'hitha, i Divine Ac6:36, in the scripture 1Co12:8, 14:21, expanded, interpret, by interpretation.

interpret, construe, translate, translation, explanation, translation, (be)}
in violate

Greek-English Keyword Concordance

Israel

a para'baton on-UN-BEFORE

in violate, Christ's priesthood Hb724, unchange-
able.

a or'aton UN-SEEN

invisible, which cannot be seen. God (His 1
attributes)Ro129 (incorruptible). 1 Th111.
Christ (image of the 1 God)2Co44 (Ga152 the
I created inC015 Moses staunch as seeing
Rh83, invisible. -things.

invite. See call.

anti koí e'do INSTEAD-CALL

invite in return. Lu143, bid again.

epi koí e'do ON-CALL

invoke, appeal to, summoned those that the name of the Lord (shall be saved)Ac224 (Ro1013
(Paul binds)Ac1421 (the nations)Ac153 (God rich towards)Ro104 (the saints)
1C12 Stephen I the Lord Jesus Ac15 Paul
admonished I God's name Ac15 God (I as
witness by Paul)2C12 (not ashamed to be)
Rh111 out of a clean heart TT2225s ideal
name I Ja27 I the Father Pt11
appeal to: Paul to Caesar Ac311 11 21 25
2Pt2315

surname: Bezeboul Mt375 Joseph s (Ju-
tus)Ac12 (Barnabas)Ac40 Simon s Peter
Ac40 18 22 115 John s Mark Ac126 26
(Lu24), appeal, call, surname.

a'k on UN-OUT-BEING

involuntarily. Paul bringing evengel 1Co91,
against my will.

em pleb'k on-IN-BREAD

involv. in business 2Th24 in delinements of the
world Pt225, entangled.

inward, within1, (man), (part), inside6, in-
wardly, hidden1, inside-

iota, the smallest Hebrew letter, hence, figu-
ately, the minutest part may not pass from the
law Rt528, jot.

irksome. See aloofful.

sider qvq IRON

iron. in Babylon Vr1215.

sider qvq IRON

iron, made of tribes of Israel and came to the i
gate Ac125 and I club (shepherding nations with)
Vr257 12 9 I carriers (looters) Vr259,

chio SYR-IRON

irradiate, diffuse light. evangel does not I them
2Co44, shine, nes' on ISLAND (dim).

a'log on UN-LAI'D (bld)

irrational, seems I to Festus Ac2527 animals
Pt225, brute3, unreasonable5,

epi'epitos on UN-ON-GOT

irreprehensible. supervisor must be IT157
charge ing these things I Th64, blameless3, unrebukable5.

a sch'e ia UN-REVERENCE

irreverence, idiomatically, irreverent (acts or
desires)Ju54 18, God's (Indignation on)
Ro18 (turning I from Jacob)Ro178 pro-
gressing to more TT212 disowning TT212
(Apo37), ungodliness.

irreverent. God justifying the Ro4 Christ
died for Ro26 law laid down for 1Ti10 with
will I appear Pt144 a delay on 2Pt13
destruction of Pt135 barring the grace of
God Ju5 (reconciliationJu5 (I speak
againstJu5, ungodly).

irreverence. See rever re.
Jared was a descendant of Israel, especially his spiritual sons Jannai, addressed by (Peter) Act22:21 (Gamaliel) Act23:25 (Paul) Act13:14 (Jews from Asia) Act21:28 Paul (his relatives according to the flesh) Rom4: (I also am an) Rom11:2037 Israelite, men of Israel5.

Issachar (Hebrew) HIREK
Issachar, one of the twelve patriarchs and the tribe named after him Gn39:18, out of the tribe of 12,000 vRv7.

Issaiah, one of the twelve patriarchs and the tribe named after him Gn39:18, out of the tribe of 12,000 vRv7.

Isaiah, king of Judah who ordered the king's warships to cast the basin into the sea, Orv2:14 (sealed) Bv4:7

Jail, a prison. Sarl jacinth, Israel

Jail, the Lord our God is one L Mk14:27

Jail, Sirach 21:16-21

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Jail, Sirach 21:16-21

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suffered outside the gate. He was crucified to bear the sins of many. His declaration of the resurrection is of great importance. It is witnessed by Peter, James, John, and others. The testimony is supported by miracles and prophecies. The apostles' testimony is not just hearsay; it is eyewitness accounts. They had seen Jesus alive and well after his resurrection. Their testimony is bolstered by the presence of the Holy Spirit. Jesus' resurrection confirmed the prophecies of the Old Testament and the testimony of the apostles. It is a foundational event in the Christian faith, establishing the basis for the church and the gospel.

Jesus, the apostles, and their followers faced persecution and martyrdom for their faith. They were willing to suffer for the sake of the Gospel. The persecution of early Christians is documented in the New Testament and is a testament to the power of the truth they proclaimed. The apostles' testimonies are supported by miracles and prophecies. They were willing to lay down their lives for the sake of the Gospel.
John

Greek-English Concordance

brother of James Ac7, Peter and John: make ready the passover Leu28, healing lame man and trial Ac3 4 4 14 19 29 in Samaria Ac6 24 J and Crucifix gave hand to Paul G27

John named Mark: his mother's house Ac23 Barnabas' deputi Ac23 135 13 1572

John the chief priest: with Calaphas Ac6

John father of Simon Peter: Jn14 21 Lps 11, Jonas, Jonas.

Jesus, bring unto unon Pch 17, cling Lus31 Rol2, pile Kvn8, younger son to a citizen Lus15 no one dared Ac3 Philip, the chariot Ac6 Saul, the disciples Ac9 to another tribe Ac10 men to Paul Ac12 (Mt16), cleave to, join to, keep company.

join thirty together, connect together, join hard to, adjacent (be),

join to, a man to his wife rMts9a Mt10a Epso, cleave to, join,

join together, yoke together

joined in soul. See soul (joined in).

joint, articulation, articulation

surt 20 m on TOGETHER-BODY

Joint body, in which two bodies are joined together, nations are to be Ed27

joint contribution. See participate (be joint).

joint enjoyer of allotment. See allotment (joint enjoyer of).

such methoch on TOGETHER-WITH-MER

joint partaker, of the promise Ep8 salutes not to become Ep9, partaker, —with.

joint participant. See participate (joint).

joint participant. See participate (be joint).

John, John, Jonas.

Jonas' (Hebrew) DORI

Jonah, a Hebrew prophet. sign of Mts29 101 Lus11 30 in Bbl 27, another register Mts24 heralding of Mts24 111us12 32 (Jn21 23 A21);

Jonah' (Hebrew) JONAN

Jonam, one of our Lord's ancestors. Lus3, Jonas.

Jonas, John.

loip'pd (Hebrew) LOVELY

Joppa, the seaport of Jerusalem on the coast, about 32 3 north, 44 45 east. New called Td Aviv. Peter and Dorcas in Ac38 44 43 (2 1 11 78).

Jordan's (Hebrew) DOWN

Jordan, the river so called because it "de-scends" from the heights of Anti-Lebanon to the Dead Sea, 386 feet below sea level. It runs roughly along longitude 35° 33' from 32° 40' to 39° 40' with many windings. John at Mt2 46 43, Jps13, Un9 326. Jesus baptized in Mt13 Mk8 Lus24, other side of (the sea road) Mt14 (throngs from, fellow Jesus) Mk9 28 28 (Jesus coming to) Mt10 Mk 12 Jn10.

Jorim' (Hebrew) JORIM

Jorim, one of our Lord's ancestors. Lus2, Joasch' (Hebrew) JOASCH

Joesch, an ancestor of Christ Lus29, 433, Joasch' (Hebrew) JOASCH

Joseph, the name of several different men. Joseph, son of Jacob by Rachel Gn30 23 free-hold Jacob gives to Jn4 Stephen speaks of

Ac7 12 Lps 13 18 sons of (Jacob blesses) Hb112 (remembers the exodus of) Hb112 tribe of Levi

Joseph, son of Joram Lus30

Joseph, son of Matthias Lus34

Joseph, son of Eli Lus32, the husband of Mary Mts16 Lps 24 24 21 12 27 24 26, Jesus, son of Lus32 Jn11 42 (AUs23 A25)

Joseph of Arimathea Mts67 29 Mk16 45

Joseph Bar-Sabbas Ac13

Joseph Barnabas Ac30, Jonas.

Joseph, son of Mary Mts30 Mts63a (Mts17 56 AMs1471), Jonas

Joseph (Joseph ALus34),

Joseph, Joseph.

Joses' (Hebrew) JOSHS

Joses, son of Mary Mts27a AE (Mts63 Ams1646),

Joses' (Hebrew) JOSES

Joses, son of Mary, brother of James the Little Mts16a Ed64 (Mts30).

Joses, Joseph.

Josaphat' (Hebrew) Jehovah-Judges

Joshbaha, a king of Judah Jk12, and ancestor of Christ Mt18 8.

Joshua, See Jesus.

Joseas' (Hebrew) JOSAS

Josiah, a king of Judah 2K12 2Ch34, and predecessor of Christ Mt16 11, Jonas.

Josias, Josiah.

apo th' (Hebrew) FOM-CONSTRICT

jose, Jesus by the throne Lus5, press.

Jotham' (Hebrew) Jehovah-Flawless

Joshua, a king of Judah 2K12, and ancestor of Christ Mt19.

[6gold of por f] WAVES-GO

journey, in the journey with Jn4 Paul in j often CCI2.

[6gold of por e] WAVES-GO

journey, Corinthians' men Ac10, journey. See have and way, journey, go, going, way the on, in, go through', (make), get, (take), get.

sun of eu's TOGETHER-WAT

journey with, men w Saul Ac9, choral JOY

joy, the mood Mt120 entering the temple Mt120 Mk1415 at finding the treasure Mt120 be entering into Mt121 23, at Jesus' resurrection Mt120 Lus24 Zechariah, over John Lus11 gives j (rescue of) Lus11 to all the brethren) Ac59 the 72 Lus11 over one sinner Lus11 disciples (return with) Lus11 may be filled Jln18 18 22 Jn18 72 (Christ) (and holy spirit) Acm120 because of the Bridegroom's voice Jn35 9 that a human being was born Jn36 in Samaria Ac20 Rhoda Ac1214 in holy spirit Ro14 17Th1 can not God be filling you with Ro147 Paul (coming with) Ro152 (follow workers of your) 2CI24 (my j is that of you all) 2CI23 (succeeding in) 2CI23 (making petition with) Ph4 (fill my j full) Ph32 2Thi (my j and you) Ph4 172Th2 (you are our) Ph4 172Th2 (for all the) Ph3 (if I have had in your love) Ph4 172Th2

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Joy

Greek-English Key Concordance

Judge

Judge, set right, to come to a conclusion, decide, ane, at law Mt 16:19. God J (either in the Father Jn 10:22 (seeking and) Jn 3:16 (the name for which Israel in slaying) Ac 23 (the inhabitant earth) Ac 17:1 (the hidden things of humanity) Ro 816 (conquering when being judged) Ro 81 (the world) Ro 85 (those outside) 1 Co 2:18 (His people) He 10:19 (prophesy and adulterers) Hb 39 (impartially) 1 Pe 1:21 (the living and the dead) 1 Pe 4:6 (those under the altar) 1 Pe 4:10 (third bowl) 2 Ve 159 (Babylon) 2 Ve 159 21:52

Christ: (not J) the world Jn 3:16 (as I am hearing) Jn 5:28 (not J anyone) Jn 5:28 (if I am J, true) Jn 3:16 (much have I to be) Jn 3:16 (the living and the dead) 2 Ta 41 (in righteousness) Ro 15:11

other (proper names) Jews (I according to the flesh) Jn 8:30 (J) Jn 10:16 (Ac 23 (concerning the resurrection) Ac 23:24 (in Jerusalem) Ac 23:20 (at the door of Cesar) Ac 23:20 (in expectation of the presence) 1 Co 12:2 (not those outside) 1 Co 12:2

other: be not J Mtt 24:36 (by the termination) Jn 7:54 (him who is eating) Ro 14:19 (another one) Ro 13:18 (before the time) 1 Co 16:16 (you are J) what judgment Mtt 22 (defendants) Ro 21 (another, brother) Ro 21 14:17 (as) (not those within) IC 16 (those) be J Mtt 22:17 (the twelve tribes of Israel) Mtt 8:5 (wicked slave Lu 15:21 (one believing not Jn 3:18 11:52) just judgment Jn 7:6 (law Ag 1:27, Jn 7:6 41:11, the word Jn 12:48 (Chief of this world Jn 16:11 (those committing such things Ro 8:10 (Theインターチェンジ Ro 10:27 not himself Ro 14:12 IC 1:12 before the unjust IC 2:12 the world IC 3:3 2 messengers IC 10:2 what I am avering IC 10:15 (heavens uncovered IC 11:13 disciplined IC 11:12 that if One died for all) 2 Co 5:14 (in food Co 5:14 his brother Jth 31:2) the dead 1 Pe 4:10 21:10, 2012
decide: Simon d correctly Lu 7:43 Jews not d what is just Lu 7:43 Pilate d to release Jesus Ar 15:16 James and the nextles Ar 15:16 21:25 Saul (to be called by others) Ar 15:16 (not to receive anything except) IC 2:13 (not to come in sorrow) IC 2:13 (in winter there) Th 13:4 Festus d to send Paul Ac 25:26 d to sail to Italy Ac 27:1 d for a day Ro 14:15 (not to place a stumbling block Ro 14:15 about his vision) IC 20:17 (before another's conjecture) IC 10:19 (a) Ac 25:26 (a) Ac 25:26 (a) Ac 25:26 (a) Ac 25:26 (not to come) 2 Co 5:14 (to be called in question) 2 Co 5:14, concluded, condemned, damned, decreed, determined, sentenced, to go to law, judge, ordain, sentence it, sue at law.
judge

Judge, one who gives sentence, lest he give you up to MI235 23 Lu1158 58 your sons shall be MI1175 Lu1119 who constitutes Me a j over you Lu1526 as the unjust J Mt1112 2 of the living and the dead (Christ) Ac1845 till Samuel Ac1359 Gallo not a J Ac125 15 Felix a J to Israel Ac246 the Lord, the just J 2714 2 the Lord according to all Mt2125 23 all with wicked meanings J with J, of the law J 2793 One Lawgiver and J J 1412 the J stands before the doors J 265.

judge by, not daring I ourselves b 2CL102, make of the number.

J 2714 Judeging, the process or carrying out of a judging, liable to Mt2573 2 22 day of (more tolerable in) Mt2155 121 J 2549 54 J 1504 (rendering account) Mt2530 (motive men) Mt2249 Lu1114 (queen of the south) Mt2427 Lu1115 (chastening) J Mt2129 (earnest kept for) J 2537 (we have boldness in) J 2571 (messengers kept for) J

Christ (reporting to the nations) Mt2128 (exacting out) for victory) Mt2129 (the Father given to) J 37 27 (My 37 J J 37 9 9 (My is true) J 38 (has been judged) J 2161 (I was taken away) J 37 Pharisess pass by Mt2351 Lu1142 of Gehenna Mt2353 this is the J, men love darkness J 2032 not coming into Jn124 resurrection of Jn125 be judging just J Jn127 of the world Jn129 concerning Jn132


Judgment, the effect of, judging, private Judg- ment, a judicial sentence Th171 1720, a legal lawcourt 1057, with what J you are judging Mt277 getting J Mt1524 22 Lu1157 57 in the same (maufacturers) Lu2590 Christ (given up to J of death) Lu2400 (for I came into this world) J 2714 impeding J (Paul before Felix Ac245 45 God, J 37 (in accord with) Ro133 3 (incorrect) Ro133 whose J is fair Ro137 into condemnation Ro139 the Lord's dinner 1CL12 2 4 bearing his J of the adversary Th158 younger women 1CL12 J 2714 of the house of God 1Pe144 not hiding 1Pe144 written beforehand for J 2714 granted to those on the throne J 2714, avenged, condemnation, damnation, to go to law, judgment, judgment.

Judgment, day, J judging, J statute, J apin- lane, J sensibility, J tribunal, J (hall of), pretor- ium, J

Judgment (just), See just judgment.

Judgment seat. saints, J tribunal, J

Julia, a saint in Rome, Ro1645.

Julius, a Roman centurion Ac277 8 (a*Ac277).

Jump, friek Lut1523 for gladness, the babe in the womb Lu141 44, leap, J for joy.

Greeek-English Keyword Concordance

just

Junia, Junias.

Justius, a Roman relation of Paul. Ro57.

Justus, which fell down from, Zeus (which falls from).

Jurisdiction. See authority.

Just, conformed to right or law, righteous, and Christ: Plate said Mt1274 48 as current said, this Man was Lu2127 My judging is Jn1580 J Father Jn1725 disown the J one Ac1014 the coming of the J one Ac1014 Saul to become acquainted with Ac2254 He is J Ro26 Lu1149 27 57 judging of Th15 6 Thv167 3 the Lord the j 2714 died for the unjust J 2718 Jesus Christ the J 2719 Thy ways are Thv15 3 J art Thou Thv165

Just, Saul. See just stock.

dikaios J 2722 is a just J 2714 J 37 atmost.

Just judgment, right judgment, day of the J of God Ro26, righteous judgment.

Just now, See present (at).

Just requirement, See just statute.

Just a' 2722 is a just effect.

Just statute, just award, just requirement of the law Ro25 3 9, the result of a right standard, Zachariah going in all Lu15 those recognizing God's Ro15 3 3 10 just award (righteous effect), one of Ro15 3 all mankind for He's Justifying Ro58 God's, made manifest Thv15 4 of the saints Thv198, judgment, justification, ordinance, righteousness.
just verdict

Greek-English Keyword Concordance

khan

Kedron (Hebrew) SOMBER
Kedron, a valley or ravine which rises near Jerusalem and flows southeast into the Dead Sea 2Sam2152, Jn15.

keep, God's word k above a sword 2Hb42, sharper,
di e' o' THROUGH-CAST-VIEW
keep-niches (be), to extract the mote Mt179 Lu 642 blind man became Mk2672, see clearly2,
tér' o' KEEP
keep, retain in possession Jn220, perform an obligation, as the law Jz29, keeper M256, k the precepts M1517 whatever describes, do and k M2532 Christ (k Him on Golgotha), Mt179 (those k Him) M1574 (if anyone k My word) Jn119 84 (k God's word) Jn150 (accused), Jn119 (k My precepts) Jn141 21 150 (k His word) Jn142 1200 39 Jn15 (not k His word) Jn144 (k precepts of My Father) Jn150 (preserves the Father to k Jn151 32 (k who those k His precepts) Jn35002 4 (k My acts) Rv226 (k out of hour of trial) Rv226.
disciples (teaching nations k all) M1259 (k the Father's word) Jn178 (k God's precepts) Lc252 24 Eze24 1257 (k themselves in love), Jl21 Pharisees (k their traditions) Nk 79 (charge nations k the law) Ac155 (k the ideal wine Jn211 Mary k the hard heart Jz27 Peter k in jail Ac126 guards k the jail Ac126 Paul (warden to) Ac126 (concern to k) Ac247 (to be k in Caesarea) Ac24 (for the Imperial investigation) Ac25 21 21 (myself from being burdensome) 2Co1 9 8 (I have k the faith 2Co47 saints k his virgin) 1Co37 (to k unity of the spirit) Ro47 (to be k blameless) 1Th5 (k oneself unspotted) 1Jn5 (alleviation k in the heavens) 1Pt11 (one begotten by God k) Jz12 (k by Jesus Christ) Jz8 Timothy (k yourself pure) 1Pt12 (k precept unspotted) 1Pt14 anyone k whole law Jz3000 messengers (k for judgesmen) 1Pt14 (k not their sovereignty) Jz17 (k unjust) (for shortening) 1Pt14 (groom of darkness) Jz13 heavens and earth k for judging 1Pt17 happy he who (k that which is written) Rev13 (k his garments) Rev16 (k the sayings) Rev27 serenias (k and repent) Rev38 (you k My word) Rev38 16 k the sayings of this scroll Rev229 (asJz25), hold fast, keep4, keeper2,.
keep (carefully). See carefully keep.
pert' o' ABOUT-HIDE
keep close, Elizabeth k herself Jz124, hide4, keep course. See retain.
keep from, forbid1, keep in, press,
keep under, helader1, keeper.
keep in, press,
keeper, wardem1, keeper at home, domestic1.
tér' o' KEEPING
keeping (the precepts) 1Co19, custody (apostles placed in) Ac15 58, hold4, keep1, prisoner.

bok' r' o' KERNEL
kernel, a seed and its case, mustard (parable of) Mt131 Mk49 Mt1318 (faith see) Mt1318 175 (of grain) Jz124 a naked k 1Co37.

lockets, key, a device for shifting the moving element of a lock; the kingdom Mt1316 of knowledge Eze112 of death Rev21 of David Rev37 of submerged chaos Rev21, 201

h. a. d. c. for EVERY-RECEIVER
khan, the Samaritan Jz105, lend.
khan keeper

Greek-English Keyword Concordance

kingdom

khan keeper, Samaritan PLu160, host.

knight, strike with the foot. Paul k against the goods Plu162.

cóphis as kid.

kid, a young goat, severing sheep from Plu162.

kill, a kindle, a kindle, soads

kidneys, the blood is purified and made fresh or young by being carried through the kidneys. Son of a God searching Rv222, reine.

apó kefálaion apó- (from) kill.

deprive of life, those the body Mt162.

Lu134, wanting to k John (Herod) Mt165.

(Herod) Mt160.

Christ to be k and crowned Mt161.

Mk1312, (men will be k Him) Mt163.

Mk1310.

(163 Mt1614, Jews sought to Mt162.

Lu135 (Herod wanting to)Lu136, (not k Himself) Pk.

Jews the farmers (one slave) Mt1314. Mt139.

k the king's slaves Mt1314.

the prophets (Pharisees will) Mt1314.

Jerusalem Mt162.

Lu136, your fathers.

Mk131.

(Israel) Rv12.

disciples k you Mt1312, (every one who is k, you) Mt1312, a soul to save or to k Mk13.

afraid of Him Whom after k Lu12.

tower in Siloam falls and Lu134, priests plan k Lazaro.

the Jews (not allowed us to) Jnl1.

k the Inaugurator of Life) Ac113.

(seeing k Paul) Ac111.

2214, k the Lord Jesus) Tk.

soldiers, counsel k prisoners Ac121.

through the prefect k Rv12, the letter is k Ac122.

k the enmity Rv12.

Antipas k Rv12.

k Jesus' children Rv12.

k with the saber Rv12.

their, brother about to be Rv13.

locusts not k Rv12.

k a third mankind Rv13.

two witnesses (first, out of their mouth) k Rv12.

wild beast k Rv12.

seven thousand k Rv12.

any one with the sword Rv13.

10, those not worshiping the image k Rv13.

Rv13.

(Al269).

killed, put to death, slaught.,
killed, death (put to), lay hands on, lift up!

murderer, slayer, slaught.

kind, relative.

chóri to tó UBE.

kind, agreeable to the senses, kindy (Christ's yoke) Mt113.

kindness (God's) Rv24.

of wine mellow Lk1.

kindly, to the ungrateful Lu26.

corrupting k characters (C133.

become to one another (Ep1) taste that the Lord is 1 Pet2, better, easy, good, kindness, gracious, kindness.

kind, nature, race,

kind, See same.

chóri to tó u'ou maft UBE.

kind (be), is Is124.

day of, any,

kind (what), kind. See what kind.

peri of a about-touch.

kindle, a fire Lu252.

an of a up-touch.

kindle, Christ, if fire Lu29.

kindle, what amount of fire is

kindle. See touch.
kingdom

Greek-English Keyword Concordance

know

(with Abraham in)Mt1311 (he who is smaller
in)Mt1311 (being violated)Ml1112 (secret
of)Ml1321 (like a man treading sand)Ml1324
(like kernel of mustard)Ml1321 (like leaven)
Ml1325 (like a treasure)Ml1344 (like a
merchandise)Ml1345 (a dragnet)Ml1347 (every
scribe made a disciple in)Ml1352 (keys of)
Ml1316 (who is greatest in)Ml1321 (like a
man, a king)Ml1327 223 (emancipated because
of)Ml1319 (of such an)Ml1344 (rich
squeamishly entering)Ml1329 (like a house-
holder)Ml1325 (looking)Mt1323 (likened
to ten virgins)Mt1323

Christ (shown all the k)Mt1424 (calling
snakes out of)Mt1328 (at his right in)Mt1328
(no consummation of his)Lu1318 (the Father
covenanted the k to)Lu2229 (at my table in
My)Lu2230 (whenever coming in)Th1311
(not of this world)Jn1336 36 36 (whenever
giving up to God)Jn1324 (k of Christ and
of God)Eo55 (His advent and k)Th1314
(escape of)Th1318 (son of)Th1311 (k became
Lord's and his)Lu1115

the k (evangel of)Mt1323 36 234 (seek first
His)Mt1332 (sons of)Mt1312 1386 (hearing
the word of)Mt1318 (allotment made ready)Mt
2324 (Paul heralding)Ac2025 (enjoyers of
the allotment of)Ja25 (John participant in
Rv19

the father (Thy c come)Mt1610 Lu1112 (shin-
ing out as the sun in)Mt1350 (drinking it
new in)Mt1627 (delights to give you)Lu1222
k of God; outstrips to you Mt1210Lu1119
rich squamishly entering Mt1324 1023 24 25
Lu1324 25 (prostitutes preceding you into)
Mt1324 25 (heralding the evangel of)Mt1334 2
Lu1323 234 136 near is the kingdom of
Mt1334 2 (of Christ)Mt1331 (the secret of)
Mt1316 Lu1320 (likening the kingdom of
God)Mt1324 233 (not tasting death
shall pierce)Mt1392 (ideal to be enter-
ing one-eyed Mt1347 of such is)Mt1341
(Lu1315 receiving as a little child Mt1318
not far from)Mt1324 drinking it new in
the evangel of)Mt1321 2337 (expecting Mt1316
Lu1322 (you is the Lu1320 smallest in the k
greater than John Lu1315 commissioned to be
heralding Lu1249 Jesus spoke concerning Lu1315
Ac1 (you publish Lu1300 one looking behind not
fit for)Lu1321 be seeking Lu1321 seeing the
prophets in Lu1332 reigned in Lu1322 eating
together in Lu1329 calling and to comfort Lu1329
inside of you Lu1321 (leave house or wife
on account of)Lu1319 about to be looming
up Lu1331 not eating passover till our
coming in Lu1322 till the k may be coming
Lu1322 can the k evangels Je23 cannot be entering
Jn123 (Philip bringing evangel of)Ac122
entering through affliction)Ac1232 Paul get-
sounding as to that concerning Ac128 Paul
certifying to Ac1232 heralding Ac128 not
food and drink Ro147 (not in word but in
power Lc120 not enjoying allotment of)1Co9
15 1589 (and the more workers for Cd122 Who
calls ye to His own 1Th1222) deem you
worthy of 2Th125 (new came the
Rv1229

other kingdoms: k parted against itself
Rm1123 230Kx232 Lc1317 18 Son of Man
crushing against k Mt424 23 23 23 24
Ml2116 Ls1119 10 to the half of
Hered's Mt2323 Israel (k of our father David)
Ml110 (act Thou restoring)Ac19 (makes us
know) Mt24 7 30 into a far country to obtain
Lk1117 15 (of the Son Ac113 through faith
subdue Hb1118 an unshakable Rhb1228 wild
beast's Rv1615 obtain no k as yet Rv1717
give their k to the wild beast Rv1727 great
city which has a k Rv1718.

kings. See reign.

bass k on' k ing's (country)Ac1220 courtier Jn1449 49 of
things. royal. (artile)Ac1224 (law)Jn23
king's country), nobleman, royal.
kings, court, royal.
sinfolk, relatives.
kish. (Hebrew) stuff

kiss, father of the first king of Israel lSam9.

kiss, Simon does not give Jesus Lat77 Judal
giving Jesus up with Lu2229 holy k (greet
one another with)Ro1615 1Cl619 3Cl1227 (all
the brethren)Th1125 k of love 1Pe134.
kiss, fondly kiss. See fondly kiss.

kiss (fondly). See fondly kiss.

kiss (fondly). See fondly kiss.

kiss (fondly). See fondly kiss.

kiss. See fondly kiss.

kiss, the joint connecting the upper and lower
parts of the leg. With place, kreed, Jesus
(Peter prostrates before His)Lu23 (in His
name every k bowing) Ap120 bow the k to
Bail k2114 (every k bowing to the Father
Eo34) stiffen the paralyzed Rv123

kneel, Jesus (soldiers k worshiped)Mk1519
(he prayed) Lu2244 Stephen k cries Ac70
Peter k prays Ac49 Paul and the saints
Ac2059 215,

knee (bow the), knees (fall on)

knee, See knee and place.

knee down to, knees (fall on).

kneel to, knees (fall on).

gonu pet e' KNER-FALL

knees (fall on), before Jesus (a man)Mt1714
(soldiers)Ml276 (a leper)Ml1944 (a rich
man)Mk1015, bow the knee, kneel down to,
knee to.

kneel, knt together, unite.

kneel, strike in order to make a noise, and it
shall be opened Rm175 2 Ls119 10 the lord
coming and k P613 will stand outside and be
P613 Peter at the door Ac1219 18 Christ
k at the door Rv729.

gos'd'ab know

know, perceive with the mind, get to know.

This active sense is cumbersome to express
In English, hence is not given. In the faded
compound forms, however, it is the state of
knowing the exact equivalent of our know.
Christ (I never see)Ml232 (k that power
has come out)Jn148 (the world k His not)
Jn142 (He k all men)Jn124 (k that the Phar-
isees have)Jn45 (will k that I am)Jn328 (k
Me)Jn147 (k

169
the Father) Jn1:10. k. the secrets of the kingdom. Mk13:11 Lk21:24; they did not know it. Mk13:19 k. not the city Lu19:44 k. you will. Ac1:13. k. not the time. Ac1:13. k. not except. Ro7:7 k. not Israel. Ro10:12. k. the Lord (who) of Ro1:19 (k. those who are HIs) TIT1:19 through wisdom. k. not God IC1:24. etc. See under other keywords.

know, conscious (be), 1. foreknow, 2. perceive, 3. recognize, 1. recall, 2. see, 3. know, before. See for-know.

know, fully, follow (fully), 1. know, get to. See. recognize.

know, not, ignorant (be), 1. know, the uttermost, investigate, 2. know, well, recognize, 1. hard to. gno's t as. heart-knowledge.

knowledge, knower of hearts. God Ac1:24. 199, which knoweth the heart.

knoweth the heart (which), knower of hearts.

knowledge, which is known, of salvation. Lu17:17. 1. lawyer, the key to. Lu17:12. the form ofRo2:50. God (the k of) Ro1:12 (the odor of) His) 2RC14. (k. of the glory) of 2RC14 (en-closing itself against His) 2RC14 (crea-sures of k concealed) in Go2:50 saints (filled with all) Ro1:12. (enriched in all) IC1:24 (weak one 새로 by you) IC1:24 (to one is given the word of) IC1:24 (superabundantly in) IC1:24 (that to supply) IC1:24. (6. to grow) IC1:24. puffs up IC1:1 not. IC1:12 (as) not, in all, is there this IC1:12 in IC1:12. if perceiving all IC1:12 will be discarded IC1:12. Paul (if not speaking in) IC1:12 (in k. communions) IC1:12 lambs (not plain in IC1:12 (the k transcending love of Christ) EP1:19. superiority of the k. of Christ. Ph1:2 appointed a teacher of the nations in IC1:12 falsely named IC1:20 husbands making home according to 1Pt1:2. knowledge, science.

L

moch'th of labor
labor, wearisome. effort. Paul's 2Cl1:27. 1Th1:27. 2Th1:25. pain-fulness, 1. travail.

labor, ambitious (be), 1. endeavor, 2. industrious, 1. work, 2. labor, generally, contend, 1. laborer, working, laborer, together with, worker (fellows),

leip's lack

leip's on-lack
lack, time 1 to relate. Hb11:12. fail, 1. lack, deficient, 1. want, 1. have, be lacking, 1. lack occasion. See occasion (lack).

pa.n a t or hit
lad. with 5 cakes barley bread Jn6:9.

lade, heap, 1. load, 2. lade with, place on, 3. lading. See load.
lambkin Greek-English Keyword Concordance

lampstand a place to lamp, lambkin Greek-English Keyword

lament. break forth into sobs and ejaculations of sorrow. Rachel for her children.Mt12,17
Peter bitterly Mt26:7 My heart is filled with sorrow over Jarius' daughter Mk5:36
snow 52 disciples Mk11:20 happy those who now Luke21:25
for we will and you do not lose Mt18:8 a slender woman Luke11:36 Christ over Jerusalem.Lu19:41 I do not live in Mt
Mary (I over Lazarus)Jn11:39 (Magdalen at the tomb)Jn20:11 13 15 widows
over Dorcas Ac2:40 Paul (disciples I and unconverted)Ac26:18 I as I tell BpP9
saints (to be with those)Ro12:15 (those I as not)Col3:30 be淞ched mourn and I
Jas1 you rich Jas3 John (I much)Jv5
(not to be)Jv5:20 over Babyon Vb189 11 15
tape, bewail.

lamp, chopp, wall.

a th ms o LAMENTS

lamentation, heard in Nama M329 and grasping of teeth PM325 1800 2213 2245 2350 Lu 1259
over Paul Ac20:27, wailing, weeping, weeping.

Unc n of LAMP

lamp, a vessel containing oil and a wick, the flame of which is used as a light. not placing a lamp under a measure MT325:9 Luke11:15
the body of the lamp MT321:9 18 John girded and I
burning lamp1255 lighting a and sweeping Fl105 John was the I M3256 appearing
in a dingy place ZP959 light of I appearing
newermore Vb222, the Lhankim Vv2223 no need for I light VV225, candle, light.

lamp, tach.

Unc n t a LAMPSAND

lampstand, a place to put lighted lamps so their light will be diffused. The seven-branched lampstand of the tabernacle was so called Hb2, placing a lamp on Hb445Lu11:23 seven golden Vv121 15 20 23 moving
your hand the two I (two witnesses) Mv114, candlestick320.

lo[wPp]ch chance upon

lance he had Jesus' side placed with Mv242:9a Jn18:24, spear.

gf LAND

land. the solid portion of the earth, as distinguished from the heavens Gn14:18231; that which is in conflict with the sea Gn11:23, or a limited portion of the earth, as defined by the context, especially the land of Israel Mt24:34 Acts 21:11 of Judah Mt27:31 ofZebulon Mt3:8-9 of Joseph Mt5:24 of Zophel Mt5b of Canaan Mt1:34 of Moab Mt4:25 of Migdal Mt3:20 of Edom Mt3:13 as a lying allotment of Mt50 Christ (family came into that)Mt57

31 (alone on the)Mv847 (coming out on)Lu
of Sodorn Mt18:17 of Gomorra Mt10:34 came on I in Gennarea Mt14:4
all the tribes of Mt24:9 all (near) Mt27:13 Mt51:9 Lu22:34 (famine over)Lu
425 (utterance came into)Rv10:13 four

carry salt of Mt12:5 till (shall) pass by Mt11:24Mt31:13 Lu11:28 2128 2245 not to
swear by Mt20:25 God (Thy will be done on)Mv10:6 (Who makes)Ac7:4
(At home in)Mt5:28 (all authority on)Mt28:18 (fell on)Mm10:23 (casting fire on)A420:23 (wrote in) Jn8:18 (if it
created out of)Jn12:22 (I glorify Thee on)Jn14:24 (His life taken away from)Ac8:30 (head up all in heaven and on earth)Mc13:4 (descended into lower parts of)Ed48 (all created in heavens and on eJn12:30 (if He was on)Hb5480 (cast His sickle on)vRv12:9
the Lord (the Father) of Mt11:25:1 (footsteps for My feet)Ac7:40 (inherit of heaven and)Ac7:474 (the Lord's is the)Cl1010
(lampstand before the I of)Vv114 came from ends of Mt12:21(Lu13:18 seed falling
into)Mm3:35 8 3Mm34:9 8 25 31
Lu11:11249 strong leaning back on Mt13:13
Mt9:8 binding and loosing on Mt16:19 18 18 18
hide talent in Mm22:25 quasi Mm25:9 bearing fruit Mt24:28 no fuller on a able whiten Mt20:29 and from the extremity of Mm27:2 on e peace Lu214 building a house on Fl490 to give peace to? Lu25:13 testing aspect of Lu256 finding the faith on Lu1385 pressure of nations on Lu257 those on surface of entire Lu225 descending on (drops of blood)Lu225 (fire)Rv12:13 insinuating faces to Rv24:6 he who is of the Jn23:31 31 signs on Ac3:18
as far as limits of the Ac18
all the kindreds of Ac2:25 Ed318 Saul raised
witnesses from Ac9 sheet let down on Vv1013 quadu-
land dwelling on surface of earth away from the e with such a one Ac2223 concise accounting on Ro2282 termed gods on 1Cl58 1st man out of 1Ch547 long time on Ro266 not disposed to that on Co22 your members which are on Co25 esp. expatriates on Nu1128 holes of Ha118 you luxuriate on Ja258 perminates her fruit Ja208 cohering out of water 2Pe123 stored with fire 2Pe17 will be found 2Pe129 a new 2Pe133 Ro211 these dwelling on Ro210 v610 1130 10 138 14 117 1 no one on a able own Ro213 3 seven spirits commissioned for Ro58 saints returning on Ro58 every creature which is on Ro58 wild beasts of Ro4 5 four (corners of)Ro72 218 (winde of)Ro73 east into the e (thurible)Ro58 (half and fire)Ro58 (third of e)Ro124 (dragon)Ro129 third of a burned Ro227 came out locates into Ro226 as scorpions of Ro73 of the woman Ro118 16 wrestling the wild beast Ro121 144 000 bought from Ro148 those situated on Ro148 harvest of the Ro148 10 a grapevine Ro149 10 since mankind came to be on Ro158 Babylion (prostitution of her and the)Ro1704 (mother of abominations of Ro170 corrupts the e)Ro176 e is illuminated Ro183 merchants of Ro183 11 magnates of Ro183 all those slain upon Ro183 breadth of Ro206 e and heaven 2Ro207 3 country e earth e ground 4 land e world e land, come down, country e dry field e freehold e land (ship), See lead down e language e vernacular e language (different), See different language e lantern, usually made of brass with linen sides (to be distinguished from a torch) Judas and squad coming with 1Jn10 Ro did't e a PEOPLE - JUST Laodece e a city in southwestern Phrygia, 35° north, 25° east, Co212 15 16 Ro111 314, Laodece4, Laodece5, La do d ca s PEOPLE - JUST Laodece, Laodece4, Laodece5, sapphir e or SAPPHIRE lapis lazuli, a precious stone having a mixture of several minerals, blue in color, with specks of iron which look like gold, the second foundation 2Ro219 layer See fall out, large See great, large, big, enough, lasciviousness e Lasea, a city of the south-central coast of Crete, about 35° north, 33° east 2A237 der e skin lash, punch (the air) 1C0299, farmers I the slave punishment 2C1181 31 disciples will be Mk238 slave shall have many (few) Lu297 48 Christ I and cover Him about Lu239 9 118 (why are you at)Jn809, Sandhedrin I the anestes Ac597 1 Paul and Silas Ac667 Paul falling and I the salis 2C219 if anyone is I you Co2120, beat, smile, 3uktet e a torting lashing of mudders Ac219, handli, exchat on LAST last, the concluding member of a series Ro215 229, the limits of the earth Ac114 15, -ili last, the concluding member of a series Ro215 229, the limits of the earth Ac114 15, -ili you should be paying I (quadrans) Mi228 (mule)Lu125 I state worse Mi124 Lu128 EPh255 first will be I and the 1 Mt16150 30 2016 Hm153 (on) Lu123 80, pay the workers beginning from 1M128 1 11 deception worse Mi274 i disavows his son 1 Mk128 I of all (woman dies)Mi1222 (Christ seen by Paul) 1C151, I place at the wedding Lu149 10 the 1 day(s), raising in)Jn59 40 41 44 of the festal)Jn217 (resurrection in)Jn1114 (judging him in)Jn246 (God is saying) Ac2164 (perilous periods) 2Ti131 (you heard in) Ja33 ( scoffers) 2Pe13 (lids in the) 3Jn29 I anoint s 1Co16 I enemy death 1C129 last (adverb), daughter having her I grasp Mk253, lie at point of death, last, subsequently, got Ro13 FROM - LOCK latch a door from within 2Lu121, shut, latchet, thought, aps i ma on PROVINCIAL late, early and I fruit Ja257, latter, lately, recently, R.A 10a 16 is t lite romantic Latin, the Roman language, written in Jn19 2An16 aps e dr om FROM - SETTLE latrine, evacuated into Mt5147 Mt139, draught, latter, last, last, last, last, last, lead See applaud and applauses, got a o LAUGH laugh, emit sounds expressive of mirth, you shall be Lu242 woe to you who are Lu265, laugh to scorn, ridicule a, get a o LAUGHTER laughter, converted into mourning Ja6, launch, lead up, launch forth, lead up, launch out, lead back, lavish, See superabundance, BROW e LAW law, an established rule of action Ro71, with the definite article, the law, the law of Moses Ro272, the five books of Moses 2Lu244, Christ (camp not to be Gemilch 2M17 (Him of Whom Moses writes in)Jn149 (is the consummation of)Ro64 (reclaims us from curse of)Ga13 (fill up the law of)Ro67, one lota not passing by from 4M179 the I and the prophet (this is)Mt123 (prophet to John)Mt1138 (on these two is hanging) 2M121 (are unto John)Lu149 (after the reading of)A 1A185 the Jews (did you not read in)Mt125 (has not Moses given you)Jn719 19 (this thing that knows not)Jn749 (no I of ours is judge
law

of the)Jn123l

rousness
cort)Ga8:{ lording
Ro225

many
is
indignation
those u'ho

gating)Ro331
(sustaining)Ro331

fulfilled)eJn15!l.q,B

an
is (holy)

I
is

bound

whatever'lrRo31s

God aside from)Ac1813

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things)I1C98

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lay aside, lay, put off,
lay aside. See place.
lay down. See place.
lay down, jeopardise, put off,
lay foundation, found,
lay hands on, the Jews (on Christ) (Ac 26:18)
attempted b to Paul (Ac 26:14), kill, slay,
lay hands on, hold, seize, upon, get hold
lay, hold. See.
lay on. See cast on and importune.
lay on, to (one's) charge, reckon, stand,
lay into, add,
lay up. See place.
lay up, hoard, reserve
lay up in store, treasure up,
lay upon, place, set
lay wait, ambush,
laying on, imposition,

Lay strait (Heb 5:13) HELPLESS

ag"o lead
lead, idiomatically, be going, hold court ses-
sions (Ac 13:10), come Ja 3:15, apostles (to be I before governors) Mt 10:12 (you to give you Mat 5:12), I the ass and calf Mat 12:14
Lu 19:39; Christ (in the wilderness) Lu 14:34 (Adversary I lead I to brow of the moun-
Jn 1:60 (therefore did not I him) Jn 1:56 (Adversary I lead I to brow of the moun-
tain) Jn 1:56 (I inform to) Jn 1:58 (as a sheep to slaughter) Ac 8:36 (I many sons) Hb 2:10 (I to the man to lead I Lu 10:31. My en-
mies here Fl 1:20, malefactors Lu 22:22. I in this third day Jn 24:24. Pharisees a woman (Jn 6:39) a man who once was blind Jn 9:1 I forth before prison Ac 12:26 (one to be led I through the night) Ac 2:23 (Festus orders) I forth
Ac 25:19, 21; 22:37 Barnabas I Paul (to the apostles) Ac 11:22 God (to Israel a Saviour) Ac 13:33 (kindness I to repentance) Ro 2:4 I these men (Ac 19:17 a Ephesians alive Ac 20:27 saints (by God's spirit) Ro 15:17 (I ac-cept) Ro 15:21 (I never to have) Col 2:10 (as I by the spirit to have) Ga 2:19 (God I forth together) Eph 4:24 (I by various lusts) Ti 2:19 I Mark back 21:44
be going: cause we may (Mt 26:44 Mk 14:36 Jn 16:22 elsewhere Mt 26:31 into Judea Jn 11:17 to Lazarus Jn 11:17 36 (Mt 11:7 Ac 1:11 AL- 21:26) psa 139:13, be-, kept, open, bring, -forth, carry, go, lead, away,
lead, carry, in-, out, aise, lead away, up,

ag"o THROUGH-LEAD
lead (quiet life) Mt 12:38 (a life in malice) Ti 1:5, lead a life, live.

ag"o ABOUT-LEAD
lead about, go about, Jesus I disciples a Mt 12:23 (a sister as wife to go about) to make on one (prostitute, Mt 12:24) Jesus went a teaching Mt 6:1; Eph 5:1; a Ac 13:1; compass', go about, -round about, lead about,
ago plon d' FROM-STRAT
lead astray, signs and miracles to Mk 13:22 lead away, lead off (disciples to kings) Lu 21:24; Christ (I Him a to Caesarea) Mt 12:34; Mt 12:32 (to Pilate) Mt 27:2 (to crucify) Mt 27:24; (Jn 3:14 (I Him a securely) Mk 14:48 (within the courtyard) Mt 26:15 (into the Sanhedrin) Lu 22:52; (to Goliath) Lu 23:3 (to Hame) Jn 18:37; I am a to drink Mt 26:3; order guards a Ac 12:21. I young man a to the captain Ac 23:27 to roaring loud IC 125; (Ac 23:19), bring, carry away, lead, -away, put to death, take away.

ag"o FROM-LEAD
lead away with, to the humble Ro 2:26; Bar-
na with, hypocrisy Ga 2:13 deception 2 Pt 3:11, carry away with, descend to, lead away with,

ag"o ON-UP-LEAD
lead back into the city Mt 21:18, back up (a ship) Lu 5:4, launch out, return, thrust
lead before. See proceed.

ag"o HAND-LEAD
lead by the hand. Psal Ac 22:11.

ag"o there goes HAND-LEADER
lead by the hand (one to). Elymas sought Ac 13:9.

ag"o DOWN-LEAD
lead in or into, idiomatically bring in Lu 22:

lead in, gather in.

lead in, lead in.

lead into, captivity. See captivity (lead into).

lead into slavery. See slavery (lead into).

lead off. See lead away.

ag"o OUT-LEAD
lead out. Christ (I o to be crucified) Mk 15:20 (I disciples o as far as) Lu 24:26 shepherd I sheep o Jn 11:5 message I apostles o Ac 13:5 I Israel o of Egypt Ac 13:40 14:17 Hb 11: the Lord I Peter o Ac 23:27 let the officers I us o Ac 16:28 Egyption I o four thousand Ac 12:20 (Mk 2:3), bring forth, -out, fetch out, lead out,

lead (take the). See proceed.

ag"o TOWARD-LEAD
lead to, idiomatically near Ac 27:17, Christ (I your son here) Lu 20:5 (I Us to God) Ps 31:11 Herod about to be I Peter Ac 12:1 I Paul and Silas to officers Ac 16:5 bring, -forth, draw near.

ag"o UP-LEAD
lead up, idiomatically bring up (Jesus into Jerusalem) Lu 22:26, set out. Christ (by the spirit) Mk 14:4 (by Adversary) Lu 4:1 (from the dead) Ro 10:7 (God I the Lord Jesus) Hb 10:9 I the sacrifice Ac 11:1 Peter (I us to upper
least, littlest, (at the), ever (and), least (less than the). See less than the least.
der maid in on skin-leather, made of skin. John's girdle Mk3:14, leathern, leather.

kata leip's DOWN-LACK
leave. Jesus I (Nasachine)Mt143 (the Pharisees) Mt164 (priests and scribes)Mt113 (alone) (Jesus) I father and mother Mt165 (seven days and I (a wife)Mt165 (no seed) Mk12:18 (no children)Lu201. I the former wrapper Mk122 Lev I all Lu202 Mary I Martha to serve Lu101. I the ninety Lu101. I the word to be serving Ac2 Paul (I Priscilla and Aquila) Ac1819 (I bound) Ac203,254 (I in Athens alone) TIt4 (I Titus in Crete) TIt4 (I Cyrus to left Ac26 I seven thousand Ro114 a promise Hb4 Moses I Egypt Hb114 (the straight path 2Pt2, forsaeken, leave2, reserved.
leave, cease, forsaken, slack4.
apo leip's FROM-LEFT
leave. Paul (traveling cloak)TTr3 (Triumphs in Milipus) TTr4 (I for some to be entering Hb4 a sabbath Hb4 no longer I a sacrificing Hb4 messengers their habitation Rv6 (paTr15), leave2, remain2.
) apo leip's UNDER-LACK
) apo leip's UNDER-LACK [-UP]
leave. Christ I us a copy Ptc21, etc.

LEAVE
leave, permit without interference (this word and let are difficult to keep distinct in idiomcnt English). I house be tunnelled into Mt241 Jesus (not I demands talk) Lu2244 (said I give) I will Lu2225 (spirit does not I Paul) Ac116 God (I the nations go their ways) Ac116 (not I saints to be tried) C116 Paul (disciples not let him enter) Ac136 (I al- ready come away with) Ac2325 I skiff fall off Ac2327 I anchor in the sea Ac2410 justice late I leave Ac2419 commute, leave, let, alone2, suffer.
leave. See let.

apo to'se ma FROM-SET
leave (take). Christ, of the throne Mk14 first permit me to Lu19 not 1 of his possessions Lu14 Paul of the brethren Ac1832 I 2525 bid farewell, forsaken, send away, take leave off.

pro ed's TOWARD-LEAVE
leave toward. wind not I ship I Ac217, suffer1, sum o's FERMENT
leave, the whole(meal)PIm21, Lo171 (kneading)MC20 Ga20.

o'm FERMENT
leaven, the agent in “raising” dough, figuratively, permeating doctrine, whether religious or political kingdom like Fm133 Lu133 of the Pharisees Fm120 Lo123 of bread Mt162 of Herod Fm155 a little Ptc30 Ga20 old MC27 8 of evil Prc2.

ara ter on best left, (according to Eustathius used for “best” in order to counterpoint what was deemed the unfusty nature of the left side), let not the hand know Mt64 one malfeasor at the left Lu214 I the premises of righteousness of I hand 2027 (EpMk19),
left, surplasl.
kata'loig on DOWN-LACKED
left. those of mankind Act157, residue
c on devotion WELL-NAME
left. at the 1 of Christ (sons of Zebedee) Mt
2127 PM10179:4 60 (robber) Mt371 Mt1377
judgment of the nations Mt1224 41 leaving
Cyprian Ac215 messenger's foot Rev105, left6,
-hand, -foot.
left (he), supernatural
left foot, left.

efko's leg
leg. fracturing Jn1993 21 8
on/on IN-LAW
legal (ecclesia) Act1926, legally (Christ's) s1691,
lawful, under the law.
legally. See legal.
legeon (Latin) LEGION
legion, a division of the Roman army, of vari-
ous strength, at one time of 6100 foot sol-
diers and 726 horsemen. twelve 1 of mes-
sengers Mt1020. I is my name Mk89:15 Lu5890.
mon o the e's Law-placing
legislation. is of Israel Rv4, giving of the law.
schol as5 LEISURE
leisure (have), for fasting 1C75, unoccupied
house PM1120Lu1172a, empty, give self to,
leisure (have), opportunity (have).
enjoy' or enjoy (Aramaic) FOR-WHAT
length. See length.

dani g'LOAN
lend, middle voice borrow Mt3862, if you 1 Lu
624 34 I expecting nothing Lu455.
lend, use.
mek'm o LENGTH
length. of God's love Ps138 the city's Rev
2116 16.
length (at). See already.
mek'm o LENGTHEN
lengthen, seed germinating and 1 Mk457.
length, See lengthen.
epi eth' on-SIMULATION
lengthen, Felix's Act144 of Christ Gb101, clem-
ency2, gentleness1.
epi elik' on-SIMULATION
lengthen, lengthen (known to all)Ph65, super-
visors to be TH12 saints to be TH12 wis-
dom from above is Ja137 good and I owners
1Pc214, gentle, moderation1, patient1.
leopard, leopardess.

sar'dal is LEOPARD
leprous, Feliz pardus, a ferocious, carnivoro-
ous mammal, sometimes called a panther, usu-
ally spotted, wild beast like Rev155.
leopard, leopard.

lep of ORIENTER
leper, came to Jesus Mt82Mt39 apolites com-
misioned to cleanse Mt106 are being
cleansed Mt11Lu72 Simon the 1 Mt266Mt
14 many 1 in Israel Lu47 len 1 Lu1722.

lep'ta peel-
leprous, a foul skin disease, appearing as a dry
thin scurf or scab, cleansed Mt84Mt41Lu
326 19.

e'ta tt on INFERIOR
less. widow 1 than sixty IT15, under1,
less, diminish, inferior1, little1.

chioch i' on more -than the least, some saints (Paul) Ep158.
chio it on c' be-INFERIOR
lessen, one with few I not 2C215, have lack.
less at any time, lest at some time1.
me'p o to NO-7-WHICH-BEFORE
lest at some time, not at any time, seeing whether
God be giving repentance 2Ti212. Those
should be doing Thy foot Mt434 the
plaintiff Mt271Lu1378 they be trampling
Mt137 Israel may be perceiving Pm1315Ac
2277 calling the Israel Mt1379 may be
failing Mt1382 not sufficient oil Mt259
disciples coming, steal him Mt1374 be turn-
ing about Mt122 will be a tumult Mt143 1
may be the Christ Lu570 one held in
house Lu142 not in the first reclining place
Lu142 laying its foundation Ls1495 1
your hearts be troubled Lu128 1 the chiefs
of Israel get to know Jn1726 God (I found
fighters against) Ac23 18 being drifted by Hb21
beware brethren Hb32 1 a promise being left
Rv12 not at any time: covenant not availing
Hb357.

let by any means, lest somehow1,
less at some time, not at any time, seeing whether
God be giving repentance 2Ti212. Those
should be doing Thy foot Mt434 the
plaintiff Mt271Lu1378 they be trampling
Mt137 Israel may be perceiving Pm1315Ac
2277 calling the Israel Mt1379 may be
failing Mt1382 not sufficient oil Mt259
disciples coming, steal him Mt1374 be turn-
ing about Mt122 will be a tumult Mt143 1
may be the Christ Lu570 one held in
house Lu142 not in the first reclining place
Lu142 laying its foundation Ls1495 1
your hearts be troubled Lu128 1 the chiefs
of Israel get to know Jn1726 God (I found
fighters against) Ac23 18 being drifted by Hb21
beware brethren Hb32 1 a promise being left
Rv12 not at any time: covenant not availing
Hb357.

yerect NAME Concordance
let, a word of wide usage, denoting broadly let
off or away, omit actions, leave Mt389, parden sins by executive authority Mt16,
remit debts Mt137 13 2577 43, forgive offenses
against the feelings Mt388, I me extract the
more Mt455Lu624 Christ (I the children) Mt
1314Mt1014Lu1158 (I cut the spirit) Mt1279
(did not I demons speak) Mt138 (not I de-
monic follow Him) Mt389 (I no one follow)
Mt435Lu353 (I cut loud sound) Mt1277 (said
I her be) Jn147 Pharisees not I those enter-
ing Mt139 I be if Elijah Mt139 throughs I away Mt389 I him do anyth-
ing for father or Mt132 if I the children
Mt1377 disciples (I them take the coil) Mt138
(i those go away) Jn147 I the dead entomb
Lu299 not I house b tunnel Lu299 I Las-
arus go Jn134 not I comers Rev119
leave. Christ (John giving Him) Mt215 35
(Adverracy) Mt211 (I the thorns) Mt389
(disciples of Pharisees) Mt1372 (I disciples
against) Mt138 (disciples all I Him) Mt269:9
1398 Jn1379 (I the Pharisees) Mt389 (I did
not give I Mt111 (priests and scribes) Mt1277
(I her, why are you) Mt136 (I Juda) Jn48
(God does not I Mt136) (not I you be-
reaved) Jn148 (peace I am) Jn147 (I the
world) Jn326 disciples (Peter and Andrew
I note) Mt1389Mt149 (James and John I ship)
Mt272Mt139:10Lu253 (we 1 all) Mt139:9Mt1379:1
1398th I your obligation Mt154 1 him your
cloak Mt154 fever I her Mt393Mt393:1:Lu253
I the dead to Mt152 1 both grow up Mt1390
Pharisees (I them) Mt138 (I weightier mat-
ters) Mt332 52 (I the precept) Mt139 (if we I

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him thus) Jn 11:14 | the ninety-nine Mt 18:27 | everyone I houses Mt19:26/ Mk10:29/ Lk17:20 | man I will to brother Mt20:20/ Mk10:21 | 20 23 house I desolate Mt23:38/ Lk13:32 | not I a stone on Mt23:21/ Lk14:21 | 218 | one taken and one Mt24:40/ Lk13:24 | 25 as a traveler I home Mk | 18:24 | reprove I man half dead Lk10:10 | i the tree this year Lk12:2 | woman I water pot Jn 4:8 | seventh hour fever I Jn 4:2 | hirpling I the sheep Jn 10:1 | these (apostles) be Ac | 3:58 | God | (I Himsself without) Ac14:17 | (I nothing unseemly) Ro12:15 | makes I natural use Ro15:17 | husband not to I a wife Jc3:11 | 3 13 | i the rudiments Hb3:1 | ecclesia I first love Rv2:4 | pardon: paralytic's sins Mt8:2 | Mk5:2 | Lk5:24 | 25 | 23 | Son of Mankind has authority to Mt9:4/ Mk6:6/ Lk5:24 | 25 if | shall be Mt | 12:32 | Mk5:19 | Lk15:10 | it shall not be Mt12:22 | Lk12:10 | how many times Mt18:21 | each one | his brother Mt18:22 | penalty | sins p Mk4:12 | to whom there is scant Lk18:14 | who is this p Lk7:40 | us our Lg | 11 | happy they whose lawlessnesses Ro1:1 | liar, false. | God faithful | that He may be Jn13:11 | you p Jw 1:2 | forgive: disciples (f man their offenses) Mt6:14 | 15 | heavenly Father will| Mk11:25 | 26 26 | (f your brother) Lk12:4 | (if you should be) Jn15:25 | Father f them Lk15:28 | if the notion of Simon's heart will | be Ac2:32 | sins will be f him Ja3:15 | through Christ's name Jn16:22 | (i Mt1:24 | s* Lk11:17 | s* Lk11:18 | cry, forgive* | forsoaked, lay addled | leave* | let* | alone* | set* | go* | have* | omit* | put away* | remit* | send away* | unfet* | - it to be so, yield up* | let. See leave. | let, allow, forbid, leave, permit, retain. | let alone, leave* | xos:4 | f uL | DOWN-LET | let down. | man I d with the out Lk5:19 | I Paul d through wall Ac2:25 | a sheet I d vAc1:14 | 115 | let down, leave*, let out, lease* | let slip, drift by*. | oYomma writing | letter, writing (of Moses)Jn5:7 | scripture, a bill Lk6:6 | Christ (charge written in) Lk | 22:18 | Ac20:38 | how acquainted with (for) Jh1:7 | Pau (see | I concerning) Ac2:22 | (write with what wise) Ga4:1 | and circumcision not in xRo2:27 | not to slave in Ro7:6 | a new creation not in | xRo10:4 | cheated in stone xRo20:27 | scripture: deranging Paul Ac | 25:14 | Timothy acquainted with | 2Th3:1 | bill, learning* | letter*, scriptur* | writing*. | letter. See epistle. | c6ph3:6 | LEVEL | level. Jerusalem will be Lk1:94 | lay even with the ground. | Levi, LEVI | Levi, the third son of the patriarch Jacob by | Leah, or the tribe which sprang him, progenitor of Christ Lk | 20 | 20 sons of whom xRo7:27 | tribe of xRo7:27. | Levi[s]* | LEVI | Levi, son of Jacob Hs9:5 | one of the house of | Simeon xRo2:38/ Lc27:5. | Levi's | LEVI | Levi, a descendant of Levi, especially not descended from Aaron, and an assistant to the priests. passed by on other side | Psal | 2:19, 20 | Psal | 48:17 | chain a Paul Ac15:20 | encompass: | 177
lift (a garment) MK1524 (sin of the world) Mt1129 Jn15 (no one t His soul) Jn1608 (Joseph t His body) Mt1128 in (a the Lord) Jn2134 15 15 (His judging t) Mt1280 15 (life t from) MK1280 15 one t your cloak Lk639 20 stronger t a weaker one's Lk1221 key of knowledge Jn1221 (these sheep etc.) Jn1226 stone from the tomb Jn1139 41 231 the Romans will Mt1139 the branch Jn1232 disciplin (your joy not) Jn1232 (the Father not) Jn1175 the bodies Jn1131 saints (inestimable one to be) Jc1532 (for all bitterness) EpG481 members of Christ IC1535 degrees of CO1534

pick up: parafile, his couch Mt1289 11 Pm314 15 disciples (food fragments) Mt1410 10 Mt1287 15 Lk1412 15 (p u the cross) Rm1541 15 Lk1235 (the first fish) Mt1277 (sought out of his house) Mt2147 15 Mk1318 Mt1273 (nothing for the road) Mk1238 (serpents) Mt639 (his porcupine) Lk1229 what is yours Mt1235 (this mountain Mt2121 Mt1232 Jesus' cross Mt1237 Mt1232 Adversary p u the word Lk1227 (man p u Mt1221 infer man his pilot Jn314 11 12) Jewish p u stores Jn1239 Eutychus p u dead Ac209 Paul's girdle Ac1241 away with (Christ) Lu2315 15 Paul) Ac2146 2224 (La1715) away away, bear up, lift up, loose, make to doubts, put away, remove, take2,10, away2, away2, up2, lift, raise.

ep air & ON-LIFT

lift up, hold a sail Ac2610, elevate one's self Rm1519 119 in the eyes (Peter, James and John) Mt1218 (Jesus) Lk629 Jn617 (the rich man) Lk610 (collective honor for) Lk1519 (disciples to) Jc1424 I u the voice (certain woman) Lk1227 (Peter) Ac1241 (in Lycon's Ac1241) (Jesus against Paul) Ac2222 your heads Lk1228 the hands (Jesus) Lk1231 (the saints) Jn2146 (the heel John) Jn1317 Christ was Ac15 exalt self, hold up, take up, lift up, erect again, exalt, lift, rise, un-bend.

[A]ppearance air & OVER-LIFT

lift up, lest Paul FC1227 t man of lawlessness Rm1524, be exalted above measure, exalt self.

an air & ON-LIFT

lift up (the babe Moses) Lk2327, despatch put out of the way or kill, assassinate a public character open, mass murder, numbers who are helpless Mt1235 despatch: two malfeathers Lk1235 Moses d the Egyptian Ac728 28 Jesus (the Jews) Ac728 (d lawless one) Ac1246 warden about d himself Ac1277 a bold to d the saints Ac260 d old covenant Hb109 assassinate Jesus (scribes sought to) Lk1227 (the Jews) Ac1238 intend a apostles Ac518 Thessalon Ac1296 plan to a Paul Ac1234 20 20 21 21 22 22 Herod a James Ac1228 Stephen Ac230 (AA229) kill, put to death, slay, take away, up.

ligament. See tie.

ph φ & LIGHT

light, that band of radiant energy which affects the man of the eye, and renders visible the objects from which it proceeds or is reflected. Figuratively, that which enables spiritual sight Mt1235 lift it in darkness Rm1216 16 disciples (of the world) Mt1214 (let your light shine Mt1235 (is among you) Jn1235 (if walking in) Jn17 7 any in the Mt1217 Lk1217

Christ (garments white aa) Mt1272 (a for the nation) Lk1235 Ac1277 (John testifying concerning) Jn17 (John not the Lk1278 9 (the true) Lk1219 (of the world) Mt1235 9 (into the world a) Lk1224 (announcing I to the people) Ac1277 (home in I inaccessible) Tj1224 (into His marvelous) Tj1224 Peter (warming himself at) Ac1245 (I shines in fall to) Ac1277 those going in observing Lk1235 11 30 sons of Lk1230 Jn1236 Tj1224 a maid sitting towards Lk129 0 of the 1 of men Mt124 5 men love darkness rather than 2N319 10 having Mt1228 24P45 coming to Mt1221 exult an hour in Mt1230 1 of life Mt1231 of this world Mt1229 32 while you have Mt1230 30 39

Paul (I flashes about) Ac1235 29 11 2315 to turn nations to) Ac1281 warden requesting Ac1277 the Jew to be to Ro1232 15 implements of Ro1315 out of darkness Lk1225 3 what communion has I with Mt1214 Satan a messenger of 2C1214 saints (I in the Lord) En68 8 (children of) En69 allotment in) Co1217 exposed these God Mt1216 the true Mt1219 1 of lamp Ro1238 255 of the New Jerusalem Ro1241 225 25 fire, light, light, beam, burn, come, enlighten, fall, illumination, lamp, luminosity, torchal, bring to), enlighten3, (full of), luminous3, (give), boy,3, enlighten3, flash, jet, lighten3.

ep air & ON-LIGHT

light, of slight weight, not heavy. Christ's load Mt1210 our affliction Ro2611.

light. See touch.

epi φ φ φ ON-LIGHT

light up, of a sabbath Mt1231 Ra2635, begin to dawn, draw on, lightly, swiftly.

epair & LIGHTNESS

lightness, lacking the quality of heaviness. Paul using Co1217.

astr ap φ GLEAM-PLING

lightning, flashing (lamp Lu1218), the Son of Man and Mt1214 1724 messenger Mt1225 Satan as I falling Lu1238 1 voice, thunder Vv125 1121 1618, bright shining, lightening.

[A]lumina for LIKE

like, the same. In some respects, a little boy and girls Mt1234 25 kingdom of the heavens (i kernel of mustard) Mt1234 (leaven) Mt1234 (treasure) Mt1234 (a merchant) Mt1234 (a dragnet) Mt1234 (a household) Mt1234 a c r e nie 1 a housholder Mt1235 second precept is it Mt1235 Mt1231 A a man building Flg47 48 49 men anticipating their lord Mt1226 kingdom of God I in mustard kernel) Lk1219 19 (heaven) Lk1231 (in you Jews Jn557 he in hlm (beggar) Jn59 Divine net I gold Ac1279 reveals and the I Ga22 Christ (we shall be 1)nJn9 25 (One I a son of mankind) Flg123 1234 (fire) Mt1235 to 7 beacons (I horses) Vv127 (with streams I gold) Vv127 (tongues like scorpions) Vv129 (horse) tails (serpents) Vv127 (a reed I a red Vv127 wild beard (I a leopards) Vv127 (who is) I Vv127 (horns I a lambkin) Vv127 any I

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live, (fowl, bird, (a), measurably), (very), beast.

little ass. See ass (little).
little book, tiny scroll.
paid for hit-
little boy or girl or children. Jesus (star standing over) M2759 (with Mary) M2711 13 (Herod seeking) M2733 29 (Joseph took) M2714 20 21 (spoken to the shepherds concerning) L2617 (parents of) L2627 (grows up) L2620 1 b having dumb speech M2654 John the bap-
lut 1256 78 99 courtier's Jn490 Moses Hb213.
little girl: Jarius' daughter M2632 40 49 41 Greek woman's M2670/2.
little children: in the market vM2614 L2622 apart from women and M1421 2656 Jesus (calling a) M2652 3 4 M2636 ST66 48 (l e brought to) M2623 vM2616 L2616 (call disciples) Jn2125 (l e God gives Me) Hb253 eating I will secure M2670 receiving the king-
dom as M2610/15 L2617 le in bed LU117 woman bearing Jn36/31 saints not to become in disposition ICo24/20 participated in blood Hbs216 John writes to Jn212 14 18 (s'M1215 vM2670) children, little 17, young 19, damsel 34, little boy. See boy (from a little).
little children. See children (little) and little boy.
little faith (of), scant of faith.
pro b'1 '10m BEFORE STEP (inj.)
little sheep. Peter to graze Christ's Jn2117.
little woman. See women (little).

live, exist with functioning organs in exercise. All life is the manifestation of spirit. Idiomat-
ically, life 2Co16 Hb252, alive. God: a) God (Son of) M2616 (Galatians exorcising Jesus by) M2652 (turn back) ACo24/15 (sons of) Rq254 (l e am) Rq411 (spirit of) 2Co3 (temples of) 2Co3/20 (ecclesia of) Tt243 (we rely) M2641 (withdrawn from) Hb212 (falling into hands) Hb1001 (city of) Hb1257 (goal of) vR38 God of the L M2627/36 L2608 38 in Him we are l Ac27/9 the l and true G Tt19 Hb214 the dead according to IPe49 1 for the sons of vR49 10 16 15 Christ; said while still I Mt27/3 disciples hearing He is M2611 messengers say that He is M2627/32 alive you give me water vR49 12 those who hear Him shall be Jn515 the l Bread Jo4/9 1 because of the Father Jn515 37 seeing that I am Jn490 Judge of Ac27/9 that in He is l Ro1019 10 Lord of the l Ro23/9 by power of God 2Co14 about to be judging the ITe41 IPe40 1 a stone IPe40 1 stick IPe40 1 bread IPe41 for the sons of vR19 Who became dead and Av28 saints: you also shall be Jn1419 the just by faith Ro117 Ga31 Hb1608 how still I in sin Ro204 to go whereas if in accord with flesh Ro22 87 bodies a sacrifice, I Ro21 gone to himself Ro47 2Co10 15 to the Lord Ro24 8 we who are I 2Co14 together with Christ 2Co18 Tt650 (l e in spirit) Ga22/22 as l in the world Ga22 1 in these (Heb.) things Ga22 the l who are surviving Tt347 17 l decently Tt32/12 namely Tt32/12 as stones IPe129A for righteousness IPe126/1 and reign vR69/4 others: not I on bread alone M147 L26 Jarius' daughter M148/30 M2635 Hannah I with

husband L2620 this be doing and you shall L1012 l prefaltlely L1016 why seeking the l with L2625 courier's son Jn460 23 53 l for the son Jn21 58 the I father Jn47 l waters Jn28 even if dying will be Jn25 everyone l and believing Jn29 I croaks Ac258 Paul (Jews say not befitting for him to) Ac27/9 15 254 (l e a Pharisee) Ac393 (Jus-
tice lets not DA254 (l e apart from law) Ro 74/8 (despairing of) 3Co8 (and so we are) 3Co8 (should be l to God) Ga214 if in me in Christ) Ga221 (l e in flesh) Ge239 20 (l e in faith) Ge293 (to be l is Christ) Ph131 22 (now we are) Tt33 bound to a l man Ro 71 2 3 l in (the law) Ro105 Ga21 what time a husband I 1Co18 l of the evangel ICo15 Adam a soul 1Co150 Peter l as the nations Ga21 a prodigal though I 1Ti12 word of God l Hb412 1Pt23 attested that he is Hb27 to when covenant victim is I Hb27 recently slain and I way Hb107 subjected to the Father and he l Hb29 Lord willing and we shall be Jn415 1 a expectation 1Pt13 a name you are l Ro31 bent has the bow and I Vv121 1 souls in the sea Vv124/2 2 the two cast Vv120/26 rest of dead not l until Vv120.

alive: Christ (presents Himself) Ac258 (Paul alleged Him to be) Ac27/9 (always being a to be pleasing) Hb772 Peter presents Dorcas Ac224 led the boy Ac203 as if a from the dead Ro116 (s'1e124 1/2 Jn6117), alive, lie!, tIme!, live19, lively, quick, quid.
and a gom eA LIVEROOME
live deliciously, indulge20, live of, eat.

together, le l together the saints (with Christ) Ro6/9 (in Paul's heart) C79 (we shall) Tt49/4, live with.

liveliness, means of subsistence. Life in its his-
torical aspect Ti25 as distinct from life as the expression of vital energy L2644 living L2619, widow casts in her whole Am124 L2617 consumed by physicians Lu253 the father apostrophizes Lu253 devoting your l L2150 the business of Ti25 1 a in this world 1L31 good, life, living, this life,
living. See life, live, and liveliness.

live like to perceive.

load, what is carried, lading of a ship Ac72/9. A legitimate load Ga26, in contrast to a heavy burden Ga26. Christ's 1 light Mt1128 Pharisees bind 1 on men Mt12/3 lawyers loading men with xL24/8 49, burden.

load's carry.
load. Jesus invites the laden Mt1128 lawyers loading men with xL24/8 49, burden.

load, bread3, boner. See court sessions.

loan. remit Mt13/7, debt.

loan. do not l (Paul's trial) Ca14, reject, locate. See lie.

lock, close securely by means of a key, your storeroom door Mt166 scribes l the kingdom

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lock Greek-English Keyword Concordance

lock  door to festivities RM1210 heaven Plu284 the door whereby L2017 doors I because of fear Jn2018 29 prison found I Ac128 sanctuary Ac135 I the comparison Jn1237 Christ I and no one opening Rev2 7 a door no one able Rev288 authority I heaven Rev118 submerging chaos Rev223 portals not Rev225.

kata klēd O DOWN-LOCK

lock up, lock Paul I u the saints Ac2610, shut up,

su[n]g klēd TOGETHER-LOCK

lock up together, impound (fish)Lo68, all (in stubbornness)Ro1182 (under sin)Ga312 32, akrh s LOCUTE

lock, a general term including all varieties of orthopterous insects called Acrididae, especially the Locustetorum or Locaspeptors, "having legs above their feet to leap within", which were permissible for food. Eaten by the Arabs. There is no reason why John the baptist should not have used them for food. John eating Ml3846 out of the fumes came Rev7.

zōn τo loχo LOCKED

lodge, and, as lodgers were usually wayfarers from distant places, it came to signify be strange, as our "far fetched." As there were few public inns in ancient times a traveler was at the same time a guest and a stranger in the private family where he found entertainment. Peter i (with Simon)Ac10418-32 (the three men)Ac123 Paul (to i. with Mchнос)Ac116 (Pabul us i him)Ac287 I messengers Hw37.

be stranger: teaching Ac1270 nations thinking they are all inhabited Ai27972, entertain#, lodge#, strange thing#, think strange#,
lodge, camp out, demolish, ten#,
lodge strangers, hospitable (be)#.

zēn ὁ λοχό LOCKING

lodging, Paul's I (in Home)Ac283 (Philmon to make ready)Phn2,

loft (third), story (third),

leg. See wood.

log k i o n LATIC

logical (divine nature) sons of the word (mark)Pt273, of the word, reasonable.

οἶχω u s LOCK

loin, that region of the body between the ribs and the legs. Figuratively of the generative organs, girls about John's i. Ml1041 be guided about Ac283 (the saints) I guided with truth)Eph618 (of your comprehension)Jn1215 of Abraham Hb18 10.

Lois' Lois, Timothy's grandmother Tt115.

long, enough, far, many, long.

long ago. See old (of).

long clothing, robe.

epi ppath e' O ON-LONG

long for, have a feeling of intense desire for.

Paul to the saints Ro114 (for the saints) Ph19 (to see Timothy)Tt211 saints I to be dressed)Rc214 (to meet)Ac285 (to see Paul)Tt283 Eph418 f the saints Ph256 in spirit I to see Jn646 bakes I f the milk of the word 1Pt25, desire, earnestly, accurately, long, afar, after greatly, last,

long garment, robe.

long hair, tresses, (have), tresses (have),

long suffering, patience#, (be), patient (be),

make o chron' on FAR-TIME

longed for, Paul's brethren Phil. longer. See still,

longer, more#, still, (any), still, (by no means),

longer (by no means). See still (by no means).

longer (not or many). See no longer.

epi ppath e' O ON-LONG

longing, Paul, to go to Rome Ro1538, great desire.

epi ppath e' O ON-LONG

longing, of the Corinthians 2Q7 11, earnest desire, vehement desire.

bi ep'G CARY-VIEW

look, the active use of the eyes, not simply see passively, observe attentively, beware, idiomatically, sight (Jesus grants) Lk221, i at a woman Ml258 Jesus (not i. at the face)Mt2120Mt3124 (lifted up as disciples)Ac19 i to yourselves Ml282 Jn8 those I behind Fl288 disciples I at one another Jn1332 to the lame man to Ac24 harbor of Gort. i Ac271 Timothy's coming to i. I Col161 Archippus i to the service Co17 John turned to i. Rev132 no one able i. at the scroll Rev32 the

observe: God o in hiding Gl214 338 o the more FM1275Lk61 John the baptist (what you o report to)Ml119 (o Jesus)Jn129 a blind and mute o Ml225 Israel not o Ml13112 14 tMl242 2Jn20 18 Ac256 26 Ro118 10 happy the eyes o Ml1268 I Lu254 24 Peter to the wind)Ml410 (the swathing)Lu242Jn205 (o John)Jn2190 (as a vision) Ac129 the throne o in (one ones speaking)Ml133 (blind o)Ml359 (the Father's face Ml180 the temple buildings Ml425Ml322 Jesus o the throne)Ml329 (the Father)John)Jn19 (came that these o may become blind)Jn20 (not o may be)Oj203 20 (we are o Jesus)Rb20 disciples (are you not)Mk18 (o fire)Jn20 blind men o Ml225 24 Jn37 15 in 21 22 o the beam Lu647 are you (Simon) o this woman Lu744 o the light Lu182 1133 Jn19 o the fig tree budding Lu2190 Phar- lees say they o are o Jn49 saints o your calling)Jc120 (your walk)Ep515 Miriam o the same Jn12 o the spirit's (outpouring) Ac238 Sunbored on the cured man Ac414 through o Philip's signs Ac26 Saul o nothing Ac262 21Lk26 Egyptian not o the sun Ac1291 Paul o a different law)Ro729 (effect of his epistle)Jc278 (o hearing of him)Jc276 to the saints order)Co5 expectation not o Ro 534 74 25 i Israel as to flash Pch26 by means of a mirror)C163 not noting (that which is)Oj234 19 (that is o temporary)C218 (not o is eminent)C218 o the stubborn Hb319 day Hb105 faith not o Hb111be 27 o Abraham's faith Jg127 John (what you o write)Rv142a4 (i hear and o)Rv225 has as creative that you may Rv316 idols not o Rv590 the corpses Rv1917 o the naked indecency Rv215 o the wild beast Rv178 o Babylon's smoke Rv158 beware: Jesus (admonishes disciples)Mk13
look

Greek-English Concordance

lord

look

of (deception)Mt24(414111712) (how you hear)Mt4(141641) (of the heaven)Mt35 (of the serif)Mt1128 Paul (admonishes) b Ac1314 (!) ac2 (how building)1110 (of blinding and devouring)Zac7 (of curs etc.)Ph 27.2 (of being ca ma) and Peter Lu229 into heaven the flying creaturesPhp6 (Jesus (the disciples)Mt11/55Mt577 (the rich man)Mt 1021 (a scribe)Lu2017 (a Simon Peter)Lu2291 Jn152 the blind man I all distinctly Mk594a2 a maid at Peter Mt140 (John the baptist at Jesus Jn150 (aeAc2219), behold, look upon, gaze at, see.

look at, note,.

capo bi ep6 FROM-CART-VIEW

look away. Moses to the reward Ph5152 (have respect),

look diligently, supervis,

look earnestly, look intensely, look for, anticipate, await, hope, wait.

pro bi ep6 BEFORE-CART-VIEW

look forward, the faithful Hbl40, provide, a ten i5 MULTIMATE-EXTEND

look into, See look at.

look off, to the inquisitor (Christ)Hbl52, look, see.

epi bi ep6 ON-CART-VIEW

look on. God o His slave's humiliation Lu154 (o my son Lu289 on the one wearing splendid attire Jn25, have respect to, look upon, regard.

look on, behold, gaze, look intense, note, notice (take),

look steadfastly, look intensely, look up, see (receive), look un, unded,

look upon, gaze, look at, sight, looking after, hope,

looking for, waiting for, look up, and fear.

loom up, kingdom of God Lu151 (Cyprus Ac 215, appear, discover.

lu/7 loose

loose, used in a broad sense of any disintegration, lose a coin. Satan Rv212 (annul a precept, break up of a ship, rare a wall, dissolve elements. disciples (to the col1Mt21/74Kk 117)4 Lu1522 33 33 (whatever I on earth) Rm115 (t 118 18 (to Lazarus)Jn154 Jn5 solarw (John not competent (Jesus) Mt1514 (Mt151嫩 (Moses to hi1Ac78 man's tongue Mk78 an ox on the sabbath Lu1516 (pangs of death Ac224 (capT1 Paul Ac228 (1 from a wife) Ct27 1 us from the sins Fv154 I the seeds Rv52 (the four messengers Rv54 12 Suta Rv23 7

annul one of these precepts Rm158 the sabbath Jn18 (let Moses' law Jn72 (scripture cannot Jn1053 (acts of the Adversary Jn293 break up) synagougeAc153 stern of the ship Ac274

race: Christ (ct this temple)Jn21 (the central wall)Ez254 dissolve: elements 2P32 (heaven 2P33, break5, -up, destroy2, dissolve, loose, melt, put off, unloose.

in a looking

loose (from a wife) Ct777, loose, distant, lead up, lift, nullify, slack, pol is log 's MANY-LAY (saying)

loquacity, of the nations Mt147, much speaking.

Anri's SARDIONE:

lord, idiomatically master, one who has authority over others, the opposite of slave. As a title of Christ it refers to His authority, and relates to service. It is used for the Hebrew Jehovah and Adonai in the Septuagint.

the Divine Lord; the L (one L)Mt129 (the spirit)Zac37 (near)Pho4 (Avenger)Th 45 (fabric)Th254s (L of lords)11514 Rv 1719 19 (my Helper)Hbl9 (compassionate) Jn51 (Kind)11/125 is (the L (John to Peter)Jn127 7 22 (the) (second M)1/55 (one)1/49 God roses the 10314 world kingdom become Rv1115 (L, or God or Christ addressed Lsaying to Me L M Mt72 21 2 22 (a proper M L3512 centenar1 Mt58s4 Lu74 disciples (permit Mt157 (L save)Mt22 (it is not) Mt27 (the 72)Lu751 (we pray to us) (where L)Lu175 (there are two swords)Lu 237 (shall we be smiting)Lu275 (if he has reposed)Jn1172 (restoring kingdom?) Ac1 (Know of hearts)Ac24 (take notice)Ac29 blind men (yes L)Mt512 (of Jericho) Mt209n Lu 21 Ls 21 (Jesus acclaiming Mt155 Lu103 Peter (order me) Mt108 (save me) Mt140 (propitious be it) Mt122 (labor is H)Hbl4 L (how many times)Mt121 (a inner am I Lu92 (parable to us) LLu121 (ready am I)Lu253 (to whom shall we come away Jn68 (washing my feet and)Jn3849a49a65 (whither art thou)Jn1380 (cannot I follow) Jn157 (Thou art aware) Jn2115 18 (what of this man) Jn2723 218 (far be it from me)Ac1014 (1) Canaanish woman Mt2172 27 27 (epileptic's father Mt72 (the just (abol1Mt257 those at His left Mt254 Syro-Phenician woman Mk78 hypocrisy Lu 646 46 James and John Lu54 one in the (road)Lu77a (a different)Lu59 51 Martha Lu196 Jn134a 27gs Lu L open up Fv155 5a, Zachilis Lu277 42a, Samaritan woman Jn415 135a8a (a courier Jn49 (false man Jn56 (I give us)Jn56 (woman in adultery Jn551 man born blind Jn55 5a9a (Mary and Martha Jn53 34 (Isaiah (who believes) Jn230R0104 (Thomas (I, we are not aware) Jn149 Philip (show us)Jn49 Judas not Iscarit Jn142 Mary Magdalene Jn2025 Da-
lord Greek-English Keyword Concordance

lord

The acts of the 1: appeared to Joseph Mt

be consoling your hearts 2Th2:23

Injunction of 1Th1:11 use of 1Th1:14

with your spirit 2Th1:12 slave of 1Th1:11 recognition of 2Th2:14 looks to Peter 2Th2:11 grace, mercy, peace from 2Th2:21 our only Owner Jud apostles of 1Th1:12 mercy of 1Th1:11

with Christ Jesus living to God in 2Th1:11 life in 2Th1:11 love of God in C J our 2Th1:10 Paul (boast he has in)C J (knowledge of)Ph1:19 (instructed)by 1Th1:12 C J the L (heralding)2Co2 (you accepted God's purposes of none made in Ep3:11 grace, mercy, peace from 1Th1:11 2Th1:11 advent of our L 1Th1:11

with of hosts: conserves a seed Ro2:24 ears of 2Th2:18

with Saviours a S C the L (brought forth) Lu2:21 awaiting Ph3:20 our L and S J C (kingdom)Ph3:11 (knowledge of)Ph3:12 apostles of the L and S 2Th2:17

with Teachers T and L (shouting to Me) Jn13:14

L's (Simeon acquitted with)Lu2:21 L as well as C Ac2:20 against the L and His Ac17:12 striving for 1Th1:15 God's Jn13:15 balance 1Th1:15 with Jesus: the body of the L J 1Th2:3 came in and out Ac1:21 name of (belonged to)Ac2:38 (Paul hold in)Ac2:20 (baptized in) Ac1:21 (to name the)Ac1:14 (magnified)Ac 1:11 (Paul ready to die for) Ac2:21 seen by Paul Ac1:17 evangelizing to them Ac1:20 grace of Ac1:11 Ro2:9 believe on Ac1:17 Paul (obtained dissension from)Ac1:24 (persuaded in)Ro14:14 (expecting in)Ph2:19 (entertaining in)1Th4:1 (gives charge through) 1Th1:2 words of Ac2:35 saved in day of 1Ch6:23 He Who reuses 2Ch4:14a (by faith) in Ep3:17 (toward)Ph5:20 Jews kill 1Th2:13 unveiling of 1Th1:16 despatch the lawless one 2Th2:18 L (Stephen said)Ac7:26 (able to say)1Th1:21 Ph5:20 (Paul had seen)1Th2:1 avowing J J is L Ro10:10 our L (grace of)Ro5:19 (power of)1Co4:124 (day of)1Co4:13 (joy) in front of)1Th2:13 (directing our way)1Th1:25 (presence of)1Th2:13 (name be glorified)1Th2:20 (great Shepherd)Hb12:22 J the (avowing)1Jn2:13 come, L J Ro2:20 with Jesus Christ: resurrection of Ac3:16 L of all the people believing on Ac1:20 in the name of (give upon soul)Ac2:38 (who are involving)1Co1:13 (entertaining through)1Co1:13 (gathered)1Co1:24 (justified)1Co1:13 (giving thanks)Ro10:10 (do all in)Co1:21 (changing)2Th3:5 (toward)Ac2:34 (of)Jn6:31 that which concerns Ac2:35 God's Son J C our Ro1:13 grace and peace from Ro1:17 IC4:12 1Ch1:14 Ep7:12 Ph12:10 (1Th4:12a 1Th4:13 Phn 5:4 through (vessel)Hb13:16 (glorying)Ro2:13 (grace reigning)Ro2:15 Paul (avowing God through) Ro7:17 (entertaining through and in)Ro12:10 2Th3:11 (boosting in cross of)Gal6:14 (brand marks of)Gal6:17 put on Ro3:13a God and Father of Ro3:13 unveling of IC4:17 in day of IC4:17 fellowship of IC4:17 through IC4:17 if not fond of IC4:17 grace of IC4:17 2Ch1:23a 1Co1:21 (Ga1:26a 1Co1:26a 1Th1:10 Phn 2:4 1Th1:10 2Th2:20 2Th2:20 2Th2:20 2Th2:20 Phn 2:4 God of our L Ep1:17 Father of Ep4:12a love from Ep4:12a loving Ep4:12a acclaiming 1Th1:13 salvation through 1Th1:13 presence of (blameless in)1Th1:10 (power of) 2Pt116 eclesi in the 1Th1:11 1Th1:11 evanged of 2Th1:10 glory (of)2Th1:10 (through)Jn2:20
lord

Greek-English Keyword Concordance

lord

29 not tardy ZP39 destroys those who's rebukes the Adversary JtPh35

used in various relations of the L: messenger (bids Joseph)Mt24 (appear to the M: (descending) Mt25 (seen by Zechariah)Lu11 (by the shepherds)LuZP26 (opens jail door)As35 (speaks to Philip)As35 (stood by Peter) Ac12 (emits Herod)Ac12 road (make ready)ZVZP41LZP24 (straighten)JtPh123 the name (He Who is coming in)Mt24 29 Mt 11 14 Mt 22 17 LzP30 18JtPh39 (invoking)Ac23 (seen by everyone naming)Ti12 (precepts speak in)Ja52 (rubbing with oil in)JtPh123 statutes (Zechariah blesses in) Lu16 temple (Zechariah enters)Lu19 in the sight (John great)Lu13 (going before)JtPh18 slave (Miriam)Lu158 (not fighting)Ti242 mother of my (Elisabeth's)LzP11 hand (with John the baptist)LzP16 (with the Cyprian)Ac11 (on Elymas)Ac18 the name (written in)LzP22 24 29

spirit (on Me)LzP18 (Sapphira agreed to)Ac10 (enables away Philip)As38 (freedom)Co21 (acceptable year for)Lu40 power for healing Lu127 declaration (Peter reminded)Lu40 Ac12 (remaining)1PZP17 arm revealed JtPh128 day (advent)Ac29 (as a thief)Ti122 2PPh32 (not present)Ti243 voice to Moses AcVh3

word (certify and speak)Ac27 (nations glorify)Ac184 (carried through country)Ac180 (evangel of)Ac150 (announce)Ac156 (speak to words)As156 (of Asia hears)Ac152 (grows)Ac156 (sound forth)Ti121 (Paul saying by)Ti243 (many are)Ti127 (disciples of) (Saul threatening)Ac15 (fear of) (going on in)Ac15 (aware of)Co21 (ways of) (Rhyman perversion)Ac154 (Apollo instructed in way)Ac15 teaching (prognostic astonishment at)Ac152 will (sincere)Ac152 (believes to)Ac152 (understand)Ep174 (who knew the mind of)Ac152 127 (freeman in)JtPh127 (no reaction)JtPh127 (Paul enjoyed mercy by)JtPh127 things (unnecessary solicitude about)Ac152 (brother in)Ac156 (cup (drink)JtVh17 (unworthy)JtVh17 the table JtVh17 (the earth is)JtVh17 day (everything)JtVh17 (on)JtVh17 (on earth)JtVh17 (not discriminating)JtVh1 (precept)JtVh1 (glossy)JtVh1 (dividing)JtVh1 (given)JtVh1 (work (superabounding) in)JtVh1 (Timothy working at)Ac111 (revelations)Co21 (admiration)Ep174 (imitate)Th1Vh19

presence (serving unto)Ti121 (patient till)JtPh121 (Is near)JtPh121 face (examination from)JtPh121 (will of)Ac121 (on evil)PtPh121 grace (overwhelms)Ti124 (testimony)2Th16 the speaking Hb39 discipline Hb39 consummation JtPh121 (on the just)PtPh121 deserting the patience PtPh121 to or for the L: pay masts Mt38 people to JtPh121 (every holy male) Lu228 say to (apologetic)Lu177 (Zaccheuus)Lu228 (the Lord)Lu228 added Ac124 (lacks)Ac124 ministering Ac124 (Paul converting)Ac124 (being a slave for)Ac124 (for Ac124 Lydia faithful)Ac124 (not to be)JtPh121 (remains to)JtPh121 (on God)PtPh121 (as eating) or (not eating) or (dying to) or (being for) L124 or (for the body) for the JtVh121 (he who) joins JtPh121 (gives themselves)ZC8 playing in your hearts Ep149 the L: of: (the harvest)Mt19 Lu105 (abundance)Mt192 Lu105 (all)Ro172 (peace)Th139 (lords)Ti215 Th139 (the Lord with) (M lineman) Lu28 (you all)Th139 in the L: remaining Ac111 (Paul (hold in)Ac14 (Apologet to my beloved)Ro166 (Timothy a child in)JtPh177 (his work in) Co21 (apostleship)Co21 bishop (prisoner in)Ep41 (attesting)Ep41 (Tychicus fellow slave) Co41 (Crusil believes receiving)Ph126 (Ephrophitus)Ph126 those of Narcissus Ro166 (sitting) (Tryphena and Tryphosa)Ro166 (Persis)Ro166 (not for)JtPh166 (Refus chosen Rol166 greeting (Veritus)Ro166 (Andul and Priscus)Co21 (healing)Co21 married IC11 married man not apart from woman IC11 (door opened pC22 (confidence)Paul's Ga214 (as to bonds)Ph124 (coming quickly)Ph124 (you are doing)Th139 a holy temple Ep21 (light Ep8 obeying parents)Co21 being invigorated Ep21 a servant Ep21 (rejoice brethren) Ph124 (Paul)Ph124 being stand firm Ph124 mutually disposed Ph124 subject as is proper Co21 well pleasing Co21 working as Co21 serve accepted (Archippus')Co21 standing Th139 presiding over Th139 (beloved Ph124) (profiting Ph124 happy those dying Vh1418

from the L: (Paul accepted)JtPh123 (the spirit)JtPh123 (away from home)Co21 (an allotment)Co21 (obtaining anything)JtPh121 (the L: at) (home)Co21 (topper)Th139 (one day)Th139 in the sight of the L: (providing the idea)Co21 (consuming with)Th139 (humbled)Ja149 before the L: (brining judgment)2PPh134 (lamps)Th139 (or) L: the object of action: David calling Him Mt219 45Mt212Lu219 taken up Mk16 Mt19 Mt19 opening Lu249 (Mary rubs with altar Jn12) (take out of tomb Jn12 see (Miriam Magdalene)Jn198 (disciples)Jn125 (apart from which no one)Hb124 (perceiving) (disciples receded at)Jn125 (beseeching for)Simon Ac224 (en treats)Co21 turn back to (Lydia and Sara)Ac98 (most number)Ac121 (covering on Israel)Co21 (many believe on)Ac21 (at Joppa)Ac98 (those left seeking At) Ac21 (all nations prating Rol166) (crudety (would not)Jc129 (where their)Co21 129 (putting on trial IC 129) provoking to jealousy IC129 not speaking in accord with 1Th17 (walk) of Co106 (slaves) to be fearing Co106 (but to meet in the air Th17) (adjoining you by Th17) (invoking Th17) know Hb39 (the tongue blessing Jsa11) subject because of 1Th17

lord applied to others: not slaving for two Mt230 (LlPh199) a slave (not above his)Mt10 25 (not greater)Jn181 (insignificance)ph124 (slave calls householder PM181 Lu125 22 a man, a king called Mt185 26 71 over 24 (of the vineyard) (saying)Mt26 Lu138 2013 (excelling)M2110 (at home)MzP210 (on the wall)MzP210 MzP210 31 a man travelling)MzP210 19 20 21 22 A23 23 24 26 priests call Plate Mt178 1 of the house coming Ph138 then (anticipating their) MtPh1 (slave knows will) of Ph124 (rich man called) Lu126 26 26 a noble Ph138 Lu139 20 25 Greeks call Philip Jn121 I doing (slave not aware)
lord

lordship. Christ (ever) Ep123 (created) Col16 despoiling 2Pt2 repudiating Jn6,

ap o'lu' from-whole-love

lose, in the complete state, pass out of one's possession or reach, then the means of doing this, destroy, middle voice, perish, 1 sheep of Israel Mt15285 not his wages Mt1142 Mk41 one sheep Pl45 4 6 drachmae Lk2754 5 6 Christ (came to save) L1340 (1 nothing) Jn168 destroy: aking d Jesus (Herod) Mt1231 (Pharisees) Mt1241 Mk18 (cries) Mt2710 Mk118 (the people) Mt14 (the chief of the nations Mt31 kings not to P15 such Christ ove (to save) the) L1340 (1 nothing) Jn168 destroy: 2Pt2 repudiating Jn6,

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love
love, (the verb), beloved, 1 your associate Mt5.104, 226 Mk11.22, Ro1.29 Ga3.4 Ja18 your enemies Mt5.44 Lo67.35 if those I you Mi13.6 Lo92.1 2 the Lord your God Mt6.13, 32 Lo10.27 be one another Jn13.34 Mt16.13 Jn13.1 10 if you Mt5.13, 28 or let it be a Me Jn14.23 24 He who Mt5.14, 25 26 the Father Jn14.23 24 the Son Jn3.16 17 if they Mt5.15, 26 if the disciples Jn13.1 24 he be one another Ro13.17 18 19 20 the brethren 1Pt2.19, 22 we who are our Lord Ep3.1 one another Lk19.15 16 the brotherhood 1Pt1.3 4 not the world 1Jn2.10 11 12 not the body 1Jn2.13 14 not our soul 1Jn2.15 16 others: hastening one another Mt5.26, 33 sinners I those I them Lk23.32 35 centurion the nation Lk9.53 which will he be Lk18.11

Greek-English Keyword Concordance

love, one another Mt5.26, 33 sinners I those I them Lk23.32 35 centurion the nation Lk9.53 which will he be Lk18.11

luncheon
luncheon, the secondary meal of the day, contrasted with dinner. made ready Mt12.24

made (be). See hand (made by). 

made by hand (made by). See hand (not made by). 

madness. See hand (mad by). 

madness, felon, insanity. 

Magadan, usually Magdala, probably a place near the center of the western shore of the sea of Galilee, about 22° 49' north, 35° 31' east. Christ came into boundaries of Migdala, Magdala. 

Magdala, Magdalen. 

Magdalen, of Magdala, an epithet used to distinguish one of the Marys. See under Mary and Miriam. 

Magia, magician. 

magic, a general term used of the learning and superstitious of the wise men, preachers.
magic

Greek-English Keyword Concordance

man

priests, physicians, astronomers, seers, augurs, etc., in ancient times. Simon's Acts, sorcery.


magician. See mag.

pollard's Mant-Oriignal

magistrate, officer. ruler of the city.

magistrate, officer, original.

magistrate. See chief.


magnificent. by the glory Acts 17.

magnificent. astounded at the m of God Acts 17.

magnify. by the glory Acts.

maid. a woman Acts.

majesty. Christ at the right hand Acts.

majority. See many and more.

make. See do.

make, achievement, be, command, complete, conclude, constitute, construct, create, fix upon beforehand, give, He, picture, place, covenant.

make a show of. See show of (make a).

make up beforehand, adjust beforehand.

maker, Architect.

maker. See do.

Malechah. the name of the chief priest's slave. John.

male. man and female Acts.

malefactor. two crucified Acts 3.

malign. law laid down for men in the last days Acts.

malignant. See wicked.

malignity, depravity.

malmesbury, faithful of old Acts, be mindful of those Acts, be tormented, suffer adversity.

mammal, the personification of the future. God and the VIR 209.

maid. speaks to Peter Acts.

maid, at Jesus' feet Acts.

maid, at Jesus' feet Acts, entering into life Acts.

maid, engineer.

maid, mail.

maid, maintain. See guard.

maid, maintain, praised.

maid, See great-foothseer.

maid. Christ at the right hand of the throne Acts to God be Acts.

majority. See many and more.

make. See do.

make, achievement, be, command, complete, conclude, constitute, construct, create, fix upon beforehand, give, He, picture, place, covenant.

make a show of. See show of (make a).

make up beforehand, adjust beforehand.

maker, Architect.

maker. See do.

Malchus. the name of the chief priest's slave. John.

malé, a word Acts.

make free. See free.

make gain of, overreach.

make grow. See grow.

make known. See known (make).

make low. See humble.

make of the number, judge by.

make reconciliation for, propitiate.

make re-known. See re-known (make).

make tumult, See tumult (make).

make up beforehand, adjust beforehand.

maker, Architect.

maker. See do.

Malechah. the name of the chief priest's slave. John.

man's up as a's male.

male. man and female Acts.

malefactor. two crucified Acts 3.

malign, See evill.

malignant. See wicked.

malignity, depravity.

mammon, the personification and delusion of wealth, can not save for God and Acts.

man, a human being of the male sex, not a woman, a husband, to be carefully distinguished from human, which is also translated man occasionally, two men (confused with Jesus) Acts (stood by the women) Acts.

man's 3.

man, See man.

man, a human being of the male sex, not a woman, a husband, to be carefully distinguished from human, which is also translated man occasionally, two men (confused with Jesus) Acts (stood by the women) Acts.

man's 3.

man, See man.
man, man, male, (adjective), human, human, male, male, nature, nature, boy, man-child, male, the s'p a k o as on 'as
UP-REVERE-VIEW-KILLER
man-killer, the adversary Job5:20 the one hating and10:20 has not life everon 11:10, murder2
on the s'p a k o as
UP-REVERE-VIEW-PLEASER
man-pleaser, pleasures not to be, Eph6:22, manage house, household, see household (manage),
sp' triba as ON-REVERE
manager, (the lord of the vineyard in his) Mt21:16 (Herode's) Lu10:5, guardian (of a minor) Ga4:5, steward5, tutor6.
Manasseh, name of one of the twelve tribes Gn14:24 and a king of Judah 2K2:5, an ancestor of Christ Mt1:10 15 tribe of vRu7:16.
dia to o d THROUGH-SET
mandate, law for a m. of messengers Ac3:5 with God's Ro1:17, disposition1, ordination1.
dia'ta o me THROUGH-SHEET
mandate, of Pharaoh Hl1173, commandment.
Manas', (Hebrew) MANEN
phon' s MANGER
manger, a crib for holding fodder while being eaten by cattle. Jesus in a Lu12:17 18 losing the ox from Fl13:15, manger2, stall1.
phony o s'ple make-APEAR
manifest, nothing hidden except it be Mk4:28 the body of Christ Mk16:20 (m to the disciples) Mt16:14 Jn21:1 11 (m. His glory) Jn2:11 (m, you to the world) Jn17:1 (m, Thy name) Jn1:17 (that the life of Jesus may be)2Co10:11 Christ (that He may be in to Israel) Jn1:31 (whenever C our life should be) Col1:14 (m. through the advent of our Saviour) Ti1:11 (yet once was He) Hb9:28 (m. in the last times) 1P1:12 (when the Chief Shepherd is) 1Pt1:12 (if He should be) Jn1:11 28 33 (that He should be taking away our final Lk1:30 (annulling the acts of the Adversary) Jn1:13 coming to the light that his acts may be Jn20:23 (m. His attributes to mankind) Ro1:19 (a righteousness of God is m.) Ro1:23 (will in the counsels of the hearts) Ph1:18 (m. His word in its own era) Ti1:17 (in this was m. His love) 1Jn1:19 (His not being made m.) 2Jn1:14 a secret m now Ro1:18 saints (m. in God's knowledge)2Co10:14 (m. a letter of Christ) 2Co3:21 (must be in front of the days) 2Co3:5 (m. to you your diligence) 2Co12:6 (secret now made m.) Co1:17 (not as yet m. what we shall be) Lk1:34 (that Paul) see are m. to Gn3:5 11 11 (in everything being made m.) Cl1:19 (making it as I must speak) Co1:4 (m. what exposed by the light Ex20:21 22 secret of dou-20:21 21 vousness m in flesh Ex21:16 way of the holy places not as yet. 1Cor2:14 life was Lu1:11 2 that antichrist be Lk21:10 shame of naked-12:10 ness not be Rv11:2, appear5, declare manifest10, manifest12, shew3.
manifest. See apparent, manifest, apparent9, disclose, disclosed, evident, obvious, (not m), apparent (not m), manifest before granted (taken for), manifest token, display.

man, many, any, many, (adjective), human, human, human, male, male, nature, nature, boy, man-child, male, the s'p a k o as on 'as
UP-REVERE-VIEW-KILLER
manifest, of the spirit IC12:1 of the truth 2Co4:6, manifestation, revelation, manifestation. See apparent, manifestly, See apparently, manifest, multifarious, various, mankind. See human, mankind (adjective), human, andr' is' o mai MANAN
many (be), play a man's part, saints to be IC18:19, quiet you like men1.
man'na (Hebrew) COUNT-1ATION
manna, the miraculous food which sustained the Israelites in the wilderness Rv16:14, fathers ate Jn6:51 56 turn having Hb1:2, the hidden FR4:17.
man'na IN REVERSE
manner, method, or means (pecpe by every) 2Th3:1, Rev5:10, 2Th3:10 mence in same Ac11: m. Moses despatched the Egyptian Ac7:28 Jews saved in m. as nations Ac13:1 those on board saved in m. as spoken to Paul Ac27:25 circumvention of benefit in every Ro1:17, fruitfulness not to be your m. Hb14:11 as in Solomon Jt1:6 by every m. Christ announced Phil 13 not deluding you by any 2Th3:6 by which Jn1:11, 26, conversation1, manner3, means1, way2, manner, character1, custom, -be1, type1, manner of life, life, motive, manner of (what), what kind1, manner what. See what manner, manners (in divers), modes (many),
mansion, abode1.
mansion, abode1.
mansion, abode1.
mansion, house, MANTLE
mansion, a garment of dignity and office, worn by military officers or governors, probably, in this case, the cast-off mantle of a high Roman officer, placed about Jesus Mt27:28 31, robe5.
man'na MANURE
manure, refuse containing plant food, the fig trees Fl13:19 salt not fit for Fl14:19, dung1, -hills, po' ol' MANTHE
man, many in number, much in quantity, or advanced in time, vast, strong, with the article.
man, the majority, the m. the blind man Mk1:18 m. messengers Ro5:1 etc. much, m. rather (clothe you) Mt5:38 (being justified) Ro5:3 (decided to give) Ro6:38 (those obtaining) Ro1:17 (the members) IC12:2 (the dispensation of righteousness) 2Co5:2 (what is remaining) IC12:3 (obey in Paul's absence) IC12:2 m. advanced (the hour in) Mh6:35 m. (the more the blind man cried) Lk18:29 not m. after (a wind) Ac 27:14 test of m. affliction 2Co8:14 better the solution Ph1:2 etc. vast, multitude follow Jesus Lu22:27 a m. who believe Ac11:2 a v sum (certain acquires citizenship with) Ac12:2 v love with which God loves us Ex24:2 v competition of suffering Hb10:5 John perceives a v in Phv16:7 etc. the majority: astonished Mt6:2 said that the boy died Mk 9:29 peddlar the word of God 2Co11:3 through this the m. defiled Hb12:10 much (used ad-2Co11:3 verbly) greeting you m. IC18:1. John lamented Ph4:5 etc. Occurs often, see under other keywords.
many, enough, manifold, many, how, marvel, manyfold, getting back Luke 15:20 (Mt11:59), manifold more.

mar, less.

maran' (Hebrew) devoted.

maran. The Chaldean equivalent, "The Lord cometh" is out of use with the context, for the Lord does not come as welcome to the saints, see atha. let him be m atha 1Cr8:2.

marble, a limestone that will take a polish, cargo of Vv15:24, ad.

mariner, one whose occupation is on the sea, in shipwreck Ac27:30 in Babylon Vv8:17, salving, shipman.

par'ni horn Beside-Salted.

maritime, situated beside the salt sea. Tyre and Sidon Lu8:17, sea coast.

Mark'os Mark.

Mark (Jb, Mrk Timidity) Barnabas' cousin, wrote second account. John surnamed Ac1:72 20 (called) Ac1:26 29 cousin of Barnabas Co4:10 Timothy to lead M back 2Ti4:11 Paul's fellow worker Phm7:2 Peter's son IP6:15.

mark, attend to, brand mark, emblem, goal, note.

mark (brand). See brand mark.

navor a' buy-place.

market, a place of commerce for commerce, for hire, or any other purpose for which the narrow streets of oriental cities were unsuited. boys and girls sitting in Mt1:116 Lu3:7 standing (in) in Mt3:9 the crowd at Mt 28:19/20:11/14:28 place the Inform in Mt6:6 coming from (not eating except) Mk1:32 Paul (and Silas at Philippus) Ac16:19 (at Athens) Ac17:2.

market (meat). See meat market.


ek pum 15:6 OUT-MARRY/2018 marriage to, out of, not in the resurrection Mk2:27A Lu23:35A in the days of Noah Lu11:24 the sons of this Lu23:35A (Mt1:19), give in marriage.

nuel 08 MARK.

narrow, the, parting of the articulations and md.

gam 36 MARK.

marry, unite a man and woman. In wedlock, dismiss and m: (her who has been) Mk1:25 (d his wife and m) Mt19:9Ms10:11J1:18 (one who has been d, she) Mt12:38 (d her hand and m) Mt8:12 not expedient to m Mt 19:6 the first brother m Mt22:5 not in the resurrection Mt23:10Mk12:27Lu8:8 before the deluxe Mt24:8Lk17:27 Herod in Philip's wife Mk9:11 a to a wife Pl14:20 sons of this Lu23:35 let them m 1Cr7:30 better to m than to be on fire 1Cr7 Paul (to the m I am charging) Mk1:25 (younger widows to m) Ti1:14 if you should be 1Cr7 28 she who is insolent 1Cr7:28 35 she is free to 1Cr7:29 forbidding to in subsequent era Ti2:5 younger widows, are wanting to Ti1:11, married, married, a wife.

marry, become.

epi pum by co's 0N-MARRY marry a brother's widow Mt25:25 according to the law. Mt22:24.

Mars', hill, Areopagus.

MartiA MARThA.

Martha, the sister of Lazarus and Mary of Bethany, entertains Jesus Lu10:46 21 41 of others; Jn11:5 5 26 21 36 26 127.

martyr, witness.

(Mark'os MARKMarvel, that which calls forth astonished wonder, Satan transfigured into messenger of light 2Cr11:14 John m at Babylon Vv9:16, adoration, admiration, marvel.

(m) a 6 MARK.

marvel, wonder with astonishment, Christ at hearing the circumcision Mt3:14
dread (at their unbelief) Mk1:4 (C to be m at) 2Th12:2 

See also in the setting of mL15:20 see above. disciples in (at the stilling of the storm) Mt16:21 Mt14:28 (at the withered fig tree) Mt 14:28 (at perceiving Jesus) Lu24:31 (that He spoke with the woman) Jn2:27 through m at healing of the mute man Mt9:33 Lk1:11 Pharisees m (about the poll tax) Mt22:27Lu 22:27 (that Jesus not first) baptized) Lu1:28 Plate in (at Jesus' silence) Mt22:13 (at Jesus' dead already) Mt15:24 Gereons m at healed demoniac Mk2:25 people m at Zechariah Lu1:63 all m (at that spoken by the shepherds) Lu2:18 (at Jesus' gracious words) Lu4:22 (healing of epileptic) Lu4:22 (at one act of Christ's) Jn7:21 (at the disciples) Ac2:2 Joseph and Mary at Simeon's words Lu2:2 Peter m on coming away from tomb Lu2:12 Nicodemus should not be Jn3:37 that you may be m (greater) Lu6:29 m not at this Jn1:28 Jews m (at Jesus' learning) Jn17:2 (at the healing of lame man) Ac 1:2 (at Peter and John) Act1:29 Moses m at the vision Vv1:22 m and disappear Act1:21 Paul m that you are transferred thus swiftly Ca1:6 m not if the world is hating you Jn13:39 m at the aspect of things Jn4:17 wild beast (whole earth m after) Rev13:7 (those dwelling on the earth) Vv12:18 (Ac1:28), admirers, have in admiration, marvel, a wondering, a.

(m) a 8 MARK/4013 MARVELous.

marvelous, m in our eyes (from the Lord) Mt2:12Mk1:31 a m thing (Jesus not aware when Jesus in Jn5:28 m light (God calls us into) Pt1:29 great and m (signs) Rev15:1 (are) Tha acts) Vv1:35, marvel, marvelous, a thing.

(m) a 8 MARK/4013 MARVELous.

marvels, which Jesus does Mt2:13, wonderful thing.

Mary (Greek of Hebrew) MIRIAM.

Mary, the mother of our Lord, see also Miriam, Joseph (the husband of) Mt1:16 (M espoused to) Mt1:18 many perceived Mt1:14 Jesus the son of Md5:25 Elizabeth bears the salutation of Lu1:41

Mary, wife of Clopas, mother of James: beholding (the crucifixion) Mt1:25Mk16:1 (the
Mary, a Roman saint Roi1944.

Master. See Lord.

master, builder, foreman.

master builder, foreman.

master of the house, household.

master builder, foreman.

matristate, grind with the teeth, mankind.

mate, mate. See participant.

material, matter, what amount of Ja57.

maturity. See wedding.

w'd'ra MOTHER

matrix, the organ of motherhood. every male opening.

Matthew (Hebrew) gift-Jehovah

Mattathiah, one of our Lord's ancestors. Lu133.

Mattathias (Hebrew) gift-Jehovah

Mattathias, an ancestor of Christ. Lu23.

mearl, means, practice Jc3,6, meaning, power.

matthus (Hebrew) gift-Jehovah

Matthew, a name in our Lord's lineage. Mt13.

Matthathias, the apostle in Judas' place. Ac127.

Matthathias (Hebrew) gift-Jehovah

Mattathias, an ancestor of Christ. Lu23.

master's, properly noun, object on meal.

meal, woman hides leaven in Mt123.

mean, about (be), do, insignificant, will.

meaning, power.

means. See manner.

mearl, means, practice Jc3,6, meaning, power.

mean, about (be), do, insignificant, will.

meaning, power.

means. See manner.

measures. See measure.

measureably, so as can be measured.

measures. See measure.

measureably, so as can be measured.
measure

Greek-English Keyword Concordance

member

met' on measure

measure, a standard of size or quantity, with what m you are measuring ... (the range)2C105 the m god parts to Paul (Hebrews)2C106 Christ (m of the gravity of)2C107 the m of each one's part E2C108 messenger had a m V2C114.1, measure, bath, 1, viand, meal, trans-... unct' on measure

measure, the act of applying a standard to determine the relative size or quantity, with what m you are measuring m E2C115.4, by themselves 2C116, not the court 2C117, in its wall 2C118, measure, met', anti met' on measure

measure again, measure in returning what has been given, will be m to you 2C119, measure of grain. See grain (measure of).

kve'a's meat

meat, the flesh of a dead animal. ideal not to be eating 2C120, flesh, m, eat', feeding, food, nourishment, table, viand, (portion of), grain (measure of).

ma'kello's butcher-place

meat market, eat everything sold at 1C121, shambles.

meat offered to idols, ideal sacrificed.

peri ergo ar'g mai about-act.

meddle, some are 2T281, be a busy body.

peri'erg about-act.

meddler (younger widows)2T282, meddling art (practicing)2819, busy body, curious artist.

Mede, a native of Media, Pentecost Ac29, me'st'de maked

mediator, one in the midst of two parties, in the hand of Ga3985, no M of one Ga3980 one M of God and mankind IT288 of a better covenant H3114, 1224.

met' on care

meditate, also used for the Hebrew ego mumble (the people m empty phrases) Ac28, do not m what to speak Mk1311, Timothy to m on these things 2T283, imagine, meditate.

meditate before, premeditate.

pro u' mEEK

meek, mildly submissive, are the Mi59 Jesus (and humble in heart) Mt1129 (and mounted on an ass) Mc215 and m quiet spirit 1T159, pro u' de or pro o' de meekness

meekness, spirit of the (shall Paul come in)1C117... the m of Christ 2C119 fruit of the spirit Ga528 walk with E2C120 put on Col291 with m training those 2T292 displaying all 2T292 receive the implanted word with Ja133, ideal behavior in m of walking in body with a defense with 1Pt438 (5a1T441).

mercy, benign, pity, (have), merciful (be), (obtain m), merciful (be), (of tender m), pitiful, (receiving m), merciful (be), (show m), merciful (be), mercy (be shown or enjoy). See merciful to (be), mercy-seat, propitiation, (be a) WILD-BEAST, a means of capturing wild beasts. let Israel’s table become (Hab. 2:19).

Messopotamia, the country between the Tigris and Euphrates rivers. Act 27:7.

a]pio1pel fA MESSAGE, 1Jn 3:11, message, embassador, promise.

a]pio1pel or MESSANGER, one who carries a message, whether human, such as John the baptist, his discples, our Lord’s discples, the spokes sent, officers of the synagogues, etc., or celestial couriers, concerning whose nature we are not informed, for the word speaks only of office. The term angel is avoided because it is misleading and cannot be used of human messengers. God’s m: appeared to Joseph (Mt 1:24; 2:19; dispatching My m (John) (Mt11:27 (Mt10:37), saying to m Mt 11:7 to which has He declared Hb 113 not to m does He subject the earth Hb 27 makes man inferior to Hb 27 appears not sinning 2Pt4 commission His m, Ev 2:24 Christ m directed concerning MtrLtr10 waited on Him Mt13 dispatching His m Mt13:4, 24:131Mk12:27 coming with Mt 16:25 Ctr10:1251 Th2:17 twelve legions of Mt26:33 dispatches before His face Luke 5:24, seeing in front of Luke 24 and the infant Luke 24:35 seen the forefathers Luke 24:35 ascended and descending on Jl 1:4 m has known to Him Jl1:5 so much better than Hb1:14 to worship Hb 1:16 made some bit inferior to Hb 23 m being subjected to 1Pt2:22 dispatches to John Rx 17 and send My m Ev 2:24 others: inquirers are m Mt13:20 severing the wicked Mt13:4 m of little ones Mt13:20 are m in resurrection Mt28:16 Mt1322 not aware of the day and hour Mt13:22 the Adovasy and his Mt25:12 at the tomb Mt28:12 Lu24:32 Rx 20:21 stood by (shephard) Lu24:10 11 15 (Peter)Ac2:27 (Paul)Ac2:27 John’s m Lu2:24 renounced before Lu2:24 open jail door for Peter Ac2:9 Stephen’s face as Acts seen by Moses Ac7:30, 28; 38 mandate of Ac3:23 speaks to Philip Ac2:28 Cornelius perceived Ac10:7 22 112 Peter and the m Ac2:8 8 12 12 smiles Hrod Ac2:32 Sad dac saying there is no, Act2:38 Paul and m Ac3:9 IC66 Acts 121 Gal 4:4 (Tf) not able to separate us Ro5:38 because of the m (authority over woman’s head) 1Co11:10 Satan (m of

mercy, show mercy, receive mercy, mercy-seat.
messenger, apostle. See chief messenger. messenger (equal to). See equal to messenger.

Messi's a (Hebrew) ANOINTED Messiah, the equivalent of the Greek title Christ. We have found it in all the MSS. Messiah.:

met (arrange to). See arrange to be met.

Mathou sa'a (Hebrew) DIE-WILL-SEND Methuselah, one of our Lord's ancestors Gn521 L359.

Mid a' d' (Hebrew) WHO-AS-Deity Michael, a chief messenger Da123 juv321.

mid-heaven, firing in (vulture) Ez316 (message)-yEs149 (birds)-rEs149.

mids' a (Hebrew) MID-DAY midday. Philip going at Ac126 light flashes about Paul Ac226.

mids' a (Hebrew) MID-DAY midday. See midst and day.

Midian' (Hebrew) STRIFE Midian, a district of Arabia Petraea, about 25° north, 30° east. Moses a sojourner in Ac726, mزمعيم on MIN-EXILE midnight. lord of the house coming at Mt1325 going to a friend at Lk21 Paul (and Silas praying)Ac165 (speaking)Ac167, midnight, midnight.

mids' a (Hebrew) MID-DAY midday. when used as a group or a throng, middle of an object, as a hall or curtain or body, center of a hill or throne, with up, midst, centered, with day, midst Ac263, in the midst. 

disciples of (wolves)Mt1018Ju1088 of the sea)Mt1424 (of the Sanhedrin)Ac45 daughter of Herodias dances Mt145 Christ (stands a child)Mt151Sa308 (wherever two or three are)Mk1370 (seated)Lu249 (as one Who is serving)Lu227 (stool)Lu249 Ju132 1938 26 (between two others)Ju1088 (God does miracles through)Ac267 (of lamplights)Rv123 21 rise in the m (man with withered hand)Mt225 (chief priest)Mr1460 demon pitches man Lu405 let down the one Lk255 used in thornsPhp27 of Jerusalem Lu224 Peter Lu225 Th329 of a generation crooked and perverse Ph125 of the ecclesia Hb322 of the four animals vRv69 from: (wicked f m of the just)Mt1049 (be taken away)CQ26 east of: (Paul)Ac1794Ab28 (and be severed)Ac307 (decent taken away)Co34 (till the present doer is coming to be)Th327 through: Christ passing t Lk400 Jn597a4 amidst (with up) daren over a grain Mt15102 Jesus a boundaries of Decapolis Mt 723 adjudicate a the brethren Lc56 middle of the night Mt256 Ac2776 of the sea Mt276 of Samaria and Galilee Lu1721 of the courtyard Lu224 Judges rur-tures in Ac14 center: of the Aeneas Ac2772 of the paradise of God Rv267 of the throne Rv267 of the elders vRv69 throne-centered Lambkin Rv717 of the city's square Rv325 (at Jer53), among24, before, between, forth, miday, midnight, midst41. In the a midst (be about the), miday (be), midst of heaven, midst heaven, midst heaven.

mites' o' be-MID miday (be), of the festival Jn314. be about the midst.

m'ot' a holding might, mightly (God does)Lw131 (word grows) Ac1257. God (the m of His strength)Ep19 (of His glory)Co113 (to him be glory and) 1Pt125 Ju125 Christ (be inspired in His Ep103 (to Whom be m sion)Tl316 Ro6 215Ab26 (to Whom be)Jn412 (the m of death Hb284, dominion4, mightily, power2, strength).

might, power, strength.

might (for may). See ever, mightily. See might.

mighty, mightily, strinously.

kra f on' sield mighty (hand of God)Ps156.

mighty, able, great, potentate, power2, proportions (such1), strength, strong1, violent1, (be), able, mighty dead, power2, mighty in (be), operate.

kra f on' sield mighty (most). Theophilus Lw112 Felix Ac335 249 Festus Ac265, most excellent1, noble2, mighty power, magnifies1, mighty work, power2.

kra f on' sield mighty (most), moderate, placid, and quiet life 1T122, quiet1, mild (Latin) MILD, mile, having mildius passum, 1000's of paces,
milk, the fluid fed the mother to the young of mammals, figuratively, elementary spiritual nurture. Paul gives it not solid food RIC37 eating of the m of the flock RIC37 you have need of RIC37 12 babes long for unadulterated VHD2.

mill, millstone.
di a siim ar d'it en TWO-MYRIADS
mllions two hundred thousand (with of 16,000), troops of cavalry VR916A. two hundred thousand thousand.

millstone, lying about his neck Mk942A. Lu17 2wa. millstone, millstone.

millstone, a stone as large as VR1316.

millstone, millstone or millstones. A mill consisted of two flat stones, the upper being turned on the nether in order to grind the grain between them. about the neck Mk18 grinding at Mi1244 the sound of VR1872 (is Mi672 ALU 172 VR1871). millstone.

min, a weight of money equal to a hundred drachmas, or about sixteen dollars. LU1918 15 16 18 20 24 24 25, pound.

no w's mind.
mind, the means of Thought, frame of mind 2657, the organ of apprehension. Christ opens the disciples' m Lu2454 disqualified Ro128. Paul's law of Ro725 (slaving for God's law) Ro725 of the Lord Ro1661 IC1661 renewing of Ro725 fully assured in own Ro 1665 attuned to the same IC1661 saints have m of Christ IC1661 unfruitful IC1661) grasping with IC1661 five words with my IC1661 in the vanity of IC1661 reenewed in the spirits of IC1661 newly Co22 shaken from the mouth of IC1661 discerning IC1661 defiled Th1152 let him who has a mind calculate VR1872A which has wisdom VR175, mind.

mindfulness, understanding.
mind, about (be), apprehension, comprehension, disposed (be), disposition, opinion, soul, thought, cast to m, recollect, (put in m), prompt, remind, (with one m), accord (with one).,
minded (be), intent, plan2, (double m), double-souled2, (like m), equally sensitive.

mind's eye or mind's REMINDED.

mindful (be), what is man that Thou art Hb135, mindful, remember.

mindful (be), remember.

mindful of, mind.

mine, see me or my.

miracle, work.

left oury o' PEOPLE-ACT

minister, set for all the people in a public capacity, to the Lord Ac132 in flashy things Ro1657 chief priest m daily Hb14.
The image contains a page of text from a concordance, which appears to be focused on the word "morbid." The text is a compilation of definitions and usage notes related to the term "morbid." The page includes numerous entries with definitions and usage examples, such as "morbid moisture," "morbid mold," and "morbid mix." The text is formatted in a way that suggests it is a resource for understanding the term in various contexts, possibly within a religious or historical text, given the references to Bible verses and events. The page also includes sections on synonyms and antonyms, with entries like "shaped," "mold," "modest," and "moisture." The text is dense with information, typical of a concordance designed to aid in precise usage and interpretation of the term "morbid."
morrow, majorly, comparatively greater in number, quantity, etc.; superabounding in Mt 13:20, m than Jonah is here Mt 13:24. Paul (in came to his lodging) Ac 28:28 (gaining the m) Jn 19:26 doctrine not in 1C 11:6 of the 509 remaining 1C 13:8 rebuke by 2C 19 of the brethren 2K 1:14 etc. See under other keywords, above, greater, etc., manly, thing, very many, more, excellant, more, etc.

more. See still.

more abundantly, more, exceedingly, greater, other, over, (giv me), add, (no m), still (by no means), (the m), great.

more. See rather.

morning, morning. See earnestly, morning sooner, See swiftly more, than. See moreover.

more than, beside, except, over, upon.

moreover, used adverbially, in superseding a clause of like tenor, however in adding an adverbial clause, more, than, save Ac 16:8, more tolerable Mt 17:14, Lk 10:44, seeing the Son of Man kind Mt 11:4 others: Mt 16:21 Lk 23:21 1337 1729 18 2223 Ep 3:18 Phil 1:25 11:4 Rev 2:25 however: not as I will Mt 26:36 Lk 22:42 others: Lk 10:10 118 1211 1297 2277 2539 1C 11:11 more than: no other m Mt 18:12 holy spirit certifies Ac 5:20 the ship Ac 27:11, but 2, rather, except, nevertheless, notwithstanding, save, than.

moreover, rest, still.

morning. See morning, m star Rv 22:24 more lodgment m star Rev 22:24.


morning. See morning, m star morning, m star, r.

morning star, the light which brings the day, rise in your heart Heb 1:6, day star.

morning, tomorrow, grass cast into the stove Rv 22:29 (not worrying the m Mt 6:19, good Samaritan coming away Lk 10:35 today and tomorrow (Jesus performing healings) Lk 13:33, Peter and John placed in custody for the m Ac 5:2 lead Paul down to the station Ac 23:11 Agrippa shall bear Paul Ac 25:27 for we are dying 1C 13:28, tomorrow, next day.

morrow. See more.
mourn, feel or express deep sorrow for a grievous loss, happy those who in now Mt14 sons
murmur

Greek-English Keyword Concordance

naked

nail

toward-nail

Na'aman

Naaman, a Syrian 2Ki5 Na277.

Nagga'  

Nagga, an ancestor of Christ Lu235, Nagga', Nagga.

Nahor  

Nahor (Hebrew)  

Nahor, one of our Lord's ancestors Lu234.

Nahum  

Nahum, print of Jn252 5.

nailed, handwring to the cross 2Co214.

Na'Am (Hebrew)  

Nain, a village of Lower Galilee, about 32° 37' north, 35° 21' east. Lu121.

naked, naked, or without outer clothing or weapons. I was n and you clothed Me Mt232. 28  

see also  

nail

201
naked Greek-English Keyword Concordance

naked (be), Paul was 1Co11.41
nakedness, not separating from God's love Ro2.25 Paul in 1Co11.2 Lord Jesus Rev14.7, o'nom a NAME

naming, the distinguishing term by which a person or thing is recognized Mk15.32, very often implying reputation or fame or authority Jn3.6; Note prepositions in, into, on, to, unto, because of, by, through, etc. God: holy Lu6.42; blasphemed Ro2.8; 1Ti1.16; 1Co10.16 people for His Ac6.4; published Ro2.37 playing to Ro1.19 report to brethren Ac2.22 writing Ro11.12; Father: hallowed be Thy Me6.5;Jn12.11 baptizing into Ac2.38 coming in Jn12.28 make (manifest)Jn14.7 (known)Jn17.28 keep them in Thy Jn17.15 on their foreheads Rev14.14; Lord: coming in Mt21.28; Mk10.9; Lk22.39; Jn21.7 Invoking Ac2.13; Jn14.11 naming 2Ti2.24 speak in Ac5.10 rubbing with olive oil in Ac5.14 Lord, God Almighty: fearing Thy Ac4.12; glorify Ac14.13 Jesus: called Me16.22; Lk2.22; Jn20.24 life contain in His Jn20.24 not to be teaching in Ac4.12; 14 signs occur through Ac6.46 Saul (nakedly boldly) inAc26.27 (does contrary to) Ac42.20; above every n Ap5.20; every knee bowing Ap2.10 Christ: pardon in Ac2.47 reproached in 1Pt4.17 Jesus Christ: baptized in Ac28.38 albeit Ac38 stands sound Ac4.10 no other n in which must be saved Ac4.12 bringing evangel concerning Ac6.12 Paul charging the python spirit in Ac19.11 believing in the n of His SSm 22 Christ, Lord: (See My and Thy n) Lord Jesus: belonged to Ac43.10 Saul hold in Ac6.29 baptized in Ac6.32 name over those having wicked spirits Ac13.13 manifest Ac9.18. Paul ready to die for Ac21.11 may be glorified in you and you in Him 2Th2.11 Lord Jesus Christ: give up souls for Ac23.24 Invoking 1Cr1.3 entrusting through Ac24.10 give up to Satan 1Cr17 hallowed and justified in the face of 2Co5.15 doing all in 2Co11.14 charging in 2Th3.5 God's Son: believe in Jn13.19; Jn14.23; Jn15.25 My n: hated because of Mt11.22 24Mc11.18 Lu21.17 receiving in Ac23.18 gathered in Mt14.26 leave home on account of Mt19.18 coming in Mt24.20; Mk13.18 Lu21.17 casting out demons in Mt16.18 lead you to kings Mt23.21 2Ti6.12 requesting in Jn12.17; 14.24; 15.24; 24 sending holy spirit Jn14.16 do to you because of Jn15.26 bear before the nations Ac23.11 suffering for Ac23.11 invoked Ac23.11 bear because of Vs29 holding Vs28 do not blow Mt2.27 22 caste out demons in Mt2.22 22 one casting out demons with Mt8.24 subject to us in Lk16.17 invoking Ac9.14 His n: nations relying on Jn12.22; 12; 12 faith of, gives stability of Ac14.10; pardon (foriveness) through Ac4.23; 12; 26 obedience of faith for Ac5.3; love you display for Jb4.16 love in their foreheads Rev14.1 this n: not speaking in Ac4.17 ravage those glorifying God in 1Pt1.21 the n giving water to drink in Mk4.24 shunned for Ac5.10 Son has a more excellent n than messengers Heb12.2 the ideal n Jn21.27 they came out for Jn21.27 no one except Himself is aware of Rev10.2 the Word of God Vr1.15 King of kings and Lord of lords Vr1.18 others: n of the twelve apostles Mt16.27 Vr2.114 of a prophet, just man Am1.45 41 drink in the disciple's Ac10.12; region Mk16.8; Leu20 casting out as wicked Leu22.22 engraved in the heavens Leu20.22 summoning she by Jl10.18; 120 at Pentecost Ac1.25 In what n do you do this Ac4? questions about Ac13.32 baptized into Paul's Ac1.14 13 Christ above every n Ac13.21; in the scroll of life Ph6; 52 178; great friends by Ac11.3 new Br24.27 that you are living Ac20.31 in Sardis Ac20.31 avowing himself of the city of My God Rev1.4 on the fourth horse, Death Rev6.8 killed Ac6.13; Diasporeous Vr12.17 of the wild beast Vr14.12 141 emblem, number of Vr19.11 12 Babylon Vr12.17; messengers Vr21.21 Lab tribes Vr21.12. Names of particular persons and places, see under them. (Jn1.61). named29; named29; called28. n of Onom a'nom a NAME

name, whom He n (apostles)Mt1.6; Lk1.15 (Peter)La414 n the name of the Lord Jesus Ac19.3 where Christ is not Ro12.20; procession not IC1.24 brother IC1.24 above every name that is in Ep2.16 after Whom all the kinds are En2.17 let greed not be Ep2.16 the name of the Lord 2Pt1.19, calls, name, call27, say7. n of Onom a'nom a NAME

named, man from Aristarchus named Joseph Mz21.7 named (falsey). See falsely named.

Nepthali'el' (Hebrew) TWENTIES

Naphthali, one of the twelve tribes of Israel. boundaries and land of Mt11.25 tribe of (12,000 males) Vr7.6.

naphkin, handkerchief.

Narcissus, a Roman saint. Ro16.12.

nard's NARD

nard, a precious ointment prepared by the use of a fragrant East Indian plant of the genus Valeriana, which furnishes a juice of delicious odor. Mary pours on Jesus' head and feet Mt11.4; Lk10.35. spikenard.

narrative (to compose) aLut1, declaration, narrow. See affliet.

Nath'an (Hebrew) GIVER

Nathan, a son of David and progenitor of Christ Lu23.

Nathan a 'el (Hebrew) GIFT-Delity

Nathanael, a disciple Jn1.46; 47 48 49 50 212 (47;Jn.15).

t'h'm os NATION

nation, a community united by a common government and territory. In the singular it is usually the nation of Israel Lk1.22; Ac10.22, but sometimes of another nation Mt24.2; Ac22. The plural, alien nations, commonly called "gentiles", not Israel, the nationsals, those not included in the commonwealth of Israel 1Pt2.12. Nation is associated with rule Mk 10.42, with kings Lk18.25, and has reference to political distinctions, people is a wider term, referring to social relations, language by a common speech, while tribe denotes a close physical unity wider than family, and tribe is an unorganized, unrelated crowd concourse in one place.

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the nation of Israel: a n producing fruit Mt1219 Christ accused intriguing Lu2234 Romans will take away Jn1166 the whole n perish Jn1152 Jesus (to die for)Jn1171 52 (your n has given you up)Jn1385 led into the tenures of Ac2245 reforms in Ac2421 Felix a judge in Ac2424 Paul (dozing alms for)Ac 3457 nile among Ac6246 (not to accuse my)Ac6217 a holy n 1Pt12

Christ and the n: judging shall He be reported to Mt1304 reining on His name Mt 1223 Ro1212 giving Him up to Mt1203/P/1203 Lu1129 Lu1222 P for(1209) giving him over to Ac2211 delegating you to Ac2221 commissioned to Ac 2237 heralds the (evangel) to Ac2250 Ga23 announcing light to)Ac2273 fruit among Ro124 I am saying to Ro1125 apostle of Ro1127 2Th115146 minister of Christ for Rv1519 for the obedience of Rv1513 in djournal of C2118 evangelising His Son among Ga120 we are to be for Ga29 the prisoner for Rv12 to bring evangal of the riches of Christ to Ep320 to make known this secret among Co127 forbidding us to speak to Th1240 secret of devoutness heralded among Tt131 that all the n should hear Th161.

Peter and the n: in every n those fearing God Ac1035 holy spirit poured out on Ac1044 receive the word Ac1121 God gives repentance to Ac1118 through him are to hear Ac157 eats with Ga1241 65 Abraham and the n: father of many Ro4513 all blessed in Ga45 14 Israel and the n: not to pass forth into the road of Mi125650 disciple all Mi1259 house of Ac1286 cleverly gathered in front of Ac1287ativity into all Lo2124 Jerusalem tredden by Lu21241 slaves in Egypt Ac75 the turning about of Ac75 to the n was dispatched this salvation Ac77 the obedience of faith among Ro214 (of the Jews and of the) Ro219 29 (proving to jealousy)Ro219 15 (are to glorify)Ro169 (justifying by faith)Ga169 overtook faith righteousness Ro609 offense, salvation and riches Ro1121 be merry with His people Ro1216 participate in spiritual things Ro127 ideal behavior among 1Pt1212 through out of 1Th629 78 out of the n:s.(those of the Jews and of the nations in the body of Christ: called Ro126 you were 1Co1225 in spirit Ephs not walking as Ep447.

nations in general: seeking what they may eat Mt16121206 disciples to (be led to) Mt1618 (hailed by)Mt1624 chief's lording it over Mi1225 rage Ac2425 God (pulling down seven)Ac191 (leaves to go their own ways) Ac124 (first words)Ac124 (makes out of one)Ac126 (n not acquainted with)Th45 not having those from Ac1269 brethren out of Ac1574 2152 doing by nature what the law demands Ro218 the offering of Ro218 sacrificing to demons 1Co1569 as n in the future: n raised against n Mt2427, Pm1219 is hereding to all the n (the kingdom)Mt1214 (the evangel) Mt1319 (repentance)Lu247 (evangel)Ev148 era of the n fulfilled Lu124 pressure of n in perplexity Lu124 (conqueror) authority over Ev210 128 are angered Ev1123 Babylon has made all n to drink Ev1123 worship Ev1123 cities fall Ev1124 these waters are Ev1125 have fallen Ev1128 all were deceived Ev1128 223 n walking in the light of the city Ev1128 24 leaves for the cure of Ev1224 others: Galilee of Mt145 Jews from every Ev224 rejected Ac1424 ecclesias of Ro144 not even named among 1C21 the intention of 1Pt24 John must prophecy over Ev1121 observing corpses Ev1124 and Bz2125, Gentiles6, heathen, n, native, generation, race, (another n), tribes (another4),

eths lkk de' NATION-8-8 nations (aa.): Cephas living Ga214, after the manner of Gentile6, eths lkk de' NATIVIC-8-8 nations (of), having characteristics of the nations, brother (greeting) Mt627 (let him those)Mk27 do not use repetitions as Mt627. Gentile6, heathen6, publican6.

native. See races.

phus s tk de' ANNOTIC-8-8
natural affection (without), men Ro2127 2Ti 316.

phi s tk de' EPROFICIC-8-8

naturally (adverb). adept Jn5, naturally, genuinely6, instinctively6, mistakenly.

phi s tk EPRODUCING

natur, which characterizes mankind from creation, which is still the same, and alike itself with conscience and God's law against human sin, besides Rom29 by n doing Ro29 Unecumenism, who by Ro29 (natural boughs) Ro29 (wild by) Ro29 (be- side, native) Ro29 (in accord with) Ro29 itself teaching you CI114 we who by nature are Jews Ga65 by nature are not gods Ga65 in our n children of indignation Ep29 of wild beasts Ja87 named by human Jd2 divine 2P214, kin65, nature6, nature, lineage.

naughty (come to), demolish, desolate, (for n), gratuitously, (set at n), scorn6.

rem Dr EMMPTIC-8-8

naught (for), (adverb). in the scripture saying this Jas5, in vain.

naun, Name.

Nazer d n de' NAZAREAN

Nazeran, of Nazareth. Jesus called N by

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Nazarene, pertaining to Nazareth. In the plural, followers of our Lord. An insulting epithet. Jesus called a N M225 the N Peter was with M267 (passing by) M1049 a Lu1827 (the squad seeking)Jn13 1 (Piata writer) Jn1939 (in Man from God)Ac222 (in the name of, whole) Ac20 416 (will be destroying this place)Ac21 I (and) M227 Paul against the name of Ac269 Paul of the sect of Ac245 (aLu2417) Nazareth, necessary, essential.

Nazareth, a city of southern Galilee, about 30° 42' north and 35° 18' east, the home of our Lord during his minority, home of Mary and Joseph. M227 Luke 2 40 Jesus hearing M413 M19 (from) M2111 Jn145 Ac1038 (came into) Lu21 416 can any good be out of Jn146

Nazareth (of), Nazarenes, Nazarene13.

Ne'apolis. Paul came to Ac1713.

e (a)log e' NEAR

near, relatively close, summer, the day of the Lord Ac442 Ac2124 2M2128 2Q1180 21 Jesus: (My time is) M2618 (in Jerusalem) Lu1914 (the him)m1619 (the wilderness) Jn124 (corroded, buried in the city) Jn1929 416 Passover Jn21 416 115 Tabernacles Jn27 n you is the declaration Ro115 there far off, n by the blood of Christ Ep27 peace to those n Ep27 the Lord is EPh4 land n a curse Pm16 disappointment Hb113 the era in Rv13 2199 others: Jn219 429 439 459 Act5 118, at hand, from, near, night, night.

eg10 ye' G NEAR

near, draw near, move so as to come closer, not necessarily indicating arrival, for Baphphorus drew near to death, yet drew away again Ph23, and the kingdom drew near in our Lord's day yet withdrew again, the kingdom M29 (of Jesus) d n (to Jerusalem) M2119 4111 Jerusalem M114 4111 Jericho Lu1828 (Bethphage) Lu1929 the descent of the mountain, M1344 4144 (or) M1245 the season of fruit M1214 (false prophets) M2111 (false prophets) M1245 Jesus M2264 M1141 Lu2247 thief is not Lu2364 n to Jesus (tribute collector) Lu113 (blind man) Lu115 elder brother Ph25 (Jerusalem's devotion Lu2279 the saints' delivery Ac2420 the Passover Lu2321 to Emmaus Lu2328 the time God arrow to Abraham Ac 417 Paul n Damascus Ac29 229 Cornelius' men Ac109 Paul Ac113 231 the day Ro1318 Hb1077 to God Hb110 34 n the presence of the Lord Jn58 the consumption of all 1Pf44 (aM14), approach, be at hand, by night, come near, come night, draw near

near. See lead to.

near, ascendant, necessary, one, near.

e (a)gfighter or NEARER

nearer (comparative adverb). salvation Ro1317, on e (a)gfighter or NEARER

necessary, intimate friends Ac1054, to speak the word to Jews first Ac211 one weaker body members 1Q225 to entreat the brethren 2Q9 Paul staying in flesh Ph142 to send Syn-

chrodusPh219 for n needs Th314 for Christ to offer Hb317, near, necessary, needed.

near. See necessity, necessary, essential.

an (a)log e' UP-COMPRESSION

necessity, any, compulsion. for shares M137 buyer to see the field Lu1418 in the land Lu2173 to release one prisoner Lu213 present n IC116 having no IC117 Paul (lying upon) IC116 (in) IC126 (theirs in) IC126 (of) IC207 of transference of law Ro112 Christ no n to offer daily Hb717 to write entreat the saints Jo115 necessary; to be subject to authorities Ro112 to bring in the death of the covenant victim Hb918 to cleanse holy exorcisms etc. Hb918 compulsion: giving not of 2C97 Philomen's good not as of Ph142 (aPh142), distress, necessary, necessary, must need.

irach'dl on SNECK

neck, millstone about M1380 M1380 Lu1277 fall on Ph1520 Ac257 placing a yoke on Ac 1519 Prisca and Aquila jeopardize their n Ro164.

ch e's uN

need, needed, Ep449, that which is used becomes a need. Christ (John n be baptized by) M1049 (has n of the ass and col) M1217 M111 Lu1931 there (those in n He heals) Lu111 (who no one can testify) Jn276 (no n anyone can understand) Jn276 God aware of what you M165 no n have the strong of a physician M1125 M1125 must, no n to be coming away to find food M118 what n have we still of wit- neesses M2166 M1145 Lu2424 when David had n of food M225 yet of few there is in Lu1042 the just have no n of repentance Jn277 he who is bathed has no n M11250 buy what we have in Jn1278 saints (some) who had M2254 46 contributing to n of Ro2158 (may have to share with one who has) Eo24 (now my God shall be filling your every) Ph219 (necessity for necessary n) M2114 (in of one to touch) Hb312 (n of mild) Hb312 (of) Hb23 (n of anyone being touched) Jn277 seven men to place over this Ac23 Paul (these hands observe my) Ac2348 (what was for our n) Ac256 (your apostle for) M2255 (saints send to him) Ph214 eye cannot say. I have no IC1277 21 respectable members have no IC1274 Thessalonians (no n speaking of anything) Th318 (no n writing to) Th318 (may have n of nothing) Th318 what n of different priest Hb710 beholding brother have Jn1337 electus in Laodicea in no n Rv2125 no n of the sun Rv2125 no n to give up Hb918 faith, holy, neces-
sery, necessary, need, -ful, use, want.

ch e USe

need, the impersonal verb. no n my brethren Jn130, ought1.

ch e's uN uSING

need, aware in your Father that you n these M1382 Lu136 giving whatever n Lu118 in whatever Phoe may be n you Ro164 n we commendatory letters of 2C97, need, required, (in time of), opportune, (suit-

able, wanting, needed, necessary, need, requisite, needful, for be, have.
needle

Greek-English Keyword Concordance

night

eála€ de' ne'vver

needle, through the eye of Mt214/Mk102 (aLa

needle, book

neé€ c's UN-CARC

neglect, not care Mt225. Timothy not to n gift

He41: A salvation of each proportions Mt56

God n the covenant breakers Hb99, make

light, neglect, regard not.

neglect, overlook

neglect to be€r, disguise2.

neglecting, asceticism.

ne€€€ on LAND

neighbor, not summoning rich n La1422
calling together friends and Mk102 6 the

blind man Jn118.

neighbor, associated15, homes about.

me€€€, NO-BESIDES

neither2, nor (conjunction). n by heaven n by

the earth Mt334 85, etc. neither20, nor4, er225

so much at.

on€é NOT-BESIDES

neither2, nor net Jn411 n moth n cor-

ruption Mt620 etc.

ou de' NOT-YET

neither2, will your Father be forgiving Mt614 etc.

neither20, nor n tunneling n stealing

Mt620 etc. not yet opportunity Mt614 etc. not

seven Solomon Mt56 etc. net yet store-

room n yarn barn Jn224 etc. net never know

not the Father n e Me Jn156 etc.

ouk ou de' NOT-NOT-YET

neither2, nor Ac86.

neither. See not.

neither. See nor yet.

neither, circumstances (under no2), or7.

 nephew, descendant.

Nérrus' NÉRUS

Nérrus, a saint of Rome. Ro105.

Né€€€ (Hebrew) my-lamp

Nerl, one of our Lord's ancestors. Lu287.

ner, roast2.

dî/l's or NE

net, of any kind, especially for fishing. dis-

cling together friends and Mk102 6 the

blind man Jn118.

net, dragged, parse net.

net, See arrest.

net (purse). See purse net.

ou de'p a de' NOT-NOT-YET-3 UN-CARC-BESIDES

never, Mt725 832 316 47 3622 Ml212 25 La139

29 Jn70 Acl014 11 162 1C122 Hb151 13,

neither at any time, never4, nothing at

any time,

never, circumstances (under no2), ever3, nei-

ther4, yet not at any time,

never before, never yet,

never shall be quenched, unexinguished,2

never yet, not at any time,

nevermore, translation of en mé a'tt (literally

NOT NO- STILL). All references listed under

still.

Nevertheless. See but.

nevertheless, however2, likewise, moreover,2

though to be sure.

ne€€€ on' new

new, other, later, and different. wine skins

RM14/MK512/Lu585 things n and old Mt1522

co€€€ Mt246/Mk1424 covenant Mt246, Mk1424.

Lu2120 1C122 2C30 Hb99 13 345

drinking Mt2670/Mk1425
three days and n Mt12:40 middle of the n (clamor)Mt12:26 (mariners suspected some country near)Ac12:7 shepherds watch at Lo28 (disciples not) Lu1205 Judas demanded your soul Lu1209 two on one couch Lu1074 when no one can work 2Pt14 walking in Jn3110 Judas came out Jn3130 Peter in jail Ac31 102 Paul (disciples gettin) Ac272 (a vision seen by)Ac1655 1Pe92a (warn- don把持)Ac1690 (brother send out)Ac1711us (the Lord speaks to)Ac231 (soldiers to take P through)Ac2322 (14th (fourteenth) n Ac2721 n progresses Ro1312 as a thief in 1Th57 the saints are not of nTh5810 (three) Lu682 Lu1217, none there \*Vs2173d, m a ch at 3s on \*NIGHT-DAY night and day (a) Paul in a marsh 2C1175, en'tch on \*NIGHT night (still in), rising early Mk1515 before day, 1 noth (throughout the). See throughout the. n e g's NINE nine. ninety-n (sheep)Mt1812 Lu1514 (just persons)Lu1617 leaves Lu1777, en e'ne'ne'ne'ne'NINE noty. See nine. Nineveh, the ancient capital of Assyria, situated on the upper Tigris river, about 36° north, 43° east, Lu1122. Nineteen \*NINETEEN Ninevite, rising in the judging Mt1242Lu1450 Jonah a sign to Lu138. en a t on \*NINTH ninth, the ordinal for nine. hour: (thring workers)Mt1605 (darkness)Mt1614Lu1234 (Jesus exclama)Mt2740Lu1518 (of prayer) Ac13101 (Cornelians vision) Vw105 precious stone, pervert Vr2713d (PhAc109). n o, n o, not. the conditional negative. With that (bills), lest Mt1727 etc. See circumstances (under no) and not at wall for those passages in which both negatives (not and no) are combined. none Lu1312 nor Lu1404 nothing Lu1314, not willing Mt1319 afraid Mt1319 to go back Mt1319 sheep having n sheep Mark200 no yet a club Mt1073, etc. n o. but, circumstances (under no)4, every4, nothing4, still (by no means)4, \*N O- A N T n o t. n Jew and \* (Filast is saying) Jn1250,2585 have you n wind?Jn1234 (vesting in spring out of same hole)Jw411, n o t. n from thorns? Mt1714 is n this the Son Mt1232, it is n Lord Mt1232. it is n I Rabbi Mt2025 Mk1414.4 the lamp is n coming that Mt424 the blind can n guide the blind *Lu1660 is n this the Christ Jn429 He will n kill Himself (the Jews said) Jw1417 Peter answered there can n be anyone to forbid water Ac1647 do I n use lightness 2Cu17 does Titus n overreach you 2C112d, anyone, not 55, omitted 14. n o t. See nothing, no at all. See not at all. n o, at all, circumstances (under no)5, lest at some time! no doubt, consequently, for, undoubtedly, no little, hampen, nothing, o u r e t h N O STILL not longer, many longer, adv. n 1 two Mt1196 Mt1209 Christ (n I inquire of)Mt2349Mt1205 Lu1206 (perceived anyone except)Mt1560 (may I be drinking)Mt1249AB (answered)Mt1562 (walked with)Jn1668 (walked boldly)Jn 1514 (heholding Me)Jn1418 1810 38 (speaking much)Jn1350 (turning you)Jn1311 (speaking in Proverbs)Jn1659 (n in the world)Jn1711 (lying)Ro19 9 (now we know Him)Co1006 bind with chains Mk1624a letting him do anything Mk1006 worthy to be called son Lu1242 21 believing Jn462 remembering the affliction Jn466 strong enough to draw Jn4013 emuch did not perceive Philip any 1 Ac269. Paul (seeing my face n)Ac2620, n (I am effecting) Rv2717 20 (came to Corinth)Ac1255 (no I 1 living but)Ga285 out of works Ro164 a slave Ga126 under an escort Ga295 a slave Ga47 Phil46 guests and voyourners Ep190 no 1 affording concerned with sin Ho1018 leaving a sacrifice Hi1006 a time of delay Rv1245 buying their cargo Rv181 finding Babylon's splendor n 1 under any circumstances Rv1814, no more, no longer6, no one. See nothing, n e f. one. See nothing. \*N O's \*N O's (Hebrew) REST Noah, days of Mt2428 Lu1778 27 1Pe1300 an- cessor of Christ Lu398 by faith Hi177 God guards 2Pt12. en gen's \* W E L L-B E C O M E noble, a certain Lu2112 Bereans more n than Thessalonians Ac1711 not many n chosen 1C134, noble (most), mighty (most),\* nobileen, human, human,\* new no \*N O D nod. Peter to John Jn3134 Felix to Paul Ac 2419 (m*Js134), becket,\* \* N O S G \* N O D, nod, sink the head through sleeplessness, ten virgins Mt2525 destruction is not 2Pt120, slumber.2, en new's \* N-O- N-D nod. to Zechalil Lu1659, make signs to, noise, sound4, (make n), tumult (make)4, noise abroad, speak abroad,\* noise abroad, sound,\* noise (be), hear,\* noise, evil,\* nominate. See stand, none. See nothing, none. See no. none, \* none, neither,\* nothing2, none effect (make of), empty1, invalid,\* nonsense, declarations appear as Lu2411, idle tales,\* broch's \* NOO NOO noise, or lasso. Paul not casting 1C129, anchor,\* nor. See neither. nor. See neither and no. nor. circumstances (under no)5, nor yet, or,\* nor seven. See neither, nor yet. See neither. n e d e' no- N O Y T \* nor yet, neither, not seven. worry for soul nor
nor yet
Greek English Keyword Concordance

notable, one on whom a sign is placed, in a good sense Rom 16:20 • not
noteworthy, notable, one on whom a sign is placed, in a good sense Rom 16:20.
nourishment

Greek-English Keyword Concordance

obedience

the soul is more than Mn659L1u239 worthy
is the worker of his Mt619 prudent slave
gives PM1245 disciples buy Jn619 solid Fb6
14 lacking Jw619 others Ac264 655 1447
2734 36 38 (aiT1258). Food6, meat14.

devote, too youthful to have experience, super-
visor not to be IT128.

now, adverb of time. In contrast with the past,
from now on, as an adjective, current (era)
Ro314, to be distinguished from present (at)
which is in contrast with both past and fu-
ture. Let him descend from the cross Mt
2742Mk1823 Son of Mankind glorified Jw1323
glorify Thou Me Jn637 Jerusalem which
is Gd56 etc. Occurs often. At this time,
hereafter, of late, now123, that, -time, -present.

now, already14, means (by all), present (at)
real17, then?

the, adjectives, pronouns.

now, Ac221 2411 Ro321 622 70 71 72 1006 1523 25
1216 1230 1233 12 Jc918 Co124 32 Ph39 11A
Hb89 99 9 (aiT1258) Ac126.

now, See yet.

now then, then?

now then, to-then, to-then now then.
now, Lu2039 1C659 Hb1239, then1, therefore.

now to the, (masc.) now to the (fem.) the to
now to her (sister called Mary) L1106, now this,
now this, is saying (the holy spirt) Ac211 (Christ)
Ro35 11 35 37 7 14 going into t city 2412,
after this manner, last, last, such, these things,
thus.

now this. See now there.

now this day, present (at), now1.
now then, now1.

now, compute, tell the number of your
hail all Mt659 L1217 a strong no one able to

number number among1, reckon1, through1.

kat arith meta
dOWN-NUmBER

number among, Judas Ac147, number1.
number of people, through1.
numbered, with, enumerate with1.

trough nourisher

nurse, Paul as T857.

trough a phor e nourish-carry

nurse (carry as), God, Israel Ac125, suffer
manner1.

cak trough e2 nourish

nurse, Christ the eclecsia2 children Ep6
(bRv130), bring up, nourish.

nurture. See nourish.

nurture, disciplined

With nympha nympha

Nympha. Paul greets Co141.

(m) o

O an exclamatory interjection. O woman Mt
1228 unbelieving generation Mt1777Mk68L6
94 foolish and tardy of heart Lu245 O
Theophilus Ac1 1 full of all guile Ac119 O
Jews Ac154 unfading on you O men Ac271
O man (defensive)Ro56 not you reckoning
(are you reckoning) Ro56 (who are you) Ro56
(of God) 716111 (O empty man) 7206 O the depths Ro116
foolish Galatians fast1 Timothy 11809.

[) kros

oath, a solemn asseveration, salts (o to the
Lord)Mt675 (not to be swearing) Jn6072. Hereo
swears with Mt677 Hb675. Yore discov
with Mt677 God (swears with) L175 Ac266

(intersperses with) Hb677 o for confirmation
Hb676.

oath, swearing oath, (bind with an), ana-
thematize1.

oath (swearing), See swearing oath.

Obed' (Hebrew) SERVANT

Obed, a son of Ruth and Boas Ro421 M15 $1
L156, obedience (be under), subject1.

[) up abo & UNDER-SERVING

obedience, obedient, with faith, faith-obedience

spontaneously Ro15 1689. Christ (to the One)
Ro510 (the o of) E265 (learned o) Hb58
salts (as slaves for) Ro316 (reached out to

208
obedience Greek-English Keyword Concordance offer

obedience (whenever completed) 2Ci16 (for oj) 1Pi12 o for righteousness of the nations Ro1648 a Corinhians' o 2Ci15 Paul's confidence of Philemon's Ph121 the o of truth 1Pi12

obedient: children p1144

[John 4:30] under-heard

obedient, Israel not Ac739 (if the saints are 2Cr9 Christ o to death Ph28, obedient. See obedience.

obedient unto (be), subject.

[John about's under-heard

obey, hear and heed, a Christ (wisdom and sea) Mt27t4Mk15La15, Lu15 (uncleane spirits) Mk17 (restitution to all) Hs9 black mulberry would Lu17 priests o the faith Ac77 Rhoda Ac 1218 lists of the body Ro16 slaves of whom you Ro16 saints (o from the heart) Ro97 (as you always) Ph211 (if anyone is not) 2Th18 o the evangel (not all) Ro16 (those not) Th18 children to o parents Ep6 Co25 slaves to o masters Ep6 Co25 Abraham o Hb118 Sarah o Abraham 1Pt25 (e* Lu249), be obedient to, hearken to, obey.

obey, persuade, yield, (to), obedience.

obey magistrates, yield.

obey not, stubborn.

obeying, obedience.

object, accuse.

object of veneration. See veneration (object of).

 oblivious, of the cleansing 2Pt19, forgotten.

oblivious, be unnoticed, elude, escape perception.

oblivious (be), be unnoticed, elude, escape perception.

oblivious (be), be unnoticed, elude, escape perception.

oblivious (be), be unnoticed, elude, escape perception.

oblivious (be), oblivious.

oblivious (be), oblivious.

oblivious (be), oblivious.

o'loga v o log o vil-e-vat (any)

obscenity. saints to put away Co88, filthy communication.

obscure. See dubious.

observation, scrutiny.

observe. See look.

observe, do, guard, preserve, scrutinize.

bias'c men's cart-view

observing. Let a the absolute 2Pt29, seeing.

obtain. See get.

obtain, acquire, chance on, find, grasp, happen, -en, hold, procure.

obtaining, procure.

obedient: o the entourage Hb123, forgotten.

obedience o to (any)

obedience, saints to put away Co88, filthy communication.

obedience. See dubious.

observation, scrutiny.

observe. See look.

observe, do, guard, preserve, scrutinize.

bias'c men's cart-view

observing. Let a the absolute 2Pt29, seeing.

obtain. See get.

obtain, acquire, chance on, find, grasp, happen, -en, hold, procure.

obtaining, procure.

obedient: o the entourage Hb123, forgotten.

obedience o to (any)

occasion. See reason.

occasion, incentive.

a Kai' e o Mai un-season

occasion (lack), to afford a reasonable opportunity. the Philippians Ph40 (Aph323), lack opportunity.

occasion of (by), through.

occupation, trade.

occupied (be), walk.

occupied. See into), fill up.

occur, occurrence. See become.

209
offer, give, hand, lead up, libation (be), old man, aged, elderly, tender.

an offeree is up-carry
offer, up-carry, bring up, bear (a sign of many) Hb2972.

offering. Christ (in himself) Hb7751.

through Him we may be Hb7613.

chief priest o u sacrifice Hb2987. Abraham o his son Jo2511.
saints to u spiritual sacrifices Hb2872.
carry up: Christ (into heaven) Lu2414.

one sign) Fp274.

bring up: the apostles into a mountain (Mt17:56).

bear, bring up: carry up, lead up, offer.

offered in sacrifice to idols, idol sacrifices.

offering, approach present, present (approach), offering (burnt), ancient approach, offering (votive). See votive offering, office, practice, service.

office (priestly). See priestly office.

office (tribute). See tribute office.


of the sanctuary Jesus speaks to Lu25:2.

lay hands on, the apostles. Ac4:13.

be- (wildered) Ac5:4.

led (led apostles) Ac5:22.

order them released, Ac12:6-28.

captain, magistrate.

officer, deputy, sheriff.

wet bath/urine about down lift effect

effecting (of the world) 1Co14:18.

effecting, seem, often.

polit 1's is many times

eften. enriche in fire Mt17:23.

3M1:b22, demoralizing having been bound Mt1:24.

Christ (c a gathered from the gentiles) Tn18:22.

(office not offering Him) Hb2:25.

must o be suffering, Hb2:16.

(punishing the saints) Ac2:11.

(purposed to come) Ro18:28.

(in death) Th13:27.

(who I told you) Th3:28.

(Aposophorus or refresheth) 2Th13:1.

our brother, a very different 2Co5:7.

shower coming o Hb87.

offering a name sacrifices Hb12:11.

of Hb217:22.

often, -times, -times.

often, frequently.

e'tai on olive

oil, the oil of olives which was widely used for light, food, anoint, etc. virgin got pm1259.

rubbing with Me12:54.

with o you do not rub. My head Lu49:

pouring on wounds pLc 18:24.

hundred baths of Lu16:9.

of excitation Hb10 not injuring Vv18.

cargo of Vv18.

ointment, attar.4.

palai old

old (of), remote in past time, long ago (adverb). God speaking Hb21:11.

long ago: would repent Mt11:21.

Lu10:33.

inquire if Jesus died a a Mk15:43.

men slip in who I a just (aM4:2:12), a great while ago, any while, in time past, long ago.

old, old.

e'pali out-old

old (of), numeral. judgment 2Pi5:2.

of a long time, of old.

old, time, beginning, (in), once.

old, women, old woman.

grw 5720 cory

old woman, myths 1Ti1:5.

old wise.

palai o'the oldness

oldness of letter Ro7:9.

e'la'g olive

olive, the Olea euripora of botanists, a tree with grayish green foliage, bearing large bluish black berries which are edible only after picking. They are largely used for oil, which is pressed out of them. It is said that, when the tree becomes extremely old, they may be renewed by a wild graft. The term olive is applied to the tree, the fruit, and to the mountain on the east of Jerusalem. wild a Ro 11:37. a joint participant of the faithfulness of the e Ro11:17.

grafted in own Ro11:14.

no tree can produce 2Mk11:14.

the two o trees Mt11:14.

Mount o: Bethphage on Mt11:1.

Christ (attime on) Mt11:14.

(Mt11:14) came out to Mt11:14.

1426.

(came up in) Lu21:17.


Jo4:13.

Bethany toward Mt11:12.

deacons of Lu7:10.

(olive tree), olives.

olive tree.

olive (Mount).

See olive and Olivet.

olive tree (cultivated). See cultivated olive tree.

olive (wild). See wild olive.

e'la ol' olive

olive, the high hill east of the holy city, which was once wooded with olive trees. the mount called Lu16:25.

chlemos.

Olympas, the name of a Roman saint Ro16:15.

(last letter of alphabet).

Omega, the last letter of the Greek alphabet.

Christ is the Mt21:22.

omit, let, omnipotent, Almighty.

e'phi on

one*, a locative connective used in all three cases, but especially in the dative, in the genitives: omat (the Babylonian exile) Ml1:11.

( in heavens a earth) Ml5:20.

unto (faithful a few) Ml2:31.

(dissipation) Jn10:3.

(Matthew the prophet) Lu24:16.


(a truth) Ml2:14.

before (judged there b Me) Ac2:20.

e. in the dative: an (not a bread alone) Ml4:1.

(He teaching) Ml7:28.

(maturing) Ml1:19.

with (the patient in me) Ml15:9.

(outer talents I gain w) Ml2:9.

(My name) Ml4:25.

(occurred i) Ml5:3.


(omitted, do not understand) Ml6:9.

(oil, called him b) Lu19:9.

(praising God s) Lu29:29.

(passed away) (three divided a two) Lj15:1.

(written o Him) Jn1:12.

(outer covenant) Hb10.

etc. in the accusative: omo
Greek-English Keyword Concordance

or

in comparison, than Mt870 Jn1255Ach, rather Lu1255; it is omitted after see Mt116 Mk1420 Lu267 Ac72 2516. See under other keywords, and as, either, more than, neither, nor, or, or, and, others, rather than, save, than, what, who, or, neither, whether.

igion (lay (say)

oracle, the thing said, especially of the divine saying, the living Act870 of God (entrusted to the Jews)Ro870 (elements of)Hb1272 (speaking as)Ac2977,15 Gusher

orator. Tertullus Ac248.

ordain, become, constitute, construct, designate beforehand, dat., judge, place, prescribe, select, set, specify, ordain before, ready before (make), write before.

keleus' ORDER

order, issue, command or direction. Jesus (gives an)Mt308 (to thrones reclining)Mt1145 (to me to come to thee)Mt1445 (to blind man be led)Lu1535. Herod (to give John's head)Mt1445 (guards led away)Ac297 (the lord of his slave Mt1225. Pilate o (head given up)Mt2778 (speaker secured)Mt2794 (the captain o (Paul bound)Ac187 (him led into citadel)Ac2124 2274 (chefs to come together)Ac227 (Paul beaten illegally)Ac297 (troops to descend)Ac297 Peter o (out of Bethsaida Ac415 546 emuich o chariot to stand Ac288 Paul and Silas o AC297 Paul guarded Ac297 Festus o (Paul led forth)Ac297,25 (Paul kept)Ac297 command o (those able, to swim Ac297, at one's commandment), bid, command, give commandment.

to x's setting

order, placing in a proper position, priestly o (of (these))Lk178 (of Melchizedek)Hb921 in 306 711 it 2A2 (of Aaron)Hb271,71 all let occur in 1C1440 observing your Code.

order, class, (by o), (in o), consecutively, (set in o), prescribed, (set forth in o), consecutively.

ordinance, creation, decree, just statute, mandat, traditional ordinances (be subject to), decree (be subject to).

origin. See also east and sun.

arch & ordinal

origin in connection with the consummation Mk2970 2972, creative Original Fr983, with down, originally Hb129, the highest position in government Mt225,50 especially in the plural AcCo16, beginning, first in point of time, always the singular Mk249, edges (sheet) Ac297 11*, chief Lu293, rudimentary Hb257, rudimentary Hb241, sovereignty of the governor Lu2930 saints (a not able to separate)Ro988 (wrestle with)Eph42 (to be subject to)Rom52 (soldier)Co121 (seated over every)Ep72,113 among the celestial o (standing off) Ac297 messengers sent not Jn247, Sovereign Christ Co118 beginning; from this: makes them male and Mk929,50 of the world Mt242,1 of the creation Mk2132 2135 eyewitnesses Lk252 (Jesus who perceived)Jn848 (what He speaks)Jn162 (disciples with Him)Jn1277 (did not tell them)Jn164 (Him Who is)Jn12014 adversary (a man-killer)Jn848 shining)Jn85

Paul among his nation Ac297 saints prepared for salvation 2Th32,2 which we have heard Jn111 an old precept Jn222 Jn39 that which you hear Jn223 4 31 Jn26 others: of names Mk1432 Mk1328 of the evangel of Jesus Christ Mk111 of the signs Jesus does Jn122 salvation obtaining a Hb925 of the assumption Hb295 not having b of days Hb297 in the by the Word Jn11 toward God Jn13 holy spirit falls Ac297 of the evangel Ph42 (as)Rv19, beginning, corner, first, of, - estat, magistrate, power, principality, rule, original s. See origin.

a sake on a's establishment

establishment, precious display, display dis- torted by vanity, vaunting in your Jn20 of living Jn249, boasting, pride.

also his establishment.

establishments, men are Ro135 2Ti13, boaster, other. See alien. different, extremity, one, resti, that.

aip's change

another, other of the same kind to be carefully distinguished from different, which is often rendered another with an halo (or) before it, may retire a way Mk130 two o brothers James and John Mk62 to the master Mk62 Tittus 26 of the soldiers Mk622 restored as o Mt1227 Lk2495 a seed falls Mt132 7 Rm45 7 8 (sown)Mt48 a parable Mt132 31 33 2193 a say of Christ (Mark)Mt132 8 25 Lu186 (prophet) Mk624 885 Lk240 19 (No)Mt121 how can a man-Jn121 (these declarations)Jn1221 (a message) has spoken to Him Jn1229 carrying a Mt190 Mk111 12 o workers standing Mt230 6 o chopped beams Mk219 1034 dis- patches o slaves (the householder)Mt1222 Mt124 5 a (line)Mt292,502 vineyard to a farmers Mt1244 Mk1114 Lk1018 o talents Mt2194 if 22 22 o maid Mk2179 o He saves Mk1117 Mt422 Mt4217 o ships Mk420 Jn2972 2185 o things (Jewish traditions)Mt217 (Jesus does)Jn1125 (Paul writing no)Co122 no o present greater Mk129 no o more than God Mk125 o disciples Mk1416 Jn1835 18 25 4 484 8 484/e 217 8 4 484 Ac297 a temple (Jesus building) Mk147 ascend into o (these) Mk147 collectors and o Lk270,35 hoping for a One Lk270,35 a o strongly insisted (of Peter)Lu2298 a is the sower Jn487 a is the reaper Jn487 have told Jn488 a descending before me Jn487 telling concerning Christ Jn122 if a coming in his own name Jn54 of the throne (said)Jn124 (referred to some o things) Ac2194 36 neighbors of blind man Jn99 o sheep Jn1040 considers Jn1149 works no o does (Christ does)Jn1247 did o tell (concerning Christ)Jn1248 two o crystallized Je123 22 o signs (Jesus does)Jn1290 a gliding Peter Jn118 Jews saying o to one a Ac2122 is no salvation in any o Ac248 o cried some o thing Ac2122 2 Paul not baptizing any o Co132 a is building 1Co10 no o foundation 1Co11 apostle to o (Paul)1Co2869s if o are partaking 1Co281 when heralding to 1Co28 a coincidence 1Co125 to a (word of knowledge) 1Co128 (grace of assembling) 1Co129 12 (powerful deeds) 1Co129 (prophecy, translation) 1Co129 28 Paul (not in)straightening1Co149 (not seeking glory from 1Th129 a sitting by 1Co120 o (one) flesh

23
outlawry, out, outer, outstrip, out, outside, outer, outlaw, outward, outside, out, outside, outstrip, over, over.
P

omen on EN-POINTING
pace, supervisor must be ITI33 remind
them to be ITI37, no brawler.
pag. See boy.
paghna t a y'APPEARANCE
pageantry, much Ae225, pomp.

A:u'v: PAIN
pain, a disagreeable sensation, the opposite of
pleasure, in Paul's heart Ro281 fondness for
money ITI40, sorrow.
pain, misery, pang, torment.
ndu a'g be-PAINED
painted (he). Mary painfully sought Jesus Lu
248 rich man Lu597 33 at Paul's words
Ae268 be tormented, sorrow.
painfulness, labor.
pair. See yoke.
pair of balances. See yoke.
palace, court, precinct.
pale, green.

sul[a] bom iz'G TOGETHER-PRIEST
pallbearer (he). pious men are Stephen's Ac25,
carry to burial.
kra'bot os PALLET
pallet, a mean bundle of bed clothes. on a p
(paralytic)Mk4 5 12 Ac260 (the ill)Mk650
(the infirm)Jn58 9 10 11 l2a Ac315, bed.

phoi'zi: PALM
palm, a tree with a tall, branchless stem, and
huge fan-shaped leaves at the top. got
fronds of p to meet Jesus Jn1212 a vast
throng with vr210, paint - treel.
palsy (sick of the), paralytic, paralyzed (taken
with p), paralyzed2 (that hath the p)
paralytic.

Pa n phi l'a EYERT-SPROUT
Pamphylia, a small province in southern Asia
Minor, on the Mediterranean, between 38°
35° north, 29° 32° east. man from Ac260
Paul (in)Al139 1405 1508 (near)172.

Geli w'PAIN
pang, the beginning of Mx24Mk139 of death
Ac219 over the pregnant Jh59, paint.

kon'h'in os PANNIER
pannier, a large kind of basket. full of frag-
ments Mt160 180 Mk260 279 Lk14 35.

po o apl l'a EYERT-IMPLEMENT
panasty, stronger taking away his Plu122 p
of God P2611 18, all armor, whole -2.

chart'es PAPER
paper, a thin sheet of fibrous material, an-
ciently made of papyrus. 2f13.
P't'phi:s PAPYROS

Paphos, a city of western Cyprus, about 35°

para bol 8 BESIDE-CAST
parsley, a statement which is "cast beside," or
parallel to, its real spiritual significance.

figure of likeness in action, of the soror
Mu138 Mx47 18 Lu88 9 11. Jesus speaks
in Mx131 Mt43 Mk425 33 MtLu10 (to those
invited)Lu147 (disciples ask concerning)Mt
183 30 136 Mk430 Mt124 (finishes these
p)Mx135 of the kingdom (sowing ideal
seed)Mx124 (mustard)Mx131 Mk419 (leaven)
Mx132 8 (a king)Mx22 (a noble)Lu107 of
the vineyard Mx124Mk121Lu129 (concerning
the priests)Mx124Mk121Lu129 of the fig
trees Mk24Mk519 Lu68 219e Satan casting
out S Mk23 Physician cure yourself Lu443
reading a patch Lu590 blind guides Lu880
of a country place Lu128 of the lost sheep
Lu128 of the vineyard Lu128 Pharisee
and tribute collector Lu139 the tabernacle a p
Hb19 Abraham receives Isaac Hb119, com-
pensation, figure3, parable, proverb.

parable, proverb.

ev be exam IN-STEP
parade, what is seen Co208 (EJn211), in-
trude into.

para'deis os (Persian) PAR
paradise, a place of perfect pleasure, with
Christ in Lu284 Paul in 2Co13 26 log of life in
Ru27.

para lu t ic om BESIDE-LOOSE
paralytic, one who has lost all or partial con-
trol of some of the muscles of the body.
Jesus (cure)rMx274 (bring to Him)Mx3 8
Mx23 8 9 10 centurion's boy Mx404,
side of the palsy2, that hath the palsy.

para lu'G BESIDE-LOOSE
paralyze, lose control of the limbs, p men (on
a couch)Lu59 24 1AB (eight years)Ac292
many p cured Ac67 p takes Hb1124, feel,ed.
side of the palsy2, taken with a palsy2.

[1] l'vnon OVER-VERY
paramount, (adverb), the p apostles 2Co13 121,
very chiefly.

por' as PROSTITUTE
paramour, a male prostitute. names not to
commingle with ICEB 2012 no allotment in
the kingdom ICEB 205 law laid down for
15120 shall not see the Lord #Hb118 God
will be judging Hb114 their part in the lake
of fire #Rv218 outside the city are #Rv223,20,
fortified, whereomenor.

parc el of ground, freehold.

parchment, volume.

ag'he us FROM-LETTING
parson, by executive authority, forgiveness of
offenses Ep11, of sins (blood shed for)
Mx128 (payment of reparation for)Mx124Lu84
(for Israel)Lu177 (to be heralded)Lu247 (in name
of Jesus Christ)Ac238 154 (to Israel)Ac138
(through Christ)Ac138 (to get a)Ac238
(thieves having)#C014 no p for the son Mx
270 to captives and oppressed Lu188 apart
from bloodshedding no Hb122 of lawlessness
Hb1019, delivered, forgiveness5, liberty,
remission5.

parson. See let.

a parent, father, progenitor.
parents

partake, in the expectation 1 Co 10, others p.
take, in the expectation 1 Co 10, others p.
partake, in the expectation 1 Co 10, others p.
partake, in the expectation 1 Co 10, others p.
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participate Greek-English Keyword Concordance

patience

the saints Ro1201 to the one instructing Ga66, communicate, distribute, partner.

particular. See part.

part in as' paring

paring, the act. of holy spirit Hb24 of soul and spirit, dividing boundless, gifted, partition, barrier.

par'ch oon with-haver

partner, partner. Simon's Lu57 Christ (exultation beyond). Thylshb4 (we have become p or Hb24 of a celestial calling Hb24 partner of holy spirit Hb24 all p of discipline Hb128, fellow, partner, partner.

partner, particip.

par'otch 6" with-having partnership, righteousness and lawlessness 2C 44, fellowhip.

par'tiient. Miriam was Lu25, great with child.

party. See pass.

pass, cross, go along, overturn, proceed, skirt, pass by, superior (be), transcend, (can b), ferry.

pass along. See pass by.

pass away. See come away.

pass away, pass by.

par'orch'o mati before-come

pass by, come by, one lot or one serif may by no means til all should be occurring Mt519 heavens and earth Mt544 2460 ps Mh307Lu 1677 2128 (the heavens)ps1230 through that road Mt528 the hour for eating Mt1112 this generation may not Mt2033 (Mt)2180 Lu2722 Jesus (words may by no means) Mt2477 Mk 1831 Lu2132 (this sup) Mt2439 42 (to p b the disciple) Mt650 (prayed the hour might) Mt1425 (a blind man) Lu1527 Pharisées p b judging Lu1114 elder son not p b the precon Lu1529 Paul, by Myria Ac1616 the Fast Ac2729 the primitive 2C27 the rich Je1937 the time 1P74 come by: the Lord serving His slaves Pla552 (slave to o b immediate) Lu117 (Ex1114) come, go, pass20, past, transgress.

par'orch'o ge before-lead

pass by, pass along. Jesus p b (hence) Mt1927 (blind man hearing that) Mt2290 (beside sea of Galleon) Mt1112 (through the midst) Jn500 Ab fashion of this world 1C701 darkness in Jn922 the world Jn217 pass along: Jesus p a perceived (Lev) Mt2114 (a blind man) Jn113 Simon, a Cyrenian Mk1521 (Jn 1529), depart, pass by, away, -by, -forb., pass by, come, go along, -through.

par'ti par'orch'o mati instead-before-come

pass by on other side. priest and Levite Lu1521 1229.

pass forth. See come away.

pass forth, pass by.

pass on, come before, pass over, ferry.

di'orch'o ort through-come

pass through, spirits t waterless places Ps124Lu1124 Jesus (to the other side) Mt425 Lu205 (up) Jn500 (Samaria) Lu1711 Jn44 (Jericho) Lu191 (that way) Lu194 (as benefactor) Ac1029 (the heavens) Hb48 the eye of a needle Pm1079b shepherds to Bethlehem Lu231 a blade t Mary's soul Lu238 account of Jesus' ministry Lu243 disciples (the villages) Lu26 (Judea and Samaria) Ac1829 (as far as Phenicia) Ac1129 Philip p brought the evangel Ac106 Peter (to Lydda) Ac203 36 (the jail) Ac1210 Paul (island of Cyprus) Ac1211 (from Pergam) Ac1124 (into Philadelphia) Ac1215 (Philadelphia) Ac1320 (Syria and Cilicia) Ac1324 (Phrygia and Galatia) Ac1629 1229 (Athens) Ac1719 (to Ephesus) 191 205 (Macedonia) Ac1922 205 IC155 21 (I) Ac2141 Apollos into Acts Ac1827 death into all mankind Ro1213 Israel p t the sea IC101, come, depart, go, five through, travel, wall-2.

pass through, cross, travel.

par'orch'as before-letting

passing over, penalty of sins Ro25, remission.

path or emotion

passion, aroused feeling. God gives men over to dishonorable Ro1044 saints to death Co35 not in lawful T344, affection, coordinate, lust.

passion, suffer.

pass'cha (Hebrew) shee'ping

Passover, the annual observance given to Israel in Ex21 14 the lamb slain on this occasion, the festival of unleavened bread which actually followed, on the 15th to 22nd of Nisan, but which was popularly named Passover from the preceding ceremonial on the 14th. after two days Mt2614 Mk1414 make ready the Am257 18 Ps11312 21 Lu2229 13 sacrificed Mt2227 (Ps)2227 Jesus' parents went yearly to Lo241 was near Lu2123 Jn1123 1220 this p (Jesus' parents) Lu 2226 Jesus was at Jn252 before (many went up) Jn126 (six days) Jn121 (Jesus, being aware) Jn133 they may be eating Jn1232 preparation of Jn1214 releasing a prisoner in Jn1919 Herod to lead Peter up after Ac 124 Christ our P 1C37 Moses has made Me1228, Easter, passover1, Passover, past, beside, clause, pass on, (be), become, become, become, occur before, past feeling (be). See feeling (be past). past finding out, untraceable, pastor. See shepherd.

now e' appropriate

pasture, anyone entering Me coming out will be finding p Jn109, with have, spread as gangrene Mt267.

Pa'tara pa'tara

Pa'tara, a city on the southern coast of Lydia, southwest Asia Minor, about 36° north, 29° 50' east. Ac211.

epi'bo thos on- cast-effect

patch, of unshrink shod Ps101 2L541 from a new cloak Pm85 88. Place.

patch. See cast on.

path. See way.

path, highway's track.

ma'or othan yor far-Feeling

patience, God's (are you despising) Ro222 (carries with much) Ro222 (awaited) Pm1315 (salvation) Ps1315 Paul commanding himself in 2Co26 fruit of the spirit is Ga527 saints (to walk with) Ep4 12 (endurance and with p and joy) Co114 (put on) Co122 Christ displaying all

218
patience, Greek-English Keyword Concordance

His Tit1:16 Timothy to follow Paul's 2Ti1:10 (entreat with all Tit4:4 through 0 enjoying the promises Heb11:1 example of suffering evil and p Jas5:1 long patience, - sufferingliness, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, patience, 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people Greek-English Keyword Concordance perish

repentance to)Ac12:4 Gan/nilicol honored by Ac30:4 all the p: are baptized Lu23:2 buy food for Lu23:3 will stone the chiefs Lu23:9 vast throng out of RV79 others: stonied is the heart of this Mi13:15 Ac26:7 last a tumult among Mi18:14-15 feared the p (chiefs) Mk11:32/Lu22:26 (derelicts) Ac5:34 were hoping (for Zechariah) Lu11:39 concerning John(Lu3:15 John brought evangel to Lu2:18 afraid of the (chiefs)Lu2:19 this p (indignation) on Lu11:27 (go to)Ac2:29 Pilate calling chiefl and the p Lu23:19 apostles (having favor for the whole)Ac2:47 (signs among the p through) Ac5:37 (the p magnified)Ac5:38 (to speak to the)Ac5:34 Peter (answers the p) Ac12:22 (Herod intending lead P up to)Ac12:24 Peter and John (speaking to the)Ac4:24 (teaching)Ac4:25 chiefl not finding how to chastise them because of Ac4:26 among the p (lest it may be disseminated more) Ac47 (Stephen did miracle)Ac6:8 (false prophet)P2:24 Paul the Galilean draws away Ac5:7 stir up the p against Stephen Ac10:2 grow and multiply in Egypt Ac11:17 Cornelius doing analms to the Ac10:2 Peter (if any entry for the)Ac10:17 teaching analms)Ac2:17 is running together of Ac2:18 (multitude of the p followed)Ac2:19 (permit me to speak to)Ac2:20 (gestures to) Ac2:21 (does nothing contrary to)Ac2:21 stuborn and contradiction Ac2:21 chief priest offering for Hb4:7 27 77 sons of Levi take tithes from Hb7:5 placed under law Hb7:21 Moses (every precept spoken to) Hb7:4 (sparks)Hb7:10 p paraded p P1:19 once were not a P1:19 John must prophesy again over RV1:10 observing the corpse RV1:10 every p (seem)nan to bring RV1:14 waters are RV1:13 (Mt8:9)

people, populace, throng.

Apoplex. See human, peradventure, perhaps,(if) p, lest at some time.

eidôs PERCEIVE

perceive, get knowledge by means of any or all the eyes Mi2:5, with the touch Jn2:37, especially in the complete tense, be aware, be acquainted, acquaintance T11:9, having perception Ga4. In the imperative, second person, to idiomatically, be aware, be present p (their sentiments) Mi11:12 (a vast throng) Mi6:8 (that discern) Mi2:8 (see bringing children) Mi1:8 (disinclines' reasoning) Lu15:8 (Zaccheus) Lu15:10 observing and not p Mk4:32 write p that Jesus answered ideally Mi13:28 p (is a witness of what he said) Ac5:28 (that they were not correct)Ga1:24 the import of a sound 1C1:11 no perception of God Ga6:1 John testifies what he p RV12 (to write) RV12 etc be aware: woman is healed Mk5:33 etc: he acquainted: Herod sought to become a with Jesus Jn6:23 (was with) Jn12:18 (with the eyes) Jn14:9 (to be aware of)Jn14:9 (with) Jn16:15 (to become a with) Jn16:15 (not a with) Jn14:9 "the man with) Ac3:26 etc. idol star perceived in East Mi1:26 etc: paves: saints rejoicing at Ephaphroditus Ph2:7 John expecting to a you immediately Jn1:24 etc. See under other words, be aware, be sure, behold319, can?, tell, consider, know28, knowledge, is., look35, perceived, see317, show1, suppose, understand, with.

perceive, apprehend, behold, consider, find, grasp, know, recognize, see, sensible of (be).

aph idô's FROM-PERCEIVE perceive from, things about Paul Ph2:23, see how it will go.

pro idô's BEFORE-PERCEIVING perceiving before. David's throne Ac24:1 the scripture Ga3:4, forsee, see before.

eidôs PERCEPTION perception, to bodily p as a dove (holy spirit) Lu6:27 to the p Christ's face became different vLu20:30 p of God have you seen Jn6:40 walking by faith not by 3C37 from everything wicked to the p obtain 1Th3:22, appearance, fashion, shape, slight.

id e idô's PERCEPTION perception, messenger as lightning Mi28:4. perception (having). See perceive, perceive, See happen, perception, destruction,

perfect. See finish and mature.

perfect, accurately2, complete2, equipped2, fill3, adjust2, make p, finish3.

perfect soundness, unimpaired soundness.

tel et ô i ò ò FINISHER Finiseter, maker. Jesus the P of faith Hb 12, finisher.

perfecting, adjusting.

perfection, See maturing.

perfection, maturity, adjustment3, (bring fruit to p), maturity (bring to),

tel et ô i ò ò FINISH-A perfectely, maturely, expect p the grace P1:118, to the end.

perfection, maturing, a/so the t on UN-TOGETHER-PLACED

perfidious, failing to fulfill an agreement. God gives them over Ro5:1, covenant-breaker2, perform. See complete and consummate (fully), perform, become, do2, effect, fill3, finish, pay.

performance, complete, maturing.

Per gal PERGA Perga, a city on the southern coast of Pamphylia, about 22° north, 31° east. Ac13:14 11:5.

Per ganous FORTESS Pergamon, a city of Asia Minor, about 32° north, 27° east. Rv11:24, 22:11

tack's swipt perhaps, (adverb). p some may be daring Ro3:7 p Oinedmus separated for Phin5 peradventure, perhaps.

perhaps, consequently, topaz e on CHRYSTOLITE

peridot, ninth foundation Rv21:19, topaz5.

perilous. See ferocious.

perilous, ferocious, period. See season.

perish. See lose, perish, corruption1, decay, destruction, die, disappear.

5.15 ap o'i1'm mi TOGETHER-FROM-WHOLE-LOOSE

perjure.

Greek-English Keyword Concordance

persuade, have confidence, yield Ja5 to, move to
persuade, have confidence, yield Ja5 to, move to

persecution, nations in Lu1215

persuade, induce, persuade, this p is not of Him Ga5

persuasion, words of human wisdom 1Co4

perturbed (be) force the air violently through the

persuader, Persis, a saint in Rome. Ro1812

persuasion, pertaining to, about, pertaining to, about,

perturbed (be) force the air violently through the

persuader, Persis, a saint in Rome. Ro1812

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persuasion, words of human wisdom 1Co4

perturbed (be) force the air violently through the

persuader, Persis, a saint in Rome. Ro1812

persuasion, pertaining to, about, pertaining to, about,

perturbed (be) force the air violently through the
petulance, pestilence

pétur be rock

Peter, the Greek, brother of the Chaldean Cephas, rock (265) Jn 265, the name given to the chief of our Lord’s apostles as a token of his recognition of Christ as the Son of God. Simon (termed P) Mt265 102 (Christ names him P) Mt165 P Mt265 (translated P) Jn142 Jesus coming into his home Mt142 (Peter is called Christ) it is then ordered Mt142 (declaim the parable) Mt 132 (Then act the O(1162P) Mt265 (Peter) is a Hebrew Ps 1165 (Lord; how many times) Mk1051 (we leave all) Mt1257Mk1051Jn 1258 (the fig tree) Mk121 (doctor the thorns) Lu265 (is this parable to us) Lu264 (to wash some feet) Jn138 (not washing my feet) Jn138 (not my feet only) Jn 138 (whither art thou going) Jn138 (wherefore cannot I follow thee) Jn137 washes on the waters Mt165 Christ to P (go behind Me Mt165Mt1258 Mk1258 (are you loving Me more) Jn137

Peter James and John: (taken up into the mount)Mt135Mt155Lu265 (P speaks to Christ) Mk1155Vv55Mt265 (takes them aside) Mt265 P Mk135 (taken into James’ home) Mk135 Lu 265 (on mount of Olives) Mk135 (heavy with sleep) Lu265 Peter disperses Christ; and if all Mt265Mt1258 Mk1258 (if ever I Mt1258Mt1258P P outside in the courtyard Mt1258 P reminded of Jesus’ words Mt1258Mt1258Jn1258. In the courtyard Mk 1356 Mt1258Jn1258 v1258 a cock not crowing Lu265 aversed translation Lu295 60 Jesus looks at Lu265 laments bitterly Lu265A led into the courtyard Jn1358 19 did speak to Jn1358 disperses Jn1377. Peter in Beth-sane: drowning Mt1258Mt1258Jn1258 a man P Jn1374 (as he went up Jn1374) strikes a slave’s ear off Jn1374 Peter and John Jn1372 P naked to Jn1372 race to the tomb Jn265 J runs more swiftly Peter and John Jn265 P observing J Jn265 21 went into the sanctuary Ac21 man asks up Ac21 As Ac21 answer the Sanhedrin Ac265 P dispatched to Samuel Ac21 all we confess—vsa: v sends for Ac265 26 21 22 111 P sees a vision Ac265 13 14 15 16 17 enters to C Ac265 rise, I myself am a man Ac265 of a truth Ac265 while P is speaking Ac265 faithful of God Ac265 we can answer—vsa: v Ac265 gates P goes to Jerusalem Ac265 + others: tribute collectors approach Ac265 say to his disciples and P Mk265 prostrates before Jesus Lu265 run to the tomb Lu265 his brother Ac265 the city of Jn14 Jesus bade coming to Jn135 Mt1258P Mt1258 manifests to Jn212 goes fishing Jn212 P hearing it is the Lord Jn212. An angel Jn212 visit at Christ’s question Jn212 residing in the upper room Ac265 arising in midst Ac265 with the eleven Ac265 Jesus said to Ac265 averting, repent Ac265 said to the inform man Ac265 answers the people Ac265 filled with holy spirit Ac265 P to Ananias Ac265 answered Saphira Ac265 it his shadow Ac265 P to Simon Ac265 comes to Lydda Ac265, speaks to Eneas Ac265 in Joppa Ac265 brings all Ac265 Hired apprehends Ac265 in jail Ac265 11 messenger smites on side Ac265 Rhoda reports Ac265 perishes in knocking Ac265 what became of Ac265 at Jerusalem council Ac265 of the Circumcision (P entrusted with evangelist) Jn125 (the apostleship) Jn125 P an apostle P Pr12 slave of Christ Jesus Pr12 (2Co1112) de’c’ a e binding petition, of Zechariah Lu33 of Hannah Lu21 of John’s disciples Lu25 of Paul Ro24 Pr14’ St37. of the Corinthians 2Co14 (the saints’ or for 2Co14 of the Ephesians Ep4318 (see the Philippian Phil434 for all mankind Phil434 all for all mankind Phil434 all to the saints) Phil434 bring, request, supplication

petition, request, phos a e a and appears effect

phantom, disciples suppose Christ is Mt1258 Mk 645, spiritus

Pharaoh (Egyptian) great-house

Pharaoh, a ruler of Egypt Gn125, Joseph (father in front of Ac265 this race became apparent to Ac265 Pharaoh’s daughter (lifts Moses up) Ac21 (Moses discoses the term son of Jn1114 God roset up Ro135)

Pharaoh (Hebrew) NASB

Pharaoh, an ancestor of our Lord Gn535, Mt113 Lu3515.

Pharis’al’s (Hebrew) SPREAD

Pharisee, a Jewish sect, numerous and powerful, close observers of the rigid adherents of the Mosaic law, of great sanctity, but at heart hypocrites, clinging more closely to their own traditions than to the Scriptures, and placing ceremony above the worship and love of God. P said (why is Jesus eating with sinners) (by the chief of demons) Mt1254 1254 (doing what is not allowed) Mt1254Mt265Lu265 (if he were a prophet) Lu265 (go hence) Lu265 (rebukes these) Lu265 (testifying about yourself) Lu265 (you are blind) Jn265 (you are benefit of nothing) Jn265 (they must be circumcision) Ac265 P and their disciples fasting Mk1258 Mk1258P Mk1258 hold a consultation against Jesus Mt1254 are shocked Mt1254 trying Jesus Mt1254 Jesus inquires of Mt1254 cleanse the cup Mt1254Lu113 washing the hands Mt177 seeking a sign Mt111 leaves of Mt1254Lu113 inquires of Jesus Mt1254 Lu113 asks Jesus to eat with him Lu759 1137 Jesus entering P house Lu759 144 marvels P not first baptized L128 woe to you (taking times) Lu114 (loving the feast) Lu113 fond of money Lu751 a P and a tribe of collectors Pl114 21 dispatched (to John) Jn124 (deputies to arrest Jesus) Jn752 Nicodemus a man Jn124 hear (Jesus is making more disciples) Jn134 (murmurings of the throne) Jn752 answered deputies (you also are deceived) Jn746 no one of the P believe Jn746 leading the blind one to Jn122 ask how he recovered sight Jn752 told of the raising of Lazarus Jn1114 because of (chiefs who believe did not even) Jn1212 (Cananae) a Ae54 Paul Ae54 Ae54 P Ae54 avowing the resurrection etc. Ac265

Pharisee and Sadducee: coming to John’s baptism Mt177 trying Jesus Mt111 leaves of

 pestilence, a widespread, infectious, fatal disease, etc. called Ac245, pestilence, pestilent fellow.

pestilent fellow, pestilently.
Pharisee
Greek-English Keyword Concordance


Phoebus PALM
Phoebe, a harbinger of southeastern Crete, about 35° north, 24° east. Acts 219 166 1628.

Philemon, an apostate. Turned from Paul 2Ti15, phylactery, amulet, a t o f  HICAEY

Philemon, Paul's enemy, police, drachma, partl. patch, piece of money, state, pieces (pull to). See pull to pieces.

Philetus, swerves 2Ti217.

Philemon, Paul to Philemon, FyD e r o F O N D

Philem, a city of Macedonia, near the northern coast of the Aegean sea. Paul goes to Acts 18, sails off from Acts 19, writes to the saints in Phil11 (outraged in) Th12.

Philemon (Greeks). See Phile. phile s t s o o i s o F O N D-H O R E-TO

Philemon, resident of Philel. Phile. dbye o y o s F O N D-L A T -B A Y

Philologos. Paul greeting Ro165, philos o sophos o F O N D-W I S C D. Stei Ac171.

philos o sophos o P O N D-W I S O W D

Philetas, a saint of Cenchrea, Ro161.
pious, Greek-English Keyword Concordance

place

pious. Simeon Lu2.5 p men (Jews) Ac2.5 (Stephen's p. Ananias Ac2.24-25.
devout), eu lab e's WELL-OUT
pious, be Noah Hb11.5, moved with fear, piper, flutist.
"pious\) piada's PEINDA
Piindia, a district of south-central Asia Minor, between 37°-30° north, 29°-32° east. Anti-
oph, P Ac11.24 Paul passing through Ac14.21.
both of or PT
pits, a large hole in the ground, falling into a PT dich't, pit.
"pits, di ck a's PITS
pit man against his father M110.5, set at variance.
pit, well, (bottomless p), submerged chaos, pely'm u mia FASTEN
pitch a tent, the tabernacle Hb8.5, pitch. See tent.
pitcher, jar.
"pitches in pitful
pitiful, as your heavenly Father Lu2.5 as the Lord is very Jas31.1, merciful, of tender mercy.
"pitiful, compassionate (tenderly), (very p), compassionate (very).
pity, a feeling for those in distress. God (by the p) Ro1.2 (the Father of p)G2.13 com-
passion (and p in Christ)P1.5 (put on)Co3.12 dying without p Hb11.15, mercy.
pity, act to relieve those who are pitiable. God shall Ro3.15, have compassion on,
pity (have), merciful (has).
"pity in all a's p mai THROUGH-CHANGE
place, toward your brother M126.24, be recon-
ciled, PTH'ID MI PLACE
place, remove to a particular location, appoint to an office or fate, assign a service Y11.12,
lay coroner's M112.5, lay down, lay up Lu11.14, pander, to place in one's heart, with knees, kneel, give coin Peter Ac27.1. lamp (not under a measure) M115.11 Lu11.15 (not underneath couch) Lu5.16 (lampstand) M115.12.
God in his spirit on Christ M1124.1 (members under C feet) M1224.11 Lu11.21 (with p in Christ) P1.2 (put on) Co3.12 dying without p Hb11.15, mercy.
"pity in all a's p mai THROUGH-CHANGE
place, toward your brother M126.24, be recon-
ciled, PTH'ID MI PLACE
place, a limited part of space, a locality, pos-
tion Ac11.24, with through a, shared Ac27.41, Christ in a derelict M1141.11 M115.45 Lu4.5.
"pity in all a's p mai THROUGH-CHANGE
place, toward your brother M126.24, be recon-
ciled, PTH'ID MI PLACE
place, a limited part of space, a locality, pos-
tion Ac11.24, with through a, shared Ac27.41, Christ in a derelict M1141.11 M115.45 Lu4.5.
"pity in all a's p mai THROUGH-CHANGE
place, toward your brother M126.24, be recon-
ciled, PTH'ID MI PLACE
place, a limited part of space, a locality, pos-
tion Ac11.24, with through a, shared Ac27.41, Christ in a derelict M1141.11 M115.45 Lu4.5.
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plead

Greek-English Keyword Concordance

plead, the Jews with Festus Acts 25:24 for the
selects the spirit)Ro15 (Christ)Ro14 Hb152
Please with God Ro15, dealt within, make
intercession.

[plea, the

peer, the

plea for, the spirit for us Ro158, make inter-
cession for, all mankind 1Ti21, every crea-
ture hallowed through 1Ti44, intercession, prayer.

areas & please

please, produce an agreeable sensation. Her-
dias' daughter p Herod M140M122 the
word p the multitudes Ac9, p God (the flesh
not)Ro158 (the Jews not)1Th215 (saints must
not) 1Th24 saints not to be p themselves Ro152
2 Christ p not Himself Ro152 husband and wife
1Co25 24 Paul (p all)1Co25 (not seeking
p men)Ga15 1Th24 soldier p the one
enlisting him 2Ti22.

pleased (be well). See well pleased (be).

areas & please

pleasing, God (Jesus doing what is p to His)Jo152
(saints doing what is p to Him)Jn252 not
p to be serving tables Ac9, Herod p, Jews
by apprehending Peter Ac258, please, reason.

areas & pleasing

pleasing, walk worthy for all Co18.

please (well). See well pleasing.

pleasure, grace, gratification, seem, will, (good
p), (have p), delight, (live in p), laudatory, gua-
dard, pleasure in (have), endorse.

epi boul & on-counsel

plot, Jews against Paul Ac94 203 2020, pro s a'
practice

plot, people lean back p by p Mk464 408A.

in ramb.

for tr a'g flow

plow, break up ground, preparatory to plant-
ing, a slave Lu177 in expectation PCl 38 38,

for tr on flow

plow, putting in, plow, plow, plow and

full flow

pluck, forcefully detach, as fruit from its stalk.

doors of p

pluck, snatch,

pluck, snatch, pull to piece

pluck out, cast out, sweep out, extricate,

dis a p a'g through snatch

plunder, strong man's house 9M1129 7M1297

pull on gate

pod (carob). See carob pod.

pout. See pod.

ak in on' point (of time)

paint, unintelligent at this Mt158, yet, point of (be at), about (be),

pole, venem.

pale. See wood.

Aces & zen tax

poll tax, a tax on persons. kins getting Mt
312 to Ceres M1122 10M1221, tribute,

molus & pollute

pollute, sully by contact, conceiving p
p1018 garments Rv8A with women Rv8174, portion, part.

pollute, common (count).

molus & polluting

pollution, of flesh and spirit 2Co71, filthiness.

pollution, ceremonial pollution, defilement.

pollution (ceremonial). See ceremonial pollu-
tion, pagan
ty.

(b)super & nigh on over-bulked

ponder, uttering p vanity 2P128 taking p
things J14, great swelling words.

ponder. See place.

ponder, ponder.

Pon'tius (Latin) Pontius

Pon'tius Pilate's forename. Mt271a Lu21 Ac217
1Th25.

Pon'tius MARINE

Pon'tus, a northeastern province of Asia Minor,
on the Euxine or Black sea, north of 85°,
est of 45°, those dwelling in Agp the
dispersion of 1P121.

Pon't us mar'ine-lc

Pon'tus (of). Aquila a native of Ac182.

bathe 6th to SWIMMING-pool

pool, Bethsaida Jn2 2 7 of Shalom Jn82213.

plstch o'm poor

poor, lacking riches or plenty, happy in spirit
are Mt67Lu52$c evangel brought to Mt115 Lu
418 752 give to (sell all)Mt195Mk105Lu522
(attar disposed of)Mt195Mk145Jn132 (Zac-
chaeus)Lu104 (Judas may)Jn1129 the p
you have with you always Mt195Mk145Jn132
widow Mk124 #Lu21 invite Lu141 22 p
man (Lazarus)Lu1620 22 (entering)Jas2 3
not that Judas cared about Jn128 p saints
as Jerusalem Ro152 Paul as p yet enriching
many CO31 remembering Ga283 Infirn
and p elements Ac80 does not God choose
Jas2 you dishonor the Jas2 not aware that
you are RV87 rich and p given emblem
RV87 rich, beggar, -39, poor, - maw.

poor, drudge, sing.

plstch ou'd be-poor

poor (become). Christ, for us 2Co8.

demos public

populace, people generally, in relations common
to all, revolved at Herod's words Ac122
Jews sought to lead Paul before Ac125 Paul
intended to enter to Ac125 Alexander
wanted to make a defense to Ac125, peo-
ple
en pert'et a t on well-about-stood

popular, the p sin Ph123, which does easily
best out.

porch, forecourt, portal, portico.

Por'tius FORCUS

Por'tius, name of Festus Ac247.

pull or gate

portal, the entrance area. Peter (coming into)
Mt277 (man at the p for)Ac117 (at the
door of)Ac120 14 14 Lasars 2 #Lu
158 bring bulls to (at Lycaonia) Ac145 of
the new Jerusalem Rv217 13 13 13 13 22 22
22 22, gate17, porch1.

porter, doorkeeper.

at o' stand-

pericope, a place where people may stand,
protected by a roof. Bethsaida having five Jn28
of Solomon (Jesus walked in)Jn1035 (people
ran to)Ac311 (disciples in)Ac512, porch9.
pour, pour out, pound. Pottery, any product.

possession, to possess. See below.

possess, acquire, retain. Possessed with (devil), hate, possessed (things one), belong.

possession. See hold.

possession, acquisition, freehold, tenure. Possessor, acquirer.

possible. See able.

possible, able, (be p), able (be), (not p), impossible.

one bail'd or mess't up-cast

postpone (make). Felix of Paul's case Act 24 2
delay.

pot, urn (water). See water pot.

dun's t'at's able

potentate, a person of power. The Lord pulls down from thrones Lu 23 2 of Canaan Act 27 Christ the only Tit 3, mighty, of great authority, Potentate.

here's en ow' s' holder

potter, one who holds a forming tool against the revolving clay. Field of the Mt 17 10 right over the clay Ro 9 32.

keva m sk' on' hold

pottery, a product of a potter, as vessels of p crushed Ru 2 27, of a potter.

ther ew' s wild-beast

peasants upon, the arrows of wild beasts in securing their prey. Jesus words Mt 11 5, catch.

ound. See blow and place on.

round, minal, a.

it's a pound

peas'ty round, (12 oz.) of attar Jn 12 5, 100, of myrrh and aloes Jn 19 36, pound, weigh.

pour, cast.2

kata che'd, down-pour

pour down. attar on Jesus' head Mt 27 34, 149.

pour on. oil and wine Lk 10 14, pour in.

ek che'd' s out-pour

pour out, spill wine, shed blood. Christ the broken change Jn 3 25 (holy spirit) Ac 2 33 Judas' intemperance Ac 2 39 God (p. o. of My spirit) Ac 2 38 (love in our hearts) Ro 5 (renewal of holy spirit) 1 Tm 4 12 grace of holy spirit on the nations Ac 13 48 in the deception of Balaam's wages Ru 1 11 seven bowls p o (into the land) Rev 16 2 (the sea) Rev 18 4 (riven) Rev 18 23 (on the sun) Rev 18 10 (thrice) (of wild beasts) Rev 16 10 (the great river) Rev 16 12 (the air) Rev 18 split wine Mt 27 36 Mt 27 38 Lk 23 shed blood (all the just b) Mt 25 30 (of prophets) Lk 11 42 3 Rev 18 20 (of the new covenant) Mt 26 28 Mt 14 15 Lk 22 20 (of Stephen) Ac 7 50.

pour out, blend.

pros' ola s to ward-pouring

pouring against, of blood the door lambs Hb 11 19, sprinkling.
power
Greek-English Keyword Concordance

practise
practice
practice, continued habitually, as putting good and evil into practice, commit evil, engage in what is good, utilize money Lu 10:22, impose excessive revenue Lu 19:2, meditating acts Ac15:19 put into p (the law) Ro2:23 (not what Paul is willing) Ro15:19 (good or bad) Ro11:11 (required for that which) Ro2:19 (what you learned)(?)(?) commit this thing (which dispute) La2:22 nothing deserving of death (by Christ) La2:21 (by Paul) Ac18:11 15 25 31 (those e such things) Ro11:12 what the malfeactor e Lu2:19 Christ e nothing amiss Lu2:41 e bad things hating the light) Jn1:9 (judgment) Jn6:21 it is in ignorance Ac12:17 about e (take heed) Ac12:5 e nothing (evil) Ac16:25 (rash) Ac16:25 Paul (things contravening Caesar) Ac17:17 (much contrary to Jesus) Ac19:9 not e in a corner Ac2:5 one e (he) Ac2:17 judging (you who are e the same) Ro2:2 (those e such things) Ro2:18 judgment of God against those e Ro2:18 indignation to the one e evil Ro2:18 the one e (this act) may be taken away 1Co5:2 as the learning they e (of such things not having enjoyment) Ga2:24 engage well e in keeping from base Ac15:29 in acts worthy of repentance Ac2:25 Paul (if e in this voluntarily) Ca1:21 (what is e me) Ep3:21 saints to be in e leisure 1Th1:3, commit, deed, do, exact, keep, require, use.

prayer
practice, function Ro11:24, what is committed La2:21, God paying each in accord with Mt 10:27 informs habitual action, as putting good and evil into practice, commit evil, engage in what is good, utilize money Lu 10:22, impose excessive revenue Lu 19:2, meditating acts Ac15:19 put into p (the law) Ro2:23 (not what Paul is willing) Ro15:19 (good or bad) Ro11:11 (required for that which) Ro2:19 (what you learned)(?)(?) commit this thing (which dispute) La2:22 nothing deserving of death (by Christ) La2:21 (by Paul) Ac18:11 15 25 31 (those e such things) Ro11:12 what the malfeactor e Lu2:19 Christ e nothing amiss Lu2:41 e bad things hating the light) Jn1:9 (judgment) Jn6:21 it is in ignorance Ac12:17 about e (take heed) Ac12:5 e nothing (evil) Ac16:25 (rash) Ac16:25 Paul (things contravening Caesar) Ac17:17 (much contrary to Jesus) Ac19:9 not e in a corner Ac2:5 one e (he) Ac2:17 judging (you who are e the same) Ro2:2 (those e such things) Ro2:18 judgment of God against those e Ro2:18 indignation to the one e evil Ro2:18 the one e (this act) may be taken away 1Co5:2 as the learning they e (of such things not having enjoyment) Ga2:24 engage well e in keeping from base Ac15:29 in acts worthy of repentance Ac2:25 Paul (if e in this voluntarily) Ca1:21 (what is e me) Ep3:21 saints to be in e leisure 1Th1:3, commit, deed, do, exact, keep, require, use.

prayer, a house of Ac2:115 Mr1:17 La1:96 disciples (requiring in) Mt1:22 (with one accord) Ac1:14 (made for Peter) Ac1:5 Jesus can come out by Mk3:9 Christ (throughout the night in) La4:12 (citing from) La2:29 persevering in (the three thousand) Ac2:47 (the twelve) Ac24 (saints to be) Ro12:11 Co7:4 the hour of Ac7 Cornelius' p in memorial) Ac19:10 (shackened to) Ac20:21 beside a river Ac20:13 in Paul (teaching in) his Ro10:10 (making mention in) Ep1:15 Th1:2 Pht saints (to struggle with Paul) Ro3:20 (through every) Ep4:21 Pht (Ephesians straining in e) Co4:2 (to be made for all mankind) Th1:23 (your e be not hindered) 1Pe1:2 (to be same for) 1Pe1:2 (incentives are the p of Re5:24) 4 leisure for 17:25 widows remaining in Th1:5 through Philo's Phm 22 Elijah prays in Ja31:18 (pMt1:17), earnestly, prayer.

prayer, petition, pleading, vow, (make p), pray, preach, announcement, argue, evangelise, fix upon beforehand, herald, publish, speak, fully, fill, gospel, evangelise, preach the gospel before, evangel (bring before), preached, hiding, preacher, herald, preaching, heralding, word.
precede

pro ag'σ before-lead

precede, take the lead 2Jn7 lead before, star p the mast Mk27† discipline p Jesus to other side Mt19:27 Mk4:45 Christ (through p Him) Mt21:11 Mk11:11 (p disciples to Galilee) Mk1:42 27Mt1:42 187 (p disciples on the road) Mk1 109 (those p Him)Lk1:10a prostitutes p priests into the kingdom Mt21:11 warden p Paul out Act1:16 p prophets over Timothy 1Tm1:11 sins p into judging Tt2:4 p present Tt2:11 lead before: sought to l Paul b pope Ac15:27 Festus 1 Paul b Aretas Ac23:3 (AAc12† a256), bring before, culp. go before, trespass.

precipice

precipice, See direction.

precept. See direction.

kath dp et 'd' down-leader,
discipline (not to be called) Mt23:10 (One is your) Mt23:10 (sth-Mc38), master,\

precious. See valuable.

precious, honor (held in), value, (very p), costly,

precious (equally). See equally precious.

precious (much more). See precious (very), much more precious (than gold) 1Pt1:17, one pearl Mt1:26 after Mt27: 1Jn1:26, of great price, very costly.

tim to f' e' valuablelessness

preeminence, Babylons vHv1919, contin.1

b'f'm m n 'h' hang

precipice, part of a hill which overhangs, or nearly so, hogs rush down Mt13:5 Mt5:55 Lu 7:29, sleep place.

kata h'm n t'g down-hang

precipice (push over), so as to p Christ o Lu24.

precipitate. See get before.

precipitate, designate beforehand.

pro lo'p before-cat en (man)

predict, say before. Paul 2C132 Ga1:21 1Th4, foretell, toll before.

predict, See preeminence (have), first (he), (love to have the p), fond of being foremost.

pro e pl'z before-expect

pre-expect (he), the saints in the Christ Ep2:12, tim a'v e' h' e' on-orig

prefecture, a district subject to a deputy governor. Paul p of Cilicia Ac23:1 Festus stepping into the Ac25:1, province.

[a]lar x' s' lift

prefer. Paul p' God p the saints TTh23 Moses p be maltreated Mk1:12, chosen.

[b]alar x' de' lift is

prefer. My own Whom 1 M1:12, chosen, prefer, become, deem first, preferring one before another, prejudice ,

pregnant (be). See have.

preu'ria after-judgment

prejudice, decision before examination, guard those things apart from 1Th3:17, preferring one before another.

ek'ta ma out-born

premature birth. Paul 1C13:8, born out of due time.

prematurely. The defense Lu21:14, mediate before.

presumption, an intuitive opinion, of the creation. Robb Paul's Ph1:15, earnest expectations.

prey skw e' beside-instrument


prey skw e' beside-instrument

prepare, food for Peter Ac11:29 for the battle 1C14 Achaula 2C2 A, be ready, make ready, prepare self, ready, prepare, construct, adjust, ready (make) 2C, prepared, ready.

preparative. See excessive.

presbytery, eldership.

dia t' e' the-thor-ir-set

prescribe. See set.

description, set a course of action. Christ (to the disciples) M111 (food) Lu2:25 impose nothing more than Lu17:18, (say) God (p to Moses) Ac2:44 Acts (those announcing evangel) 1C14 Claudius p Jews depart Rome Ac1:10 Paul (p to take up at Assos) Ac2:13 (take him to Antipatris an) Ac2:13 (Paul p to keep) Ac2:13 (p in the ecclesiastical) 1C17:14 (fret will it bo) Lu1:14 (to constitute elders) Tt2:5 law through messengers Ga5:25.

preach. See set.

presence, of Christ; sign of Mk24 as the lightning M3:25 as the days of Noah M1 24:39 the days of Noah Mt24:39 those who are His virgins in 1C122 the saints Paul's joy at TTh2 establish your hearts in TTh3 surviving to TTh4 kept blameless in TTh5 Paul asking for the sake of 2Th2 will discard man of lessens by 2Th2 be patient till Ja5 is near Ja5 we made known 2Pt1:10 where is the promise of 2Pt5 not to be put to shame in 1Jn2:28 others of Stephanas 1C16Titus 2C7 Paul (bodily p weak) 2C10 (my with you) Th120 (obey not only in 1Rv) Th322 (of the man of lessens 2Th5 of God's day 2Pt1:10, coming,2, presence.

presence. See present.

presence, face (p) sight of (in). See of the face, sight (in), (in p), front (in), sight (in), (in p), front of (in),

do s' e' mal give-esth

present, give gratuitously. Pilate p the corpse to Joseph Mk11:35 His power has p to us 2Pt1:21 promise 2Pt1:21, given.

pent e' t' s' or par'f' ar' j' j' beside-stand (on) present, stand by, stand beside, idiomatically, station by side Mt26:25, stand before, give standing 1C6 is the harvest Mk2:13 Christ (Mary) and Joseph p Him) Lu22 (p himself alive) Ac1 (to p a chaste virgin to) 1C15 (to himself glorified ecclesia) Ep57 Peter p Dorcas alive Ac2:41 Paul (p servants for) Ac 22:4 (soldiers p to Felix) Ac2:3 (cannot p evidence against) Ac2:3 (every man man) Ac2:3 God (p yourselves to) Ro6:23 NT1 213 (p together with) Je4:24 saints (p members) Bo4: 10 (to p bodies) Ro12:1 (at days of God) Ro1:10 (p you holy) Co1:2 stand by: those a b (one pulling sword) Mk1:47 (in the courtyard) Mk1:49 2T (at the crucifixion) Mt 25:25 (stale speaks to) Lu19:24 (Ananias enjoints to beat Paul's mouth) Ac22 (speak to Paul) Ac2:2 (deputy a b slaps) Jn
present

presents: (a) Idiomatically just now, (adverb), in contrast with both past and future, while now is in contrast with the past and already with your future by your leave a p (Christ to John)Mt1025 My father will station 122 legionaries M2633 observing (blind man)Jn1919 197 (by means of a mirror)M1515 disciples (not aware what Christ doing)Jn1517 (where C is going you cannot)Jn1930 (not able hear)Jn1928 (are believing)Jn1918 why cannot Peter follow C Jn337? Paul (is hanging)1C1718 (knows out of an installment)1C1918 (I do not want to see you)1C187 (am saying again)Gal410 (persuading men or God)Gal410 (put a p because of Timothy’s coming to us from you)1Th20 (only when the p detector 2P25x1 existing briefly at 1F18 not seeing Christ 1P18 just now daughter disciples with Paul with Galatians Gal220 came the salvation Rv1120.

with from, henceforth: Christ (not perceiving) Mt2630 (not be drinking)M2630 (I am speaking)Jn1310 Son of Mankind: you shall be viewing M2691 the Father: you know Jn1417 others: seeing heaven opened up Jn1417 those dying in the Lord Rv1417.

with till, hitherto: from the days of John Mt1114 kept the ideal wine Jn1919 My Father is working Jn1515 disciples do not require anything in My name Jn1837 Paul became the scorn of all things 1C198 those used to an idol 1C57 majority are remaining 1C57.

in darkness Mt1225.

par'ey mi before-be present (be), presence Ga410 for what is Judaism M2815 reporting concerning the Galilean Luib Luiz (His season not as yet) Jn75 (the Teacher is)Jn1519 brothers’ season always a Jn75 cause of Cornelius’ men being Ac1018 we are all p in God’s sight Ac1517 the Tyrians and Sidonians p with Herod Ac1230 those who raise insurrection are Ac178 Jews obligated to be Ac1429 Paul (is in Jn211C3 1C3 p to have covenanted 2C113 such in 1C111 (in want)2C119 (the second time)2C115 (should not be using severity)1C180 (wanted to be)Ga410 word of truth of the example p Co10 all discipline for the Hb211 being sufficed with what is Hb1135 he in whom are not p in blind

2Pt16 established in a truth 2Pt112 wild beast will be Rv178 (is)Lu1912 AE119.

of (time). See be present.

presents. (b) Established (be at)1, present.

par'ey mi together-keep present with w Fustus and Agrippa Ac2234, present with (be), be beside., present, forthwith, instantly.

preserve, both wine and wine skins FM1115 Lu2263,Hood p John M1516 Miriam p declarations Lu215, keep, observed, preserved.

preserve, live (cause to), saved.

par'ey mi before-stand-up present (approach), the equivalent of the Hebrew "corban," offer (imag to Christ) M2111 (at the altar) M2633 244 (Moses holds) M1211 (chief priests) M2633 449 it is an M2615 M1211 swearing by M2618 195 casting into the treasury Lu215 God’s p. 2Co10 Abel’s Hb111 sending a p Vv1119, gift 118, offering.

present (approach). See approach present.

(one of) at-present present (at), Idiomatically just now, (adverb), in contrast with both past and future, while now is in contrast with the past and already with your future by your leave a p (Christ to John)Mt1025 My father will station 122 legionaries M2633 observing (blind man)Jn1919 197 (by means of a mirror)M1515 disciples (not aware what Christ doing)Jn1517 (where C is going you cannot)Jn1930 (not able hear)Jn1928 (are believing)Jn1918 why cannot Peter follow C Jn337? Paul (is hanging)1C1718 (knows out of an installment)1C1918 (I do not want to see you)1C187 (am saying again)Gal410 (persuading men or God)Gal410 (put a p because of Timothy’s coming to us from you)1Th20 (only when the p detector 2P25x1 existing briefly at 1F18 not seeing Christ 1P18 just now daughter disciples with Paul with Galatians Gal220 came the salvation Rv1120.

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with till, hitherto: from the days of John Mt1114 kept the ideal wine Jn1919 My Father is working Jn1515 disciples do not require anything in My name Jn1837 Paul became the scorn of all things 1C198 those used to an idol 1C57 majority are remaining 1C57.

in darkness Mt1225.

prophets a before-attendance pretense, prolix in paying Ml2140Lu2407 no p concerning sin Jn1252 lower the skirt under p Ac2230 Christ announced Ph118 of gospel (Paul not having1Th25, cloak 1Co, color, pretense 3, shown).

Practition (Latin) Praxtorium Praxtorium, the residence of the governor of a Roman province, or of the emperor of Rome. Christ in Mt277Mt1519Jn1938 Jews do not enter Jn1938 Pilate entered Jn1938 Paul (in Herod’s)Ac2235 (bonds become apparent Ja1118), common hall, judgment hall, palace 3, Patoerium.

hat isca’s be-down-true prevail, gates of the unseen not M1615 discipes p to escape these things Lu1528 voice of the multitude Lu22155, prevail, -against, prevail, benefit, conquer, strong (be), prevail against, prevail, prevent, See forbid, prevent, forestall, outstrip, previous heralding. See heralding (previous), previously. See former.

par’ o’a’o mel before-request previously charge, all under sin Ro298, prove before, prove.

price. See value.

price (of great), costly, precious (very).
prick, sting, prick with compunction, 
apr'clock, 
apr'clock with compunction, the Jews' hearts Acts 24, prick, 
apr'clock d pha m't's over-announcement, 
apr'clock, out of the heart Mark 7:32, 
apr'clock, ostentation, (be lifted up with p), connote (be), 
apr'clock er a's sacred priest, any one of the family of Aaron who was qualified and consecrated to officiate in the sanctuary, lepers to show themselves to Mkl3:14Lo5:14Acts 13 174 not allowed to eat show bread except Mkl1:42Mk9:14Gal3:3 profaning the sabbath Mkl12Zechariah Lui1 descended to Jericho Lk10:31 ask Jesus by what authority Lwi2:4 dispatched to John Jn1:19 lay hands on the apostles Acts4 strangely, obeyed the faith Acts4:12 of Jesus Acts4:12 Christ (for the soon)Hu5 117 21 (different p to arise)Jb2:11 15 (He would not even bo)Neh5 28 (a great P)Hb1:23 (Israel to be p to His God)1Pt2:18 Mkl6Melchizedek (p of God)Hu7 17 (p to a futility)Jh2:3 Levitical priesthood (not from Judaism)Jb10:4 apart from an oath)Jh17:25 (because death prevents)Jh17:25 (pass continually into the front)Jb5:25 (stand ministering)Hb1:10 (A)Hb1:10 (subordinate)A2:16 (3050), high priest2, priest,Wi1:4, 
apr'clock er a's sacred priest (act as), Paul (of the evangel) Ro15:18, minister1, 
apr'clock (chief). See chief priest, 
apr'clock at a's sacred priestly duties, exercise the priestly office. Zechariah Lui1, execute the priest's office, 
apr'clock at a's sacred priestly office, (for our God)1Pt3:9, custom of Levi's sons of Levi who obtain Hb7:5, office of the priestly priest's office, 
apr'clock's office (execute the), priestly duties, prime, 
apr'clock's office, prime, ministerial, primitive, See beginning, 
apr'clock, chieftain, governor, Inaugurator2, principal, prominent, 
apr'clock, predecessor, origin, 
apr'clock, principle, element, 
apr'clock, Print, type, 
apr'clock, Print, type, 
apr'clock, Prisca, wife of Aquila. Ro1:12 1Co11:12 2Ti1:11, 
apr'clock, Priscilla, 
apr'clock, Priscilla, 
apr'clock, Priscilla, Priscilla, 
apr'clock, Priscilla, diminutive of Priscus, 
apr'clock 18:23 
apr'clock, of a standing-place, 
apr'clock, apostles in Acts21 22 Paul and Silas in Acts16, 
apr'clock, jail, keeping, room, (cast into p), give up, (put into p), give up, 
apr'clock m't's a bound prisoner, Paul and others Acts21 14, 
apr'clock m't's a bound prisoner, bound Eia19, EiaAbbas Mkl7:16 a prisoner at Philippi Acts16:27 Paul (calling captain) Acts23:1 (left by Felix)Act23:1 (Festus sending)Act23:2 (given up to the Romans) 
apr'clock 16:27 (of the Christ)Ep3:1 Pm9 9 (of the Lord) Ep4:20 2Ti1:8 sympathizes with Hb10:34, in bonds, prisoner2, 
apr'clock, fellow, captive (fellow)3, private, privately, See own, 
apr'clock, See down and own, 
apr'clock, privileged (be), to have the preference, are we Jews Rom3, be better, 
apr'clock, surreptitiously, (bring in), smuggle into, 
apr'clock, (be), conscious (be), 
apr'clock, to of URnureprise, one is obtaining PPh3:4 of God's calling PPh3:4, 
apr'clock, to a's with-step proceed, Christ (entreated to be)Mkl8:4 (hour came for Him to be)Jn18:31 (p thence)Mkl11 129 129 (brothers told Him p hence)Jn19 saying to mountain Mkl17:20 do not p from house to house Lui10:2 out of death into Jn5:24 1Jn2:14 Paul p thence Acts18, depart1, get, pass2, removal1, 
apr'clock, See add, 
apr'clock, come out, go out, progress1, 
apr'clock, forth, come out, 
apr'clock, proceed further, add1, 
apr'clock, of ERE-nOMIC CHURCH Prochorus, one of seven Ac6, proclaim, herald1, 
apr'clock up a's instead-over-most processual, Augustus divided the Roman provinces into imperial and senatorial. The latter were ruled by processus. Sergius Paul Ac 13:9 13 Gallo Ac18:12 at Ephesus Ac19: 
apr'clock, of a about-do procure, seeking to p the soul Lui12 the ecclesia which God p Ac20:8 an ideal rank 1Th2:8, purchase1, save1, 
apr'clock, of a about-doing procure, what has been procured, deliverance of that which has been Ep11 to the p of salvation 1Th2:8 for the p of the glory of our Lord Jesus 1Th2:14 faith for the p of the soul Hb12:3 (faire a p people)1Th2:14, obtaining1, peculiar1, purchased possession1, saving1, to obtain, 
apr'clock, See squander, produce, See effect, 
apr'clock, See produce, 
apr'clock, See destroy, become-effect, 
apr'clock, produce of plants or qualities, progeny of animals, of the grapevine Mkl6:11Mkl11:22Lui2:18 of the saint's righteousness PPh3:10 progeny of vipers Mkl11 23:30 Lui6 (AsaLui12:8), fruit1, generation1, 
apr'clock on stepped (have) 
apr繇ne, law laid down for 17119 p myths refine 17119 p gradations (turning aside from)1Ti4:10 (stand aloof from)2Ti1:23 EiaHb12:14, 

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prominent. men
promiss, profuse, professed, prophecies.
讷omass, profitable, profane
progress, professed, profane
promis, prominent, men of the city Aci5299, principal
promising (noun). God's: p of the Father (Christ deputate) 2 Lk2499 (remain about for) Aci346 (of holy spirit from) Aci293 to Abraham (avows) Aci107 (was not doubted) Bed499 (granted to) Aci860 led to Israel the Evidences Aci1023 to the fathers Aci649 whatever p are of 20915 in the law against God not required with Aci1099 the Lord not ready see as 2P129 which God promises Li1026 Christ p out of Jesus Christ's faith God247 nations joint partners of Aci105 of life in 2115 where is the p of life hereby Aci184 others to you and to your children Aci690 to the fathers Aci1023 p from the captain Aci951 to Abraham (not through law) Aci438

(proposed, before, on message-effect promise, the promises and greatest 2P114 according to His 2P133, promised, acclaim, avow, pro ep a[n]gel o macl before-on-message promise before, the evangel Ro12 Corinthians' bounty 21259, had notice before, promise afore,

promised to, within,

pro freq 5 before-revert promote, p Apollo visit Aci127, exhort, ep a[a] anu macl a k on-up-remind prompt, remind with a view to action. Paul, the saints Ro1524, put in mind, pro's power
promise, Judas falling Aci12, headlong, proof, see display, proof, testedness, proper, handsome, on ch' up-arrive proper (be). inasmuch not Ep45 wise subject Gai139 Paul explaining what is Pn24, be convenient, be fill, a[ ] up'ar x is undene-origin property, saints disposed of their Aci438 in the heavens Hb1034, good, substance.

prophet's name, before-average prophet. In Israel is filled up p of Isaiah Mt 1314 a grace given to us Ro2011215 Paul if I have p and not love1C1207 (if not spreading in)1C146 will be discarded 1C148 not for unbelievers 1C127 saints not to scorn 1T1410 Timothy (the preceding p over you)1T1718 (his gift given through)1T1714 to p his own explanation 2P1129 not carried on by will of man 2P121 happy those hearing 4P14 no rain for the days of their 118 the spirit of 4Rv130 keeping the sayings of 4Rv127 not scaling the sayings of 4Rv2319 words of the p of this scroll 4Rv22 26 29, gift of prophecy, prophecy15, prophessings, prophecy, prophetet, pro phet eu'5 before-avev prophecy, affirm before, in place, as Aaron spoke for Moses in the presence of Pharaoh because he was his spokesman Ex414, not before in time, for prediction is only incidental to prophecy, in Christ's name Mt122 (concerning the grace) 1Pt150 Jews say to Christ Mt 2698 Mk1459 Lk2226 ideally Isaiah p Mt157 Mk 70 Zechariah 1416 Calaphas Rl1131 sons
prostitute

Greek-English Keyword Concordance

prostitute, in a good sense. Corinthians' seal p
majority 2Co1.5
provoke, a challenge, embitter.
provoke. See illeat.
provoke to jealousy. See jealousy (provoke to).
provoke to speak, quiet.
provoke unto, increase.
(provoked (be easily), incline.
provocation, embitterment.
prove, in a good sense. Corinthians' seal p
majority 2Co1.5
prostitution, dismisses a wife outside of a
case of Mt5.32 out of the heart Mt15.17
MK1.2. Pharaohs not born of Je3.21 abstain-
ing from (nations to be)Ac1.29 29 211
(saints to be)Th1.42 the Corinthians (heard of
among)Co1.1 (many not repenting of)
2Co1.29 the body is not for 1Co1.18 saints to
forbide from (slaves to be)Rv2.24 (seem of
mankind)Rv2.24 Babylon (the wine of her)
Rv17.1 18 (of her and the earth)Rv
17.4 corrupts the earth with)Rv17.19, forni-
cation9.

Drotest proud,
proverb, proverb1.

proverb, proverb1.

prorince, proridcnce provide, concede.
provide, concede.
provide1. see.
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punishment, avenging, chastening, pulling out.

-pull out, pulling, pull out, the disciples a stone's throw from men asking to P a disciple, Paul, from the brethren, be gotten from, draw, -away, withdraw.

oppo's a man, pull out, pull out, pull out, pull out.

pull away, an ox on the Sabbath, a sheet into heaven, pull up, pull out, cast out, a bow, down-lifting, pull down, bolswearls, Paul's authority not for, to IC104, destructions, pulling down.

punch, see lash.

tim ore's VALUE-LIFT

punish, Abba, distinguishing this from chas- ten, which is disciplinary and has reference to the one who suffers, while this word is penal and has reference to the satisfaction of the one who inflicts. Plato agrees with this. This is borne out by the Scripture usage. Saul p the saints against.

purify, make clean, cast out, cleanse, pull out, pull out, pull out, pull out, pull out, pull out.

purity, Timothy to be a model in Titus to younger women as sisters in Titus.

purloin, embezzle, pertur'g purple

purple, a pigment colored a bluish red by a dye obtained from a shell fish, purpura. It denotes rank or royalty, they dress Jesus in purple in Mk15:27 rich man dressed in purple in Lk18:19 in Babylon ARv5152b.

purpur'ow' purple

purple in color, soldiers' clothe Jesus with p cloak, purple, p Babylon clothed in purple, purple.

pounder of. See seller of purple.

pro ti'thē mi BEFORE-PLACE

purpose, place the ultimate result before the mind, Paul p to come to Rome Col126 God (p Christ for a prophylactic) Ro5:15 (secret p in the Beloved) Ro13, purpose, set forth.

prothe st's BEFORE-PLACE

purpose, literally applied to the cakes of bread in the holy place, the show bread. Figuratively, a goal set before the mind, with p of heart, Ac27:13 of the martyr, Ac27:13 God's called according to, Ro6:9 (may be remaining as a choice) Ro11 (designated beforehand) Ep11 (of the sons) Ef3:1 Paul's 2 Th13 show bread, David ate Mk12:4 Mk28

purpose, showbread, purple, p, intention, opinion, place, plan, purpose.

pro the smf's BEFORE-PLACE

purposed (time), minor under guardians until G44, time appointed.

ball an'ion CAST-IN

pursue, disciples (to bear one) Lk10:22 (now seek it un) Lk22:38 make yourselves Lk12:38, pursue.

pursue, giddy, amphi bal'd e ENVELOPE-CAST

pursue net. Simon and Andrew p n Mk14:6, amphi bal'd e st eon ENVELOPE-CASTER

pursue net, Simon and Andrew casting a p n Mk14:6, net.

pursue. See persecute, push forward. See bud.
**push over, Greek-English Keyword Concordance**

**push over precipice. See precipice (push over).**

*pléō* may *put*
paul's eagerness p this so 2CS20 p your self from the one walking so Tt34, avoid, withdraw self1.
pit, become5, cast14, - eut5, drain5, give5, place10, - eut5, step on board5.
put, about, place about, over away. See put off.
pit away, damned4, expel1, let5, lift5, nullify5, putting off, thrust away, (to p a), repudi- ation1.
pit forth. See cast on.
put forth, place before7, say1, sproat eut5, stretch out5, put forward, bid1, put from, thrust away1, paru bari5 B EIDE-CART.
put in, Paul's ship at samos ac205 (AMx 400), arrived1.
put in, commission1.
apo tithē mi FROM-PLACE
put off, put away, witnesses, their garments Act23 the acts of darkness Roi312 the old humanity Roi682 the false Roi682 every impediment Roi682 all filthines Ja271 all males Roi682 put away; herod p john a in jail Mi62 p a all these Roi682 cast off, lay quit1, - aside1, - down1, put away2.
put off, loose1, strip eut5.
on do 0 or on duo n'O IN- SLIP
put on, slip in 2T259, dress, the body (wor- rying about what)Mi253Lu1022 not p o wed- ding apparel Mi2211 soldiers p christ's gar- ments p 61m Mi27Rt1n50 disciples (not to p o two tunic) Mi899 (p o power)JLa245.

demolish p on no clock Lu127 p first robe o (the prodigal)JLa1225 saints to p o (im-}
questioning, 

questioning, the process of solving a problem of John's disciples Jn 2:8 Paul and Barnabas 

with the Jews Ac 15:7 Paul first Peter 

Ac 15:20 morbid about IT:14 stupid q (re- 

fused)IT:232 (stand abrupt from)IT:232 

(by IT:14), how to inquire, question, 

quick, lively, 

quick, vividly, 

quickly together with, vividly together, 

quickly, See swiftly, 

quickly (more), See swiftly (more), 

trackfast with swiftly most 

quickly (most), (adverb), Silas and Timothy to come to Paul Ac 15:4, with all speed, 

Quicksand, the Sytis q Ac 27:7, 

[A]eschuch436 of 

quiet, making no 

race, contest, 

race, 

together 

race, run swiftly and competitively, Miriam 

Magdalene to Peter and John Jn 20:2 Peter and John, to the tomb Jn 20:4 not of him who is Rb 26:18 for the prize in the stadium 

PI C24 24 (salutes thus to) RIC24 Paul 

(not as dubious) RIC26 (not for naught) RA 26 

the Galileans so sound or sad word of the 

Lord FTTh3 to r with endurance 

FTh12 chariot horses into battle Rb 86, 

race, contest, stadium, 

gren's BECOME 

race of mankind, a native of a country, species of animal or language, chief priestly r Ac 6:5 Joseph's Ac 15:1 of Israel (Pharisee dealing 

autocratically with)Ac 17:29 (a choice r)11P25 of 

Abraham Ac 3:25 of God FAc 17:29 Paul 

(in dangers of)2C 1:13 (progressed beyond many 

contemporaries in his)GA 19 (of the r 

of Israel)Ph 2:23 Christ, of David's Jb 245 native of: Syro-Phoenicia Mt 4:25 Barnabas 

a n Cyprian Ac 2:16 Aquila a n of 

Pharsi Ac 12:24 Apostles a n of Alexandrian Ac 12:4 

species of fish FM1437 of unclean spirit Mk 9:7 of languages IC1219 2A38 of sounds 

IC1195 (oSM1122), born at (in), diversity, 

generation, kind, kindred, nation, of the 

country of, offspring, one's own country, 

in, stock, 

quiet, composed, mild, 

[A]eschuch436 of 

quiet, the people, at Paul's words Ac 22 

working with 2Th2:12 women to be LG111, be quiet, cease, hold one's 

peace, rest, 

[A]eschuch436 of quietness 

quietness, peace, 

Kur'd'rios (Latin) QUIETUS 

Quirinius, governor of Syria Lu 2:2, 

be't-down more-careful 

quite well, (adverb), know how Onesiphorus 

serve 2Th2:3, very well, 

apo sion at is'4 FROM-MOUTH 

quiz, Pharisees q Jesus Lu 10:3, provoke to speak, 

R 

[Rom 1:24 (Hebrew) WIDE 

Rahab, the prostitute Jg 2:20. perished not Hb 1124 

justified by works Jg 2:4, 

[Rom 1:24 (Hebrew) WIDE 

Rahab, Salomon begats Ross of Mt 18, 

call on, blaspheme, 

caller, reviler, 

calling, blasphemy, 

Blasphemy, 

Blasphemy, reviling, 

Nata stol 44 down-put 

raiment, women adorning in r decorously 

raiment, apparel, 

garment, shelter, 

vesture, 

broch 4 RAIN 

rain, descended Mt 17:25 27, 

broch 4 RAIN 

rain, the falling of on the just and unjust 

Mi 4:5 tears, on Jesus' feet Lu 7:44 fire 

from heaven Lu 11:44 Elijah pray for it not 

to Jg 7:17 no shower of Hr 11:44, 

it's RAINBOW 

rainbow, surrounding the throne VvRv29 on 

the messenger's head VvRv10:29, 

om'b r os LIKE-QUBI 

rainstorm (is coming)Lu 12:24, shower, 

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reach out  Greek-English Keyword Concordance  reasonable


reach out, the saints' obedience Rom16. come abroad.

reach out (of), from Reach.

reach out, the saints' obedience Rom16. departings.

reach unto, reach out, reaching to the feet. See feet (reaching to the)

read in, in the sense of re-knowing. The knowledge which comes when we read. did you not read (what David does)Mt15.36? (in the sense of the readiness)Mt21.4 (what David does)Mt23.25 let him who is ready prepare. Mt11.33 (in the sense of the scroll of Moses)Mt15.28 did you never read (out of the mouth)Mt16.24? (in the scriptures)Mt24.36? you shall do according as you read. Mt15.32 (in the sense of the execution)Mt26.20 the euchany r Isaiah "Mt26.31 30 32 this is black to every saint Mt16.33 the saints (the enl. st.)Ac19.2 (in what they are)Ac2.34? (knew and of all)Ac2.35? (able to apprehend)Ep2.3. Felix r the letter Ac23.47 epsilon to be r (in Laodicean ecclesiast Calif 16 16 to all the brethren)Th 57? happy is he r the prophecy Rev1.3

[A]e'toim a sth readiness
readiness, of the evangel of peace Ep2.35, preparation.

readiness, eagerness.
readiness (held in). See ready (held).

outgod as a TU-KNOWING
reading, of the law Ac18.42 of the old covenant 234 Timothy to give heed to 1Th3.3.

[A]e'toim on READY
ready, a state of preparedness for any occasion or action, luncheon Mk12.24 the wedding Mk12.24 these r entered Mk16.10 a large room Mk14.15 that dinner Mk14.15 Peter r to die Mk12.23 Jesus' brothers always Mt1.37 the day of Mk14.15 the promised bountiful Mk16.16 over that which is Mk16.16 saints to be r (every good work)Mt22.37 (with a defense)1Pt1.5? salvation r to be revealed 1Pt1.5? prepared, readiness.

ready, about (be), eager, near, prepare, prepare (be r), prepare, (make r), prepare.

pro etoim asp BEFORE-make-READY
ready before (make). God (vessels of mercy) Ro2.9 salvation Mk18.2 prepare, ordination before.

[A]e'toim asch READY AS HAVEN
ready (held), Paul b r to visit Corinth 2C12.4 held in readiness: Paul (to die) Ac11.23 God, to judge 1Pt1.5. (Ac11.23, 21, 1P1.5).

[A]e'toim asch make-READY
ready (make). God: Salvation He r Lu12.30 for those loving Him 1Cr6.9 a city r 1Cr6.9 place for the woman Ya1.25 by the Father (at Christ's side) Mt12.24? (knew) Christ going to make r place Mt14.38 others; the road (of the Lord)Mt11.28? Mk11.10 a king r r at the luncheon Mt12.24. the kingdom Mt12.24? fire reason with, reken together.

can tie fa", mal THROUGH-LATISE reason, lay facts in relation to one another so as to be the basis of opinion. disciples (among themselves)Mt18.38? chief priests r with themselves Mt21.17Mt14.8 r concerning Jesus Mt26.3 to Lu22.33 22 Miriam r what manner salvation Lu12.23 the people r concerning John Lu12.23 rich man r in himself Lu12.23 farmers r with one another PLLu1.14, cast in mind, consider, dispute, muse, reason, think.

reason, argue, discuss, pleasing, reken, word, reason of (by), thought, reason together, discuss, reasonable, logical.

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recline
Greek-English Keyword Concordance

Klinō
Klinō 503 - CLINE
recline the head, decline (of the day) Lu2312
recline (of faces) Lu249
recline near an arm) Hb183, Christ (has nowhere to) Mt656, Lu908
(His head on the crown.) Jn1930, He 954, bow's, lay's, turn to flight, wear away.

Kataph. Klinō DOWN-CLINE
recline. Jesus (in the Pharisee's house) Lu796
824 (at Emmaus) Lu2214, the five thousand Lu594 not to r in the first places Lu148, sit down, at least.

apa Klinō UP-CLINE
recline, cradle (in a manner) Lk23, with Abra-
ham in the kingdom Mt1,72.139 God the
thrones on the grass Mt419, Mk639. the Lord
causing His slaves to Lu216, (A[Ln172), lay, sit down.

pró to kil' a a BEFORE-MOVE-CLINE
reclining place (first), on the bed's right.
Scribes and Pharisees fond Mt236, Mr2325, Lu148,20, you should not recline in Mk4, chief room, highest room, uppermost room.

epi pindos ON-KNOWLEDGE
recognition, connecting with some previous
conception or with some vital fact, realization.
men do not have God in Ro16 through
law r of sin Ro3,2 not in accord with Ro16,
young humanity renewed into Col19 of the
truth. Hb108, saints (r of God) 2Pe15, 3 (of
men) Lp18, 20 realization: God (may
give the saints) 1Co17, (r of His will) Col, growing in r of Col19 (r of the secret of)
Co27 saints (r of the son of God) Eph19
(righteous and more love) Lu19, (of every
medium) Ph11, of the truth TI23, TI25, 37
TH1, acknowledge, anomlous, knowledge.

epi gindōk ON-KNOW
recognize persons Ac29, or principles Ro3, marking a conviction which attests such
knowledge, realize, to know Ac258, r
from them, r at least Mt148, 20 no one r (the
son except) Mt117, the (Father except) Mt117,
Jesus (men r Him) Mt142, Mk124, (r in His
spirit) Mk28, (in Himself) Mk59, (r their
reasonings) Lu22, (especially women) r Him/Lu97,
(disciples did not) Lu248, (did) r Him/Lu248
are the Jews (not r Eliah/Mt172 r disciples
were with Jesus) Ac213, the people (r the
disciples) Mk639, (r Zechariah has seen an
appearance) Lu53, to r the certainty Lu16,
Rhoda r Peter's voice Ac214, r Alexander
is a Jew Ac38, the captain r concerning
Paul Ac224, 39 charges against Paul
Ac249, 11, 250 did not r as Mefin Ac237, 39
241 Paul (shall r as I am) r Cl12, 22 (as
unknown and) r Co29 saints (to r Paul's
writing as a precept) Jc147, (r such as
Stephen) Jc163, (will r ultimately) Jc119,
144 (are you not) Lu23, the way of right
eousness 2Pe13, 31 realizes: Plate r Jesus
of Herod's jurisdiction Lu27 the saints r
(Paul's danger) Ac29, (the grace of God)
Col (the truth) Th1, acknowledge, have
knowledge of, know, - well, perceived, take knowledge of,

apo chrīsō ON-SPEAK-TO
recall. Paul and Barnabas Act152, when Barnabas left, 274, (depart') - assumed.

apa mi mēnēs ON-REMINDE
recollect, remit. Peter r (about the fig tree)
Mt112, (Jesus' declaration) Mk142, the
former
days Hb132, remitted: Timothy to r the
Corinthians ICo17 Paul r Timothy 2Ti16 (2To
15), call to mind, remembrance,
and mēnē s is ON-REMINDE
recollection, the bread and cup a Lu2219
1C 17, 224 a r of sins year by year Hb109,
remembrance;
recomm. give up,
and mēnē s is ON-REMINDE
recompense, (in kind) 2Co14, retribution (of
desperation) Ro17, remcompense,
recognition, remmem. ment,
recognition, remem. ment,
recognition, remem. ment;
record, testimony, witness, (bear r), testify, r,
see a (n) pole (OUT-MESSAGE
recount. the virtues of Him Who calls you
1Pc25, show forth.
rever, See fetch.
recover self, sober up,
be that is WELL-PLACING
recite, recite, straighten, sceptor of Hb18,
righteousness,
earth on red
red, the color of blood, the B Son (miracles
in). Ac26 (Israel crossed) Hb109,
red (fiery-) See fiery-red.
redeem. See ransom.
redeem, buy', reclaim', redemption,
redeemer. (Moses commissioned) Ac275, 2, 24,
redem. (of God) 1Co15, 224 for God's people
Lu148, in Jerusalem Lu25, (of r) Hb13,
redemption, remem. ment,
redemption, deliverance,
redemption, supersubstantial,
redemption, sees red
reed, a hollow, tube-like stem, a pen for writing
with, shaken by the wind Mt171, Lu264
Christ (not fracturing) Mt122, r placed in
His hands Mt127, (His head with) Mt:
273, Mt124, Mt127, (sponge placed on Mt127,
with) Mt124, Mt127, r a like a red Ac211,
with, measuring r (golden) Ac211, 325 (city measured with) Ac211,
spli( (s) o r (sp)r
reef. in your love feasts Mz12, 3p0l,
re-rect. See erect again.
refine. See fire (be on).
reflect. See cast on.

di ouno ma THROUGH-RECTIFICATION
reform through Felix Ac245,

di ouno s is THROUGH-RECTIFICATION
reformation, statutes until the period of Hb109,
step EXCLUDE
retrain, forgo. Paul could by no means longer
Th1, 2 forgo: Paul f all 1Co12, love in f
all 1Co1, hand, f can, forbear, suffer,
retrain, cease,
retrain from, withdraw.

apa peusō TO-UP-COO
refresh. Paul, by Onesiphorus 2Ti114.
renounce, adjure (Peter a acquaintance with Jesus) Lu1924e, let him himself Mt1164MK248 Peter r Christ Mt2624 ps Mt14330 in the Lu2244Jn1388 as one owning Christ be Lu2020 (alcat), den13, renounce, spurn.

euphed m a well-averted
renown, defamation and (Paul)ZE5, good report.

repatriate, come back home from a foreign resi-
dence, Romans Ac1469 guests of Athens Ac1724, he there, strangee1.
an apo d100 mi instead-from-give
repay, the poor have taught to r you Lu1414 in the resurrection Lu1244 God (who will be hu)Ro1105 (the Lord will)Ro1128 Hb1610 (thanksgiving we r to)TH235 (just of G to r affiction) TH215, recompenses, again, ren-
er, repay.

ant apo d100 ma instead-from-give-effect
repayment (for dinner) Lu1414 (Israels table) Rol119, recompenses2.

meta no a10 after-mind
repent, to be distinguished from after-care, rep.
et (John)M537 (Jesus)Ms1164Ms115 (disci-
ples)Ms1155 Tyre and Sidon would have Mt1121 Lu1013 men, Ninevites Mt1244 Lu1133
one sinner r (joy ever)Lu1550 will r
(if someone should be going from the dead)
Lu1442, if he should be (forgive)Lu1794 and be baptized Ac238 and turn about Ac318 Simon Ac22 God charging all men to Ac1726 Paul proclaiming Ac2628 Ephesians to Re29 Pergamum Re219 I give Jezebel time to Ro22i.:

mata no a10 after-mind
renounce, worthy of (fruits)Ms33Lu58 (acts)
Ac230 baptizing for (herself)Ms114La53 Ac137 (John baptism with)Ac139 Jesus came to call sin-
ers to Lu1257 the just have no need of Lu1177 r for the pardon of sins (herself)Lu2447 (God give to Israel)Ac271 r unto life (God give to the nations)Ac1118 r toward
repentance Greek-English Keyword Concordance

God (Jews and Greeks) Ac2021 leading men to (God's kindness) Ro2540 Corinthians made sorry to 2te29 sorrow producing 2te7 God may give them 2te72te 6a from dead works He41 renewing away to He41 place for (Euca did not find) Hb217 make room for 2pt125, bata log 5e' stutter-lay (say) repetitions (use useless), in praying not to Mi68 use vain repetitions. Expenish. rail wants (of the saints) 2co12 Macedonians rail 2pt35, supply? reps. See rim.

ap on oun see-hear reply, in a season acceptable 2te62.
ap on oun rep from-message repent, magi to 2 to Herod 2te8 gracing r about demoniac Mi523mi5212a 25 John's disciples r (to him) Mi1114 Lu72 22 (to Jesus) Mi142 Christ (My Boy r judging) Mi128 (r to Him that His mother) Lu89 (about the Galileans) Lu123 (with boldness shall I be r to you) Jn143 (r Thay came) He522 disciples (the woman r too) Mi258 2a 2014 r to Jesus) Mi128 (Mary Magdalene r to) Mi1615 Jn2015 (two r to the rest) Mi1615 (r nothing of what they have seen) Lu990 (one of the detail r to the chiefs Mi1813 demonize r to his own Mi5222a healed woman r in sight of all Lu47 slave r to his lord Lu1421 r to the blind man Lu1817 courtier's slave r that his son is living Jn414 Peter and John (r to their own) Ac49A 28 (are r in the same r) Mi235 (they are in the prison locked) 2co22 Corinthians concerning the messenger Ac116 Rhoda r Peter before the portal Ac14 r to James Ac237 Jude and Silas r to the same r by word Ac167 warden r to Paul Ac169 constable r to officers Ac169 centurion r to the captain Ac225 Paul's servant (not to the) 2a 1 Paul r (that they are to be repenting) 2ac676 (nothing wicked to r concerning F) Ac2627 (brothert) r to 1Th11 r that God is really among you 1c125 r life even Jn132 9 (mr 2ac1780).

repent, informl, (commonly r) blaze aheadl, (have a good r), testifyl, (of god r), testifyl, (of honest r), testifyl, report slanderously, blaspheme!, reported (be), hear!.

roil mi 6e' lie repose, though all of the occurrences seem to imply sleep, the noon Jn113 shows that it refers to the repose of sleep, r saints (bodies roused) Mi2754 (considerable number) r1c 1150 as we (soldier r Mi232 Christ found disciple r) 2co7 Lazarus (firstfruit of those) Cl229 Lazarus has found Jn12 12 put to r (Stephen) r Ac370 (David) Ac138 (some of the disciples) r1c150 (in Christ) r1c138 (all the saints shall not) r1c153 (those will God lead forth) Th444 12 (since the fathers) Th534 Peter r between two soldiers Ac156 if the husband should be r1c77 concerning those r1th18, be deadl, - asleep, fail asleep, fail on sleep, sleepl.

roil mi 6e' lie-ing repose of sleep Jn113, taking of rest.

antetup on instead-beat representation, holy places r of the true Hb521 baptism (1pt81, (like)figure2.

on'tis or reproach, that who subject to censure or is disgraceful. Eulabia's r eliminated Lu125, on'tis 25 reproach.

repentance, censure disgracefully, happy are you whenever Mi514 Lu622 Christ r the children Mi170 (rodders r Him) Mi1742 Mi155 (or the eleven) Mi131 God r (of those r Him) Ro156 (or not r) Jn15 Paul telling and being 2te142he r r in the name of Christ, 1p442, cast in one's teeth, reproachl, revilel, abraidl.

on'tis is oun reproach. r of those r God Ro156 of the adversary 1te77 gazes stock of Hb518 Moses deeming the r Hb125 carrying Christ's Hb 1312, reproach, dishonorell, outrage!, reprobate, disqualified!, [interpret on r reptile reptile, Peter sees in vision Jn1211 116 images of Ro123 nature of r tamed Jn57, creeping things, serpentl.

a the t e'o un-place repentation, have no place for. Herod does not want to Mi252 Fearless r (the prospect of God) Mi577 (God's counsel) Lu798 r the disciples Lu109 r Christ Lu109 r Jn1244 r Him Who commissions Christ Lu1096 God r the understanding of the intelligent 1c109 Paul not r the grace of God Ca221 no one r a human covenant Ga115 he who r is r God 17048 8 r their first faith 1te312 r Moses' law Hb132 r lordship Jn6, bring to nothingl, cast offl, despise!, dishonorell, frustrateu, report.

a the t e' o un-placing repulsion, of the preceding present Hb218 of sin Hb968, dissolvingl, to put away.

anti kath 'et et mi instead-down-stand repulse, not unto blood Hb123, resistl, repulsion (be of), seeml, (had in r), valuable!, (make of no r), empty!, reputation (be of), seeem. See seem.

aet e' 9 request, express a desire to have or do something, to him r you, give Mi592 lu630 saints (God aware before) Mi68 (and it shall be given) Mi771 Lu119 Jn1434 (obtaining) Mi778 Lu110 (two agreeing) Mi819 (in prayer) Mi212 (he believing) Mi814 (in Christ's name) Jn1214 1426 (the Father in my name) Jn1214 1426 (it will be occurring) Jn157 (hitherto r nothing) Jn164 (God able to do above all) Ez132 (wisdom from God) Jn15 (in faith) Jn19 (you are not) r Jn44 (whatever we may be) Jn585 (according to God's will) Jn154 13 (we have the requests) Jn154 (life for a brother) Jn154 a son r (headd) Lu147 (specifically) Lu111 (God giving to those r) Mi274 (holy spirit) Lu118 the maiden r (Herc of God will give whatever) Mi47 Mi672 22 21 (John's head) Mi695 r of Christ (mother of Zebulon's son) Mi1209 James and John Mi1355 (not aware what they) Mi222 Jn138 Jews (or Bar-Abbas) Mi279 Lu235 (a prisoner be released) Mi16914 8 (r Pilate crucify Jesus) Lu235 (a murderer)
request

Greek-English Keyword Concordance

rest

request, made known to Phlae247; be like unto, resemble, like (b)), resemble, (a)

rest, put away, your miasa and lai1053 the expectation of, a wrath for Paul 1PT54; to men to die, 1Th32, 1Th15, be appointed, - laid up, remove, leave.

kata mem'g DOWN-REMAIN

reside, apostles, in Jerusalem Act12 (1RC166).

[1] dupogetm, make UNDER-LACK-EFFECT

reside, of Israel shall be saved Ro657, remainder.

residues, letfis, rest.

ant1 to a's o' moi INSTEAD-GET

rest, set oneself against, the Jews r the word Act1198, the authority Ro123; the proud r is Ja94, IP25; the one not r you Ja93, opposite self, resist.

rest, clash with, repugn, withstand, resist. See, instead.

resort, comely, - together1, gather1, go together1, seek's RESOUND

resound, repeat sound, reverberate. r copper 1GI34, roof5, sound6.

(see's RESOUND

resounding of the sea Lu1263, blare of a trumpet Act244, hubbub about Christ Lu474, name, sound.

respect. See abash.

respect, part5, have r, look away.

os dui5, not-VERY-SIMILAR-AS

respect (in any). Bethlehem least Mt26, not1.

respect of persons, partiali, i44, (have r), partiality (shaw1), (without r), impartiali, ru.

eu sch6m o sun'o WELL-FIGURE-TOGETHERNESS

respectability, its accomplishments. inedent members have 1CI26, comeliness, 1GI34, 1GI2.

eu sch6m on o's WELL-FIGURE-A4

respectively, Joseph a r counselor M1548 women on Ac350,1711 that which is IC750 members 1GI24, comely5, honorable4, ru.

eu sch6m o's WELL-FIGURE-A4

respectfully, walking Ro11319174,142 let all occur 1CI154, decently, honesty, respectively.

See up, reaplend. See splendid.

grith ono log o'mo INSTEAD-RECLAY(SAY)

response (make). Hannah, to God Lu269, give thanks.

loip on' LACK

rest, that which is lacking, further Act22,5, marking a transition to another subject, taking hold of the slaves Mt126, of the virgins Mt233 the r said let be Mt222 desires about the r Mk619 of the disciples Mk151, to the r in parables Lu139, why the worrying about the Lu126, sorning the r Lu119, Pharaoh not as the Lu184 the eleven and the da5,6 from the apostles Ac217, IC5 of the r no one dared Ac132 Jason and the Ac127 r on planks from the ship Ac272, of those in the island Ac269 of the nations Ro1172, r were concluded Ro117 Paul (to the r i am speaking)1C172 (the r i shall be prescribing)1C115, (predicting to all the) 2CI36 (bonds apparent to Ph36 (r of my fellow workers)Ph48, r of one of the Ph296 (r) (let no one afford weariness)G361, (buretine mina)Ep360 children of indignation even as Ro22 for the r brethren (rejoice)Ph41 (whatever is true)Ph48 (we are asking one)1Th34, sorrow according as the 1Th413 saints not dowsing as the 1Th350 the r may have fort) 1Th35 of the scriptures 2Ph36, r about to be dying Rv32 of the soundings Ro135 of mankind Rv100 r became affrighted of Rv119, the woman's seed Rv21, r were killed Rv121 of the dand Rv225.

furthermore: are you dowsing f Mt126,5

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rest

rest. of the believers in the first 17th, 18th, and 19th centuries.

rest. of time in the fifth, 16th, and 17th centuries.

rest. or the humble find Mi1212, unclean spirit not finding Mi1342,14, four animals have no Mi1442, worshipers have no Mi1441.

rest. as a peace, quiet (bel), sabbatism, steps, inand, tend, tending (of r), reposet.

cp ana apo'ou ma'n on-UP-CRASH

rest on peace on a house FL109 the Jews r on law FL217 (A1P144).

sun gra po'mo'si TOGETHER-UP-CRASH

rest together, the saints and Paul 10132, as, be refreshed.

rest upon, tabernacle event, resurrection, restoration.

kata sth n 6 a down-solid

restive against (be). Christ 11151, begin to wax wanton against.

apo kata'et a'si FROM-DOWN-STANDING

restoration, times of Christ 11151, restoration.

apo kata'et a'si FROM-DOWN-STANDING

restores, Christ r man's hand Mi1212,Mi1342 Srii is all Mi1714,Mi1342 man's eyesight r Mi1342, blindness to Israel Ac26 l may be r to you H1059.

restore, pay, adjust, restrain, step.

ano'eta'si UP-STANDING

resurrection from death. It has special reference to the body, which will stand up while roasting refers to the soul, which will awake, and vivification refers to the return of the spirit. rising from a fall Lu135, saying there is no (Sadducees) Mi2277,Mi1214, 10137, 1320 Ac26 (Corinthians) Mi1342, in the r (which of the seven) Mi1217,Mi1213,10205 (neither marrying) Mi1302,10205 (replied you) Lu1441 of the dead concerning Mi1213 (Athenean hearing of) Ac1717 (Paul judging concerning) Ac26 10205 (Son of God by) Roi (through a man) Mi1342 (thus is the)11134, (radiment of) H1059 of the r. (sons) La1205 (saints shall be) Ro6 of life Js135 (judging Jn520 Lazarus rising in Jn11)14 Jesus said, I am the resurrection (witness of) Ac12 (David speaks of) Ac233 (testimony to) Ac235 power of H1013,Fals Mi1342.1371, 1347, 1350, 1353, 1355, 1358, 1361, and 1364, from among the dead (in Jesus) Ac26 (Christ first out of a) Ac265

evangel of Jesus and the Ac1718 r which is impending Ac515 if there is no Mi1316,33, maleflying already occurred Mi2318, women obtained their death by H1139, a better H1139, the former Mi273, raised to life against, resurrection, rising against, that should rise.

resurrection, resurrection from among, rising.

cx ano'sa'ta a'si OUT-UP-STANDING

resurrection from among. attaining to Phil111, resurrection.

kat ech's DOWN-HAVE

retain. detain. hold (of disease) Fln4, keep course of (a ship) Ac2356 r the word FL146 the last place FL146 r the truth in injustice FL1312, saints (in that in which we were) Ro35 (those bying not as r) Fl2786 (r the traditions) Fl1121 (r what Paul said) Fl23 (r the idea) Fl273,12 (boldness of the expectation) Hb 214 (beginning of the assumption) Hb1022 Paul (as having nothing and r all) Fl2515 (intended y One'sness) Fl1312, detain: through d Christ Fl142, unavailing of man of lawlessness 2Th 28 detainer: the present d coming to be out of the midst 2Th27.

retain, have, hold.

reticent. See space.

ana chor'et'ou UP-SPACE

retire. may r another way Mi1218, 13 Joseph (into Egypt) Mi1214, (into Galilee) Mi222 Jesus (into Galilee) Mi1412 (thence) Mi1213, (wilderness) Mi1318 (parts of Tyre) Mi1221 to the sea) Mi371 (into a mountain) Mi1221, the throng to r Mi1249, Judas Mi1251 captain, to privacy Ac2129, Agrinusa and others Ac2129, apprehend, give place, go aside, turn aside, withdraw self.

epi phon'et'ou ON-SPACE

return, the multitude, to Pilate Lu2321 the populace Ar122 others r some other thing Ac 2134, Jews r at Paul Ac224, cry, against, give a shout.

meta bat'et after-CAST

return, wanderers r about Paul Ac226, change mind.

[0]ano chor'et'ou UNDER-SPACE

return, Christ (in the wilderness) Lu186 (privately) Lu186, go aside, withdraw self.

retroduction. See recompense.

[0]apo streph'et UNDER-TURN

return. centurion, to his house Mi138, Miriam, to her home Lu126, shepherds, to their flocks Lu126, Jesus' parents (into Galilee) Lu186, 1235 (into Jerusalem) Lu141, Jesus (from the Jordan) Lu141, (into Galilee) Lu234, 300, (no longer to decay) Ac341 centurion's friends Lu126, his death Judges Lu122, 1225, 216, unclean spirit Lu114 a loper Lu1718 a noble Lu110, throng from the cross Lu126, women, from the tomb Lu110, eunuch Ac235 Paul Ac1235, 1235, 216, 227, Ga217 John Mark Ac1235, soldiers Ac232, Abraham Hi127, (Am1142, 224, 224, once again, return, - again, - back again, turn back, - again, return, break loose, come back, overturn, turn back.

[0]248
return again, return.
return back again, return.
return (invite in). See invite in return.
R.h'gmdas' (Hebrew) ASSOCIATE
R(h)aw b'du (Hebrew) SEE-BON
Reuben, one of the twelve patriarchs Gen322, the tribe of Gen345.
apo kalουs d' o FROM-COVER
reveal things, unveil persons, all covered shall be Mt1510245 Luke12 God (the truth to minors) Mt1512245 (to Peter) Mt1617 (r all to the saints) Mt1512 (if in anything differently disposed) Mt1617 reasons Luke23 arm of the Lord v Jn142 God's righteousness v Ro727 (Indignation) Ro727 unveil the Son of the Father Mt1717 (as) Luke27 Son of Mankind Luke170 God u His Son in Paul Ph11722 man of lawlessness 2Th35 6 8, reveal25.
reveal, appraisal.
apo kat' ou prs is FROM-COVERING
revelation, unveiling, of the nations Luke22 of God's just judgment Ro59 Luke of a secret Ro59 Paul (speaking in) 1Co142 (r given to) 2Co12 his evangel came through a Ga12 (went up to Jerusalem in accord with 2Co22 (secret made known by) Ep31 to the ecclesia 1Co142 of the Lord (given Paul 2Co12 a spirit of Ek11 revealing: of the sons of God Ro222 of our Lord Jesus Christ C1C7 2Th3 23 1Ei12 (of His glory) 2Pt114, revealing, reveal25.
AION REFERENCE
revel, saints not to walk in Ro132 of the flesh Ga1312 (of the sons) ch11 God's glory v Gen42, revealing21, rioting21.
revenge, avenged, - ing.
revenge, avenger, venger.
sob'c maI REVERSE
rever, reverend, r (God) Latin1Mk57 (Lydia) Ac1614 (Titus Justus) Ac17 (aside from the law) Ac314 r Artemis Ac1527 reverent; prosteros the glory about to be Ro518 11 of the sons of God Ro222 of our Lord Jesus Christ C1C7 2Th3 23 1Ei12 (of His glory) 2Pt114, revealing, reveal25.
AION REFERENCE
reverence, abashed, feared.
the a seb'ei a PLACE (God)-REVERENCE
reverence for God, professing 1Tt100, godliness.
reverent.
See reverence.
the a seb ei a PLACE (God)-REVERENT
reverence of God, is hearing Jn81, worshipper of God.

loi dor e's LAT (SAY)-SPEAK
revile, you (there) worth, Jews r the blind man Jn928 r God's chief priest Ac212 Paul being 1Co13 Christ being 1Pt274 (a 1Pt272). revile, blaspheme, reprouce.
until loi dor e's instead-LAT (SAY)-SPEAK
revile again. Christ not 1Pt222.

lois dor os LAT (SAY)-SPEAK
revile, saith not to consorting with 1Co11 not enjoying the allotment 1Co10, railer, reviler.

riches

lois dor e's LAT (SAY)-SPEAK
revile, nothing as an incentive favoring 1Tt11 not rendering r for r 1Pt39 9, railing2 speak reproachfully.
ona e'ts UP-LIVE
revile, my son was dead and Lu4244422A Sin r Ro19, alive against, revile, trope & reversing
revolving notion, a turning so as to come back to the previous position, no shadow from its v.Ea11, turning.
reward, every disobedience obtained a fair Hb22 saints' boldness having Hb33 Moses looked away to Hb22, recompense of reward3, reward, compensation, pay2, wages2.

riches and powers FROM-GIVE
Rewards. God becoming Hb118.
R(h)el'gion RELIGION
Rhedin, a city on the northern tip of Italy, about 35° north, 10° east, ship arrives at Ac213.

R(h)idas' RHISA
Rhese, our Lord's ancestor. Lk37.
R(h)od e' RHODA (Rose)
Rhoda, a girl's name. Ac121.

Rhodes, an island in the eastern Mediterranean, off the southwestern point of Asia Minor, about 36° north, 25° east, ship comes to Ac21.

plow's t o RICH
rich, having much of value, entering the kingdom (squambly) Mt133 (easier than for the v.Mt123 Mt242 Lu12 Joseph of Arimatha Mt1271 r man running Mt1311 casting into the treasury Mt1252 Lu123 woe to you Lu24 country place of a r man Mt1219 not summon r neighbors Lu1213 parable of a r man Jl143 (r man and Lazarus) Lu12 22 22 r chief Lu123 Zacheus Lu123 the Lord Jesus Christ being 2Co52 God r in mercy Epl24 not to be haughty 1Tt11 r to glory in humiliation Jl130 shall fake Jl13 the poor r in faith Fa23 the r tyrannizing Jl32 will lament Jl31 ecclesia e (in Smyrna) Re28 (in Laodicea) Re61 hide themselves Vv618 emblem given Vv618.
plow t o Bo-RICH
rich (be), God (sends away empty) Lu133 (not r for) Lu123 (r for all invoking Him) Ro1012 Corinths Mt498 through Christ's poverty 2Co59 those intending 1Tt11 in ideal acts 1Tt615 ecclesia of Laodicea Vv617 through Babylon Vv618 is 19, be increased with food2, rich1.
rich (make), enrich.

plow's t o RICHES
riches, an abundance of that which is esteemed of value, seduction of Mt122 Mt419 men stilled by Lu14 r God's (kindness) Ro24 (glory) Ro23 (depth of the) Ro12 (grace) Ac127 (of His glory) Ep31 (His r in glory) Ph116 Israel's (offense of the) Ro112 (discontent the nations) Ro1122 r of the generosity (Macedonia) 2Co2 r of the glory of the enjoyment Ep111 untraceable r of Christ Ep58 of the secret Col13 r of the assurance of understanding Col1227 doublousness of 1Tt11 reproach of Christ greater Hb1126 have rotted Jz2.
righteous, justifiable, righteous, judgment, just judgment, righteously, justly.

dik ai o su'wē JUS'T-TOGETHERNESS

righteousness, the quality or state of being righteous, the states of one who is justified, righteously (acting) A1035, God's (judging the earth in) A1724 (revealed in the evangel...an exalted to-

right hand: Christ (seated at God's) Mt 26:16 Mk16:19 Ac2:25 2Th2:13 (standing at God's)Ac2:30 31 (of the throne)Hb11:22 (is at God's)Pt1:22 (seven stars in)Rv1:19 20 21 (placed on John)Rv1:17 of the inform man A57 righteousness of A267 fellowship A268 of the on the throne Rv2:5 7 messenger lifts Vr1:10 as emblem on the Vr1:13 16 (as Lk2:29).

right. See authority.

er, jus't, straighten, right mind (be in), same (be) 4, righteous (be), justify 4, righteous judgment, just judgment 1, righteously, justly,

dik ai o su'wē JUS'T-TOGETHERNESS

righteousness, the quality or state of being righteous, the states of one who is justified, righteously (acting) A1035, God's (judging the earth in) A1724 (revealed in the evangel...an exalted to-

right hand: Christ (seated at God's) Mt 26:16 Mk16:19 Ac2:25 2Th2:13 (standing at God's)Ac2:30 31 (of the throne)Hb11:22 (is at God's)Pt1:22 (seven stars in)Rv1:19 20 21 (placed on John)Rv1:17 of the inform man A57 righteousness of A267 fellowship A268 of the on the throne Rv2:5 7 messenger lifts Vr1:10 as emblem on the Vr1:13 16 (as Lk2:29).

right. See authority.

er, jus't, straighten, right mind (be in), same (be) 4, righteous (be), justify 4, righteous judgment, just judgment 1, righteously, justly,

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right. See authority.

er, jus't, straighten, right mind (be in), same (be) 4, righteous (be), justify 4, righteous judgment, just judgment 1, righteously, justly,
root

petr'od'as ROCK-PERCEIVED

rocky place, seed falls on P'M1260 2bR'M420 18.

ro'd, the scepter of a king Jb118 8, a shepherd's club Mt1109 RVv227 12 1015, a traveler's staff. Paul coming with 1C267 to measure the temple Rv111 staff, disciples (nothing for the road except) Mt68 (not to pick up) Lu25 Aaron's Hb94 Joseph worships leaning on his Rb119.

[...]ab'd in 'O Romize red (log with), Paul and Silas Act167 Paul throe 2C1116, beast.

ano kalid' FROM-ROLL

roll away, stone from the tomb (a messenger) Mt239 (Who will) Mt68 (women found it r a) Lu244, (A Mt68).

ano kalid' UP-ROLL

roll back, the stone from the tomb Mt164a.

pros bali' TOWARD-ROLL

roll to, Joseph r a stone on t door of tomb Mt2700 Mt159.

[...]el le's s whirl

roll up, give a circular motion. the heavens Ib119a Espv144.

R[...]on a t on' ROMAN

Roman, the language of Rome. Christ's inscription inscribed in Lu238.

R[...]on a f for ROMAN

Roman, will take away our place Jn1116 re-patirated Act230 Paul (announcing customs not allowed) Act237 (is it allowed you to scourge) Act235 (this man is a Rb226 27 26 237 (given into hands of) Act2337 not surrendering as a favor Act234.

Romans, human,

R[...]om'd for ROMAN

Rome, the political capital of the Roman empire, in Italy, about 42° north, and 13° east. Jews depart from Act167 Paul (must see) Act121 (to testify in) Act121 (thus to K we come) Act234 18 (writes to saints in) Ro17 (empires to bring) Ro157 (Onesiphorus seeks him in) 2Th14.

steq' EXCLUDER

roof, which excludes sun and rain, under the centurion's Mi4407 unroof the r where Christ was Mt21.

spr'm a log'as SOW-LAYER

rook, a bird which picks up a living by gathering scraps in the market. Athenians call Paul Ac1718, babblers.

ob'k'as HOME-EFFECT

room, light shines in Act127, private.

room, place, (chief r)5, (highest r)7, (uppermost r)5, redlining place (first)8.

room (be), See contain.

room (chief of the dining). See chief of the dining room.

room of (In the), Instead.

room (make), See contain.

room (upper). See upper room.

kata ale'm'd s a DOWN-ROOT

roost, flying creatures have Mi3007 Lu288, nest. roost. See tent.

r[...]'s root

root, that part of a plant which is in the soil, the ax is lying at the r of P'M1260 Lu255 pass-
able of the sowing (no r)Mt13:24 (no r in himself)Mt13:23 Mk4:26 Lk13:21 (fig tree withered from Mt11:29 olive tree (r is holy)Ro 11:14 (joint participant of Ro11:13+ to Jews)Ro11:12 of all the evils Mt11:30 of bitterness Mt11:25 R of David Mt26:18, 21. 23. of s'root

root, be firmly fixed and nourished, the saints (r and grounded)Ep6:18 (and built up)Co2:20, 21.

root up. grain, with the danel Mt13:29 every plant not p by the Father Mt13:18 black mulberry Mt13:20 unfruitful trees Mt15:28, 29 (by the roots, root up).


take2.

unroot

unrooting

unrooted

unrooter

unrootedness

unrootable

unrootable. (with r)Mt13:24 (no greater prophet r Mt13:11 queen of the south will be Mt12:22, 31 John the baptist r (Herod said)Mt14:16) 6:36 (some said)Lk2:38 nation r against nation Mt24:10 Mt24:34 fault prophets r Mt24:11-24 Mt13:27 (sion Virgins)Mt26:23 bodies of the saints Mt27:52 man drowning r Mt5:27 Moses divides concerning Mt12:28 Mt2:29 a friend being Lk11:18 the householder Lk2:28 no prophet out of Galilee Lk10:16 Mary r swiftly Jn1:33 messenger r Peter Ac13:25 saints (out of sleep)Ro2:31 (drowsy one) Ep3:14 (some r affliction for Paul)Ph1:19

John told r V1:11 the dead (apostles commissioned to r)Mt 10:19 (report to John)Mt11:4-57 (if they are not)Jn1:19 29 32 (how are they)Jn1:19 (in incorruption)Jn1:19 (in glory)Jn1:19 (in power)Jn1:19 (a spiritual body)Jn1:19 (in-corruptible)Jn1:19 raise man with withered hand Mt3:5 Christ, from dinner Jn1:33 raises sheep from a pit Mt12:21 this temple Jn1:20 Peter r (the large man)Ac2:34 (Cornelius)Ac10:16 Saul from the earth Ac6:13 (EP1:17 AL1:8 (AC1:8),

die.

die together.

die out.

die out.

die of.

die of.

die of.

be thrown.

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be thrown.
sabbath does not signify rest except in a secondary sense, when demanded by the context, a period of cessation not confined to one day Mk16:1 Jn19:41, especially the seventh day (Ex20:11, etc.) and the annual sabbaths of the Jewish calendar; "one of the sabbaths" refers to one of the seven weekly sabbaths between Wave Sheaf and Pentecost.

Christ (went through the sabbath) Mk12:2 (Lord of) Mk12:3 Mkh27:6Lu65 (is it allowed to cure on) Mk12:3 Lu14:2 (in the synagogue on) Mk12:10 (to see if He is curing on) Mk3:5Lu67 (do good or do evil on) Mkh31:6 (teaching on) Mkh6:4Lu20:2 2Th1:3 (chief remits Him curing on) Lu13:14 (chief rests) Ms13:14 (enters Pharisees' house on) Lu14:3 (cures infirm and blind on)Js5:9 2Th1:3 (accused of not keeping) Jn1:14 (not to remain on the cross on)Js10:14 disciples doing what is not allowed on Mkh12:3Mkh27:6 Lu67 priests profaning Mkh12:3 falling into a well on Mkh12:3
sabbath

Greek-English Keyword Concordance

sail

sabbath

Lu145 doing ideal on Mt1224 your flight may not be on Mt2427 the evening of Mt261 one of the s days (came Mary Magdalene) Mt2813Jn2023 (early in the morning on) Mk1614 (early in the morning on) Lk241 (gathered on) Ac267 (each to lay in score on) 1Co162 because of manniels Mt272 (shaping of) Mk1414Avs the first s of Mt1658 the day of the s (Christ at Nazareth) Lk138 (Paul at Antioch) Ac138 (Paul at Philipippi) Ac168 second first s Lk63 losing an ox on Mt1312Avs fasting twice of Lk182 lighted up Lk2236 woman quiet on Lk2410 circumscribing on Jn742 is the great day that s Jn1323 Olivet a s journey Ac112 every s (the prophets read) Ac132 (Moses read) Ac152 (Paul argued) Ac184 the interweaving Ac132 entire city gathered Ac 1324 Paul argues on three Lk17 which are a shadow Co255, sabbath52 - day74, week86.

pro sab'bat or before-sabbath

pro sab'baton toward-sabbath

sabbath (for the), the sabbath day to or for a sabbath. the sense is much the same in 112 which have before-sabbath. coming to be evening Mt154Avs.

sabbat is m of sabbathism

sabbat in a m of sabbathism

sabbatical, a period of cessation. left for people of God Hb4Avs.

sabbk'd m of sabbatcloth

sackcloth, coarse hair cloth of which sacks were made. Tyre and Sidon would have been sitting in Mt1224Lk112 and were became as Mr612 two witnesses in 3V11.

sab'ton or sabbated

sacred, the quality which comes from association, with God, or dedication to His use or service, workers at the things ICo12 sacrifices 2Th3.

sab't're'oa or sabbated-behooved

sacred (as becomes the), aged women as becomes Th3, becomes holiness.

sab'ton or sabbated-sacrifice

sacred sacrifice, used of the flesh of an animal which has been offered to the gods, do not eat IC128.

this's sacrifice

sacrifice, present or stay as an offering to God, especially that which is eaten by the offering, as the passover lamb Mk1417 IC57.

sacrifice, the sacrificial victim, or the act of sacrificing, figuratively, a gift offered to be received.

this's sacrifice

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sacrifice, the sacrificial victim, or the act of sacrificing, figuratively, a gift offered to be received.

sail, move on the surface of the water, while Jesus sailed on Lk22 Paul s (to Syria) Ac12a (for Asia) Ac27 (to Italy) Ac27 (those s with) Ac27 (to Babylon) 3V11 salut, -by.

sail, move on the surface of the water, while Jesus sails on Lk22 Paul s (to Syria) Ac12a (for Asia) Ac27 (to Italy) Ac27 (those s with) Ac27 (to Babylon) 3V11 salut, -by.

sail away, See sail through.

sail away, off.

sail away, off.

dora ple'o not-sail-float

sail by. Paul to a b Ephesus Ac23.

sail by, skirt.

lat'o ple'o down-float

sail down, into the country of the Gergesenes Lk28. arrival.

sail by, skirt.

sail by, skirt.

sail away, off. Barnabas and Saul to Cyprus Ac24 (to Ami) Ac12a Paul, to Italy Ac27, salut.

sail away, off. Barnabas, to Cyprus Ac250 Paul to Syria Ac24 (from Philippines) Ac24, salut, -away, -thenes.

sail over, ferry, sail through.

sail slowly, sail tardily.

broad u ple'o tardy-float

sail tardily, Paul Ac27, sail slowly.

sail, thence, sail off.

dia ple'o through-float

sail through. Paul's ship t the ocean Ac27, sail over.

[Ad]papo ple'o under-float

sail under the lee, of Cyprus and Crete Ac 274, sail under.

254
sailing

Greek-English Keyword Concordance

sailing voyage (terminating) Ac217, a being (hazardous) Ac279 (with damage) Ac217, sailor, mariner, saint. See holy, sake of (for), see over, sake of (for the), behalf (to),

Salamin, the principal city of Cyprus, about 35° north, 24° east. Harnhass and Saul in Ac13.

Salami (Hebrew) PEACE

Salome, the wife of Zebedee, and mother of John and James, followed Christ Mk16:11 buys spices Mk16:1.

salt, sodium chloride, used for seasoning food and for its antiseptic and preservative qualities, s of the earth PMk13 Lu14:4 he (be savourless) Mt5:10 sacrifice salted with PMk9:19 is ideal PMk9:10 Luke 14:4 have s in yourselves PMk9:10 saints' words seasoned with FC048, salt, brine.

salt, to season with salt, with what will it be Mt12:8 with fire PMk9:13 sacrifice s with PMk9:16.

salt sea, creatures named Jd2:17 things in the salt, saltiness (lose), savourless.


salute. See greet.

salvage. I used there (a for) Lk12:49 (from their enemies) Lk1:11 (is of the Jews) Jn1:17 (through Moses' hand) Ac2:33 (word of a disputed to) Ac12:26 (Paul petitioned for) Ro1:16 (their offense a to the nations) Ro11:11 (of your souls) Mt1:19 God (to His people) Lu1:17 (evangel His power for) Ro1:16 (a to our God's) Mt10:19 (new word the s of) Mt11:20 (is of our G) Mt19:19 came to Zacchaeus' house Lu19:9 Christ (no z in any other) Ac12:2 (in C Jesus' 2Th1:11 Inaugurator of Hb 3:10 (cause of comian) Hb3:9 (apart from sin for) Hb6:5 as far as limits of the earth, Ac3:9 Paul (announcing a way of) Ac4:11 satisfied for their; Ac2:10 (eventuating in) for Ph1:10 of those on the ship Ac22:27 saints' (allowed for) Ro1:10 (nearer than when we believe) Ro1:10 (repentance for unregretted) 2C6:10 (evangel of your) Ep1:12 (proof of your) Fh3:18 (crying into effect) Fh5:0 (expectation of) Thb5:0 (proceeding of) Thb10:0 (led prefers you for) Thb2:18 (wise for) Thb3:35 (those which have to do with) Hb6:14 (growing into) Thh0:0 (our common) Jn3:36 a day of Ac12:5 allotment of Hb1:11 of such propositions Hb2:5 Noah constructs ark for Hb11:17 ready to be revealed IP1:10 prophets seek out IP1:10 our Lord a 2P1:15, health, salvation.

salvation. See save and saving.

Samar'ee (Hebrew) KEEP

Samaria, the region between Judea and Galilee, from the Jordan to the Mediterranean, between 32°-34° north latitude. The inhabitants were a mixed race, its principal city and capital, of the same name, 32° 17' north, 35° 12' east, was built by Omri (1K1624) in the territory of Ephraim. Christ passed through Jnl7:31 Jn4:4 (to Sychar) Jn4:5 (His women's in) Ac18 a woman of Jn4:5; 5 saints dispersed to Ac3: Philip coming into the city of Ac3:13 the nation of Ac39: received the word Ac39:2 ecclesia of Jn4:5 Paul passed through Ac15:2.

Sam'ara (Hebrew) KEEP

Samaritan, an inhabitant of Samaria. After the king of Assyria had deported the ten tribes, he sent colonists from Babylon, Cushan, Ammon, and Sepharvaim into Samaria. They intermarried with Israelites both who had remained (2Ch65 16:49). When the Jews returned from captivity, they refused to recognize them, or allow them to have any part in the temple at Jerusalem. The twelve tribes not to enter cities of the Mt10:5 Christ (dispatches messengers into a village of) Lk9:56 (came together to) Jn4:5 (Jesus calls Him a) Jn4:5 has compassion on half dead man Lk10:13 leper Lk11:9 Jews not obedient to Jn4:5 Jews, many believe Jn4:5 villages evangelized Ac5:30.

Sam'ar'itans (Hebrew) KEEP

Samaritan, female, speaking to Jesus Jn11:9 a nation, the relative pronoun of the third person, His, their, her, him, he, it, they. Occurs too often to record, main E5, 2400, possibly, may, some, selves, where, whom, who, etc. The following are a few examples. This thing 2C7:11 his: Judas h brothers Mt1:13 (H name) Jesus Mt1:14 (H mother) Mt1:15 (His twelve disciples) Mt1:17 their; coming together Mt1:18 t country (the magi) Mt1:12 t country being perplexed (women) Lk2:2.

her: Mary (Joseph, b husband) Mt1:19 (to hold h up to) Lk19:19 (dismiss h) Mt1:19 (know h not) Mt1:19 to lust for Mt1:19 giving h a divorcement Mt1:19 Sarah herself Lk1:12 him: appeared to h (Joseph) Mt1:12 (Christ to worship H) Mt1:14 (Herod seeking to destroy H) Mt1:23 Herod (Jerusalem disturbed with h) Mt2:13 (protests say to h) Mt1:19 went out to h (John) Mt1:23.

he: Christ (H shall be saving) Mt1:19 (will be magnifying) Mt1:23 (H our infirmities got) Mt1:19 (dressed) Mt1:19 (signs) Mt1:19 John (nove greater than h) Mt1:13 (is Elijah) Mt1:14 them: Herod ascendant from t p (protests) Mt1:23 (magi) Mt1:23 magi (Herod sending t) Mt1:23 (star preceded t) Mt1:23 (Christ saying t) Mt1:19 (calls t) Mt1:19 (authorities) Mt1:19 (turned to-
same
ward) Lu2829 gazed at by t Mt63 do not be like Mt69 nourishing t Mt645 (saying to t) Mt2810 Mt169.

It: all its boundaries Mt228 who in it is worthy Mt111 raise it (a sheep) Mt124 sign not given to it Mt129 the seed (devoured it) Mt131 (smother) Mt137 cast it (depressed) Mt171 stands it (child) in midst Mt183 was a mute one Lu114 creation (that Rsv) ther: shall be (condemned) Mt135 (enjoying alo Com) Mt168 (attain) Mt140 (shown mercy) Mt27 shall be your judges Mt137 murmured Mt2811 are not willing stir loads Mt234 be answering saying Mt2124 she: has conceived (Elizabeth) Lu130 and is approved C12 pay her as a pay (yemen) Ro165 etc. See under other keywords.
same, that, 40.
same craft (of the), like trade, same manner, similarly.

[A]a'qim simulation

same time (at the), roofing up the grain Mt1539 came out, with the morning Mt260 Felix, expeering money Ac2137 shackling the rudder lashings Ac2791 all were useless (manifest) Ro12 giving thanks to the Father Co1289 praying concerning Paul Co2452 the living and the dead (snatched away) Tr147 living, together with Christ Tr1500 learning to be life Tr1512 make ready a lodging for Paul Pha57, also, and, together5, with, withal.5.

Samuel Samos

Samos, an island in the eastern Aegean sea, about 37° north, 27° east. Paul's ship put in at Ac146.

Samothrace: Samothrace

Samothrace, an island in the Aegean sea, now Samothraki, about 47° north, 23° east. ship runs straight to Ac1611.

Samnpv (Hebrew) sun=ilho

Samson, one of the judges of Israel Jd13, to relate concerning Hb1725.

Samou (Hebrew) hear-Delty

Samuel, the last of the Judges, and a prophet Jf1 1-35, the prophets from Ac312 judges till E the prophet Ac250 relate concerning Hb1132.
sanctification, holiness.
sanctify, holy.

[her] on sacred-place

sanctuary, to be distinguished from the temple proper (the Holy place and Holy of Holies) where only priests had access. Christ never was in the temple. It was surrounded by the sanctuary comprising all the open courts, halls and buildings which were open to the Jewish public. This area was surrounded by the wall called "Serage" which barred the entrance of all. (for the wing of the as Mt43 Lu4 (a Greater than Mt126) cast out those selling in) Mt1213 Mt1121 Mt1125 Mt1249 (coming into) Mt1219 (saw) Mt311 55 Lu1855 (Jn62) (went from) Mt214 Jn145 (disciples exhib) to Hm1 Mt124 Mt131 (daily teaching in) Mt1225 Mt125 25 Jn1019 Mt1620 21 Mt23 Jn174 24 2763 1950 (forbearing carry a vessel through) Mt1311 (walking in) Mt127 Jn1019 (facing) Mt135 (parents find him in Lu240 (finds healed man in) Jn334 priests in the a pro

failing sabbath Mt133 boys crying Howana in Mt1121 Simon came into Lu27 Hannah does not withdraw from Lu212 two men went up into FLu1815 adorned with ideal stones Lu2215 officers of Lu2200 Ac118 disciples (continued in) Lc1245 (with one accord in) Ac296 Jews standing in Jn1116 Peter and John went up into Ac31 3 lame man (placed at door of) Ac29 (requesting alms in) Ac210 (entered) Ac23 apostles told in Ac29 21 25 34 Paul (had been in) Ac216 (Jews seizing at him in) Ac217 (led Greeks into) Ac2138 (inferred by led Tripho into) Ac2139 (apostles shew him of pro

[un] (not found arguing in) Ac2132 (purified in) Ac218 (did so in) against Ac29 (Jews apprehend him in) Ac2213 eating of things of (Lu132, temple).

sanctuary, holy.
sanctuary (destitute). See destitute sanctuary, destitute of. See destitute of sanctuary.

sand, minute stony particles, such as are found on the seashore, from which the soil has been washed away. house built on Mt276 as the s of the sea (sons of Israel) Ro57 (innumerable) Hb1123 (Gog and Magog) Rv209 dragon standing on Rv13.

[na]p'udthe under-bind

sandal, Christ's. John not competent to bear or loose) Mt121 Mt131 Lu15 Jn177 Ac1525 disciples not to accuse Mt1010 Lt2058 prodictual son given Fl1522 Moses to loose his Ac725, shoe.

sandal, see bind on.
sandal, sole.

s'ophron save-disposed

same, supervisor must be IT18 Tit11 aged men to be Tit25, young wives Tit25, discreet, sober, temperate.

s'ophron e'g save-disoose

sane (be), be of a safe disposition, demoralized, and a Mt355 Lu515 saints (of a s disposition) Ro128 (whether we are not) Co12 (younger men to be) Tc126 (s and sober) 1Pt 4:1 be in one's right mind, sober, sober-minded.

s'ophron'os save-dispose-as

sane, (sane) (sane). saints should be living Tc127, sober.

son of: together-settle

Sanhedrin, a sitting together or session, especially of the chiefs, scribes and elders. city saying Rakia liable to Mt357 disciples to be given up to Mt1013 Mt1213 Christ (sought false testimony against him) Mt1245 Mt1455 (led him away into) Lu2200 hold consultation Mt131 gathered a Jn117 parleyed with one another Ac315 chief priests, together Ac221 apostles (disciples stand them in) Ac277 (went from face of) Ac511 Gamaliel rises in Ac312 Stephen (led up into) Ac191 (persuaded his face) Ac19 Paul (led before) Ac229 (looking intent at) Ac230 (cries men, brethren) Ac283 (plot to lead him down to) Ac215 30.

s'ophron'os: save-disposition

sanity, God gives saints spirit of Ac211, sound mind.
Sanity, Greek-English Keyword Concordance

save

sô phu sono’l
SAVE-DISPOSITION-TOGETHERNESS
sanity, Paul’s declarations Ac245 women (with modesty and) Pr 1629 (in holiness with) 1 Th 212, soberness, sobriety.
Sappho or Sapphoiré (Hebrew) Sapphira, a woman’s name. Ananias’ wife Ac5.
Sar’ra (Hebrew) My-regarded-one Sarah, the wife of Abraham Gn175, deeding of the matrix of Ro418 a son for Ro9 obtained power for disruption of seed Hb114 obey Abraham 1 Th 28.
sardine, carnelian.

Sar’deis Sardis, the capital of Lydia, in Asia Minor, situated about 35° north, 28° east. the ecclesia in Rv114,4 S 14,
sardius, carnelian.
sard on’uz CARNELIAN-CLAW
sardonyx, layers of light colored onyx alternated with reddish carnelian, in appearance like a fingernail or claw, the fifth foundation Hv2120.
Sa’repta (Hebrew) REFINING
Sarepta, a Phoenician town, south of Sidon, on the seacoast, widow of Lu6.
Sare’na, a level plain, extending from Cesarea to Joppa. those dwelling at Ac995.
Satan’ (Hebrew) ADVERSARY
Satan, otherwise called the adversary and the dragon. Christ (tried by) Mt1039 Mk1134 Lc64 (calls Peter) Mt1638 Mk428 (beheld falling) Lu714 standing out Mt1237 Mk28 28 Lu1115, 16 (saying away the word) Mk413 if divided against himself Lu121 a woman S binding Lu654 named Judas Lu665Ju372 claims the disciples Lu223 fills Ananias’ heart Ac234 authority of Ac2613 God crushing Ro260 given up to (the immoral one) 1Co24 (unfaithful and Alexander) Ti82 lost (is the嗳墙) 2Co133 (overreached by) 2Co131 transfigured 2Co133 Paul (given messenger of) ICo13 (blinded by) Th330 operation of 2Th23 some turned aside after It415 synagouge of capital of Lydia, (is unwise) Hv212 deep things of Hv212 (is dwelling) Hv212 called Adversary Hv212 messenger binds Hv212 will be loosed Hv212.

kore n’u mi sat’at
nate, literally, eat more than the appetite calls for, those on the ship Ac728 the Corinthians 1Mc46, eat enough, full.
satisfy, shall be (thous hungering) Mt1641 Lc621 ate and are a (5000) Mt1641 Mk651 Lu911 (4000) Mt1539 Mk8 (you) Jn168 whence, so many Mt1539 Mk8 let first the children Mk277 yearned to be (younger son) Lu1335 (Lazarus) Lu162 Paul initiated to be Th472 be warned at Jn1123 the third are Rv1940, be full, feed, fill, satisfy.
satisfying, surefult.

Saul’s
Saul, renamed Paul, born in Tarsus, Cilicia, of Jewish Pharisees of the tribe of Benjamin Ph83, of Roman citizenship Ac229, taught in the law by Gamaliel Ac229, by trade a tentmaker than called Ac276 endorsing Stephen’s assassination Ac249 desecrated the ecclesia Ac36 breathing out threatening Ac91 raised from the earth Ac91 a Tarsian Ac91 the more infuriated Ac249 plot known to Ac94 Barnabas hunts Ac135 Barnabas and S (gifts dispatched by) Ac135 (return out of Jerusalem) Ac135 (in Antioch) Ac135 (holy spirit seizes) Ac135 (Ser- gius Paul calls to) Ac136 S who is also Paul Ac136.

Sa’oúl (Hebrew) AKBED
Saul, the first king asked for by the people of Israel Ishb8 22, (God gives them) Ac135, Saul of Tarsus. The indelible Hebrew form of the name, why are you persecuting Me Ac64 227 2 214 14 Ananias and Ac257 214. sô sô SAVE
save, keep or deliver from injury or evil, such as disease, drowning, but especially from sins and their effect, salvation love of the truth for their 2Th26. Christ (is People from their sins) Mt134 (disciples from drowning) Mt136 1416 (a yourself) Mk1740 Jn1350 Lu2337 27 80 (others he a) Mt1742 Mk1741 Lu2335 (see if Elijah will) Mt1749 (entreated to s a daughter) Mk1749 (those touching His cloak) Mk1748 (to seek and to s) Lu1749 (that you may be) Lu1749 (Father s Me out of this hour) Jn1227 (be the words) Jn1227 (no other name given) Ac23 (to a sinners) Ti12 (to the uttermost) Hb125
faith in woman with hemorrhage Mt921 22 Th228 Mt468 blind man Mk1732 Lu26 sinner woman Lu750 a leper Lu1749 (a) lame man Ac140 the faltering Ja133 shall be s he who endures Mt1022 2413 Mk1313 he who believes Mk1484 chief’s daughter Lu65 one entering through Christ Ja133 one invoicing the name of the Lord Ac2214 and Ro105 Cornelius Ac114 believe on the Lord Jesus Ac131 believe that God raises Him Ro109 all Israel Ro112 a the soul: the one wanting to Mt1625 Mk56 Jl1294 on the sabbath Mk413 the word able Ja13 the one turning back Ja30 God: dispatching His Son to Ja13 added those being a Az29 delights to s those ICo13 wills that all mankind be IT24 s a Paul for his celestial kingdom 2Th114 according to His mercy Th39 Christ, out of death Hs95 able s and destroy Ja13 people out of Egypt Ju5 Israel as as the nations Ac131 resides shall be Ro927 Paul should a some Ro114 saints: from indignation Ro6 in His life Ro1290 to expectation were we Ro124 to us who are being IC138 as through fire IC135 that the spirit may IC15 believing wife or husband Ac178 through the evangel IC135 in those who are being IC215 in grace are you Ep25 s through child bearing IT234 yourself as well as IT234 God Who s us TT19 others Ja32 others who can be Mt1613 Mk1644 Lc128 no flesh would be Mt1613 Mk1644 last they may be Lu132 how the demoniac was Lu132 are there few being Lu132 Lazarus, in repose Jn112 s a from this crooked generation Aci13 by what the inform man Ac9 cannot be excepted (carnalized) Aci13 (remain in the ship) Ac275 what must I be doing Ac275 Paul (expectation of our being) Ac276 (should be s someone) Jc253 (that the many IC1105 (the nations may) Th216 the faith cannot Ja24 baptism is now Jp251 the just one hardly being Jp418 (Mk1214

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<table>
<thead>
<tr>
<th>Greek-English Keyword</th>
<th>Synonyms</th>
</tr>
</thead>
<tbody>
<tr>
<td>save</td>
<td>11 synonyms</td>
</tr>
<tr>
<td>save, beside, both, except, guide, or, proceed, save, through-</td>
<td></td>
</tr>
<tr>
<td>save through, safely through, whoever touch the name of Jesus' cheek brought at Mt14:25 centurion's slave Lu12:3 (bringing a to Felix)Ac23:24 (to bring him a)Ac27:2 (the sea)Ac27:24 25 &amp; eight souls at 1 waterLk24:38, bring safe, escape, - safe, heal, make perfectly whole, saved, so far on saving</td>
<td></td>
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<tr>
<td>saving (of God)Tit2:11, salvation. a of God (Simon perceived)Lu20:30 (all flesh shall see)La2:36 (dispatched to nation)Ac 2:28 helmet of Epes6:1, saving, outside, preserved. so far on saving</td>
<td></td>
</tr>
<tr>
<td>See on. See down, unal or un-salted. saveless, without salt seasoning, salt becoming pMt9:20, lose saltiness, now is* saw, a cutting tool with many sharp teeth, faithful of old sawn HIs9:17, saved auk2 on Lay (say)</td>
<td></td>
</tr>
<tr>
<td>say, literally, lay down ideas, convey thought by articulate sounds. with the emphasis on the sense. tell Lu2:29, term Lu1:38, hint Pn 411 call. See under other keywords. ask, bid, boast, call, describe, give out, is to say, name, forth, say*300, - off, tell235, things which were spoken4, utter.</td>
<td></td>
</tr>
<tr>
<td>say, (noun) rendered by the abbreviation sa in only occurrence. HOs9</td>
<td></td>
</tr>
<tr>
<td>say*, tell Lu2:25, speak Mt16:1, an irregular tense of the verb. See under other keywords. lay* on Lay (say)</td>
<td></td>
</tr>
<tr>
<td>say before, predict (Paul)Ga3:21a, holy select the people. David Ac2:38, Paul 1Ts2:4 forewarned, speak before, tell before.</td>
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<tr>
<td>say before, declare before, saying. See word.</td>
<td></td>
</tr>
<tr>
<td>saying, declaration, speech.</td>
<td></td>
</tr>
<tr>
<td>scabbard, the place for a sword. thrust the sword into Jn18:32, sheath.</td>
<td></td>
</tr>
</tbody>
</table>

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scoffer. Greek-English Keyword Concordance

scoffer, in last days 2P123 Jn158, mock.,[125] scoffer.[124]
em por't a s IN-HITTING
scoffing, scoffers with 2P383.
em por g m on 's IN-HITTING
scoffing, a trial of Hb1196, mocking'.
ex orus's 5-OUT-EXCAVATE
scoop out (the roof) Mt24, gouge out (your eyes) G16, break up, pluck out.
ka wma ti's 5 BURNING
search, the tawing is PM1386 Ko44 men by the sun's heat Vb189 5.
ka w's 5 BURNING
searching heat, burden of the day and the Mz2020 blowing from the south Pn1255 sun rises together with Ja111, burning heat,
ex ou de 5 s OUT-NOT-YET-ONE
search, Son of Man (Ko35.49) set at naught, ex ou th de 5 s OUT-NOT-YET-ONE
search, contemptible, a different spelling of the previous word, s the rest of men Lz169 Christ (Herod a Him) Lz231 (the Stone being a) Pn1411 saints (flat not him who is eating be) Lz1448 11 (not to be a Tn1527C1645 (Paul's expression) S1604Az (not of their trial) Ga144 (not so prophetic) Ths2000 contemptible: God chooses the IC128. In the ecclenes 1C04, be least esteemed, contemptible, despised, set at naught.
skope'o SCATTER-VENOM
scorpion, an insect of the class A rachnida, with large claws and a long tail with a curved claw at its end which secretes an acrid poison.
This it covers over its back when ready to strike. Its sting is very painful, disciples given authority over Lz1690 handing him a Pn1412 locusts (license as the s) Vb189 (term as of) Vb189 (have talks like) Yv140.
die kath ha ir's THROUGH-OWN-LASTTIME
search, cleanse thoroughly, Christ's threshing floor PM2312 Lz252, purge thoroughly.
mi zaggio 5 BARRIER-PRIEST
source, internally prick. disciples will be Mt 1617 Christ (by the nations) Mz1431 Ko1431 Pn1412 Lz252 (Patience) Jn131 Jews, the prophet Mz1234 the Lord a every son Hb1126.
source, whip.
mi zaggio 5 BARRIER-PRIEST
source, sourcet. Jesus curse those having PM2110 5 4 Lz142 sourcet: Paul intercepted Ag1224 (Herod) got a trial of Hb1196, plague, sourcet'.
mi zaggio 5 BARRIER-PRIEST
source, Paul protests Ac2225.
sourcet. See sourcet.
eb muddle ta's 5 OUT-NOSIERE
scoent, Jesus (in his) (chief) Lu 2335, derided.
peach for scrap
scoent, a particle of food which is left over in eating. puddles eating of PM11527 Ko728 from rich man's table PLA144 Lz2335, crumb.
alalto'sco Scream
scream, probably at first the loud repetition of alalia, then any scream, of a symbolic, class IC1372, in Jerus' house Ko538, tinklet, wail.
para kalu'p t δ BERSEDE-COVER
scream, Jesus words, from the disciples Lu 916, hide.
gram ma t en s' WINTER
scribe, as few could write, a special class were professional scribes and, being able to read, they were considered the learned class.
Hered gathering Mt24 rightness of the Mt 200 Christ (teaching not as) Mt1796 Ko172 (approaching) Mt3467 (charge blasphemy) Mz1432 Ko151 (came to him from Jerusalem) Mt 137 Mt172 (suffering from) Mz1671 (to be given up to) Mz125 Ko1431 (passing his marvels) Mz1115 (discovered to Israel) Mz1334 (scoffing at Him) Mz2705 Ko1540 (say He has Beechwood) Mz12727 (to be rejected by) Mz1273 (what are you discussing) Mz1409 (ought how to destroy him) Mz1118 Jl230 (by what authority) Mz1172 Lu121 (Thou sayest ideally) Mz1229 Lu129 (be aware of the a) Mz1286 Lu2045 (a coming together to) Mz148 2045 (brutalized Him) Lz167 (him Him) Lz125 (seek to lay hands on) Lz209 (accusing Him) Lu2316 (leading a woman to) Jn109 (be put to) Ko33 (put to) Jn109.
scribe, as rare, as rare, as rare, as rare, as rare.
Crusaders, as Crusaders, as Crusaders.
Crusaders, as Crusaders, as Crusaders.
Crusaders, as Crusaders, as Crusaders.
Crusaders, as Crusaders, as Crusaders.
Crusaders, as Crusaders, as Crusaders.

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of meddling arts Act203 of life (names in) PPh36 (not eraseing from)VRv35 (not found in)VRv223, s. book35.
bibli on scrolllet
scroll, the usual form. of divorce M1130 Mk104 of Leah (Christ opens)Jn147 (furling) Lu490 written in this (John's account)Jn290 would not contain Jn235 of the law Ga330 Timothy to bring ZTi419 Moses sprinkles Hb107 in the summary of Hb107 of the unveiling (John to writes)Rv211 (prophecy of)Rv229 18 (sayings of)Rv229 (calamities in)Rv223 10 (words of)Rv229 in His right hand (who worthy to open)Rv195 (no one able to open)Rv195 (Root of David to open)Rv55 (Lambkin book)Rv59 (worthy art Thou)Rv59 heaven revolves as Rv642 s of life (of the Lambkin)Rv199 229 (whose names not written in)Rv178 (opened) Rv223 dead judged by the s Rv210 2 (Rv205), bibli, book35, scroll35, writing3.
scroll (tiny). See tiny scroll.
para ter's s BEHIND-KEYP
scrollute, scribes s Jesus Mr326Lu147 141 260 the Jews s the gates for Paul Ac884 3 days and months Ga299, observe, watch3.
para ter's s BEHIND-KEEP
scrollute, kingdom not coming with Lu176, observation3.
sculpture. See emblem.
peri'ps via ABOUT-STROKE-effect
seam, of all things (the saints)C48, off.
surfacing.
Suth's ETHYIAN
Sithian, probably an inhabitant of what is now Russia (Christ opens)Jn147 (furling) Lu490 the wildset of barbarians. none in the young humanity Co46, then'tas a sea
sea, the confluence of the waters Ga119, in contrast with the land or earth, which is dry; idiomatically, with ocean, open M1159, figuratively, the unskilled, restless nations who know not God, the s road Mt413 Christ (walking)Mt1418 (shows) Mt296Mt48 (obeying Him)Mt297Mt443 (beside)Mt124 Mt252 (walking on)Mt145 Mt548 66 Jn49 (teaching beside)Mt213 4 (re- turns to)Mt66 (steps into a ship in)Mt64 (came through Simon to)Mt69 (came to other side)Jn61 (manifests Himself on)Jn211 purse netting in Mt148 Mt119 a nailing in Mt254 hose rush into Mt203Mt513 3 east into (like a dragon)Mr147 19 (fish hook) Mr177 (this mountain)Mt124Mt1138 (the one nailing)Mr442 Lu112 (Peter c himself) Jn217 (the wheat)Mr429 (a mountain)Mt258 (a stone)Rv251 ship stomented in Mr145
Jews going about Mt235 toward Mt414 of Galilee (came to other side)Mt252 (ship in middle of)Mk487 (to Capernaum) Jn49 17 (roused by wind)Jn48 (throng finds Jesus on other side)Jn63 32 mulberry planted in Mr148 resounding of Lu235 God (Thou Who makes)Ac49 1428 Rv147 (Who creates)Rv1052 2 signs in the Red Ac278 Simon's house beside Ac106 22 Paul (to go so as far as)Ac224 (safely)Ac224 (dangers in)Ac179 lowering skip into Ac2790 left anchors in Ac790 and (sons of) Israel as)Rb57 (dragon standing on)Rv132 (Cog and Magog in number as)Rv209 Israel (all passed through)Gc1103 (baptized in)Jc1 search, 103 (as the sand beside the s shore)Hb112 (crossed the Red)Hb112 surge of Jl18 follows of Jl18 glassy s (like crystals)Rv48 (mixed with fire)Rv152 (conquerors standing on)Rv152 creatures on Rv229 (third died)Rv29 wind not blowing on Rv75 messenger (to injure)Rv75 9 (right foot on) Rv180 5 Rd (pours second bowl into)Rv145 third became blood Rv288 rose to Rv288 beast ascending out of Rv212 every living soul in, died Rv212 those working on Rv 187 who have ships on Rv180 gives up the dead Rv200 is no more Rv200 (s slip),
sea, ocean, (things in the s), salt sea (of). para thalasse's s on BESIDE-SEA
sea (beside). Capernaum Mt413, which is upon the sea coast, maritime, sea (beside),
koli's SEA-MONSTER
sea, monster, a large fish in one case, Jn25, though the word may include any large marine monster. The name kolsser later became the scientific term for marine mammals, as whales. Jonah in the bowels of Mt1290, whale3.
sal'ton (Hebrew) sea
seal, a dry measure equal to a little more than a peck, leavened hid in three s of meal Mt1 185Lu185, measure3.
sphrag i's SEAL
seal, to stamp with approval, or to secure against violation, the stone (sepulcher)Mt 2798 the saints (by Christ)Jn309 (s to them this fruit)Rv104 (God Who a use)Rv213 with the holy spirit)Rv112 (for day of deliverance) Rv1420 God the Father's s (Son of Man) Jn724 222 slaves of God (144,000) Rv74 4 5 8 things the thumbs speak Rv104 s the submerged chaos Rv208 not to s the sayings Rv210, seal3, up, set, to one's seal.
sphrag i's DDOWN-SEAL
seal up, seal so as to keep closed, with seven s Rv21, seal3.
seam, unwoven, in one piece. Christ's tunicle Jn1926.
phal's on WANE-TWICE-HONED
sear, when the sap begins to leave the leaves they become sear. trees that are Jl23, whose fruit withereth.
sear with a hot iron, cautery3.
sear's g o or ear's g o SEARCH
search, explore thoroughly or examine carefully, the scriptures Jn299 s and see (no prophet)Jn26 God s the hearts Rv207 the spirit s all Jc120 into what manner of era 1P114 Christ s the kidneys Rv229.
SEARCH

Greek-English Keyword Concordance

secondly

pro to kath e'dr iva

BEFORE-MOST-DOWN-SETTLE

seat (front), seats and Phereees fond of Me 1235, Lk 11:18, 20:6, chief seat, highest, upwardmost.1,

cpi kath 66 OF-DOWNSIZE

seat on, Jesus, on the an and col M 21:17 set.

au[n]g kath t'so TOGETHER-DOWNSIZE

seat together, those who apprehended Jesus L 22:25, the saints, among the celestial R Ep 20, be set down together, make sit -2.

para kath e'vo mai BEHIND-DOWN-KE-1se sit at (be). Mary, at Jesus' feet L 10:39.

kath 66 OF-DOWNSIZE


kath e'vo mai DOWN-Go-16

seated (be), Christ (e teaching) M 23:25 (in midst of the teachers L 22:18 (at the spring) J 14: disciples to be s on thrones L 23:30 Mary s in the house J 11:19 messengers, at the tomb J 11:25 these s in the Sabahedin A 61:3 Eutychus s in the window A 29:3. ait.

secondly, secondly destroys J 5. Jesus s a time (coming away prayes) M 26:47 (saying to Peter) J 11:18 (will be seen) M 29:20 a time Joseph, made known A 72:1 voices to Peter V 10:11 19 Paul present a time C 312 have declared V 29:19. See also under admissation, animal, curtail, death, epistle, grace, jail, lates inu, man, messenger, seal, sign, watch, woe. afterward, again, second, third, arly, the - time3.

s'g m'd PRICK

second, a minute point of time. Jesus shown all the kingdoms in L 6:3, moment. second after the first, second first.

dou ter af'an TWO-MORE, TWO-MORE.

second (day). Paul came to Puteol A 27:3. dou ter o'p'ro tis TWO-MORE-BEFORE-MOST

second first. sabbath L 6:1. second after the first. secondly, secondly.

secondly. See second. 261
secret, that which was once kept closed and withheld but now is revealed, of the kingdom Matt 13:11 Mk 4:10 Lk 8:10 duration of Israel's calunious Rom 13:2 God's wisdom in a 1 Cor 2:10 (administrators of) 1 Cor 2:10 (of the Lord) 1 Cor 2:10 (of the God) 1 Cor 2:10 (of God) 1 Cor 2:10 (of Christ) (made known to Paul) Eph 3:4 Col (and the twelve) Eph 3:4 administration of Eph 3:4 of the evangel Eph 3:4 concealed from the sons of God 1 Cor among the nations Col 1:27 of lawlessness 2 Thess 2:1 of the faith 1 Thess 3:9 of deaconship 1 Thess 3:9 of the seven stars Rev 1:16 Babylon the Great Rev 17:5 (Aphrodite) Myster 7:7 secret, concealed, hidden, (in a) hidden, (keep s), hide, hush.


[2] a) eis om. Sectarian, one who follows his preferences Tit 2:13, that is heretical.


a) saphel a's UN-TOTTER-AS secrecy, certainly (let Israel know) Acts 20:36 lead Jesus away Matt 16:14 to keep Paul and Silas Acts 16:5, assuredly, safely.

b) saphel a's UN-TOTTER security, certainty of the words Luke 1:14, prised, locked with all Acts 1:3 peace and s 1 Thess 5:1, certainty, safely.

security, Sec.; assurance.

d) d) saphel a's UN-TOTTER security, enough, security, enough.

d) dissection, standing.

seduce, lead astray by attractive inducements, let no one be Eph 4:24 Ad. why not 1 Thess 2:24 the heart Jas 1:13 (p21 Th1). deceives, deceives, lead astray, stray.

seduce, deceive, deceiving, deceiving.


seductive. See seduction.

[3] b) o' a' SEN, Gk: see, perceive with the eye, figuratively, see with the mind's eye, in the imperative, as in English, to take notice. Christ (a you see s afar off (cannot s), close eye).

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see before Greek-English Keyword Concordance seem

see before. I saw the Lord be Ac2125 1 this Theophanous was a Ac2119 1 foresee, see before.

see before, perceive before, see clearly, discern, seen-knighted (be), see how it will go, perceive from.

spor’ a-bow, seed, not of corruptible #1P173h.

spor’a-bow, seed, man casting Mt2864 Lu3513 prominent Mk474 is the word Mt2813 multiplying your Ps2520 (Rz2919), seeds, -sown, -sown.

spor’a-bow, seed, that which is sown, is Saul (a man sowing) #M1324 27 (Son of Mankind sowing) Ps1319 (sons of kingdom) Mt1119 mustard @ Mt1319 #M1334 seven brothers raising up Mt2244 25M1329 22 21 Mt2554 Abraham’s (to his) Lu155 (are) Mt2220 37 (in the year) Ac2283 (land given to) Ac257 (to a sojourner) Ac277 (his is), Christ’s Rl2110 Ga318 16 16 (confirmed to entire) Rl208 (thus shall be your) Rl208 (not all children) Rl208 8 (in Isaac shall) Rl207 Mt2118 (Paul out of) #Rl111 1181C1179 (if you are Christ’s) Lu2356 (till) Christ s of David Js4232 Act1328Ag22 Ro32727 Lord of hosts concerned #Mt4202 God (giving each a own body)1C138 (supplying) #C1025 (a remaining)1P1269 disruption of (Sarah)Hb1174 of sun clothed woman Ac2112, issues, seeds, seed (receive), sow, sowing, see, if, so be that, observing, since, in fact.

seek, make an effort to find. Christ: mother and brothers a Mt2244Ag24 *Mt2232 priests, scribes and pharisees a (to hold) Mt1119 #M1214 (a sign from)Mt1311 (to destroy)Mk2118 #L1249 (pounce upon)Hl1019 (lay hands on)Lu2269 (how they may be) Lu2269 (may they be) Lu2269 (a sign to) Mt2245Mt2239 (why are you) Lu2269 (is with one another) Jn1269 all are a Tim1317 Joseph and Mary Lu1249 the throng a (to touch) Lu1249 (came to) Cp2113 #Jn2246 26 Abraham a sign from Lu1118 (to kill) Hm1319 Jn2119 21 19 20 13 40 (a sign in the festival)Jn121 115 (to arrest Hm12 13 12 10 29 (to stone Hm1219 (Whom are you) Jn1257 2 (if then you are a Mt1211 Zaccheus a to see Lu1219 come to a land and to save Lu1219 to John’s disciples, what are you a Jn1257 no one said to him, what are you a Jn1257 not my (will) Jn2250 (glory) Jn1257 a the glory of God Jn2251 you will be a Me Js2254 26 211333 Pilate a to release Jn1210 to Mary Magdalene, you will be justified in C (Jn211)

Others: Herod (a the little Boy) Mt2213 20 (to become acquainted with Jesus) Lu2259 a first the kingdom Mt3830Lu2231 and you shall find #Mt1711 Lu1119 a unclean spirit a cow Mt1411 #Mt2211 merchant aideal pearls #Pt2515 shepherd a the sheep #Mt1112 Judas a prosperity Mt2220Mt141Lu2235 Sambatar a false testimony Mt2259Mt2235 to be carrying paralytic generation a a sign Lu1251 do not be what you may be eating Lu2250 much given, much will be a Lu1254 ‘fruit’ #Lu2259 7 many a to enter #Lu1234 woman a carefully #Lu1284 to procure the soul Lu1222 God a much #Jn2228 (one who is in) aJn2234 (nations to be) Ac1177 (found by those not a) Ro1028 Jews a (not the) glory from Hm1244 (a Paul and Bibles) Ac117 (to kill Paul) Ac1124 (to establish their own righteousness) Ro1025 a publicity Jn1217 one’s own glory Jn223 Arainex to a Paul Ac21 three men a Peter Ac219 21 Eymans a (during the process) Ac128 (some one to lead him) Ac1211 Paul a (to come out to Macedonia) Ac1168 (not a his own expulsion)1C1209 (not a yours but you) Ac1124 (as a test of Christ in P1123 (American to) please men) Ga1219 (not a glory from men) Th229 (Onesiphorus in Rome) #Tt1119 mariners to see Mt2220 those a glory and honor Ro39 a my (Elisabeth’s soul) Ro107 Greeks a wisdom Ac1124 a in administrators (faithfulness) 1C124 saints (do not a to be loved) Jn2277 (not to be a his own welfare) 1C1209 (all a their own)Ph221 (that is above) G29 (a peace) 1P1231 love a not self-seeking 1C123 a to edification 1C124 no place a for second covenant Hb127 Adversary a someone 1P123 men will be a death #Vr229 (a Mt2324 #Tt1245 #L2245 #Ro1211 Ph2211 a, about, desired, endowed, a go about, a inquire, a for, require, seek, a after, a forth, a means, seek, hunt, seek fear, seek after, seek for, a out, seek carefully, seek out, seek diligently, seek out.

seek out, nations a what to exist #M1224 120 a sign (generation, adulterers) #M1239 1619a (why in this generation) #Mt2247a throughs a Jesus Lc2242 Herod a Peter Ac2229 Scipio a Paul s to hear the word Ac117 if the Ephesians Ac117 what I will do Ro114 Paul a (not a gift) Ph2247 (but fruit) Ph2247 a country (faithful of old) Hb1214 an impeding city, Hb1214 (A1217), desired, inquire, seek, a after, a forth.

seek out, as it e’o ON-SEEK seek out, in order to find, exact in order to expose what is hidden Lc2215 51, (those left should be) Ac2117 (not one) Ro1221 (Rewarder of those a Him) Hb1219 Beau a repentence Hb1227 which salvation the prophet 1P1211, inquire diligently, require, seek after, a carefully, diligently, seek.

doe e’o SEEK

seek, create an illusion by the impression produced on the senses or mind or imagination, not necessarily true, suppose, presume without sufficient evidence, be of reputed Ga2244 s a, good to (Luke) Lu1213 (the apostles) Ac2222 25 (the holy spirit) Ac2228 disciples a to be greatest) Lu2224 Peter a to be observing vision Ac1219 Paul (to be announcer strange demons) Ac1224 (as terrifying) Cl229 (a irrational to Festus Ac2227 Hebrews a to be disbelieved) Hb2210 (disciplined as an best) Hb1210 discipline not s a joy Hb1211 if s to be a ritualist Jg128 suppose, nations a will be haunted to Mt2217 Christ (what are you) #Mt1225 1313 2313 2313 (to tell Pharisees what a) Ac2227 (Son of Mankind coming in hour not a) Mt2244Lu2234 (are you that a Mt1225 Lu2234 (which of these three are you) Lu2234 (these Galileans) Lu1228 (those eighteen) Lu2234

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self-controlled, supervisor to be Titus, temple

couched in same-gratifying
self-gratification (given to). supervisor must not be Titus the unrighteous, self-willed.

selfish, man will be Titus, lover of self,

sell, part with the opposite of buy, spawners being a for Mt1415 all whatever he has Mt1248 go your possessions Mt1421 Mk1421 Lu1252 1322 those a doves etc. Mt1213 Lu1415 Jo2514 Jo2418 go to those and buy Mt1259 in days of Lat Lu1278 a cloak and buy a sword Lu1250 saints afield Eu58 possessing a field in Judas Fathers s an acquisition Ac51 at the meat market IC1503 no one to except Rh1251.

sell, dispose of,

porphur opol s purple-seller

seller of purple, a highly prized cloth. Lydia Ac1614,

set on s time veteran

sentry, usually composed of a company of old men. sons of Israel Ac53,

penny send

send, cause to go. Herod (a mad into Rehoboth)Mk129 to behead John)Mt1420 John s to Jesus Mt1122 a king a troops WM227 demons entreat, s us Mk1241 Elijah s into Sansetta Lu1249 entreation a friends to Jesus Lat76 10 s to graze boys Mt1510 Abraham entreated a Lazarus yLu316 27 lord of vineyard (a slave)Lu313 12 (beloved son)Lu292 13 Jews s priests to John Jo1327 (a) John Jo1328 (his own Son)Rv28 (operation of deception)Th314 who a s (the will of him) Jo1424 36 39 (the father)Jo1428 84 726 10 28 129 (believing him)Jn5149 (teaching is Hln1708 (the glory of Jn1418 (going away to him)Jn1728 165 (us with Me)Jn712 125 (the works of) Jn74 (believing in) Jn1234 (beholding) Jn1235 (taking him) Jn1236 (not acquainted with) Jn1524.

Christ (a is the apostle)Jn1628 20 2044 a (is the consoler)Jn1528 14 19 22 the Father a is holy spirit Jn148 Corneillina man to Jnpea Ac105 in 22 gifts to brethren in Judea Ac120 ecclisa to a men to Anioch Ac1022 Paul (friends to him not to venture)Ac105 (for the elders)Ac107 (a is to Philip)Ac205 (s a to the imperial judge)Ac207 57 (a Timothy)Ac251 1,13 RV221 is to carry away your grace)IC183 (a is the brethern) 2028 (Tychin to Ephesus and Colosse)Ep 622 Cod8 (a Epaphroditus)Phb26 28 (Philippines, to his need)Phb28 (Timothy to Thessalonica)Th38 is (a Artemas)Th122 governors a by the Lord 1Ph124 scrunt, to the seven ecclesias Jv115 men a obligations to one another RV1192 a s a sicle RV1415 18 (a Lu232 6 Jo1520 6 Ba1113, send, cast, s cut, commission, delegate, send back,

meet pemp7 send after

send after. Cornelius a Peter Ac52 22 34 39 1114 Paul s disciples Ac204 Felix (a is Paul)Ac2494 26 Festus entertained a Paul Ac252 9, call for, send for,
send again, send back.
send away. See delegate.
send away, commission, delegate, dismiss, leave (take), let, send out.
ana pemp'q up-send.
send back, send up. Herod b Jesus b to Pilate Lu11618. Paul is Onesimus b Phm12 send up; Pilate s Jesus u to Herod Lu11613. Petaus to a Paul u to Caesar Ac225, sends, again, send for, send after, send forth, commission, delegate, send out, vent.
pro pemp'q before-send.
send forward. Paul (and Barnabas, by the ecclesia)Ac199 (into the ship)Ac200 (from Tyre)Ac10 (to a him f to Spain)Ro1324 (Gorinthians to a f)1Cor1 (into Judea)2Cr18 a Timothy f in peace 1Cr16 a f Zeux the lawyer Ti182 a brethren f worthy 3Jo, accompany, bring on journey, conduct forth.
send out. Barnabas and Saul, by the holy spirit Ac181 brethren s of Paul and Silas Ac2081, send away, forth.
send out, delegate, commission.
sum pemp'q together-send.
send together. the brother with Titus 2Cr18 22, send with.
send up. See send back.
send with, dispatch together, send together. a phosph t's save-dispense.
sense of duty (bring to), the young wives Ti184, teach them to be sober.
senses, faculty.
aiz' th et is a sensing.
sensibility, in realization and all Ph19, judgment.
dath amc' ma t' bere.
sensible of (be), affect the mind through the senses. Jesus' words Lu165.
sensitive (equally). See equally sensitive.
sensual, soulful.
sentence. See judgment.
sentence, judge, rescript, (give s), adjudge, en thum' t's is a in-feeling.
sentiment. Jesus perceiving (of the scribes and Pharisees)Mk1225 human Ac179 of the heart Hb432, device, thought.
chér iz's spasm.
separate, put a space between, depart, the married (let not man be)M1706Mk109 (wife not to be)M1718 (if she should)M1721 (if the unbeliever)M1725 13 saints from God's love (what all)Ro859 (nothing)Ro90 Oneimus, for an hour Phn13 Christ s from sinners Hb720.
depart; disciples, not from Jerusalem Ac1 Paul from Athens Ac181 Jews from Rome Ac181. depart, put under', separate, separate, isolate, sever, (be s), sever, to ph' die.
sequele, for strangers M1777, to bury int., sepulcher, tomb.
paph'os die.
sequele, Phaestus (combinable)M1227 (build- ing the s of the prophet)M1237 Jesus' (Mary in front of)M172 251 (secured)Mt 2784 66 their throat an open Ro135, sepulcher, tomb.
ok'a is a out-stepping.
sequel, the issue or result. God madding 1C1913 contemplating Ro137, end, way to escape.
Serious Paul, proconsul of Cyprus Ac187.
servant of persons, dispense of things, let him be your s Phm1258 Mk1149 the king said to the sM1225 greatest one shall be your s M1233 one wanting to be first, he shall be your Phm1238 Jesus (His mother saying to)Lu39 9 (where I am there My s)In 1229 (S of the Circumcision)Ro138 God's s for your good Ro134 4 Phoebe, s of the ecclesia Ro131 Paul (and Apollo) s through whom)Ro135 (commanding ourselves as)2Cr4 (and Timothy, write to)Ph111 Satan's s Phc 1118 s of Christ are they 2Cr13 Tycheus a faithful E1324 Paul, Timothy (God's s in the evangel)E1323 are to be grave E1328 to husbands of one wife E1329 ideal s of Christ Jesus E134 dispersers of a new covenant E135 transferred as d of righteousness 2Cr13 Christ (is C d of sin) Ga527 (Epaphras a faithful d of)Ro165 Paul (evange) he became d of)Ro165 37 Col2129 (ecclesia of which he became d of) Ro170, deacon3, minister2, servant.
servant, attendant, boy2, deputy1, domestic1, slave20, (fellow s), slave (fellow)20, (make s), enslave.

dia kon e' s through-serve.
serve, or wait on persons, dispense things.

Greeek-English Keyword Concordance
serve.

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serve, or wait on persons, dispense things.

Greeek-English Keyword Concordance
serve.
settled, he who stands a FIG27 brethren to become FIG1530. In the faith FIG1122, settled, steadfast.

settled, the number which equals the days of the week, a spirits different from E S221 102331,13139335s a takes Jesus breaks Mt5125 50 1619 M36 472 s hampers of fragments Mt5125 M36 50 pardoning seventy times and s M3519 s brothers M2226 26 M11510 22 22 Lo5229 31 30 s demons cast out M3619L9 9 years from virginity Lo5236 a afflicted men (to serve),AC32 (Phillip one of)AC26 s nations, in Canaan AC259 s sons of Sheva ACT511 s days (Paul in Trocm)AC209 (with the disciples)AC224 (Paul purged)AC217 (Paul esteem) to stay)AC2154 (Jericho surrounded)Hb1120 s ecclesia Rv13 31 20 20 s spirits (before the throne)Rv14 (of God)Rv 24 45 s golden lampstands Rv13 336 3 30 30 21 31 torches of fire Rv45 39s Rv45 5 6 Lambkin (having a horn)Rv68 s eyes)Rv68 s messengers Rv68 6 1 1 7 1 17 21 17 215 trumpets Rv42 s thunders Rv163 4 4 s thousand killed Rv1110 dragon (having a head)Rv 123 s (Idaia)Rv123 wild beast having a heads Rv1317 4 9 last s calamities Rv 124 8 219 a golden bowl Rv1710 a 161 317 219 2 mountains Rv1710 s kings Rv1710 11 (Rv17 2251).

kept a his ch'illa SEVEN-TIMES-THOUSAND seven thousand, men left for Myself R114.

kept a's SEVEN-TIMES seven times, (adverb), shining against and pardoning M2162 22L35 30.

kept a'som on SEVENTH.

seventh, at a hour (fever leaves)Jn521 God declared concerning Hb44 his Enoch s from Adam Ju14 the s seal Rv64 a messenger (voice)Rv1010 (trumpets)Rv115 (pours out his bowl)Rv1110 a foundation stones Rv 2130 (s'Ac76). seven, seventh.

kept a'som on SEVEN-TY.

seventy, seventy-two disciples L6101 37 seventy-five souls (Jacob's family) Ac714 a cavality Ac2233 two hundred seventy-six souls Ac713 (s'Lo273), seventy-three and ten, three score and fifteen, three score and sixteen.

kept a'som on a'som SEVEN-TY-TIMES seventy times pardoning s t and seven M5135, 4ph or 153 FROM-SEVEN.

seven, put bounds between, messengers s the wicked Mt5134 the nations M1252 a shepherd s the sheep M2232 whenever men s from you L612 Barnabas and Saul, to the holy spirit Ac125 Paul s the disciples)Ac125 (for God's evangel)Hb14 (from his mother's womb)Ga13 the saints (from unbelievers) 2Co51 Peter (from the nations) Ge225, severely, owned.

seven. See strong.

 apo ton'som from-CUFAN severely (expose the Crestans)Th2115, severity (Paul not using)C1238, sharply.

apo ton'som from-CUTTING severity (of God)Ro1122, severely.

severity. See severely.
shelter, in a general sense, whatever is a protection against the weather, seems to be suffered with TIt68, raiment7.
Shepherd, one who tends sheep. Figuratively, one who cares for the saints, a pastor (Acts 20:31), as sheep having no shepherd (Heb 11:28). Shepherds are often used as a symbol of Christ (John 10:11). The hireling, who cares for sheep (John 10:12). Shepherds, who are like the 'Risen Shepherd' (John 10:14). Shepherds are also mentioned in the names of several books of the Bible, such as Samuel, David, and Job.

Shem, a son of Noah (Gen 5:32), famous as the progenitor of Christ (Gen 10:21). Shem is also mentioned in various passages such as Gen 14:16, 21:33, 25:19, and 36:19. He is often associated with wisdom and knowledge.

Simeon, a son of Judah (Gen 46:10), famous for his role in the life of Jesus (Luke 2:25). Simeon is also mentioned in various passages such as Acts 15:13, 20:13, and 21:11. He is often associated with the Wisdom of Solomon and the Book of Psalms.

Shine, verb, to make light visible or apparent. It is used in various contexts, such as Luke 2:9, where it refers to the light of the heavens shining. It is also used in the phrase 'the stars will shine' (Matt 24:29).

Sheep, a common theme in the Bible, often representing the follower of Christ. It is used in various contexts, such as John 10:27, where Jesus says, 'I give them eternal life, and they shall never perish.'

Shine, noun, a bright light or radiance. It is used in various contexts, such as John 8:12, where Jesus says, 'You are of your father the devil, and the desire of your father is to kill you, because your works are evil.'

Ship, a vessel for carrying goods or people across water. It is used in various contexts, such as Acts 27:20, where Paul says, 'We were shipwrecked.'

Shiphra, a daughter of Japheth (Gen 10:20), a person of great importance in the Bible. Shiphra is also mentioned in various passages such as 1 Kings 9:17, 2 Kings 13:3, and 2 Chronicles 24:22. She is often associated with wisdom and knowledge.

Shiphzen, a person of great importance in the Bible. Shiphzen is also mentioned in various passages such as 1 Kings 9:17, 2 Kings 13:3, and 2 Chronicles 24:22. She is often associated with wisdom and knowledge.

Shishak, a king of Egypt (2 Chronicles 12:2), a person of great importance in the Bible. Shishak is also mentioned in various passages such as 2 Kings 17:6, 15:16, and 17:24. Shishak is often associated with military might and expansion.

Shittim, a city in the wilderness of Judah (Numbers 33:43), a person of great importance in the Bible. Shittim is also mentioned in various passages such as Deuteronomy 1:19, 32:38, and 33:3. Shittim is often associated with Israel's journey through the wilderness.
shout out  
Elizabeth Lu14al speak out,  
shout out, del.  

pros phon e′ō TOWARD-BOUND  
shout to. boys and girls Mt314/Lu278 Jesus  
(to His disciples) Lu132 (to inform woman)  
Lu132 Pilate, to the multitude Lu220 Paul,  
in Hebrew Ac219 225, call to, - unto,  
speak to, - unto,  

shout (winnowing). See winnowing shoveling.
sight (receiver of). Jesus commissioned to herald [PL 248].

**Simon**

silver, made of silver, temples of Ac1214 as utensils of Ph2700 ideals of Vb890.  
argor ouv's silver

silver, a white, ductile precious metal, much used for money, apsotles not to acquire mV1069rS. Divine not like Ac1729 building on this foundation lC2545 corrupted Jd35 for Babylon Vr2182. (a'S Ac1924).

silver (piece of), drachmas.  
argor ouv's silver-striker

silversmith, a worker in silver, Demetrius Ac 1224.

**Simeon (Hebrew) Hearing**

Simeon, a form of Simon, a prophet in Jerusalem Lu235 31. son of Judah Lu235 31, one called Niger Ac25 1. Peter Ac21 4. 2Pa11 5. as the tribe of Vv711Ab.

Simeon, a variation of Simon. S Peter the apostle: who is termed Peter Mt28 17. Christ (names the twelve, first S Mt102Mt318 Lu234 (S and others trail HlMk236 (entered S's house) Lu234(S prostrates before Lu234 (seen by) Lu234 (cited, coming to S) Jn11 18 (fol-

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sinful

simply, of heart Ac236, singleness.
simpllicity, sinleness, singleness.

summer, appears to be otherwise, unreal.
Paul not even for an hour Ga51 some doubting a man considering his face Ja32, be like, give place.

a prophet un-dark simpliciy, of heart Ac236, singleness.
simplicity, sinleness, singleness.

Simone, father of Judas Iscariot Jn30-26.

Simon, brother of Jesus M1390 M658.

Simon, the leper M658(M1390).

Simon, the Pharisee Lu744 43 44.

Simon, the sorcerer Ac99 13 18 24.

Simon, the Tanner of Joppa Ac457 25 17 22.

Simon, the zealot, the Christian, an apostle M1610M1588L655 Ac114.

- a prophet is un-dark simpliciy, of heart Ac236, singleness.
simplicity, sinleness, singleness.

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simplicity, sinlessness, sinlessness.

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simply, of heart Ac236, sinlessness.
simplicity, sinlessness, sinlessness.
sincere, sincerely, sincerity, sincerity.

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sincere, sincerely.

sincere, sincerely, sincerity, sincerity.

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sincere, sincerely, sincerity, sincerely.

sincere, sincerely, sincerity, sincerely.
sir's son.

Greekl-English Keyword Concordance

sister's son, cousin.

kath'ē med down-

sit, situate, in darkness 5Mt1419 Lu1179 in presence of the day 24days (after) Mt171218 Lu1337 children in the markets 5Mt1419 Lu1179 in sackcloth and ashes Mt1115 2La1013 Jesus (beside the sea) Mt1317 (in a skin) Mt1318 Mk1421 (on a mountain) Mt1319 Jn819 (on the mount of Olives) Mt1418 Mk1319 Christ (at the right) Mt1224 2604 Mt1218 140v Lu1045 240s Ac134 Ac432 Lk1118 (on the throne) Mt1287 Rev14 9 10 20 7 10 11 314 12 204 210 215 (on an ass' colt) Jn2123 (on the stoll) Rev14 12 38 (on the white horse) Rev1911 21 blind men Mt1016 Lu1153 Jn88 Peter (with the deputies Mt1015 Mt1225 Pilate on the days Mt1217 soldiers (of the cross) Mt2722 Miriam and Mary s in front of ten serulah Mt2714 messengers s at the tomb Mt2716 Mt2715 scribes Mk16 a throng about Jesus Mk1222 24 the demoral Mk354 Lk113 Pharisees and teachers Lu51 on all those on the earth Lu1225 a maid s toward the light Lu2256 money changers Jn214 where the disciples are Ac23 same man s (at the Beautiful Gate) Ac20 (in Lystra) Ac1418 eunuch s on the chariot Ac248 Ananias s to judge Paul Ac25 if revealed to another s by 1Co1630 you be s ideally here Jn23 (under my footstool) Jn23 elders s on twenty-four thrones Rev4 11 19sa s on the horse (white) Rev6 2 (flying-red) Rev6 (black) Rev8 (greenish) Rev8 200,000,000 s on horses Rev11 Babylon s on (many waters) Rev1715 21 (sea) Rev17 (seven mountains) Rev17 (a queen) Rev1817 flesh of these and these birds eating Rev1915 situate; those s on the earth Rev1419b Rev812 (opp.) sq 1 2 3 4 5 6 7 8 9 10 sq, sit down, dwell, sit2 bo - by - down sq, sit, lie back at table, seated (by) sq, sit at meat, lie back at table, lie down sq recline sq, sit at meat, lie back at table (with) sq by, sq sit down, lean back at table, lie back at table, lie down sq recline sq, seated (by) sq, sq sit down with, lie back at table with sq, sit together, brother, together, together, together sq, together, (make), seat together, sit together with, lie back at table with sq, anag kath 40 5sq up-down sq

six, the lowest number having both two and three as factors, a day (after) Mt1718 three years six months (heaven locked) Lu643 (does not rain) Jl627 s stone water pots Jn26 forty and six years (temple built in) Jn26 30 s brethren with Mary Lu1123 Paul stayed one year six months (Corinth) Ac1211 two hundred forty and six souls (on the ship) Ac2727 six wings asp (animals) Rev44 48 six hundred sixty-six (wild beast's number) Rev1318.

six, number s h sixty-six (wild beast) Rev1318 thousand s h sixty-six Rev1419.

sixth, a hour (housekeeper coming out) Mt1625 (dark from) Mt1623 Mt1519 Lk1365 (Jesus at the well) Jn46 (Peter praying) Ac1926 a month with Elizabeth Lu70 Lu 88 a seal Rev 1212 number two hundred a days (prophecy) Rev1117 (nurturing the woman) Rev1212 number six hundred a six (wild beast) Rev1318, sixty-five, three score sq, s Whon T-PRIMK

size (what) letters Ga61 how eminent Melchisedek Hb74, literally, how fully developed sq, s Whon T-PRIMK

slay, a boat hollowed or dug out, on Paul's ship Ac2718, boat sq

der'ma skin, the outer layer of the flesh of the body, wandered about in goat Hb1171, skin (wine). See wine skin.

para leg'o ma' RIDER-LAT

skirt, lay along, along Crete Ac2718, pass sq, sail sq, kran ton skull

skull, the bone structure of the head, Golgotha termed 2 Place M1227 M1512 Lu2233 Jn1117, Calvary sq, skull sq, skirt

skull, (what) ups

shack, loosen tension, be lax, prisoner's bonds Ac1626 lassings of rudders Ac242 lax: saints to be in l threatening Eph6 God not Hb157, forbear, leave, locate sq, slackness, tardiness sq, slain (recently). See recently slain.

spha'g on stAIN

slave victim, do you not offer Me Ac712, slave beast sq, slander, adversary sq, slanderously (report), blaspheme sq, r[lah apr a's ab LAAP

slave, strike with the palm of the hand, on the right cheek Mt58 s Christ Mt2677, smite sq, r[lah' apr's ma slAP

slave, deputies s Christ Mt1448 Lk1322 194, spha g' g' slaying

slaughter, Christ led as sheep to Ac822 the saints as sheep for Es29 as a day of Ja53, slaughter, combat, murder sq, doulu eu'S slave

slave, serve as the property of another, no one s for (two lords) Pr864 Lu1653 (God and our mother) Mt1614 Lu1613 elder son, for his father Pr137 Jews not s of anyone Jn238 Israel, for Egypt Act7 Paul (s for the Lord) Pa2301 (for God's law) Ro717 (Timothy s with) Pr523 saints (not s to s sin) Ro66 (in newness of spirit) Ro717 (for the Lord) Ro1313 (for Christ) Ro1419 (for one another) Ga218 (for the Lord Christ) Co21 (for God) Th19 greater s for inferior Ro29 s for our Lord Christ Pr218 Galatians (s of those not gods) Ga49 (want to s anew) Ga49 Hagar is in Ga49 slaves to s (with
amite

Greek-English Keyword Concordance

so that messenger a (Peter, on the side) Ac21:1 (Herod) Ac23:12, authority to a the land, Vv11:18, amite, strike.

smite, beat, eclipse, hit, lash, slap, amite, off, eliminate.

knit "BURN-BLOW smoke of fire, flames of incense, blood and fire and pillars of a Ac1:8 as the s of a large furnace Rv2:5 of Babylon's conflagration Rv18:10 (on earth) 183 fames of incense Rv14:3 of the city of heret 5117 of torment Rv14:12 temple dense with Vr12:8, smoke.

smoke, smoulder.

beon SMOOTH smooth, without uneasiness. rough roads shall be Lu1:1.

app phil's & FROM-CHOKE another, send, by thorns Mi10:67 bags, in the lake Lu23:26, choice.

tuph's SMOLDER smoulder, burn without a flame, Christ not extinguishing a flash Mi12:20, smoked.

par c's op's BEHIND-INTO-LEAD smuggle in, introduce on the side, destructive acts Pz24:21, bringing in privily.

cor p's et's BEHIND-INTO-LEAD smuggled in, false brethren Ga24, brought in unwares.

Svms's MYTH a, Smyrna, a city on the coast of the Aegean about 200 north, 277 east, ecclesia in Vr11:18.


snare, if your hand, foot or eye Pz2:9 8 Mi19:26 8 Jo1:14 8 Je1:22 8 Jesus (happy the one not s in Me) Mi11:12 Lz2:21 (the Jews a s) Mi11:12 Mi19:26 (lest He and Peter should be s them) Pz12:7 all shall be s in Me Mi12:21 Mi12:21 (is this s you) Rj1:68 Pharisees at hearing the word Mi12:32 at the coming of affliction because of the word Mi12:32 Mi12:41 one of these s Mi12:34 Mi12:41 then many shall be Mi12:40 (and if all are) Mi12:41 Mi12:41 (I shall not) Mi12:41 Mi12:41 (that the disciples may not be s at Me) Mi12:32 as a brother by food and drink Pz12:2 16 (and when) Me11:2 (to offend) Mi12:25.

harp as'd SNATCH snatch, seize with a sudden grasp and carry away, as a wolf its prey, the violent s the kingdom Mi12:21 Lu10:45 wicked one s that sown Pz2:20 8 Jesus (trapping about to a Him) Jn10:18 (no one s disciples out of His hand) Jn10:18 8 wolf s the sheep Jn10:20 the spirit s a Philip away Ac2:30 Paul (troops ordered to) Ac2:30 (a way to third heav- en) 2Co12:2 (into paradise) 2Co12:4 away to-gether (living and dead saints)Th3:17 out of the fire Jn18:3 8 away to God (male s) Vr12:13 (at Mi12:29 a Mi4:5) bind, catch, caught away, caught up, pluck, press, pull, take by force, taken away.

nukter's S' NOSELINE sneer at, toss up, the nose in contempt. God is not to be Pz2:17, mock.

ch' as SNOW snow, white, frozen flakes of moisture, mes- senger's apparel white as if Mi23:3 Christ's (garments are) Mi2:7 (head and hair as white as) Rv13:14.

so. See as.

so, consequently, likewise, than, thus, also. See thus.

so as, so that, so many.

so, so much, so large, so much.

so long, so much.

so many. See so much.

so much or so many, so vast (a cloud) Hb1:21, faith Mi18:29 bread Mi15:13 time Jn1:12 Hb4: Ananias took pay Ac5:8 suffering Ga2:8 better the messenger Hb1:6 sponsor of a better covenant Hb7:2 rather (day drawing near) Hb10:25 torment Rv17:1 riches Rv17:3.

so many: years Lu1:20 bread for Jn5:1 signs Jn1:23 flames Jn2:14 species of sounds 1Co10:1, so great, -large, -long, -many, -much, these many.

so, much. See as much as.

so much as, neither.

[has]te as AB-SIDES so that, so as, a conjunction expressing conse- quence or result, a great quaking s a t the ship was covered Mi12:32 demonsiac very ferocious s a t no one is strong enough Mi12:8 a t it is allowed to be doing ideally Mi12:32 so as, authority s a to be casting out un- clean spirits Mi19:1 so as to satisfy so much of a throng Mi15:3 etc. so, inequity as, -that, so, so that, so, than, they, that, therefore, to, wherefore.

so that, than.

[has]p of WHICH? 7-8 so that, so Ro1:7 8 Christ (in Nazan- rath at) Tz1:23 (may be preceding hence) Mi28:10 (selecting workers) Mi19:4,10,15 (trapping Him) Mi21:28 (putting Him to death) Mi26:10 (ask- ing Him) Lu7:2 39 (He might execute us) Ga1:14 (s t) to the name) Th3:12 8 (s t He should be making death) Hr3:19 Herod should be wor- shiping Mi12:3 men may perceive your acts Mi25:6 you may become sons Mi5:45 the hypocr- ites Mi6:5 8 your aim hidden Mi6:8 you may not appear fasting Mi13:8 s to be fulfilled Mi1:10 8 on you should be com- ing the just blood Mi2:33 the reasons of many Lu23:23 charmed established s t Lu23:25.

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so that five brothers s 1 Luke13 both our chief priests Luke129 should be arresting John1157erasure of your sins Act19 pray concerning Act3000 beneath the Lord Act24 the synagogues Act31 Paul (recovering sight) Act32 (Jews may be massacering) Acts34 (should not linger) Acts35 (may lead him) Acts36 20 (favor against) Acts37 those left of mankind Acts38 two hundred soldiers Acts39 king Agrippa Acts40 no flesh boasting Acts41 to complete the doing Acts42 to be an equality Acts43 the fellowship Phn2 a death occurring Acts44 that you may be healed Act45 procured people s 1 Pet3 (Mark13), because Acts46 how, that's, too.

so to say, through Abraham, Levi has been titled Hb7, sol.

so vast. See so much.

soak. See cram.

meph'dl'ton negative-drink

sober, supervisor must be 1Th3 wive to be 1Ti12, sober', vigilantly.

sober, sane', (be), sane (be), (teach to be), sense of duty (bring to),

meph'dl'ton negative-drink

sober (be), saints to be watching and 1 Th5 9 1 Pet3. In all things 1 Th114 (sane and s for prayers) 1 Th14, be sober', sober', watch.

sober-minded (be), sane (be),

eh meph'dl'ton out-negative-drink

sober up, justly and do not be sinning 1 Cor15.

sober, soberly, soberly', soberness, sanity,

scrutiny.

Solomon Solomon

Sodom, Gn18:19, a city in the region of the Dead Sea, more tolerable for Mt1035 19 """"B""""L5414 """"L""""57 Lot came out from Lot1979 as S would we become Gen9 God condemns the cities of SPC8 a specimen Ju1004 spiritually called Hb1119.

ar'en ne boit às male-lor

sodomite, not enjoying allotment of God's kingdom Ju1004 10 left over for Ju1114, abuser of self with mankind, that destroy self - 1, wash on' soft

soft, catamite, a male used for unnatural purposes, joined with sodomite 1Cor8, a special term so used by Theophylact, Dionysius, Hildebrand, Pitraech, etc, a man in soft garments Mt118 Mt119, effeminate, soft, clothing,1 soft clothing, soft.

soil, the upper layer of the ground, which is oxidized so that it supports plant life, disciplines to shake off Mt411 men cast on their heads Mt118, dust.

soil, of the human body, which is taken from and returns to the soil, the first man AC1519 such as the s one in AC1519 as we wear the image of AC1519, earthy,1

saar olk e'd beside-home

sojourn, in Jerusalem Luke114 Abraham, in the land of promise Hb119, be a stranger', sojournt.

par olk e'd beside-homeing

sojourn, in Egypt Acts137 time of the saint's 1Pet17, dwell as strangers, sojourning here.

par'olk os beside-homeing

sojourner, Abraham's seed Acts26 Moses Acts27 the nations no longer Mt320 Peter entreatings saints as 1Pet21, foreigner, sojourner, stranger.

par égor s beside-duting

solec, fellow workers s to Paul Col2.

strat é ôé é warrior

soldier, centurion having a under him Mt17 Luke57 Christ (led by) Mt1317 Mt1316 ( scoff at Him), Luke57 ( for a wreath) Mt1372 (took His garments) Mt1365 22 (cast lots for His vesture) Mt1364 ( pierces His side) Mt1364 bribed with silver Mt1312 ( or franc) the prisoner's legs Mt1368 a devil s of Cornelius Ac137 Peter ( given over to) Ac136 18 (reposing between) Ac136 Paul (a run down to) Ac122 32 (borne by) Ac135 (to escort him) Ac123 (speaking to) Ac123 (a s remains with) Ac123 ( strike off the ropes of the the) Ac123 counsel to kill the prisoners Ac123 Ideal s of Christ Jesus Ps272 4 5.

soldier. See war.

soldier (to choose to be), enlist.

as strat é ôé é together-warrior

soldier (fellow), of Paul (Ephephodius) Ph25 (Archippus) Ph25.

soldiers, troop4.

sand' dation planks-bind (dm.)

sole, not a sandal, with upper covering, but a shoe sole, to bind on (the twelve) Mt69 (Peter) Act129, sandals.

solicitous (be). See worry (merimnad).

solicitude. See worry (merimnad),

ster e on' solid

soft, firmly coherent, so as to resist stress or change of shape, God's foundation 2 Th129 nourishment 2 Th13 18 in the faith 1Pet3, steadfast, strong,2, sure.

solid, desolate.

Solomon' (Hebrew) peaceful

Solomon, King David's son and successor to the throne of Israel 1Ki11. David begets Mt14 7 in all his glory Mt1446 (wisdom of Mt1446 11 3 more than S here Mt 1445 13 the portion of Jon168 Acts31 41 builds God a house Ac47.

solution. See break loose.

straw a 5 6 de-somer

somer (be), be grave and gloomy, certain rich man Mt1622, be sad.

some, See any, some.

some, See which, some, one, other1.

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Some of Greek-English Keyword Concordance

Some of, etc.
Some time (last at). See last at some time.
Somehow (last). See last somehow.
Something, same.
Same time. See once.
Somewhat, some, part.
Somewhere, etc.
[AJ46's Son
Sen, male offspring, descended or legally adopted, especially when mature, and as entitled to the father's confidence and dignity and exhibiting his character. Thus, the sons of Israel are chiefs as Israel was, the sons of Jacob are crooked as he was, the Son of Man is entitled to headship over Adam's descendants. Frequently used in Hebrew as descriptive of character, as sons of the kingdom, the son of destruction. The opposite of a slave. Of an ass, a foal, M1210.

Tittles of Christ
Son of God: if you are (Adversary testing Him) Mt1216 Ml236 (chief priest) says M3580 (descend) Mt1276 call Him (demons) M879 (unclean spirit) M924 of truth Thou art (disputes say) Mt1479 (Peter) Mt1610 (Nathanah) Jn145 He said (God's Son) Mt1713 Jn1528 truly this was Mt2714 Ml350 Jesus C the S (evangel of) M1416 (designated with power) Ro132 (heralded) M1242 Ml156 are you the M1416 (despised) Jesus (shall be called) Lu1020 (John testifies this one is) Jn1434 (Christ the) Jn1024 (Paul heralded Jesus as) Ac282 (Chief Priest the) Hb145 (awaking Jesus) Mt1512 (believing 2 is) Jn510 only-beliegen Jn1116 voice of Jn252 glorified through Lazarus' death Jn1111 coming into the world Jn1117 Jesus say He makes His Father Jn1464 (in faith of) Ga220 (crucifying for themselves again) Hb166 (chief) Ac102 dead Hb172 who tramples on Hb1029 manifested for this Jn252 believing (in) the Jn1464 (in the name of) Jn2212 is arriving Jn314 of the Father 2285 is saying, I am aware 2128.

Son of Man: messengers (dispatching Hb1221) (descending on) Jn124 nowhere to be reciting His head Mt418 Lu128 authority to pardon sins Mt1620 Ro169 coming (ill) He may be Mt1128 (in Father's glory) Mt1641 (in His kingdom) Mt1675 (in an hour not supplemented) Mt1218 (in His glory) Mt1285 (in clouds) Mk1319 Lk1327 (finding the faith) Lk128 came (eating and drinking) Mt1129 Lk134 (not to be served) Mt1288 (to seek and to save) Jn146 (Lord of the sabbath Mt1254 Mk1275 Lu121 saying a word against Mt1254 Lk1215 in the heart of the earth Mt1254 saying ideal use Mt1207 who are men saying I am Mt1402 (ill caused Mt1725 Jesus to be suffering Mt1712 Mk1512 Mt892 Lu1892 given up (about to be) Mt1725 Lu1944 (to God) Mt1317 Lk1308 (to be crucified) Mt1322 Mk1286 (toe that man) Mt3249 Mt1422 (into hands of sinners) Mt1417 (of God's Son) Mt1487 (of the right) Lk1225 (lightening) Mt1422 (days of Noah) Mt1427 (in) sign of the Mt1427 shall see (all the tribes) Mt1324 (Caliphas) Mt1374 Mk1312 indeed going away Mt1347 Mk1312 Lk1422 will be ashamed of Mt1347 Lu1422 cast out your name on account of Lu127 will be avowing Him Lu129 (of days of 1Lu127 will be accomplished as to Lu132 prevailing to stand in front of Lu1312 must be given up Lk247 Who is in heaven Jn1315 exist (must be) Jn1524 (whenever you should) Jn1315 He is a Jn252 giving life eternal Jn525 (some has the hour) Jn1225 (newly) Jn1315 who is this Jn1324 One like a Rw1214

Son of David: Image of Mt1216 be merciful Mt1276 1227 1269 Mt1324 Lu1328 39 is not this Mt1216 Honanna to Mt1216 whose S is He Mt1224 how is He his Mt1216 Mt1217 Mt1227 Lu1328 44 writes saying the Christ is Mk1225 Lu1225 44

The son: not aware of the day Mt1200 Mk1281 baptizing into name of Mt1292 believing in Jn3302 stubborn as to Jn338 doing nothing of Himself Jn12919 (in vitiating whom He will) Jn1324 given all judging to Jn1324 may be honoring Jn332 25 to have life in Himself Jn348 (everyone believing Jn349 making you free Jn349 shall be subject HC 1278 of God's love Col12 to the S. The throne of God Hb13 perfected for the end Hb1325 (saints remaining in) Jn1324 who has Jn359 32

The son in various relations to God
My Son: out of Egypt I call Mt1238 the beloved Mt1277 173 Mt1150 Lu1322 32 Mt1327 S of the Most High Lu1322 the Chosen Lu1323 My S art Thou Ac1243 Hb15 35 He shall be to Me for a Hb125.

His Son: only-beliegen Jn345 17 Jn349 concerning (God's evangel) Ro13 (has testified) Jn146 15 evangel of His fathers the death of Ro149 when sending Ro118 image of Ro158 spaces not Ro122 (fellowship of) 1C19 to unveil in Paul Ga16 delegates Ga44 (of spirit of Ga48 saints (waiting for) Th119 (are in) Jn1290 (blood of Jesus) Jn134 believing in name of Jn328 no dispatches Jn349 (life eternal in Jn349)

The Father: no one recognizing the S except Mt1217 27 Lu1322 26 the S unrolls Mt1717 Lk1330 love the S Jn1323 fond of the Jn1290 glorified in the S Jn1343 glorifying Thy S glorifying Thee Jn1347 fellowship with F and S Jn1348 (showing F and S Jn349 avowing the S has the F Jn349 has dispatched the S Jn349 has the F as well as S Jn349.

Son: speaks to us In Hb19 as a S over His house Hb10 being a S learned obedience Hb38.

Other sons
Joseph s of David Mt1210 Mary (shall bring forth) Mt1215 13 32 (the artisan, s of) Mk1253 (bringing forth) Lu125 (hair) Mt1227 God's Sons (messengers called) Mt129 (of the Most High) Lu130 (a of resurrection) Mt2220 (those led by His spirit) Ro149 (creation awaiting unveiling) Ro122 (of the living O) Ro134 (through faith are) M1329 (realization of) Ep13 (sourcing every) Hb125 (the Father becoming s of) M1225 (s and daughters to Mo) Ro127 (requcing bread Mt1277, Lu1343 of the kingdom (east out) Mt174 (ideal need) M1329 (of the bridal chamber) Mt1229 M1345 Lu1344

Israel (by what are your) Mt1277 Lu1129 (a)
sorrowful

son (place of a), sonship. Adoption legally into the place belonging to a son, as a matter male represents his father's character and inherits his dignities and wealth. Saints (may be gathering) 235 (designating us for)

sonship: saints (got the spirit of) Ro 11:26 (awaiting) Ro 8:23 Israelites, whose is Ro 9:4. adoption, 3. of children, of sons.

song: spiritual 2 Cor 10:4 singing a new


sonship. See son (place of) a.

soon, instantly, swiftly.

soon angry, irritable.

soon as (as), immediately, straightway.

sooner, swiftly (more).

song in 141:24.

song, a particle of affirmation. If it is blessing Hb 12:4, surely.

sooth. See rest. soothingly (by), divine.

soon, speedily.

S'pat as SAVFATHER


sorcerer, enchantment, magic.

sorcery, enchantment, magic, (use) magic (use).

sorry. See shame.

sore, enough; evilly, fear, great, many, terribly, aches, very.

sore afraid (be), terrified.

sore, worse.

sore (be full of), ulcers (have).

sorrow.

sorrow, an evil, depressing feeling, the opposite of joy. disciples (repealing for) Lk 24:25 filled their hearts; Jn 14:6 (shall become joy) Jn 16:26 (will be having) Jn 16:27 more excessive.

sorrowful, sorrow, sorrowing, pain, pained (be), pain.

sorrowful (more).

sorrowful (less), sorrowless (more).
soul, the sensation resulting from the combination of an organic body with breath or spirit. In 2Cor 1:18, Paul mentions it as a result of being transformed by the Spirit. In Acts 13:14, it is referred to as the "soul" of a man or woman, and in Hebrews 4:12, it is mentioned in the context of the soul being tempted by the devil.

In 1Cor 4:7, Paul speaks about the influence of the Holy Spirit on the soul, and in 1Cor 15:45, he describes the resurrection body, which includes the soul. In John 5:27, Jesus refers to the soul as part of the human being. In Acts 5:31, Peter emphasizes the importance of the soul, and in Romans 8:6, Paul describes the soul as part of the body of Christ.

In Acts 13:14 and 1Cor 15:45, the soul is mentioned in the context of the human body and its relationship to the Spirit. In 1Cor 15:47, Paul speaks about the soul in relation to the body, and in Acts 5:31, Peter mentions the soul in relation to the human body. In Romans 8:6, Paul describes the soul as part of the body of Christ, and in 1Cor 15:45, he speaks about the soul in relation to the resurrection body.
sound

Greek-English Keyword Concordance

**sound**
- nothing: Ac1528 (to hear the v of His mouth) Ac2254 (with which I cry out) Ac3211 (to change my) Ge180 (Rhoda recognizing Peter's voice) Ac1314 (Hero's v as of a god) Ac2222 (of the prophets Ac2327 (of Ephesian mob Ac 1934) yoke-sent with human) 1Pt621 John hears v (behind him=) 1Vs15 (as it were) 2Pt5232 (of four animals) 1Vv1528 (out of the horns) 1Vv1524 (of various thoughts) 1Vv 1526 (out of the throne) 1Vv1531 (as it were) 1Vv1598 (of thunder) 1Vv1526 v occurred 1Vv1525 1Vv1522 seven thunders 1Vv1524 out of the temple 1Vv1517 (v of beingroom nowhere 1Vv1522 (as=) 1Vv1599, noted, noted aloud) 1Vv1599, voice) 1Vv1526.
- sound, resound, -ing, trumpet, utterance.

[30] lal'is ex sound
- sound in health, without illness. Christ refers (man's hand=) Mt1123 (malned etc.) Mt1512 (woman=) 1Mk1524 (man at Bethesda) Jn635 (11.14.21.73) (lame man) Ac109 (disturbance of water caused Je 144 a unceivable words 1Th515 sound) whole, 1Th516.
- bai lo's cartage sound, cast a weight on a cord into water to find its depth. Ac2259.
- sound a trumpet, trumpetet.

[30] lal'is a'el's be sound
- sound (be), centurion found his boy's Mt1218 Lk2730 no need of physician Lk1624 younger son back a Lk1527 teaching (opposingly) Mt1716 (not tolerate=) 1Ms1527 (as it were) Mt1715 words (approaching with=) Mt1724 (conflict) Mt1721 as it were Mt1721 (as it was) Mt1721 John wishing saints to be Jn917 be in health) sound, whole, safe and sound, sound, whole, wholesome.
- ex a ch o's out sound
- sound fortuitous, oligolalans s f the word 1Th 15. 14, sound mind, sanity.
- sound out, sound forth.
- a'phono on un sound
- soundless, (nothing is) 1Ch1420, voiceless 1Ch122. 2Pt15, not blasting Ac522, dumb, without signification.
- sounds (trumpet, trumpetet).

[30] lal'is a'el's sou
- south, one standing with his left hand pointing to the sunrise and right to sunset, will face south, queen of the Mt1215Lk1131 blowing from Mt1225Lk1299 arriving from Lk1299 wind (blowing) Mt1273 (coming on) Ac2213 three portals (the city=) Lk2118, south,.
- nps southwest
- southwest, the direction halfway between south and west. harbor looking toward Ac 2212.
- Sovereign, sovereignty. See origin.

[30] lal'is a'el's sow
- sow, an unclean animal s bathed s 2Pt15, epis'te'g' sow
- sow, plant by broadcasting seed. 'sower: parables of the Mt128 Mark 418 Lk85 and reaper re-joicing Jn6237 God supplying seed to: the 2Ch319, parables of the sow ing (out came the sow er) Mt1284 Mark 44 Lk85 (you hear the parable of the) Mt1218 (coming is the wicked one satiching that 2Pt119Mt1218 (s besides the road) Mt1218Mt124 (on rocky places) Mt1218Mt124 (in the thorns) Mt1273Mt124 (on ideal earth) Mt1218Mark 424 (a ideal seed) Mt1218 (Kernel of mustard) Mt1218 Mk424 (enemy s. daren) Mt1218 (sower or the word) Mt1218 the Son of Mankind (a ideal seed) Mt1218 (a hard man resting where not) Mt1225 26 Lk1227 27 the flying creatures not Mt1225Lk124, if we re the spiritual Mt1225 what you are (not vitifying) Mt1218 (not the body) Mt1218 the dead s (in corruption) Mt1218 (in dishonesty) Mt1218 (in infirmity) Mt1218 (a soulful body) Mt1218 (who is a (sparsingly) Mt1218 (soundingly) Mt1218 (for his own flesh) Mt1218 (for the spirit) Mt1218 whatever a man Mt1218 in peace Mt1218, receive seed, sow, sow, sow.
- epis'te'g' on sow
- sow over, mainly s amidst the wheat Mt1235, sowcd.
- sower. See sow.
- sower'ins on sowing.
- sowing, a place in which seed has been sown.
- Jesus went through Mt1218Mk1224Lk161, corn,.
- Greek-English Keyword Concordance
- space, interval (after an), time.
- space of (after), interval (after).
- ew o'kh'k's on well-geus-spaced
- spacious, the way to destruction Mt1218, broad,.
- Spain's Spain
- Spain, the country occupying most of the southwestern peninsula of Europe, between 36° - 44° north and 4° east - 10° west. Paul expects to visit Ro1224, 28.
- phiedo's mai'se
- spare, refrain from drastic action, relent (Paul) 2C25, wolves not the flocklet, Mt1229 God s (not (His own Son)) Ro1229 the natural Touch) Ro1222, 23 (messeges) Mt1224 (ancient world) Mt1225 Paul (I am s you) 2C 129 (to a you) 2C122 (I shall not) 2C12, forbear, spare.
- phiedo o'k'm'se'se'spaeing-as
- sparingly, holding back, not liberally, (adverb), sowing a, reaping a.
- strooth on passerine
- sparrow, a small bird of the order Passeridae, of which the sparrow is a common example, two selling for a penny Mt1210 in five selling for two peace Lk1267.
- lal'is e'talk
- speak, make articulate sounds, with special reference to their utterance. One can speak a lot and say little. (say refers to sense). God's s to Moses Je529 Ac714 through the prophets Caed27 thus (Abraham's seed) Ac715 by different lips 1C142 to the fathers CHb 11 to us in a Son CHb15 would not have s of another day CHb 4 to Christ (My Son art Thou) CHb15 the spirit of your Father s in you Mt1100 the word of s (first to) Ac1344 (breathing daring to s) Ph1144 (leaders) CHb157 is by G's spirit 1CL5 s to God 1C 148 7 as pleasing G 1CL5, as pleasing G 1CL5 as the oracles of G 1Pt131 help men of G 1Pt13.
- Christ: as He is a (Jairus came) Mt12185 Mk 52 2Lk10 (His mother) Mt12184 (Judas) Mt 2874 Mt141Lk124 (lower your nets) Lu254 (Pharisees asking Him to lunch) Lu1217 (on the road) Lu2247 (many believe) Jn1320 s in

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The life principle common to animals Ex 21:14, and mankind Gn 9:6, to be distinguished from soul, which is the effect of the combination of spirit with a body, and consists in conscious sensation, feeling, seeing, hearing, tasting and smelling, while the spirit is that which vivifies Jn 14:6.

Metaphysical beings 2Ch 15:20 without flesh or bones Lu 24:40 which are usually unclean or evil Ec 7:41, as well as demons Lu 9:42, and messengers Hb 1.

The intelligent principle of action Lu 5:15, as the spirit of meekness Jn 1:20, of prophecy Rv 1:19, of faith Ec 4:6, of sonship Ro 8:16, of power and love and sanctity 1Pt 1:11, of slavery Ro 8:15, of stupor Ro 12:18, of the world 1Jn 2:15.

It is contrasted with the letter (not of the scriptures, but) of the law 2Co 3:9,12, with the flesh Ga 5:2.

Every man has his own spirit 1Co 2:11 and is the spirit of God 1Co 12:7. A man may be absent in body while present in spirit in space Lu 24:31 or time Rv 11:5 may be observed by an evil spirit Lu 18, and may manifest qualities of spirit Ep 1:16.

God's spirit: perceived as a dove Mt 16:10 demons cast out by Mt 12:28 pouring out from Ac 2:38 hearing in Rv 13:2.11.13.24 the mouth of God led by Rv 5:14, testifying together (Ro 8:34) in the power of Rv 12:11 (God reveals through) 1Co 12:11 (has given) Jd 1:22 no one known except the 1Co 12:11 soul man not sacrificing justified by 1Co 11:28. Paul knows he has 1Co 12:8 no one speaking by 1Co 12:7 letter engraved with 2Co 3:12 saints offering divine service in 1Co 12:5 through you know 1Co 3:16 seven Rv 10:6 of the Lord: is on Me (Jesus) Lu 1:44 agree to try (Ananias and Sapphira) Ac 5:10 snatching away Philip Ac 5:9 there is freedom 1Co 12:7 the L is the s 2Co 11:1 from the L the s 2Co 12:18.

Apparently God's spirit: Jesus led into wilderness by Mt 4:1 (as a dove descending on) Mk 1:12 (returns in power of) Lu 3:21 (remaining on Jn 1:32) (said concerning) Jn 1:32 (coming through) Jn 5:30 (blasphemy of) Mt 12:23 David in a calling Him Lord Mt 2:22 Simeon came into sanctuary in Lu 2:25 John passed upon Jn 10:26 (begotten of) Jn 3:16 as God not giving by measures Jn 3:16. He gives Jn 3:16 truth (witnessing in) Jn 20:24 (of) Jn 1:17 Jn 16:13 Jn 4:16 (is the) Jn 3:16 the s a voice (apostles to de-claim) Ac 2:3 (through imposition of hands) Ac 9:38 (word of wisdom) 1Co 12:8 (of knowledge) 1Co 12:7 (faith) 1Co 12:7 (grace of healing) 1Co 12:7 seven men full of Ac 6:2 Stephen spoke with Ac 6:2 the s said (to) (Philip) Ac 6:2 (to) Peter) Ac 10:17 1:11 (explicitly) 11:4 (to the ecclesias) Rv 2:12 17 20 12 22 (reuting from telli) Rv 14:13 (and the bride) Rv 12:7. Agabus signifies through Ac 13:11 disciples said to Paul through Ac 13:11 life (law of the s of) Ac 20:30 (because of righteousness) Ro 1:18 (of, entered the two witnesses) Rv 11:9 disposed to that which is of Ro 8:5 disposition of Ro 8:17 firstfruit of Ro 8:5 adding our infirmity Ro 5:29 pleading for us Ro 6:24 love (of the s) Ro 13:8 (fruit of, in) Ga 5:27 demonstration of 1Co 2:6 searching all 1Co 2:6 words taught by 1Co 2:6 apprehensions of graces, same a 1Co 2:6 manifestation of 1Co 12:7 is operating 1Co 12:7 all made to imbibe one 1Co 12:8 a vivifying a (last Adam) 1Co 15:45 earnest of (God giving) 1Co 12:25 dispensa-
spirit

Greek-English Keyword Concordance

promise

(Luke 1:34; Matthew 1:20, 21; John 1:26; Romans 1:1; 1 Corinthians 1:33; Galatians 1:23; Ephesians 1:12; 1 Thessalonians 5:10)

Christ's words to Peter (Luke 1:34; Matthew 1:20, 21; John 1:26; Romans 1:1; 1 Corinthians 1:33; Galatians 1:23; Ephesians 1:12; 1 Thessalonians 5:10)

Believers' lives (1 Thessalonians 5:10; 2 Thessalonians 2:9; Hebrews 10:22; 1 John 5:9)

The Holy Spirit (1 Thessalonians 5:10; 2 Thessalonians 2:9; Hebrews 10:22; 1 John 5:9)

Passage from 2 Thessalonians 2:9 that reads: "But when he who now holds back shall be taken out of the way, then that wretched spirit will come forth from the bottom of the abyss of hell and will come on the habitations of those who live in the earth in the times of the end of this age, just as it was in days of old."

The Greek word for "spirit" is "pneuma" and it is used throughout the New Testament to refer to the Holy Spirit. It is a common word in the Greek language and is used to describe a variety of concepts such as breath, wind, and life.
stand

**stand**

stand Jn 10:11, squadron of soldiers, used for a Roman warship, cohort, or a smaller number, the whole a M1277MK1568 Cornelius, a centurion of Ac104, captain of Ac2231 imperial AC217, band.

**spatia d'2 SQUANDER**

squander, spend freely and foolishly Jn46, prodigal 1T16, live in pleasure.

**plot to W BROAD**

square, broad gate P125, as the streets of the orient are very narrow, there is usually a common, or plaza, or square, which is broad, where people can congregate, praying at the corners of Mt15 Jesus' voice not in the Mt 1219 coming out into L118 1149 beach in L1138 carrying the infirm into Ac535 corpses will be at V1619 the city is gold V1619 center of, tree of life V1677.

**square (four). See four square.**

**stachys**, stable Mt178, stability, stadium (plural squad), man as many as thirty in 6161 (the city is gold V1619 center of, tree of life V1677)

**stadium** (plural squad)

std'd,ion standard card's,ion. stadium 11, which was 30 in thirty in 6161 (the city is gold V1619 center of, tree of life V1677) the city is gold V1619 center of, tree of life V1677

**staff**, staffs of faith P125, steadfastly, stability. See stable (be).

**stereos, stable** (be), in the faith Ac114, stability, lame man given Ac16 18.

**stabilish, confirm**, establish.

**Stachys**' ear (of plant)

Stachys, proper name, a Roman saint. Re169.

**stadium** (plural squad)

std'd,ion standard card's,ion. stadium 11, which was 30 in thirty in 6161 (the city is gold V1619 center of, tree of life V1677) the city is gold V1619 center of, tree of life V1677

**staff**, staffs of faith P125, steadfastly, stability. See stable (be).

**stark, doubt**.

acce bath m os' up-stret

tarl, literally the means to "step up". Paul on Ac210 46.

mogi l'LOS DIFFICULTY-TALKER

stammerer, brought to Jesus Mk232, having an impediment in speech.

stanch. See stand.

**[k]e[t'evi STAND**

stand, maintain or assume an upright posi-
tion, place in a balance. In order to weigh Mt1615, so often in the Septuagint, nominate, stand for election Ac102, assign a day PAc173. Identically, stanch a flow of blood Lk149, establish a course of action RHo166 Rh166. Christ (the one over) Mt129 (Adversary's Him on the wings of the sanctuary) Mt1403 (brothers or outside) Mt1514 47v Mt301 Lu509 (a little child in midst) Mt1406Mt1619 (a, summon blind men) Mt2325 Mk1406 Lk1406 in Lk1406 (in front of Pilate) Mt1406 (beside lake Grassmara)Lu54 (on an even place) Lu611 (woman's behind) Lk123 (Zaccheus' said to) Lu159 (writes a accusing) Lu2250 (friends or after Lu2250 (a in disciples midst) Mt1406Lu509 14 (in midst of you One a) Jn106 (is and ets, if anyone) Jn106 (Mary beholding Him a) Jn210 (on the beach) Jn214 (Stephen perceived Him a) Ac725 54 (to Paul, rise and a) Ac2418AP7 (1 a at the door) Rv159.

Others: hypocrites praying s Mt16 20 parted not to be (house) P1259Mt375 (Eustatian) Mk376 kingdom (how they shall be) Mt1279Lu118 (not able to) Mk234 throng s (on the beach) Mt1273 (or other side of the sea) Jn372 (hears voice) Jn1279 (before the throne) Rv7 some s (who not tasting death till) Mt1279Mt1477 (near the colt) Mt115 every declaration made to P1251022211 workers in the market Mt1423 6 6 abomination of desolation Mt1423 Mt1423 in the courtyard Mt1423 disciples (to a before governors) Mk109 (with sad countenance) Lk265 (looking into heaven) Ac114 (seven before apostles) Ac116 messenger (at right of altar) Lu131 (before Corinbias) Ac116 1118 (at four corners of the earth) Rv1471 (around the throne) Rv711 (at the altar) Rv822 (on the sea) Rv185 8 (in the sun) Rv125 ship s beside lake Lk57 man with withered hand Lk108 6 those bearing the bier s Lk178 s side householders door P1251023 6 (in the sun) Lk1782 Phari sees a praying Rv1311 tribute collector a afar off Rv1315 (in front of the Son of Man) Mt1423 people a beholding crucifixion Lk2330 John (again s and two disciples) Jn1408 (friend of Bridgroom) Jn1408 (two women) see the truth Jn2404 Jews, in the sanctuary Jn1158 Jidat, with deputes Jn160 Peter (at door outside) Jn1408 (warming himself) Jn1408 (with the eleven) Ac114 in the sanctuary Ac114 before the portal) Ac1254 (deputes a by the five Jn1408 beside the cross Jn1408 Mary, outside at the tomb Jn2031 lame man Ac28 213 apostles, in the sanctuary Ac2825 guarda Ac2825 put false witnesses on Ac43 15 place on which Moses Ac272.

God (Lord, Thou shouldest not a) Ac260 (able make him s) Rv144 (solid foundation s) Ac260 (before the door) Jn111 (messengers who s before) Rv67 (lampstands before the Lord) Rv16 (sunch order chariot to Ac288 Paul with F s dumb-founded Ac271 (Macedonian s entreating) Ac169 (in the Areopagus) Ac1775 (on the stairs) Ac2100 (centurion s by) Ac2115 (in the sanctuary; ) Ac2250 2250 21 (at dais of Caesar) Ac2106 (those accusing) Ac2118 (I being judged) Ac260 (attesting to small and great) Rv2623 (in midst of those on ship) Ac2724 saints in grace which we) Rv255 (to
steal

Greek-English Keyword Concordance

still

steal. thievery (tunneling and) Mt6:19 50 (not coming except to) Jn1:10 you shall not be Mt15:18* Mt16:23* Rv13:5 Jesus' body (last disciples) Jn19:44 (soldiers say disciples) Mt23:24 Jews hereditary not to Rv2:21 let him that s no longer be Ep2:28 28, steep place, precipice.\n
met ap' o' WITH-LEAD\n
steer with, horses, w hit kJs3 ships by rudder kJs3, turn about.\n
step, footprint.\n
step down, descend.\n
sw'1'g kuta ba i w'g TOGETHER-DOWN-STEP\n
step down with, the Jews, Festus Ac21:28, go down with.\n
en bo i w'g IN-STEP\n
step into. See step on.\n
apo bo i w'g FROM-STEP\n
step off. eventuate. disciples, from the ship Lu5:21 Jn3:31 eventuate for a testimony RlU2:13 in salvation Ph1:16, go out, turn.\n
epl bo i w'g ON-STEP\n
step on board, ship Ac2:1 27, step into province or prefecture Ac20:24 31, mount an ass Mi12:17, come into, enter into, go aboard, sit upon, take ship.\n
step up HAVE-STEP\n
step on board (have). Paul and others Ac2:26, put.\n
o ana bo i w'g UP-STEP\n
step up, ascend, come up of plants etc., go up, climb up, from the water (Jesus) Mt13:47* Mk1:1 119 (Philip and the eunuch) Acts9, Jesus, into the ship Mk6:5 Philip, into the chariot Ac3:31, ascend into (the mountain) Mt15:142 153 Mt323 Lu2:45 (messengers a on) Jn1:23 into heaven (no one except Christ) Jn3:32 (the word of) Jn1:13 who will (the two witnesses) Re1:12 13 Christ (a where He was) Je1:49 (not as yet) Jn23:27 (to My Father) Jn13:37 (on high) Ep8:8 on 10 prayers Ac1:24 to which the heart of man did not RlC2102 messenger, from the heaven, from the earth, Vt7:1, out of the well, Vt7:14-14 142 wild beast out of (the submerged chaos) Vt7:11 178 (the sea) Vt5:131 (the land) Vt13:31 smoke a Salutation Vt1:23\n
come up; thorns, smother seed PMt13:7 Mk4:7 the first fish Mt13:22 seed PMt3:4* mustard PMr4:22 reasons RlU2:28 on Moses' heart Ac:1732 allegation, to the captain Ac2:28 John told Vt7:18 Jones, from Galilee Lu2:4 into sanctuary (two men) Pe1:5:19 (Jesus) Jn1:23 s1 170 (many) Jo1:115 (Peter) Ac1:25 (Paul) Ac21:36 244 Ga2:2 (Festus) Ac2:25 Jesus' brothers, to the festival Jn1:20 Peter into the ship Jn21:8* (on the boat) Ac1:19 the eleven, into upper chamber Ac2:12 B2 Gog and Magog (breath of the earth) RlU2:13\n
go up: Christ and Peter into the ship Mt:14:32 into Jerusalem (Jesus) Mt12:17 Lu10:38 (and disciples) Mt10:29 Mt16:18 30 Lu12:4 (Jesus' parents) Lu2:4 (Paul and Barnabas) Ac6:3 (Paul entreated not to) Ac2:132 (is Paul willing) Ac4:19 men and paralytic to the house- top Lu12:9 to the festival (Jesus' brothers) Jn1:20 (Jesus not) Jn17:4 (some Greeks) Jn1:29 Paul (to Caresale) Ac2:21 (up stairs) Ac2:28 climb up on fig mulberry (Zacchaeus) Lu1:24 thief c u elsewhere Jn1:2 (some Mt15:28* Jn 6:17 s7128* s1*1217* s1* Ac2:19), arise-, ascend-, go up7, etc.\n
pros ma bo i w'g TOWARD-UP-STEP\n
step up toward. friend Lu1:14, go up.\n
Stephanus. household of (Paul baptizes) Cl 14 S and Fortunatus (firstfruit of Achia) 1 C16:17.\n
Stephen. See wreath.\n
pros ma bo i w'g TOWARD-STEP\n
step, the hinder part of a ship. Jesus drowning in Mk4:6 of Paul's ship Ac2:29 41, steward, administrator, manager, (be), administrator (be). stewardship, administration.\n
creid6 STICK\n
stick, fix firmly, ships prow Ac27:41. stick fast.\n
stick, kindling.\n
stick on. See place about.\n
stiffen. See erect again.\n
skler o frach'6l on HARD-NECKED\n
stiff-necked. Jews *Ac7:51.\n
sun p' ir w'g TOGETHER-CHOKE\n
stiffen, the word, by riches PMt13:7 Mk4:28* Ba2:14* Lo8:1 seed, by thorns PMt4:7 Jesus, by the thorns Lu42 (sMk4:19), choked, thorn5.\n
c'6 still\n
still, an adverb of time or degree, longer, idiomatically, more, with the double negative ou mé (under no circumstances) it is translated nevertheless. for nothing does salt a well PMt13:13 Christ (a speaking) Mt1:12 2647 Mk3:20 1499 Lu8:22 2217 (while a living) Mt2:28 (why a bothering) Mc2:25 (while a approaching) Lu15:12 (in Galilee) Lu4:24 (a with you) Lu1:244 Jn2:13 (in the place) Jn1:52 (much to say) Jn1:52 while Peter s speaking Mt17:2 Lu2:10 Ac1:44 more witnesses Mt1:18. In what deficient s Mt1:20 need have we (of witnesses) Mt1:20 Mt1:146 heart a calmed Mk1:7a, a one had be, a son PMr28 of his mother's womb Lu1:18 s there in place Lu1:27 s more his soul Lu1:27 being a at a distance Pn1:142 159 s one thing lacking Lu1:27 neither can they a be dying Lu4:28 what need have we a of testimony Lu2:13 disciples a dissolving Lu4:24 1 4 months (harvest) Jn4:24 s a little time Jn1:20 1419 being a darkness Jn2:5 flesh a testing in expectation Ac2:24 Saul a breathing out threatening Ac2:20 Paul (re- maining) a Ac1:28 (a more, led Greeks) Ac 2:1 (s being judged) Ro1:17 (s showing a path) Jn1:25 (if s pleased men) Ga5:1 (if a heralding) Ga5:21 (being persecuted) Ga5:1 (s being with you) Th2:7 saints (while s in form) Ro1:9 (in accord with era) Ro6:7 (a sinners) Ro2:8 (how a living) Ro2:7 (a not living) Ca:3.\n
God (why s blaming) Ro1:9 (a rescuing) 2:10 (not a remaining) Ro1:9 1077 (s once more quaking) Hs1:29 137 s in your sins 15 157 not s under law Ga5:1 superbound-
...and a more Phi19 Levi is in lotsa Hb720 what need s for diferent priest Hyl241 more superabundantly sure Hyl251 front tabernacle s has a standing Hb188 a how very little Hyl251 dying, Abel a speaking Hb131 what a may I be saying Hb134 s of bonds Hb139 resting a little Vv185 two a two words Vv185 either their place a found Vv185 last a deciding Vv188 let him (future a) Vv185 (be filthy a)Vv185a (do right-eousness a)Vv185a (be hallowed a)Vv185a longer to be administrator Lu167 nothing I on the conscience Hb103 not humbering I Vv185a.b not thristing any Vv185 mere the sea in more Vv185 death will be no Vv185a.b no m doors Vv185a.b sight no Vv185a.b nevermore: coming out n Vv185a Babylon found in Vv185a trumpet horned n Vv185a artificer and n Vv185a bird of millstone n Vv185a light of lamp n Vv185a birds n Vv185a (a)Hos114, still (be). See muzzle.

md k'tif NO-NOT-STILL. still (by no means), or longer (by any means), (adverb). room in house Ml27 eating fruit from the fig tree Mk1114 sanc-turary threaten Peter and John Ac317 saints (slaving for Sin)Ro9 (judging)Ro 1415 (living to themselves)Sc254 (be more) Ep114 (be walking)Ep114 (be stealing)Ep114 place in these regions Ro153 drinking water (Timothy) Tl173 spend rest of life-time Tl174 by no means longer: fruit come of you Mk1217 manifestly entering city Ml431 unclean spirit enter Ml431 brothing the teacher Lu69a be slaying Jn124 (a) return to decay (Christ)Ac284 Paul (to live)Ac284 (refrain)Tl174 a, any longer, hereafter, a no more, a hereafter, no longer, a more, a not any more, a hence forth, a no more, hence forward. cant'on FUNCTURER

sitting, good Ac264, a pointed instrument. s of death sG164 like scorpion's Vv184, prick, sting, smell. k'tin c'5 STIR

sit, set in motion, move a short distance, was the hea Ml1130, Pharisee not s loads Ml27 whole city Ac119 Paul ac-cused a insurrections Ac285 move in God we are living and Ac119 every mountain Vv184a, move, s, movers, removal, war. stir, disturbance. s'gal k'tin c'5 TOGETHER-STIR

sir up, the people Ac117. stir up, confusion, exclaim,ребел, rumor, - up, abale, spur on. stirred (be), incite. Sim' s'5 a STIRRING

stirring, slight moving, of the water Jn18, stock (gaging). See gazing stock. stocks. See wood. St of k'os STANIC

Stoic, pertaining to a Greek philosophy, the author of which taught in the portico of Athens, parodied by Paul Ac138, s'gong a ch os MOUTER- stomach, first the gullet leading to the stom-ach, then the stomach itself, slip of wine for I11370. Hl24's STONE

stone, used also of a precious stone, a gem. The singular is used where English usage requires the plural. stone children of Ml1293 becoming bread Ml2944 Christ (best dashing foot against)Ml12945 (door of His tomb)Mt1745 95 293 Mk1844 159 4 La 264 Jn121 (this is the S)Jn411 (living S)Jn412 (which builders reject)1Pe57 (to vi-sion like a jasper)Ro9 requesting bread, handing him a Ro129a builders re-set Ro129a 4 Mc1213 La1971 of the sanc- tuary (no a left on)Mc1214 7Mk1844 12198 159 (what manner of)Mc131 (adorned with Mo115 La131 man gathering himself with Ml125 a millstone about the neck Ml1294 La117p will be crying Lu194 in Jerusalem not a s on Lu194 4 4 a s throw Lu2212 stones one first cast (Jn817) the Jews (pick up)Jn818 (bear)Jn819 on Lazarus' (tomb) Jn1118 66 61 Divine is not Ile Ac179 in Zion (a stum-bling) Ro129a 3 (corner capstone) Jn124 (a) s saints (building precision)Jn814 12198 (living s)Jn125 letters cited in 2C33 prayers (a woman gilded with)Ro129a 12198 (cargo of) Ro129a (bride's luminosity like)Ro129a 12193 (city wall adorned with)Ro129a strong messenger lifts Ro129a (AdRo129a AI129a 12197), another, stone.

Ru'ma on STONE

stone, water pots Jn99 tablets 2C33 idols Rv 499.

 lith a c'5 STONEBINE

stone, cast stones at. Moses directs such are to be (Jn819) Jesus (Jn124) (because of which act)Jn125 (for an ideal act we are not)Jn126 (Jews sought to) Jn127 denounce fear lest they be Ac255 Jews a Paul Ac1449a 2C1158 of old Jewish, k'fah lith a c'5 DOWN-STONEIZE

the people will Lu204, stone like. See barrier, stones (cast), stones (pelt with).

 lith a hol c'5 STONE-CAST

stones (pelt with), a farmer's slave Ml215 Ml1294 Jerusalem, those dispatched to her Ml215a La1294 Jesus (Jn131) (because of which act) Jn132 (for an ideal act we are not)Jn415 (Jews sought to) Jn1437 denounce fear lest they be Ac255 Jews a Paul Ac1449a 2C1158 of old Jewish, k'fah lith a c'5 DOWN-BEND

steepl. John the baptist Mk17 Jesus (Jn89).

k'fah k'fah DOWN-BEND

steepl down. Jesus (Jn89).

steepl, pearl.

k'fah k'fah DOWN-CEASE

stop, hardly a thrones from sacrificing Ac148 God, on the seventh Hb124 Joshua causes Israel Hb124 the saints, from works Hb124, cease, rest, restraint, stop, hard, press.

steepl, gape.

k'fah k'fah UN-DOWN-CEASE

step (not), ungodly from sin 2P12,4, that cannot cease.

k'fah k'fah a DOWN-CEATING

stopping. God's (place of My Ac70 (entering into)Hb311 16 at 13 5 10 11, rest.
...strive...
stumbling

Paul giving
no one
offence.

Paul's desire
be
embe,

Paul's
desire
be
embe,

Paul's
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Paul's
desire
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embe,
successor Greek-English Keyword Concordance

**successor**

did'beth as THOUGH-RECEIVER

to Felix Ac24.7, come into room2.

so much did you s feignedly Ga24 saints (s for Christ's sake)Ph320 (seeing that you s the same)1Th2.14 (for the kingdom of God)

2Th1 Chief Priest has s, undergoing trial Hb98 the Son learned obedience through Hb98 unjustly 1Pt2.29 doing good and 1Pt

2.10 if because of righteousness 1Pt3.5 better to be s for doing good 1Pt21 s in the flash has ceased from his sins 1Pt4.1 as a murderer 1Pt11.2 according to the will of God 1Pt10 briefly 1Pt10 what you are about to be R209 (1Pt2.318) to vacate, feel, suffer, passions.

suffer bear with, endure, experience, give, labour, toward, let, permit, refrain, suffer adversity, maltreat.

pro posch's BEFORE-EMOTION

suffer before. Paul in Philipp. 1Th2.

lock on th s' EMOTION

suffer evil. Paul s e unto bonds 2Ti9 as an ideal soldier 2Ti4.3 (is anyone s among you)1Th13 earthquake s a did not occur vHb513, 45, such as, what kind2, such as, what kind

par om'o in toi au'a

suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, suffering, 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sufficient

Greek-English Keyword Concordance

**supervise**

**sufficient**

for the day is its own evil Mt6:34
dected as teacher Mt11:23 to the time which has passed by Lk12:21

sufficient, beyond Lk6:23

sufficient (be). See suffice.
suggest. See jeopardize.

the FOR PLACED (God)

sulphur (divine), so called because it was used in the illuminations of false worship, rains on Sodom Lk10:21 issuing from the horses' mouths Rev9:8 18 worshipers of wild beast will be tormented with Rev19:20 19 the burning with Rev19:20 219, brimstone.

the 8 days placed

selfworous, divine, exterrestrial Rev3:17 of brimstone.

**sufficiently**

sum. Until modern times addition was from the bottom up, so that the sum was at the head of the column. captain acquires citizenship with Ac22:28 so of what is being said Hb4:1.
sum, valued.
sum up. See head up.

**sufficiently**

in the s of the scroll it is written Hb10:7, volume.

**summer**

summer, the season of greatest warmth. Is near (when leaves sprouting) Mt12:32 Mk13:38 Lk21:30.

**summer**

summon. See shout.

**sumptuous**

sumptuous, all that is a perished Rev15:17, dainty.

sumptuously, splendidly.

**sunset**

sun. The great luminary which rules the day Gn1:16, not considered astronomically, as a heavenly body but phenomenally as giving light on the earth. It is in the atmosphere because only there are we sensible of its luminosity. When used with east, orient Rev 17:16, 22, rising on wicked and good Mt5:46禧c more is accomplished by Mt1:15 Mk4:14 the just shining out as Mt1:24 Jesus' face shines as Mt 17:2 Rev116 shall be darkened Mt12:34 Mk3:32 Ac2:29 Rev6:2 when the s sets Mt12:32 Lk1:19 at the rising of Mt1:17 signs in Lk21:15 defeating of Lk23:45 Elymas not observing Ac13:18 light above a brightness (Paul) Ac 26:13 not making advent for days Ac2:23 another glory of Ac1:23 do not let sink on your vacation Ac1:36 within the grass Je 10:1 became black as sackcloth Rev6:12 not failing on the saints Rev7:2 three eclipsed Eph5:2 messenger (his face as)Rv10:11 (standing in)Rv10:12 woman clothed with Rev12:12 bowl poured out on Rev15:8 no need of sunshine (New Jerusalem)Rv21:23 (God's slaves) Rv20:4.
sundy times (at), portions (by many),
sup, dine.

**super**

peris eis o's be ABOUT-
superabound, exceed 2Cs9, lavish, cloy Lk15:17 1 Co8, superfluous, superfluity, a more (except your righteousness) Mt5:20 (that your love may be) Ph1:6 (that you may be) 1Th3:11 to the ecclesiast as in number Ac6:17 the truth of God s in my lie Ro3:37 grace (adultery in g to the many)Ro5:1 (to the glory of God) 2Co5:7 (you may s in this g also)2Cs7 in expectation Ro1:12, etc. to the edification of the ecclesia 1Co11:27 in work (of the Lord) 1Co16:28 in every good work 2Co8 the sufferings of Christ s in us 2Co12 our consolation also is 2Co12 of the Macedonians' joy 2Co12 in everything 2Co7 dispensation of this ministry is 2Co12 your glorying may be in Christ Jesus Ph1:28 with thanksgiving 2Co7 Paul Phill 12:18 saints in love 1Th3:11 lavish: God s grace 2Co10 superfluous: fragments of food Mt15:26 Lk2:35 Jn6:13 superfluity. he shall have a Mt11:23 239 the rich rest out of their Mt11:24 Lk21:4 life not in 5 of possessions Lk12:30, abound, - more, make,-, abundance, have - have more, - more abundant, - left, - the better, - enough and to spare, exceed, excel, In- crease, redundant, remain, - over and above.

**superabundantly**

superabundantly, of grace Ro3:11 of joy Ro2:22 magnified (Paul)2Co10 of evil 1Jn2:14s. abundant, superfluity.

**superabundance**

superabundantly, surpass fragments Mk6:8, of the heart Mt13:54 s is for their want 2Co11:21 (Ad1:12), abundant, that was left.

superabundantly. See excessive.

superabundantly (more). See exceedingly (more).

superabundantly (more). See excessive (more).

superabundantly (more). See excessive (more).

superabundantly (more). See exceedingly (more).

**superabundantly**

superabundantly (over, ABOUT)

superabundantly, astonishing Mt17:12, beyond measure.

**superabundance**

superabundantly (over, ABOUT)

superabundantly (over, ABOUT)

superabundantly (over, ABOUT)

superabundantly, exced (able to do a above) Ro2:20 (Paul bringing)1Th3:10, exceedingly distinguished (deep those above you) 1Th3:12, abun- dantly above, exceedingly1, very highly.

superfluity. See superabound.

superfluity, superabundance.

superfluity. See excessive and superabound.

superfluously, superabundantly, excessive.

superinduction, of a better expectation Hb7:19, bringing in.

**superabundance**

superabundant. See superior (be).

superabundance, superabundance.

superabundance, superabundance.

**superinduction**

superiority (of word) 1Co8, superior station (Those in) 1Th2:5, authority, excellency.

superiority. See superior (be).

superclamation, inscription, superabundance, religious.

superabundant, religious.

epi shop e'o ON NOTE

supervise, that no one be wanting Hb13:3 not of compulsion, 1Pt5:19, look diligently, take the oversight.
swear, promise with an oath, swears not to.


sor 'o SWEAR.

sweep, brush out with a broom. finding house.

kath ol'ou DOWN-WHOLE.

sweeping, all-including. charge not to utter oath, Acts 19:14.

shuk o' SWEET.

sweet, tasting like honey, the opposite of bitter. no spring venting a and bitter Luke 12:12.

s's as honey (scorvid) 1V106 30, fresh, sweet.

sweet savor, - smell, fragrance.

sweet spice, spices.

swe'N' oS SWEET.

sweet wine, unfermented juices, must. bonded with 2 Cor 1:23.

swell, inflamed (become).

swelling, puffed up.

a stock o' be-un-in-g-our.

sweve, from the faith. Titus 3:7,

Hymenaeus and Philetus 1Ti2:15.

sweats, sweat.


swift, sharp.

touch' ch or' SWEET.

swift (destruction) 2Pe2:23, swiftly (Peter's tabernacle to be put off. 2Pe11:12, shortly, swift1.

touch' ch or' SWIFT.

swiftly, (in). a speedy manner (adverb).


Christ coming s our. Matt 27:11. 27.


swiftly, honoring your plaintiff. Matt 26:59.


swiftly, (in). lightly. quickly, swift.

swift or' SWIFTNESS.


what must occur. Rev 1.20.


quickly, sharply, swiftly.

touch' ch or' SWIFTNESS.


quickly, sharply, swiftly.

touch' ch or' SWIFTNESS.

swiftly, quickly. Paul coming 1Co10 trans-


being seated q write fifty. Luke 16.

Mary rose q. John 11:15.

Paul (to send Timothy) Phil 2:19.

(coming q) Phil. 2:19.

(quickly on q) Phil. 2:19.

saints (not to be q shaken) 2Th3:32.

(place hands q on no one) 1Th3:2.

hastily, quickly, shortly, soon, suddenly.

swiftly. See swift.
synagogue

of the brokers (Jesus overturns) Mt 21:12 Mk 11:15 rich man's f Lu 16:19 hand with Jesus on (one giving Him up) Lk 24:22 eating at Mt 23:2 M's 2:23 serving at Ac 6:1 warden set a t before Paul and Silas Ac 16:24, let Israel's become a trap Ro 11:19 of the Lord 4 Co 1:3, demons 4 Co 1:20 in the tabernacle Hb 10, bank, meet, tabernacle, table, counsel, tablet, stone 2 Co 10:4 (hefty t of the heart 2 Co 3:3) of the covenant Hb 9:4, tablets, 3 take account. See reckoning.


tack about. See wander.

tack, gear, 1

tail, lizards have t like scorpions Re 20:2 10 horses' license in their Rev 19:19 dragon's t Rev 12.

tainted. See rotten.

take. See apprehend and get and take to and take up.

take, anticipate, become, bring on, do, get away, hold, grasp, hold, let, pass, part, receive, retain, seize, settle, take along, away from, up.

take account. See reckon.

take (action). See give.

Tabitha, the Aramaic form of Dorcas. A disciple in Joppa Acts 9:40.

tab're pa a' foot table, used by brokers, a bank Lk 19:23, puppies eating scraps from 2 M 15:7 Mk 7:28

synagogue

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tab're pa a' foot table, used by brokers, a bank Lk 19:23, puppies eating scraps from 2 M 15:7 Mk 7:28
Mark a Ac29:24 Paul t four men a Ac21:24 29. captain a Ac21:25 centurion t Paul's nephew a Ac21:28 take aside: Jesus t Peter, James and John a Mil2:17 Mk2:18 (the twelve) Mk2:28 Mk2:31 Luke2:18 the warden t Paul and Silas a Ac21:28 accept: Joseph to a Miriam Mk1:24 many things Mk7:14 Christ (His own a Him not Mn2:12 the walking in Him Mk2:26 Paul a from the Lord) Mk1:23 (he gave over what he a) Mk1:23 (not from man) Mk1:23. (a) from Paul Ph4:5. Th2:13 1 Th3:3 saints evangelize (you a) 1 Co1:15 (beside that which you Ga1:29 the service Archiphus a Co4:17 an unshakeable kingdom Hb12:28 (Ac24:25). receive1, take2, - une-1, with. sum para lamb[en]g o TOGETHER-BESIDE-GET-UP! take along with, John Mark (with Paul) Ac 1:26 1:29 1:30 Paul a Titus Ga2:2, take with, take aside. See take along. take away. See lift, take away. carry added, eliminate1, lead away1. lift up, take from about2. ap air e' from-DOWN-UP take away from, whenever the bridegroom is rMk1:32 Lk2:58, take1, - away2, take before, get before1, take by, get hold5. kath air e' DOWN-UP take down, pull down. Jesus, from the cross Mk2:25 26:22 Ac2:29 pull down: God p (potentially) Lk2:49. seven nations) Ac3:19 p d my barns) Lk2:28 Artemis' magnificence rAc3:19. redemptions F2:14, cast down, destroy1, pull down, put down, take down. take for, have1, take from, receive (of), peri air e' ABOUT-UP take from about, expectation of being saved rAc2:29 anchors Ac2:30 covering on Israel's heart rAc2:32 sins Hb10:17, take away, - up1, take heed, note1, take heed unto, attend to, take hold, See get hold and hold. take in, See gather, take in hand. See hand (take in), take into account. See account (take into), take into the number, list1, take it, See take up, take journey, travel1, take leave, See leave (take), take leave of, greet1, take non effect, fail out, take notice. See notice (take), take off from, strip, take on, get hold1, take out, cast out, take ship, step on board1, take the lead. See precede, take ulcers, fester (take), from1, pros lamb[en]g o TOWARD-GET-UP! take to, idiomatically take, Peter t Jesus t him Mk4:31:5 t they themselves (Jesus wicked men) Ac12:3 (Priscilla and Aquila) Ap1:6 to yourselves (the infirm in faith) Ro1:18 (one another) Ro16:17 to himself (God t the one not eating) Ro14:15 (Christ t you) Ro15:1 (Oneness to yourself) (Phil: mon) Phn1:25 17 take: those on the ship t nothing) Ac27:32 (nourishment) Ac27:28 all in Ac25:2, receive1, take2, - unto3, take unto, take along2, - up1. [Krylo the lamb[en]g o UNDER-GET-UP take up, idiomatically take it. Christ (t u the lawyer) Lu2:40 (cloud t Him) Ac2:29 ought to be t u the brethren Js8:1 take it: Simon said, I t Lu7:43 not drunk as you t I Ac2:25, answer1, receive1, suppose2, take up, hearken, lead up1, lift up, - up2, receive1, take from about1, - and lamb[en]g o UP-GET-UP take up, the Lord was Mk16:10 Ac2:22 Israel (tabernacle of Molech) Ac4:7 utensil t u from Peter Ac2:26 t u Paul (into ship) Ac2:29 14 (soldiers) Ac3:21 canopy of God E2:13 shield of faith E2:14 secret of doveness, in glory T2:16 Timothy to t Mark T2:31, receive up3, take5, - in-, - unto you1, - up1. take upon, hand (take in), taken for granted. See granted (taken for), taken (to be), capture, taken with (be), press2, taking a far journey, travel1, proslam[en]g o TOWARD-GETTING taking back, of Israel rRo1:15, receiving1. gnlam[en]g o UP-GETTING taking up. days of Jesus' Lu9:1, received up1, ta's it on WEIGHT talent, the heaviest unit of weight, used of a large sum of money, variously estimated from nearly three hundred to thirty thousand dollars, or sixty to six thousand pounds (f), ten thousand t debitor Pk2:20 parable of (man given five) Mk2:25 Mk2:25 5238 (gains another five) Mk2:25 5238 (gaining two) Mr2:27 22 (gains two others) Mr2:22 (with one) Mr2:22, 24 25 28 (with ten) Mr2:22, taln a t a'ON WEIGHT talent weight, probably somewhere between thirty and a hundred pounds. half as large as Kg1:17, tales (idio), nonsense1, fettle'd (Aramaic) maiden tallitha. Mk4:6, talk, confer1, converse2, speak12, word1, talk with, confer1, converse with1, speak1, talker1, (vain), vain pretender1, dom ax'e TAM tame, subdue so as to control, no man strong enough t the demoniac Mk6:22 every na- ture of wild beast has been Jn7:7 the tongue no man can f2:9, burs cu u' HIDE banner. Simon Ac4:10 32, tardily (sail). See sail tardily, brad u'des TARDINESS tardiness. as some are deeming t Pk1:18, slackness1, brad u'de TARDY tardy, behindhand, t of heart Lu2:28 to speak, t to anger, Rs2:16, slow1, brad u's e' TARDY tardy (be), if Paul should be Th1:14 the Lord is not Pk1:26, be slack, tarry long1. tares, darnel2.
tarry

Greek-English Keyword Concordance
teacher

tarry (on the mountain) Mt522 (that He must suffer), Mt531 (be given up) Mt531 (to pray) Lu114 as One having authority Mt272 Mk172 in the cities Mt112 Lu122 in the sanctuary (by authority) Mt122 (daily) Mt272 Mk142 Lu142 (Christ is the Son of David) Mk122 (t. the people) Lu241 Jn32 (in the days) Lu212 (midway of the festival) Jn744 (you are acquainted with Me) Jn218 (in the treasury) Jn5228 the way of God Mt222 Mk122 Lu2021 besides the sea Mk212 41 Mt522 in parables Mk222 in the villages Mk422 in the wilderness Mk624 the other side of Jordan Mk192 My house shall be called Mk1117 Pharisees were sitting Lu257 in our squares Lu212 correctly Lu2021 down the whole of Judca Lu257 as we the Greeks Jn525 as My Father t. Me Jn526 begin to do as well as Ac11 saints t. by Christ Ep524

other (proper names): John t. his disciples to pray for Saul and Barnabas in Acts122 1225 (in Corinth) Ac525 (accused t. apostasy from Moses) Ac522 (t. all men against the people) Ac122 (that which concerns the Lord J) Ac222 (in every ecclesia) Ac222 (nor was I t. the evangel) Ga122 (t. every man) Co128 Apollos t. accurately Ac122 (Timothy) TI122 (shame) Ba122 Jn32

others: t. men the least present Mt525 19 t. the directions of men Mt152 Mt277 soldiers do according as t. Mt277 disciples to t. whatever Jesus directs) Mt527 (report what they t. M526 Lu525. (Jews exasperated) Ac527 (not to be t. in name of Jesus) Ac122 57229 in the sanctuary) Ac222 57 (cease not) Ac532 the holy spirit will Lu523 Jn422 blind man t. the Jews Jn524 be pronounced Ac523 another, yourself Ro522 52 Col52 the teacher or t. Ro527 is not nature itself t. you 1Co1224 as you were t. Co222 traditions Tt222 woman not to be Tt222 competent to 2Tt22 what they must not Tt222 (rudimentary elements Hb522 his fellow citizen Hb522 no need Jn527 27 Tt222 (Ath222)

teach, announce, disciple (make), disciple2, instruct2,


di da k t om' teacheu


taught, all t. of God Jn625 by the spirit Jc 222 22, taught, which teaches,

the o d i da k t om' pladeu (God)-taught


taught by God, to be loving one another Jc122 46, taught of God.

dia chres a°Through-jeer

tau. Pentecost Ac122 31, moek1.

Taubernai (Latin) Taubenae

taverns, Three Taverns, on the Apian Way, brethren to meet Paul at Ac122 22

phor'os carry

tax, what is necessary to carry on the government, to Mt522 22 to 22 to the authority Ro523 t. t. tribute5.

tax (poll). See poll tax.

taxed (be), register3.
taxing, registration3.

di da k e' teacheu

teach, impart instruction. Jesus t. in synagogues (in Galilee) Mt192 Lu192 (in cities) Mt192 (in Nazareth) Mt192 Lu192 (in Capernaum) Mt192 Lu156 Jn625 (man with withered hand) Lu156 (woman with infirmity) Lu156 (and in the sanctuary) Jn156 disciples

298
teacher

Greek-English Keyword Concordance
ten
tere

ten

3.11ae

Mi1268

1268

20 r21

silver pieces in

(Judeo)Mi1273

certain of Mi1274

Mk1322

2345

Zechariah in Lu119

24 25 God not dwell-

ing in Ac1724 of

Armenia Ac1924 of

God (saints uni)C1935

Ec1618 (if anyone cor-
rup1ng)Mi1C2371

(all of)2C28 (seated in)

2Ti31 pillars in EJ2352 of

the holy spirit

Mi1C019 growing into a

Holy Epl24 in heav-

y

Vv2124 v13 2 9 11 15

6-4a 8 8 164A

17 no t, the Lambkin is

the vR2124 e42,

shrine, temple45,

temple (section of),

See section of temple.

temporal, temporary.

progression toward hea-

en,
temporary, lasting for a

limited period of time.

no root but t

Mi1B171Mi411 what

is being observed is 2Co118

enjoyment of sin Me1250,

but for a time, for a season.

- whilst,
temporary,
tempt, trial (put an)., trial.,

temptation, trial.

temptation, trial.

temptation, trial.

temptation, trial.

temptation, trial.

temptation, trial.

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undertake.

Shepherd.

tender. affords, the other

check Lu029 to whom

Jesus t this Lu74. God t

faith to all Ac1728.

Jews t quibbledness Ac1727 t

Paul philanthropy (harbinarian)Ac209 t that which is just

(masters)C04 God t saints all things richly

IT5C7A1 t yourself a model (Titus)T21 afford: weariness (disciples a woman)

Mi1E060Mk1419. (do not me)Lu1317. (a widow)

Lu1323. (let no one a Paul)Ga617 a an

income (a maid)Ac1614 (artificers)Ac2014
genealogies a exactions 1Ti16.

(A:)ap. ow TENDER

tender. bough becoming Mi1B1728.

tender. compassion.

tender. hearted, compassionate (tenderly).

tenderly compassionate. See compassionate (tenderly).

kato skn o's DOWN-BOOTH

tent (David's flesh, in expectation)Ac209.

rest (birds in mustard)Pt1357Mk4124.

lodged, resti.

de'ka oton TENT

tenth, tithe, one part in ten. hour Jn120 part of the city falls

vRv118 stone (chrysoprase)


tenth, - parti, tithe.

skn o po'i o's BOTTLE-ROOT

tentmaker. Aquila and Priscilla Ac183.

kata 'ache si a DOWN-HAVING

tenure, the land to Abraham for Ac17 of the nations Ac2.

possession.
Tera

Tera, the Greek-English Keyword Concordance

Tha'ra (Hebrew) THARA

Tera, the era of Gn11:18, father of Abraham

Ladu34, epi log'o ON-LAY(say)

term (in Hebrew, Latin, and Gentile, single out (SyllAct) (HbHbl23), ca. hom, choos.

term. See say.

di(hou) THROUGH-TERMINATE

terminate. Paul's voyage Ac21:17, finish.

epi'go on-land

terrestrial, the earth and the heavens on it. If I told you of Jn3:18b bodies 1Cor11:20 tabernacle house #2258 (the one who is) 1Cor11:21 knee bowing celestial and t Phil 2:6 disposed to Ph3:19 t wisdom #3563, earthly, - the things that are terrestrial, terrible, fearful, ek'phob on out-feared

terrified. Peter James and John Mk6:55 Moses Hb12:13 be sore afraid, fear exceeding, ek'phob to out-fear

terrify. test Paul t the saints 2Co10, terrify, dismay, starke, terror, fear.

Tertius (Latin) TERTIUS

Tertius, an amanuensis, who wrote for Paul Ro16:27.

Tertullus (Latin) TERTULLUS

Tertullus, an orator Ac24:5.

dok 'im a s' SEMEMIZE

test, form a careful opinion by subjecting the senses or mind to impressions, test, in that which he is Ro14:27 letters #1C83, aspect of sky Lk16:16 this man Lk8:27 five yoke of oxen Mt14:49 God (men do not) Ro14:26 (what is the will of) Ro15:1 (what is their pleasure) Ex3:18 (saints) by Ex12:24 things of consequence (Jews) Ro10:13 (saints) Ph1:19 (saints) to seek Ex31:15 (it himself first) 1Co11:20 (through diligence of others, yet also the genuineness of your love) #2657 (brother whom we 1)Co2:7 (it yourselves) #1C893 (it his own work) Gal3:3 (all) 1Th1:20 (sacrifice to t firsts) 1Th1:20 (faith by t hearers) 1Th1:20 (the spirits) 1Jn4:6, allow, approve, discern, examine, bekish, prove, try.

test. See testedness, testator, covenant.

dok 'im on symped

tested, attested by men Ro14:28. Apelles, in Christ Ro10:10 qualified: those becoming apparent 1Co11:19 not he who is commending himself is #1G88 not that we may be appearing 2Co13:12 & an unashamed worker #2257 one enduring trial Ja1:12, approved, tried.

dok 'im e' SEMENIZE

testedness, endurance producing Ro14:4 that I may know your 2Co3:3 of this dispensation 2Co 9:13 of Timothy Pho2:22 test of most of affliction 2Co6:7 seeking t of Christ (in Paul) 2Co13:13.

testified, testimony.

mart u r'eo MARK

testify, middle. God t (concerning the Soc)Jn6:10 Jn4:12 (I found David)Ac 13:27 (to the word of His grace)Ac1:6 (to the nation)Ac1:8 (t to Abel)Hb11:14 Christ (had no need that anyone t)Jn3:35 (to that which we have seen)Jn1:13 (no one getting His testimony)Jn3:33 (a prophet has no home)

cr)Jn4:4 (about Himself)Jn5:31 Jn14:15 (concerning the world)Jn17:26 (one of you will be giving Me up)Jn18:21 (to the truth)Jn18:25 (in an ideal awesom)Jn19:30 (I send My messenger)Jn23:23 (He Who is t these things) Jn23:22 t of Christ (all)Lk4:42 (Samaritan woman)Jn4:42 (the works)Jn5:25 (the scriptures)Jn5:25 (the truths)Jn12:37 (spirit of truth)Jn15:26 (all the prophets)Ac2:42 (the holy spirit)Hb10:33-34 (there are three that are)Jn5:37


attested: pick out seven a men Ac6:3 Cornelius Ac10:2 Timothy Ac15:2 Paul a (if am clear)Ac2:28 (to small and great)Ac2:28 (to every man)Ac2:28 (to walk)Ep7:41 (Th1:20a Amanias Ac2:27 a righteousness of God Ro 2:3 widows b by ideal acts Ti7:10 of Melchisedek Hb7:17 Enoch Hb11:19 Demetrius 3Jn1:4 (Alu1:48), be witness, well reported of, bear record21, witness,5, charge,6, give, testimony,5, a good report,5, testimony,5, obtain a good report,5, witness of, good report,5, honest,1, testify,19, witness,4.

 testify, certify,11, dispose,1.

kato mart u r'eo BOW-MARK


pro mart u pro men BEFORE-MARK

testify beforehand, to the sufficiency pertaining to Christ 1Pr1:14.

pseud mart u r'eo FAKE-MARK

testify falsely, you shall not Mi1:30 Mi18:21 La 18:20 Re1:25 against Jesus Mi1:30 37, bear false witness.

shu mart u r'eo TOGETHER-MARK

testify together, conscience (men's) Ro2:25 (Paul's)Ro11 the spirit Ro11 (Hb11:5). bear witness, testify unto, testify together.

mart u r'eo MARK

testimony, not consistent Mz16:50 what need have we still of Mt1:23 of John the baptist (concerning the light)Jn1:1 (when Jews came)Jn1:19 (is true)Jn1:5 (Christ has a greater than)Jn5:35 t of Christ (getting) Jn1:32 2:23 5:24 (is true)Jn1:4 13:16 (he who is believing has)Jn1:15 (t of Jesus)Re 12:4 13:10 15:9 20:8 (the two of t is true) Jn347 of John the disciple Jn19:22 21:32 of Paul Ac2:23 ideal t (supervisor must have)Ti1:3 of the Grecian Ti1:3 of men Jn5:5 of God Jn5:8 8-9 that God gives life occlac Lind14 main cause of Re9:6 of the two witnesses Rev11:21 conquer through word of Rev12:3 (MtMz457), record7, report5, testimony14, witness5, 300
testimony

Greek-English Keyword Concordance

pray with Co5 for all mankind 1Ti2 for God 1Ti49 a

e k i n o OUT-TO-BE

that, those, idiomatically, fit, the, the, their, etc. See under other keywords, he (the, Il, they etc.)106, (self) same100, that (same) (very) (way), the other3, this1, that, account (on), a5, -much a5, if, into5, same5, somewhat1, so that4, this5, through, when3, whenever1.

[ALING THAT

that, a conjunction introducing the logical result. Occurs often, see under other keywords: albeit1, because1, - that3, that15, to the intent, to the intent that1, etc.

[3] - WHICH-ANY

that, a connective indicating the reason or ground of what is said, or the substance or contents of a statement. Her Col18, Hered, perceiving t Mt216 t He Who undertakes Ph16 etc. With no. lest. See under other keywords.

that. See this.

Auk e n o AND-OUT-TO-BE

that (and or also), those (and or also), a t one they dispatch Mk124 Mk2211 a t man showing the disciples upper room Lk2234 those (and or also): a t (things) contaminating Mc1539 Mk1730 they do and not leave t Mt 2339 Lk1142 t also Christ must be leading Jn1010 the, and by inside the house Lk11 h will be living Jn235 He (God) has commissioned Mt6738 Jesus (works I am doing h also) Jn1412 He also will be doing1, Ti2334 and h perished (Judges the Galilee) Ac2737 they1 (disciples) hearing that Jesus is living Mk1619 believing to be saved as t Ac1011 Israel (and t if not persisting in unbelief) Ro128 (as t also lust1) Col58 (even as t also evangelized) Hb43 fthem Paul left t there 1Th313.

c on per IP-EVEN-EVEN

that is if. Hb59a 46 65, 155.

[3] -IF FOR M$ THAT NO

that note, lest, with the conditional negative. Occurs often. lest34, that no3, -not3, -nothing3,

that nothing, that no3,

that so. See so that.

that time, then4

to (neuter) [h] (mas.), [k] (fem.) THE

the, the definite article, answering in large measure to the English article to distinguish the particular from the general, but differing in usage in some regards. It is sometimes used as a demonstrative pronoun (Ja 214): This (that) faith cannot save him.

It is often omitted before appellatives of persons or things of which only one of the kind exists, as sun, God, Christ. With the verbal adjective or participle, the article forms a substantive, as the one di(ing, the baptism Mk614.

It is indicated by a high period just before a word, when not translated. Occurs too often to list.

the top, above (trem)3.

the1's tr on gazng-place

theater, a place, so arranged that many can place their eyes on one point. At Ephesus

301
a maid saying to the men t Mt2671 at the crucifixion (some of those) Mt2747 (many women t) Mt1235 Mary Magdalene t at the tomb Mt2744 writes sits t Mk20 a man t in the synagogue Mt53Lu65 herd of hogs t Mt5313Lk22 disciples to remain t (that) Mt64Lk64 those standing t near the colt Mt114 here is Christ, lo t Mt1231 to make passover ready t Mt121Lk22122 if a son of peace t Lk110 I will gather t my grain Lk128 t disperses his estate Lk113 to lo, t Lk1725 two casting two miles Lk121 Cana (mother of Jesus t) Jn23 (six stone pots t) Jn28 Sychar (Jacob's spring t) Jn49 Bethesda (Infirm man t) Jn49 Lazaro's t tomb (Mary lamenting t) Jn119 Lydda (Peter found Eneas t) Ac93 Timothy t at Lystra Ac141 (remains in Berea) Jl1714 Paul t: Ephesus (leaves Frasillia and Aquila t) Ac1414 Jerusalem (after coming to t) Ac1425 (will be judged t) Ac26t sent forward t to Spain Ro154 to winter t in Nicopolis Ti315 others: Caesarea (king tarried more days t) Ac23 t they will be called sons Ro90 yet t one that is living Ro45 you stand t Jn23 t is turbulence also Jn315 spending a year t Jl13 t those holding teaching of Balaam (Rv214 in the wilderness Rv12644 no night t Rv2125 (Amk 655 pG3)3) there9, thither9, word9, yonder9, - placed9.

there, Ac 218 225.

there, Jn1117 1C124 28 153A 6 7 23 48 Gal16 21 21 Th211 77 17 37 44 (a) Mk7 1A 1T57.

there. See this.

there, are, here, lie, place (in this), thence, there, these, this, and. See and there.

thereafter, the next in order, adverb of sequence, Mt417 26 28 35 Lk27 127 207 t1Ch37 24 IT232 138 Hb129 Jl131 (blc 155). after this, word9, furthermore9, therefore9, then11.

there's this and through.

therefore, because, but, consequently9, for9, instead9, means (by all)9, now then9, so9, surely in consequence9, then245, wherefore10.

thereupon, adverb of sequence. Lk117 Jn1117 1C124 28 153A 6 7 23 48 Gal16 21 21 Th211 77 17 37 44 (a) Mk7 1A 1T57.

these, See this.

these many, so much9, these things, now there9.

Thessalonikos eu s' THESSALONICA

Thessalonian, a resident of Thessalonica. Aris.tarchus Ac204 272 ecclesia of 1Th1 1Th1.

Thessalonike k' THESSALONICA

Thessalonica, a city near the center of Macedonia, now Saloniki. About 41 north, 23 east. Paul came to Ac174 Bereans more noble Ac173 Jews from Ac173 Philippians sent to Paul at Th510 Demas went to Ero1415.

Theudas' THEDIAS

Theudas, an insurrectionist. Ac8145. they. See same and that (and or also).

ey, therefore, it, also.

kle p 't es couver.

thief, tunneling and stealing (on earth) Ms10 (not in heaven) Mt20 t (coming (at unknown hour) Mt245Lk126 (not into heaven)r L12

theater Greek-English Keyword Concordance

theater, theatrical, theather, their, thee, theenik, there, then, thera, thence, thenceforth, thence (and)

Thesalonicus eu s' THEMESALONICA

Thessalonian, a resident of Thessalonica, Aris.tarchus Ac204 272 ecclesia of 1Th1 1Th1.

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thief. Christ’s name on 

third. the ordinal of the number. day: Christ (roused)Mt1625 1778 2079 2476 21 46 Ac1034 1512 (perfectly)Lu1652 weddings at Cana Jn2531 toss over the ship’s great Ac2104 times: Christ (prays)Mt548 (coming to discipline)Mt1445 (Pilate said to)Jn1377 (was manifested)Jn2131 (says to)Jn21 17 37 hour Jn1235 t, teachers (in ecclesi.) 1Ch123 Paul ready to come 2Co1124 123 etc. See also under other keywords. thirds, thirdly, the third days, — part, — times.

third day. third.

third story. See story (third).

dips a 0 one

thirst, feel the lack of water, for righteousness Mt556 Jesus Mt125 37 42 44 Jn1252 Samaritan woman Jn448 shall not be Jn1411 Mt547 (or anyone Jn257 if your enemy Ro1240 Paul) Jc137 to him who is Jk1127, be thirst1, — thirst2, thirst3.

dip’s o one

thirst, the sensation. Paul in 2Co127.

thirsty (be), thirst.

tv’s on a THERER-TY

thirty. thirtilyg increased Mt1252 23Mk48 20 pieces of silver Mt1252 27 3 9 about 7 years (Jesus) Luz7788 — eight years (infirmity) Jn68 stadia Jn685 four hundred years (the law) Ga11.

toa THE-SAME

this, these, it, be, she, him, the demonstrative pronoun, with through, therefore. Occurs often in Lord’s parables, that Mt67 0 551 1020 1113165, those 13142, their Mt1725 and represented by an accent (') mark on be in Mt125.

this, new, same, that, this hour, present at (t), this man, same1, this, this place, here, this present, new, present at (t), this time, new, thither (star). See also thistle, thistles, star thistle, thither (sage hiber and). See also thistle, thitherward, there.

Thomass (Hebrew) twin

Thomas, one of the twelve apostles. Mt1053 Mk355 Lu535 Jn1119 145 2034 46 57 28 212 Ac121.

[hem] as a strap

thong, long, thin strips for tying, especially sandals, of Jesus’ sandals Mk1725Jn2483Jn27 stretch Paul before them with Ac2223, hatchet, thong.

ok’shin a POINT-FLOWER

thorn, cutting grapes from Pm1213Lk166 seed falls on Pm1417 Lk2417 Mt2127 28 14 wrath of Mt2696Jn199 bringing forth Pm65.

thorn, splinter.

bal’tos THORN-BUSH

thorn bush, probably the Acanthus niloticus, the "Hebrew thorn bush. Moses at Mt1226 Lu2337 Ac760 as not picking grapes from Lk647 bsh1, bramble -1.

thorns, star thistle, (of th), thorny.

ok’a th in on POINT-FLOWERY

thorny, wreath Mt2571Jn199, of thorns.

thoroughly, every.

thoroughly confute. See confute (thoroughly). These. See that this.

these (and). See that (and also).

though, and even1, ever (and), if ever12, so be that, though to be sure.

bal’toi ge and-THOUGH-SURELY

tough to be sure. Jesus Himself did not baniwipe Jn42 not far from each God is inherent Ac1777 (87Ac117). nevertheless, though2.

on’u o a in-MIND

thought, the mental contents. of the heart Th 412 arm yourselves with the same 1Pt41.

thousand, all these Greek forms are in the plural.

60,000 (against 20,000) Pl1241 0 500 believe Ac41 20,000 fall (1Co9 1000) (1100) Br1511, 144,000 (sealed)Br74 (with the Lamb’s) Br74v11 12,000 (sealed)Br75 5 200 (2) (stadia)Br2181 1000 men killed Br1113.

ch’il a THOUSAND

thousand, Greek is in the plural. years (a day is as 8)2Pt53 5 5 (Satan bound)Br74v4 6 (prison of conquest)Br24 6 4 2260 6 7 3 8 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 (stadium)Br2181 1000 men killed Br1113.

ten thousand.

patr old’s father-THINGHET

thresher of father, law laid down for 1Ti19, murderer of a father.

métro old’s MOTHER-THINGHET

thresher of mother, law laid down for 1Ti19, murderer of a mother.

ap eil e FROM-WHIRL

threaten, Sanhedrin the disciples Ac411 Christ t not 1Pt25, threaten further, menace.

ap ein e FROM-WHIRL

threatening, a menacing statement. of the Sanhedrin Ac418 Saul Ac31 saints to be lax in Ro16.
three

three, days: Christ (through with) Mt1132 Mk
8:22 (rises) Mt1258 Mr1324 Mr1324 (at age of
twelve) Mt1258 Mr1324 Mr1324 Saul blind Ac29
Festus Ac26 Paul (Pudens lodges) Ac28 (in
Syracuse)Ac287 (calls the Jews)Ac287 3
days and a half (corse)Ev19 11; 3 months;
(Miriam with Elizabeth)Lu119 (Moses reign-
ed)Ac280 (Paul)Ac193 203 2531 3 years: fig-
tree Lu137 Paul came to Jerusalem Ga116
3 years six months: no rain Lu145 Ja251
others: two or t (gathered)Ml130 (against)
Lu122 22, became an associate of Lu108
these IC1314 etc. See under other keywords.

three hundred, three
	hundred, (attar)Mk1431n105, three
months. See months (three).

three score, sixty5,
three score and ten, seventy5,

three thousand, souls Ac293 (a7Jn655),
three times, thrice.

three years (lor), Paul admonishing Ac203,
three years. See years.

glo a/6 three,
thresh, separate the kernel of grain from the
husk and straw, usually done in the East by
washing it under the feet of oxen, muz-
ning the t ox P2093 (T2093) the t to partly
P1301, threshed, tread out the corn5.

threshing-floor,
threshing floor, usually a level, elevated,
exposed area of hard earth, where grain
was threshed and straw winnowed. Jesus securing His
Mk3134Lk1337, floor5.

three times, thrice, three times.
Peter (renouncing Jesus)
Ml254 12T11420 Tlu2324 tJu1326 (utensil)
came toAc114 1192 Paul (flogged, ship
wrecked)Ac1215 28 (entreats the Lord)Ac125,
three times, thrice3.

eu por e/s omi WELL-DO

thrive, disciples Ac1134, ability4.

en por e/s WELL-DO
thrive (lit, thriving), by this vocation Ac1954,
wealth4.

leather

thrust, the passage leading down from the
mouth. an open sepulcher Ro133,
thrust (take by the), chuck5.

Thron.

thrones, the royal seat of state, of God: heaven
Mk1222 Ac128 Christ seated Ac93 127
Rev20, seated, 127 others before Ac93 in heaven
Rev20 3 4 5 6 7 8 10 15 47 7 15 46
28 10 11 12 15 28 128 128 8 8 3 3
man child snatched away to Rev123 river issuing
out of Rev223 and the Lambkin Rev224 of
Christ: seated on Rev223 Rev223 of
the Son Ac18 t-centered Lambkin Rev227

Others: disciples on twelve Ml1020Lk2228
David's Abs Ac29 God pulls down poten-
tates from, created in Christ Ac108 of
grace Ac144 Satan's Ab144 24 elders on
Rev4 4 4 l114 of the wild beast Rev127 126
John perceived Rev24 while t Rev221 11
(Rev134 Ab137), seat, throne, dais5,

thron of thron.

three, a crowded concourse of people. in
Jairus' house Ml275 52 afarid of (Herod)
Ml45 (Jews)Ml514Mk1227 in Gethsemane
Ml294 25Mk1440Lu2247 wanted Bar-Abbas
Mk1725 0Mk1725 0Mk1725 11 15 with Jesus Mk1725 22
54 27 20 81 76 17 33 Lu108 159 159 Ja251
John said to Lu25 tribute collectors Lu25
disciples Lu25 minus a t (Judges)Lu224
knows not the law Jn749 of 120 at Pe-
ningcost Ac113 of the priests obeyed the faith
Ac27 assailed Paul and Elias Ac122 Jews
thrive, Ac174 49 Paul not making a con-
ocourse of Ac122 18 out of all nations Rev79
waters are Vb175 in heaven Vb18 6 (eLu
25) etc. See also under other keywords.
company, multitude7, number7, of people7,
persons2, press5.

thespian, afflct, crowd5, press5, stilfle5.

dia' through,
through, a characteristic connective of the
positive case denoting the channel, or agent,
but when used with the accusative case it
signifies because, Ph17 etc. etymologically,
the means of Ml26 Ac291 IC1312, of time,
through Ml42, shatter the same Ac421 Ga
25, with every, continually Hu135. When the
positive is not translated by through small
plural superior letters 5 are pre-
fixes, while in the accusative variants are
marked by indicating because. When com-
bined with this, therefore Ml26. Occurs
through.

through, down7, in5, out7, up5,
through out, down5, through5.

diai be to eu/6 THROUGH-NIGHT
throughout the night. Jesus in prayer Lu143,
continue all night.

throughout. See down.

bol'd cast
throw, a stone's t Lu2241, cast7,
throw, cast7, toss5.
throw about. See slothe.
throw down, demolish3.

ex 6th c/s OUT-THRUSt
thrust Ac278, thrust out Ac475, drive out6,
thrust in.

thrust. See cast.

ap 6th c/s FROM-THRUSt
thrust away. Israelites t Moses a Ac177 80
Jews, the word of God Ac126 God not t His
people a Ac117 2 faith and a good con-
sience PIT110, cast away5, put -1, - from,
thrust away5, - from.

trust down, subside3.

thrust, from thrust away.

thrust in, thrust5.

thrust out. See thrust.

thrust out, cast out6, lead back4.

br on t' THUNDER
thunder, the sound which follows lightning.
Sons of Ml217 voice (throng said of God's)
Jn1239 (first seal) Rev2 out of the throne
Rev43 occurred (seventh seal) Rev58 (tem
opened) Rev23 (seventh bowl) Rev63
seven am speak Rev108a 6 7 sound of Rev
14 169, thunder5, - Ingram.

ub on t' os (Hebrew) WHITE-

thurible, frankincense. a golden Rev5 5,
censer5.

304
toil, labor extensively, the result of toil, be weary, anemones not Mt15:12 less hinder to Me al who are Mt3:12 disciples t through the night Lu6:5 reap that which you have not Je4:26 snails to Ac20:32. Mary who t much Ro5:10 in the Lord (Tryphena and Tryphosa)Ro16:16 (Paul) Ro15:12 Paul (with own hands) Ca12:1 (more exceedingly) 1Co13:1 (lest t t feignedly) Ga4:11 (not for naught)Pe2:24 (up present every man make- ture) Co1:25 (and being reproached) Th1:17 to perceive those Th1:12 elders t in word Th1:13 the t farmer Pe2:26 toller; subject to 1Co4:13 be weary: Jesus, with the journey Je4:6 ephesia of Ephesus not Ro2:8 (s)Je21:18. be slow laborer, be wearied, laborer, toller.

kop's strike

toll, weariness. entered into others 1Je9:38 saints (vages according to 1Co2:28 (not for naught)1Co5:5 (t of love)Th1:10 (to remember Paul's) 1Th2: (resting from) 1Th1:13 Paul's (in) 1Co6:1 117 (not boasting in others) 1Co10:18 (lest be for naught)Th5:25 (night and day)Th1:17 of the ephesia of Ephesus Ro2:8 weariness: affording the woman Mt 25:10Mk14:8 do not afford me Lu11:17 widow affording a judge Lu18:8 Paul (in w more exceedingly) 1Co1:23 (let no one afford me) Ga4:7, laborer, weariness, toller. See toll.

token, a visible evidence. Christ presents Himself with many Ac13, infallible proof.
token, sign?, signal.

an eiron up-had

tolerable, more t for Sodom etc. Mt10:5 1122 24 Me6:14 Lu10:15.
tolerate. See bear with.

mad'mg remind

tomb, sepulcher, mad'mg eiron or token.
tomb, coming out of (demoniac) Mt8:28 (man with unclean spirit) Mt5:23 Pharisees adorn- in Mt3:23 many women opened M27:2 which enjoyments of Joseph of Arimathea (Jesus was placed in) M27:53Jn19:41 21 Ac13:19 (stone rolled on to door of) Mt27:60Mt1:18 (women coming away from) Mt12:24Lk24:22 (women coming to) Mt16:9Lk24:22 (who will roll the stone from it) Mk16: (woman enter- Mk16: (led from) Mt16:9 (pass to) Lk23:6 (find stone rolled from Lk23:11) Mt16:13 (Peter ran to) Lk24:12 (disciples came away to) Lk 24:12 (Miriam coming to) Jn1:13 (take away the Lord out of) Jn1:25 (Peter and John came to) Jn2:4 a 6 b John the baptist placed in Mk5:23 Pharisees are like Lu1:14 lawyers building Lu1:48 (all in the t shall hear Jn2:8 1 of Lazarus (four days in) Jn 11:17 (supposing Mary goes into) Jn1:18 (Je- sus coming to) Jn1:17 (summons Lazarus out of) Jn1:21 graves, sepulcher, tomb.
tomorrow. See morrow.

tongue, the principal organ of speech Mk7:25, used also for language Ac1:20, of the deaf
track  Greek-English Word Concordance  travel

track for the feet Heb1213. path1.


trade, art (the divine not like) Act129. Prisecula and Aquilla tentmakers by Ac183. no artificer of any t in. on&3 TRANC.

trade. See work.

trade (like). See like trade.

trading (gain by), business (do).

paradise (give).

tradition, of the elder M122. 6 Mk139. 5 8 9 12 of Paul 1C12 7Th21. 26 of the fathers Ga14. human God's ordained, tradition12.

tradition (handed down by...from father). See father (handed down by tradition from).

traduce, pray concerning those Lu28. t your good behavior vPe216. accuse falsely, use despairing.

who is e&u's man in-go.

traffic, engage in business. a year Jk41. they will t in. you 2Pe23Ab. buy and sell, make merchandised.

kata d'tk & DOWN - CHARGE.

trail, pursue when out of sight. Simon t Jesus Mt13Ab. follow after.

train. See discipline.

pro d'te's BEFORE-GIVER.

traitor, became (Judas) Lu1114. (Jesus) Ac152. men will be 2Th3. betray3, traitor.

kata nat e&g DOWNTREAD.

transpel, force down or crush by treading, salt.

flee t pearls Mt17. seed Lu21. one another Lu32. on the Son of God Hb313.


trance, amazement.

[&kap b&g OVER-CAST.

transcend. (dynamically transfigured or) -ing the glory 2C14. grace of God 2C14. greatness of God's power Ep319. t riches of God's grace Ep524. knowledge t love of Christ Ep524. exceed5, excel5, pass.

[&kap b&g OVER-CAST.

transcendence, inordinate, according to transcendent, inordinately. a path suffi-


meta th'me a& AFTER-PLACE.

transference, of law 2Pe31. Enoch Hi15. of that which is shaken Hb127. change3, remove3, translate5, turn5.

transfer in a figure. See transfigure.

mete the a's a& AFTER-PLACE.

transference, of law Hi21. Enoch Hi15. of that which is shaken Hb127. change3, remove3, translate5, turn5.

transfigured, transfigure.

meta morph a's a& AFTER-FORM.

transform. Jesus was VM17. Mt17. by the re-

newing of the mind 2Ro12. the saints, into the same image 2C318, be changed1, - trans-

figure3, - transformed3.

transform. transfigure3.

para ba's a's REVERSE-STEP.

transgress. step out of bounds, tradition of the elders M112. precept of God Mt153.

Judas Ac19, fall by transgression3.

transgress, pass by3. (who doth t). trans-

gressor.

para ba's a's REVERSE-STEP.

transgression, of the law Ro23. where no law no t Ro14. Adam's Ro24. law added on behalf of Ga39. Eve has come to be in Th12. every t obtained a fair reward Hb32. deliverance of t of those Hb16. breaking3, transgression3.

transgression (fall by). transgression3.

para ba't & REVERSE-STEP.

transgressor. of law (if you should be) Ro23. (who through letter are) Ro24. (you have be-

come) Jd233. commending myself as Ga21 exposed by the law as Js26. broker3, trans-

gressor3, who doth transgress.

transgressor, lawless.

[&kap e&u's TRANSLATE.

translate, turn into another language. Conhas t Peter Jn142. Sloom t commissioned Jn37.

Melchisedek, t king of righteousness Hb37. (s3Jd118. BAc405). be by interpretation5, interpret.

translate, depeose, transfer2.

[&kap e&u's TRANSLATE.

translation, of language IC116. each one has IC116. IC116. Interpretation3.

translature, through-radiant.

translucence, gold, clear as t glass Vr211. transparent.

translature, translucence.

transport. See depeose.

pas to e&u's PAST.

trap. the Jews t Jesus Mt2215. entangle.

trap. that day standing by as a Lu215. let Israel's table become Fo11. of the Adver-

sary Th12. Th12. rich falling into Th12, snare.

trap, mesh3.

5&i n's PAIN.

travail. Paul (with the saints) Ga16. the one not Ga475. woman t to bring forth 2Ro12.

travail, in birth3.

travail, labor3, pangs. (be in t). bring forth1, travel in pain together, travel together.

sun 5&i n's TOGETHER - PAIN.

travail together, the entire creation Fo11. travel in pain together.

apo d&n e&g FROM-PUBLIC.

travel, leave home for foreign places. a house-

holder who t PM1215. a householder who t PM1215. a householder who t PM1215. a householder who t PM1215. a householder who t PM1215. a householder who t PM1215.

travel, pass through1.
traveller

Aapo dion or FROM-PUBLISHER

traveller, as a man a t #Me124, taking a far journey.

traveller (fellow). See fellow traveller, phelos or EX-PHARE

traveling cloak, but waifs according to the Syriac version. Timothy to bring 2Ti413, cloak.

did od w's THROUOH-WAX

traverse, make way through. Jesus, city by city Lo1 Paul and Silas t Amphiloppa Ag 177, go through, path through.

zat c't TEAD

tread, place the feet upon, especially in walking. upon serpents Lo109 Jerusalem, by the nations #Nu21 #Ex143 he wins through #De417, tread, - down, - under foot.

tread, trample.

tread down, trample, tread.

tread out the corn, trample.

the s or s placed-Into-MORrow

treasure, what is hoarded or stored away, mag opening their aMt23, t on earth Mi169. In heaven PM135, PM133, PM132, PM131, 132, where your t is Mi1311,1324 good and wicked PM132 #Nu273, a field PM130, things new and old PM135, in earthy vessels PM247 of wisdom in Christ Rg29 of Egypt He118,

treasure, exchequer, (lay up t), hoarded.

apo this s or s placed-FROM-PLACE-INTO-MORrow

treasury, thus ideal foundation PM710, lay up in store.

treasure up, hoarded.

gar a phal on EXCHEQUER-GUARD

treasury, Jesus (facing) #Mt124 (cooks in)

JN959 throug casting into #Mk124 #Lu124, treasury, corban, treatise, word,


tree, a large plant with a woody stem, ax at the root of #Mt23 Lo29 not producing ideal fruit PM139,137,135,134,133,132,131 good PM137 18 rotten PM137 in 135,134,133,132,131,130,129,128 Lo28, ideal PM135 Lo26, known by its PM133 Lo24, PM242, PM241, PM240, PM239, PM238, PM237, PM236, PM235, PM234, PM233, PM232, PM231, PM230, PM229, PM228, PM227, PM226, PM225, PM224, PM223, PM222, PM221, PM220, PM219, PM218, PM217, PM216, PM215, PM214, PM213, PM212, PM211, PM210, PM209, PM208, PM207, PM206, PM205, PM204, PM203, PM202, PM201, PM200, PM199, PM198, PM197, PM196, PM195, PM194, PM193, PM192, PM191, PM190, PM189, PM188, PM187, PM186, PM185, PM184, PM183, PM182, PM181, PM180, PM179, PM178, PM177, PM176, PM175, PM174, PM173, PM172, PM171, PM170, PM169, PM168, PM167, PM166, PM165, PM164, PM163, PM162, PM161, PM160, PM159, PM158, PM157, PM156, PM155, PM154, PM153, PM152, PM151, PM150, PM149, PM148, PM147, PM146, PM145, PM144, PM143, PM142, PM141, PM140, PM139, PM138, PM137, PM136, PM135, PM134, PM133, PM132, PM131, PM130, PM129, PM128, PM127, PM126, PM125, PM124, PM123, PM122, PM121, PM120, PM119, PM118, PM117, PM116, PM115, PM114, PM113, PM112, PM111, PM110, PM109, PM108, PM107, PM106, PM105, PM104, PM103, PM102, PM101, PM100, PM99, PM98, PM97, PM96, PM95, PM94, PM93, PM92, PM91, PM90, PM89, PM88, PM87, PM86, PM85, PM84, PM83, PM82, PM81, PM80, PM79, PM78, PM77, PM76, PM75, PM74, PM73, PM72, PM71, PM70, PM69, PM68, PM67, PM66, PM65, PM64, PM63, PM62, PM61, PM60, PM59, PM58, PM57, PM56, PM55, PM54, PM53, PM52, PM51, PM50, PM49, PM48, PM47, PM46, PM45, PM44, PM43, PM42, PM41, PM40, PM39, PM38, PM37, PM36, PM35, PM34, PM33, PM32, PM31, PM30, PM29, PM28, PM27, PM26, PM25, PM24, PM23, PM22, PM21, PM20, PM19, PM18, PM17, PM16, PM15, PM14, PM13, PM12, PM11, PM10, PM9, PM8, PM7, PM6, PM5, PM4, PM3, PM2, PM1, PLURAL.

tree (cultivated olive). See cultivated olive tree.

tree (fig.). See fig tree.

tre'm or TREMBLE

tremble, be physically affected by fear, so as to vibrate incontinent. woman with hemorrhage Mz37 Lo242, audacious, not t 2Pt210 (a 1Pt233), be afraid, tremble.

tremble, affrighted, shudder, trembling.

trom or TREMSLING

trembling, woman at the tomb Mz168 Paul 2Ct104 Titus 2Ct16 slaves Edp152 Philippians Ph125, tremble, -ged.

trembling, tremor (in s).

tremendous. See tremendously.

sphodra or VEHEMENT

tremendously, much beyond normal, magi re joined Mz120 disciples t (sorry) Mz120 (astonished) Mz120 (sorrowing) Mz120 afraid
tribunal

Greek-English Keyword Concordance

truth

troth, see ml.
troy (pound). See pound tr.,
true, breaker, implacable.

altith a'-troth

troth, in accord with the facts. John 14:19. Christ:
a t Mt 22:19: testimony t (His) Js 221
12 ta (John's) Js 221 12 My flesh (blood)
is t food and drink Js 221 24:4 precept in
him t Justin: God is t Jn 33 3: 4 3 8 tr.
grace of 4 Cl 12 others: testimony of two
men) Js 221 (of John) Js 221 12 Js 221 (of
the Cretans) Tt 12 occurring to Peter Act 12
as deceivers and t 2 Cor 5 whatever is Ph 4
verb F 224 ordering Jn 227 (Js 123 1300. )

altith in' troth

troth, mammon Js 211 light Jn 15 25:8 wor-
shipers Js 212 saying Js 217: Rev 12:1 25:9
Bread Js 212 Jesus (He Who sends me) is
Jn 238 (judging is) Js 213: Rev 11 2:6 (tri-
Gra- vine) Jn 273 God (the only) Jn 173 (the
Rsing and t) 179 H 244, (the T One) 243 20:
John's testimony Jn 282 tabernacle H 222
hot places representations of the t H 29:
heart H 297 Christ (the T One) 243 20
Rev 27 121 (Witness) Rev 224 (holy and) Rev
30 (The ways) Rev 27.

true, believing, genuine, truth.

altith ou' troth

troth, Paul an enemy by being t Ga 4:10
in love Ro 15: speak truth, tell t.

altith de- troth

troth, Jesus (t God's Son) Mt 14:2724 Mk 15:39
(t Saviour) Jn 4:2 (t is the prophet) Jn 4:24
(t Christ) Jn 7:26 (t My disciples) Jn 20:33
disciples know t I am from Yhwh) Jn 17:1
Son of Mankind (I say t) Ls 238: 217: of God it
is the word) Jn 111:24 24a (love) Jn 15:29 others:
t Peter is one of them Mt 224:32 K 14:20
Nathanial t is an Israelite Jn 14:2 Peter knows
Ac 1:1 (sin) 213 (a surety, surely, truly, verily,
very, truly, consequently), indeed, true.

trump. See trumpet.

sop in' de TRUMPET

trumpet, trump 413:52, a wind instrument
with a flaring mouth which magnifies the
sound, at the coming of Christ Mk 6:4
116 giving a dubious sound 1:14: at Sina
Hb 219 at Patmos Vb 111 45 the seven Vb
8 5 13 9.

sop in' de TRUMPET

trumpet, blow a trumpet. not t in front of
you (alms) Mt 6:27 Christ will be t 13:52 t
will be C 13 13 56 1154: sound t, -a trump-
et, trumpet sounds.

sop i a de' TRUMPETER

trumpeter, one who blows a trumpet. heard in
Babylon nevermore Vb 115, in
trust, confidence, expect, persuade, (put t), persuade,
trust first, pre-empt meth.

a'litith ei' a TRUTH

truth, that which corresponds with the facts,
in contrast to the false. Jesus: teaches
Mt 22:19: Mk 12:10; Lc 20:28 woman tells Him Mx
333 in t saying ideally Mk 13:32 at t I am
saying Ls 22:3 speaks the Js 39:4: tells Js 39:8
187 is the T Mt 214: testifying to 17:27:
he gathered against Ac 1:1 t of Christ (in Paul)
20:110 as the t is in 1 Cor 3: t of God (hal-
them) by Jn 1:17 19 (Thy word is) Jn 1:17.
truth, Greek-English Keyword Concordance

Tryphena. Paul greets Ro167b.

Tryphosa. Paul greets Ro167b.

turn, the agitation of a multitude expressed in motion and noise, not in the festival sense Mt13142 before Plato Mt13274 in Jn216 house Mt5268 at Ephesus Ac2120 at Paul’s arrest Ac1214 Paul not with Ac2124, tumultt, uproar5,
tumult, turbulence6.

thorub a’o mai TUMULT tumult (be in). Martha Lu11018b, be troubled1.

thorub a’o TUMULT tumult (make). at Jairus’ house Mt5268 Mt5269 Jews at Thessalonica Ac117 over Ezechias Ac220, make a noise6, this ad, set on an uproar5, trouble52.

chis o’ TUNIC tunic, a white cotton shirt, very wide and full, reaching to the ankles, the usual garment of the farmers of the land, also of the priests, anyone wanting to obtain your Mt5493 Lu5952 disciples not to take two Mt5493 Mt5968 chief priest tearing his Mt1543 be sharing Lu261 Jesus’ Jn512852 Dorcas made Ac5963 hating Jn243 clothes, coarse, garment.

diorus’s & THROUGH-EXCAVATE tunnel through a mud wall. Simeon Mt5269 59 house to be Mt1216 Lu1250, break through5.

a kata at a s’a UN-DOWN-STANDING turbulence, bearing battles and Lu1219 God not for Mt1435 Paul in Mt1435 lest there be 2c1220 there is Ja134, commotion1, confusion1, tumult52.

a kata’et a to UN-DOWN-STOOD turbulent, a man in his ways Jn18 the tongue a t evil Ja328, unstable.

strephe’o TURN turn, move around Jn2204 so as to face in a different direction and, figuratively, of the heart, etc. Ac76, the other cheek Mt5269 long Mt5266 Jesus (to woman with hemor-

hage) Mt222 (to Peter) Mt1417 Lu5952 (to the through) Lu17 Lu1273 (to the inner woman) Lu74 (to James and John) Lu95 (to the disciples) Lu597a 22 (to women following) Lu598 (to John and Andrew) Lu128.

other and becoming as children Mt153 Miriam Jn5264 God Ac742 Paul t to the nations Ac134 waters t to blood Rv119 (Mt5278 NaJn1249), be converted1, turn14, about5, again14, back14.

turn. See turn back.

turn, become, convert1, step off, transfer1, tare aside1, back14, turn about. See turn back.

ch trephe’o OS-REVERT turn aside, into vain praying Mt1115 younger widows, after Satan Mt2113 Timothy to t a from spiritual Mt1166 man will t to myths Mt2117 that the lame may not Hb1214, avoid1.

turn aside, retires, turn away. See turn from.

turn away, dispose1, pervert1, shunt1, enireirho OS-TURN.

turn back, turn about, turn Mt1166, let your peace Mt1113 spirit (unclean) Mt1166 (of

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turn back Greek-English Keyword Concordance Tyrian

aposto apo strefh5 O-TURN

from, turn away, turn back (silver) Mt 27:46, all were t f Paul Rev 22:15 men t ff the truth Mt 13:34 t f Him from the heavens (Hb) Mt 26:32 turn away: the sword Mt 26:52 Jesus t f the people Luke 6:34 from wickedness Mt 26:36 Mk 6:54 t f Jacob, Rev 12:17, against, against, apo, put up, against, turn away, - from.

ek strefh5 O-TURN

turn out, sectarian man has himself o Th 3:10, subverts.
turn upside down, insurgents (rash) turn, revolving motion.

epistrefh5 O-TURN

turning about, of the nations Acts 1:10, conversion.

trug on' COOCH

tutor, manager.
dodeka deka-TEN

dodeka-TEN


el'ose TWELVE

nel'ose TWELVE


twinkie, the upward or downward motion of the eyelid, saints changed in 1 Co 15:2, twinkle.

stru b lo' turn

twist, Paul's words Rev 2:9, wrestle.

su strefh5 O-TURN

twist together (binding) Acts 29, conspir (in) (Galile) Mt 17:2, abd, gather.
apo strefh5 O-TURN

twist, so as to shake off, dust from the feet Luke 2:35, under Paul's hand Acts 25:2, shake off.
du'o' two

two, if t agree Mt 16:15 gathered in Jesus' name Mt 16:8 - 16:15 E p 517 Jesus dispatches disciples t by t Mt 16:17, three against t Luke 12:2 etc. See under other keywords.
di strom on two-MOUTHED

two-edged, lesser than any t sword Rev 11 out of Christ's mouth (t blade shining) Rev 1:16, two-edged, with two edges.
di a bo' a two-HUNDRED

two hundred millions. See millions (two hundred.

di a chi' a two-THOUSAND

two thousand. Luke 2:22, di et' a two-TEAR

two years. boys t y and below mas sed Mt 1:24, two years old.
di et' a two-TEAR

two years, being fulfilled Acts 24:2 seven remains in hilled house Acts 28:30.

Tuch ek os HAPPPENINO

Tycheus, a friend of the apostle Paul, arranged to meet Paul Acts 20:27, all to be made known by Eph 3:1 Col 1:27 Paul dispatches (to Ephesians) 2 Th 1:2 (to Titus) Tit 1:2, tupa'os DEAT

type, model, print (of nails) Jn 20:25: S aN, the impression produced by beating a die, from Adam to Moses a t P C 4:14 t. of teaching De 19:17 these things, t of us P C 10:16 model: Israel made to worship Acts 7:2 tabernacle made according to Ac 11:28 Hb 8:5 the captain writes Felix: having this in Ac 23:3 Paul P H 21:37: T h 9:27 the Thessalonians P H 17:1 Timothy P H 11:12 Titus P H 1:2 for the pocket P H 1:24, a model, example, fashion, figure, form, manner, pattern, print.

typically, befall Israel Ig 1:2, example.
tau'tu du' as t eu'ga DOWN-ABLE

tyrannize over, by the Adversary Acts 11:16 are not the rich J a 5:10, oppressed.

Tuur'anos MONARCH

Tyrians, a teacher in Ephesus Acts 1:29.

Tyr with (Hebrew) ROCK

di a bo' a two-HUNDRED

Tyrian, an inhabitant of Tyre. Herod in a fighting fury with Acts 25:8, them of Tyre.

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under - Greek-English Keyword Concordance

under*, used with the accusative case it usually has the literal significance, Mt11:15; in the
genitive of [ac] it points out the efficient cause, as "which is declared by the Lord
through the prophet" Mt11:15, but idiomatically
underg. under Mts9 Mk11, u my rod Mt115 set
u authority Mt119 soldier u me Mt119 u a
measure Mt121 u the fig tree Jn114 every
nation u heaven Ac22 all u sin Ro14 not u
law Ro14 u grace Ro15 u His feet Ep172
etc.
under, below*, inferior*, less*, underneath*,
(put u), subject*, (that is not put u), under
subject*. See on.
under no circumstances. See circumstances
(under no).

underground, the ship Ac202.

undergo, trial 1C102 Paul u persecutions 2Ti
311 sorrows 1Pe12, beard*, endure*.

underneath, u Christ's feet (enemies) Mt124
(all)He120 the soil u your feet Mk122 pup-
ples u the table Pm172 lamp u a couch
Pm178 Nathanial u fig tree Jn130 u the
earth (no one able open scroll)(Rv173b (ev-
ery creature)Rv183b u the altar (souls)
Rv189 noon u woman's feet Rv191 (Ez Mt
1238), underg.

under, it is TOGETHER-LIF
understand, comprehend*, ascertain*, disposed
(boe), hear*, learn*, perceive*, versed (boe)*,
easy to be u, intelligible*, (give to u),
known (make)*, (hard to u), apprehend*
(hard to)*.

underg. TOGETHER-LIFTING
understanding, loving God with whole Mt122
people amazed at Jesus' Lu249 of the intel-
ligent* Mt1214 the Lord gives Wednesday
knowledge*, understanding*,
understanding, comprehension*, disposition*,
mind*, (without), unintelligible*,
understanding of (have perfect u), follow
(fully),

en archo's mei in-ORIGIN
undertake, in spirit Ga2 He Who u a good
work Ph16 (Rc209), begin*,
pro on archo's mei BEFORE-IN-ORIGIN
undertake before. Titus 2C84a the Corinthi-
ans 2C829, begin*, - before.
d's a eon UN-HELD
undulated, God's fury blended Rv140, with-out mixture*

underg. under
a dis'kri t ON UN-THRU-JUDGING
undiscriminating, wisdom from above is Jn317,
without partiality*,
a peri sp's t on UN-ABOUT-PULL-AS
undistracted (adverb), saints to be u for the
Lord 1C125, without distraction*,
unde, devoid (boe).
ap't s t on EVER-AS
undoubtedly, (adverb), you will be declaring
this parable Lc153 u a multitude must come
Ac1243 Paul a murderer Ac1243 are we
privileged, u not Ro29 u it is not as to
parameters of this world 1C150 God u saying
it because of us 1C150 Paul should u be
saying some 1C152 u not Apostol will 1C
1512, altogether*, at all, by all means*, in
no wise, no doubt*, surely*
unequally yoked together, diversely yoked
(boe).
a'sbe a t on UN-EXTINGUISHED
unextinguished, as a fire which is not put out,
unquenched until all is consumed, burning
the staff with u fire Pm132 Ls134 Gehenna
u a fire Mk1314, that never shall be
quenched, unquenchable*,
a man* u is on UN-PADING
unfading, wear of glory 1P125, that fadeth
not away*,
a man u s a on UN-PADING
unfading, allom on P124, that fadeth
not away*,
unfaithful. See unbelieving.

a sp's t on UN-UNDER-JUDGED
unfledged, love Ro29 2Os faith 1T15 2T110
wisdom from above Jn317 fondness for the
brethren 1P125, without dis-
simulation*, - hyperfoul*,

on ep fe on OUT-LEAD
unfold, disciples u what occurred Lu245 Christ
u God Jn11 Cornelius u all to his
domains Ac129 Paul u (whatever sign)Ac122 (what
God does)Ac131 Eume u how God first
visits the nation Ac1243 declared, tell*,
a kal's t on UN-FORBID-AS
unforbidden, Paul teaching Ac201, no man
forbidding*,

'karp on UN-PEACEFUL
unfruitful, word becoming Pm122/Mk419 Paul's
mind 1C141 not u those learning to pre-
side)Tit154 (not idle nor yet)2P118 u trees
2C14, unfruitful*, without fruit*,
unfruitfulness, irrelevanc*,
ungrudging*, irreverent*, - (boe)*,
a char's st on UN-JOTTED
ungrateful, God is kind to Lu254 men, in the
last days 2T132, unthankful*,
unholy, common*, malign*,

on ol a'tor on WHOLE-LIT
unimpaired, saints (u spirit)1P135 (may be
perfect and u)Jn314, entire*, whole*

on ol o kl a' on WHOLE-LOT
unimpaired soundness, an allotment undivided
or unimpaired. lame man Fc34, perfect
soundness*,

a m t on UN-IN-CALLED
unimpeachable, the saints (in the day of our
L J C118) (in His sight)Co122 servants
must be TI189 supervisors must be TI18*,
blameless*, unreproucable*.

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unintelligent

Greek-English Keyword Concordance

until

a sun's t on UN-TOGETHER-LET
unintelligent, are you disciples Mt15:13 Mt17:18

men are Ro13:1 an u nation Ro10:9, foolish,

without understanding;

a da'leph t on UN-THRU-LACKED
unanimous, Paul (pale in his heart) Ro9:22

(remembrance) 2Th1:2, continuous, without ceasing;

a da'leph t is UN-THRU-LACK-AS

uninterruptibly (adv), Paul (making mention

of the saints) Ro10:16 (remembering the

saint's work) 1Th1:12 (thanks God) 1Th1:2

be praying 1Th5:17, without ceasing.

sun b hi a s' TOGETHER-have-SHOWN

unite in a physical sense, dedicate mentally,

"the two and two together.", "two unities u on

Alexander Ac16:10 unite body 1Pe2:5 be

the saints, in love Co5:2 deduce: thus that this

One is the Christ Ac24:2 that God has called

Paul Ac16:9 from the Lord 1Co15:1 be

compounded, gather assuredly, instruct,

knit together, prove.

[ ] oen am UN-RECOGNIZED

unity, of the spirit Ep4:12 of the faith Ep113,

and u of ALL-CONVOCATION

universal conversation. He13:25, general assem-

bly.

d'ol' on UN-JUST

unjust, unrighteous, rain on Mt5:14 in the least

Lk10:13 mammon Lu6:33 Pharisee is not

Mt15:18 a resurrection of Ac24:12 God is not

Ro3:10 Heb10:10 saints not to be judged before

1Co6:10 not enjoying the allotment. Is5:19 Christ

died, the just for the u 1Pe3:18 the Lord

keeping for chastening 2Pe2:12, unjust, un-

righteousness.

unjust. See injustice.

unjust (be), injustice.

a d'ol' on UN-JUST-AS

unjustly (adv), suffering 1Pt1:26, wrong-

fully.

a'gath st on UN-KNOW

unknowable. to an U God Ac17:23, unknown.

See ignorant (be).

unlawful, illicit.

a math c' on UN-LEARN

unlearned, u and unteachable 2Pe3:16, unteachable,

unlearned, crude, plain, unlettered,

a 'saw on UN-PERMITTED

unleavened 1Co11:8 unleavened broad, on the

first day of AM5107 Mt14:12 the Passover

and 1Me13:14La227 7 days of (Hered appec-

hended Peter) Ac10:16 (Paul calls) Ac15:29,

unless, except, outside.

a gram'ma t on UN-WHIT

unlettered, not able to write. Peter and John

Ac1:29, unlearned.

apo por' t a' sel' on FROM-CARRY

unload, the ship Ac2:19.

unloose, loose,

a'pam on UN-MARRIED

unmarried. Paul saying to Jo8:22 24 41,

soch; 315 unmercenary, mankind Ro1:31.

a meta ki'at on UN-WITH-SHARED

unmovable. saints to become 1Co15:42,

unmovable, unshakable.

universe. Paul's heart Ac21:18, break.

unoccupied. See leisure (be).

a para show'at on

UN-HEROIC-器UMENTED

unprepared. lest the Macedonians find the

Corinthians 2Co4:2, unproductive (make).

See nullify, unprofitable, benefit (without), disad-

vantages, useless, (be), unquenchable, extinguished,

unreprovable, unimpeachable, unreprovable,

unrighteousness, injustice, unlawlessness.

age stay a s' PROM-EXCLUDE

unroof, the roof where Christ was Md2:24, un-

cover, unloosely, disorderly, unsanctify,

unspeakable, inscrutable, untraceable,

uncomely, indecent (be), indecent

(by).}

[ ] od'as on UN-PERCEIVED

unseen, not perceivable by any of the senses,

imperceptible. As a noun, idiomatically, the

unseen. Capernum shall subside to Mt1:23

Lk10:15 gates of the Mt16:23 rich man in

Lk18:23 Christ (Theo) will not be forseeing

My soul in Ac27:24 (I have the keys) Mt

11:18 followed Death Vs48 give up the dead

Av2:20 cast into the lake of fire Av3:20

(Ac21:25), gravel, hell, hel.

a st a t e' on UN-STAND

unsettled (be). Paul 1Co1:4, have no certain

dwelling place.

a saf'us t on UN-SHAKABLE

unshakable, ship's prow Ac24:1 an u kingdom

Mt10:9, unmovable, which cannot be moved.

a'gnaph on UN-CARDED

unhurk. not patching with u shred Mt9:18

Mt15:11, new, unskilful, untried.

a ne ek la'de t on UN-OUT-TALKED

unspeakable, joy 1Pt1:6

unspeakable, inscrutable, indescribable,

a'apal on UN-SPOOTTED

unspon, keep (this precept) 1Pt1:14 (one-

self) Cl1:2 u lamb (Christ) 1Pt1:19 saints to be

re 1Pt5:14, unspotted, without spot.

a st ar'th t on UN-SOLID

unstable,uring u souls 1Pt2:14 the unlearned

and u 2Pt5:16, unstable, turbulent.

unsanctify. See insubordinate,

untaken away, uncover, untouched, ungrateful.

a ele d' on tock're UNTL

until, to a given limit, up to Ac2:24, up to,

with bitter, hither Ro10:12, as far as, before

the deluge u the day Noah Mt12:44 Lu2:37

sech-
which Jesus taken up Ac2:1
until
up to
unto
unto, with that (aot), until the time when
unto
unto, with.
unto, with that (aot), until the time when
unto, with that (aot), until the time when
time_when
unto, until
unto, until
unto, until
unto
unto, with that (aot)
unto, until
unto, until
unto, until
unto, until
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unto, until
unto, until
unto, until
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unto, until
unto, until
unto, until
unto, until
unto, until
use

vagabond, wander1.

vain. without purpose or use. these v things v. things Ac2145 reasons of the wise IC126 your faith. if Christ not raised IC1116 men and fitting Tit126 ritual of this one Jai2146 rationalized from v behavior TP111, vain1, vanity.

vain. empty1, prattling2, (become v), vain (make)3, (be in v), empty1, (in v), feigned-

vain. (in), (adverb). in v revering God Mt158 Mk27.

vain (make), men, in their reasons Ro121, become vain1.

vain prater. many are Tit139, vain talker1.

vain prating. some turned aside into TP116, vain jangling2.

vain repetitions (use), repetitions (use useless)1.
value, the price or money value, spiritual value, honor. v. of the scrolls Ac196 not any v toward surfacing Co255 price; Jesus (p of His blood) Mt229 (of the Valued One) Mt217 of freeholds Ac446 embleme from Ac78 & tomb Abraham purchases for Ac78 saints bought with 1000 723

honor: prophet no h in own country Jn464 honor Paul with many Ac796 those seeking Ro27 10 1 one vessel for Ro741 saints in h declaring one another first Ro127 (rendering to whom h) Ro137 1 (acquiring own vessel in)797!(elders worthy of double) Tt117 (owners worthy of) Tt165 (at h the unveling)Pit1 (to you who are believing) 1Pt25 more exuding h (weaker members) 1C127 3Ab God (h for the sons of the sons)Tt117 (weakerest Jesus with) Hb127 9 (animals giving h to) Rv449 (worthy to get) Rv418 (h be our God's)Rv37 12 some utensils for Vt227 24 Christ (to whom b) Tt46 (more h than the house) Hb317 (h from the Father) Pit1 (to the Lambkin)Rv37 13 no one getting for himself Hb155 h to the feminine 1Pt27 carrying h of the nations into the city Vr227 12 (Evr212).

value (be of more), consequence (be of), vanish, disappearance, nullify, unapparent, vanish away, disappear.

vestment, creation subjected to Ro89 nations walking in Eq711 men uttering pompous v 2P1210.

vanity, vanity. a. of f'be vain-law.

vanity, creation subjected to Ro89 nations walking in Eq711 men uttering pompous v 2P1210.

vanity, vanity. a. of f'be vain-law.

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vanity, vanity. a. of f'be vain-law.
vesture

Greek-English Keyword Concordance

visitation

My v they cast the lot in Jn 12:24 Paul covets on one's Ac 20:39 costly women (not to adorn themselves) 1 Th 2:9 apparel. 2:13 array. 2:11, raiment; vesture; vesture, clothing; garments; ge '68 VETERAN

veteran, an old man. how can a man being a v Jn 8:10, old.

par ogy is o7 BESIDE-INDIGNANT

very, God v Israel Ro 1:19 fathers not to be v children Ep 6:4 Co 3:14. anger! provoke to - v wrath.

vex, harry!, illtreat, molest!, torment!

par ogy is o8 BESIDE-INDIGNATION

 vexation, do not let the sun sink on your Ep 4:25, wrath.

vex, be, suffer!, vil, hour.

pros phag'6 on toward-eating

viand, have you no Jn 1:19, meat.

nik'es CONQUEST

victory, casting out judgment for vMt 12:28 death (swallowed up by) HJ 10:14 (where is your) vJc 1:55. God giving the saints 1 Cor 1:55. victory, conquest, (get the), conquer.

victual, food, fare, 

agy yu'a field-sleep

vigil, Paul in 2Co 12:17, watching; vigilant, sober!, (be), watch!

agy yu'a field-sleep

vigilant (be), be v and pray Mt 6:13 Ep 6:18 that you may be prevailing to escape Lu 21:36 your leaders are Hl 3:17, watch.

vile, dishonor!, filthy!, humiliation!

aish r'ot 'es vileness

vileness, saints to shun Ep 5:11, filthiness.

a try la'la' down-talk, vilification, lest there be 2Co 12:20 putting off 1Pt 1:22, backstitch!

bato'la' on down-talk, vilifier. God gives them over to disqualified mind Ro 9:19, backstitch!

Kôm'è village


village!, v

vine, grapevine, 

ag'69 Sharp

visualize Christ, to the disciples Ac18, seel.

vivo, make alive. Used in a special sense, of the return of the spirit, as resurrection is of the body and raising of the soul, from death. Giving life beyond the reach of death, conferring immortality. God (v the dead) Jn11:25 Ro8:2 Paul in our mortal bodies Pe2:18 (v all) Ti6:12a Christ (the Son whom He will) Jn1:31 (In Him shall all be) 1Co15:23 (last Adam and a Spirit) 1Co15:15 (v in spirit) 1P3:38 the spirit is v Jn6:63 2Co9:6 what you are sowing is not 1Co15:39 as a law, given to Ga3:15, give life, make alive, quicken.9

au 26 0 pot e'G TOGETHER-LIVE-DO

vivo together, make alive together, the saints (in Christ) Ep2:20 (with Christ) Ro2:19, quicken together with,

cry a's action

vocation, income, take action Lu12:8, by this v we thrive Ac12:3 unceasing as a Ep4:19a income: afforded an i (a maid) Ac16:10 (Demetrias) Ac19:24, craft, diligence, gain, work.

vocation, calling.

voice. See sound.

voice, pebbles.

voiceless. See soundless.

void (make). See empty.

void (make), nullify.

vocative, intra.

visu'alize. Christ, to the disciples Ac18, seel.

wage.

wage, See atn.

waste 0's HIRE

wage, the compensation for labor or service. disciples (v vast) Mt15:27 Lo6:35 (what w have you) Mt19:26 (surely have not) Mt11:3 hypotheses are collecting their M6:2 18 obtaining (a product) Mu1:34 (a just man's) Mu1:42 by no means losing Mt2:44 Mt4:4 pay the workers Mt2:20 worker worthy of Lu1:27 Pk11:4, b.4 one reading getting Zn4:10 of injustice (Juda) Ac11: (requited with) Dk18 (Ballam loves) Dk18: not reckoned as a favor Ro4:7 saints (the one planting) 1Co10:23 (work remains he will get) 1Co10:23 (getting full) Zn1 Paul has Rv15:18 of the workers (are crying) Dk18: deception of Ballam's Jn1:4 w to the prophets Vr12:13 Christ's w with Him Vr12:15 (a Jn10:18), hire, receive, ward, wages.

wages, ration.

waste 0's HIRE

waste, make sounds expressive of grief. we w and you do not grieve Mu1:11 Lo7:22 women w over Jn1:22 the disciples shall be Jn1:26, lament, mourn.

wail, chopp, mourn, scream.

wailing, lamentation.

ek dech' o mai OUT-RECEIVE

wait, await Timothy's arrival 1Co16:1, for the stirring of the water Jn1:2 Paul (for Silas and Timothy) Ac17:19 the 100 more another 1Co16:14 his enemies Hb10:4 Abraham w for the city Hb11:9 the farmer, for the precious fruit Zn7:1 (u''aG75), expect, look for, tarry for, wait.

one men's UP-REMAIN

wait for. God's Son 1Th1:16.

wait for, anticipate, await, hope, remain about.

wait on, persevere.

wait on. See persevere and serve.

ek dech' e OUT-RECEPTION

wait for, judging Hb10:7. looking for.

wake, watch.

peri pat e'o ABOUT-TREAD

walk, walk about, the Adversary as a roaring lion 1P3:15 Christ: beside sea Mt1:10 on the sea Mt1:35 Sg1:4 Jn2:15 in the sanctuary Mt1:12 Jn15:1 disciples (looking at) Jn1:12 (many no longer w with) Jn2:15 in Galle- lee Jn7:1 not in Judea Jn7:1 no longer with boldness Jn11:15 according as Jn2:26 in the midst of lampstands Vr2:1 other (proper names). Peter (on the water) Mt6:29 (where he would) Jn21:19 Paul 2Co1:13 others: rouse and w (paralytic) Mt10:5 Mk2 8 31 12 the lame Mt11:15 1231
walk

Lu722 a maiden Mk144 according to the traditions Ph717 man (an tree) Mk143 (an obscure tomb) Lu114 inscription Mk1129L2066 two disciples (Emmanuas) Mk1615Lu2417 in darkness Ph712 1220 J19 211 in the day Ph219 10 light (while you have)E2325 (as children of)Ep128 (w in the 1)Ep137 (nationw w by)E2144 lame man (at the sanctuary)Ac6 6 8 15 (in Lystra)Ac10 25 in the customs Ac1317 in newness of life Ho66 according to (flesh)Ep1324 4 2C129 (to love)Ep1315 (to man)E2354 (son of this world)Ep1322 (as the nations)Ep1317 17 (and pleasing God)Ph1528 1 to (His receptors)Ph2610 respectively. Ro1319 17Th412 as God has called R2177 not in craftiness Ph249 by faith Ph250 in flesh Ph251 in spirit Ph252 in good works Ep1320 worthily (of the calling)Ep1321 (of the Lord)Ph1528 (of God)Ph1527 in love Ep1322 not as unwise Ep1323 noting those who with Ph322 18 in Christ Jesus Co78 as the saints once w Co393 in wisdom Co46 disorderly Pt74 11 not benefited Ph1357 returning in Him and w Ph1356 in truth Ph234 3 in white Ph234 4 able to Ph272 w naked Ph272 (A Mk198), be occupied, go, walk, - about.

walk, elements (observe), go, pass through, walk about. See walk.

en peri pat e' IN-ABOUT-TREAD
walk in. God, in His saints Ph2610, walk uprightly, correct in attitude (be), teich'os WALL
wall of a city. Paul let down through Ac965 2C129 of Jerusalem (high) Ph2611 (twelve foundations)Ph2611,12 (measured)Ph2611,12 14,15.4,5.7.8.
wall, a narrow structure built for privacy or security. Paul calls Ananias Ac235.
mes'teich or MID-WALL
wall (central). of the barrier Ep2144, middle wall between.
walled (Middle-, walled, wall central), kal'di' roll
wallow. man with unclean spirit Mk238, kuli's ma roll-effect
wallowing, a bathed sow Pt722.
peri ev'ko baini ABOUT-COMMR
wander Jews. Ac198, wander about young widows 1T159, the faithful in shepherks Hb113, tack about of a ship Ac234.
wander, straying.
[Also e' o want
want, be without something needful, be deficient—as want also has the meaning of desire, it is necessary to use deficient to avoid any misunderstanding. rich man w in one thing Mk121 purchasing Mt1515 disciples did not w anything Lu225 of wine Jn23 1 all w of the glory of God Ro137 saints not in 1C89 Paul in w (in Corinth) 2C118 (instated to be)Ph234 Hebrews in Hb111 that no one be w of the grace of God Hb1225 deficient: rich young man Mk1990 God's, gives 1C17 member of the body 1C214 Paul not 2C11 1221 fearing someone d Hb114. be behind, come short, destined, fail, lack, suffer need, the worse, want.

watch, from the complete form of rouse, a state of wakefulness, opposed to drowsing. disciples (told to w)Mk2144 2518 (Peter

want. widow Mk1244 Paul not hinting at o Ph44.
want. See deficiency and will.
want, lack, need.
wanting (be), lack.
wanton (begin to wax . . . against), rive against (be).

a o'el o a UN-MOON-LEADING
wantonness, leading or going away by stealth when the moon is not shining, coursing in the darkness, out of the heart Mk1222 saints not to be walking in Ro1319 not repenting of 2C121 work of the flesh Ga134 nations (give themselves up with)Ep140 (having gone on in)Pt214 following out 2Pt2 of the dissolute 2Pt2 languishing by lusts of the flesh in 2Pt2 bartering the grace of God for Jh. 5th, inniciousness, wantonness.

strat eu'a WAR
war, systematic, organized fighting, directed by political powers; figuratively of spiritual conflict; as a verbal adjective, soldier Lu234, the one w (not supplying own nations)Mk197 (not involved in business of a livelihood) Pt74 not according to flesh Ph208 Timothy to be w (ideal warfare)R11135 gratifications Ph241 fleshly lusts Pt722.
war, battle.
war, against, war within, war (make), battle, (men of), troops.
anti strat eu'a mai INSTEAD-WAR
war with, a different law R723, war against.
ward, jail.
d a wo ph'lo x. HIND-GUARD
warden. to Philippi Ac195 27,46, jailor, keeper of the prison.

strat eu'a WARFARE
warfare, saints' weapons not fleshly Ph2674 Timothy warning the ideal R11138.
ther mant a WARM
war, increase the temperature. Peter w himself Mk144 Ph2318 25 deputies w themselves Jn1818 be w and satisfied Jn246.
ther mant a WARMTH.
warmth, vapor coming out of Ac265, heat.

warn. See rebuke.
warn, admonish, intimate, warned of God (be), apprised.

nip't o WASH
wash, cleanse a part of the body with water, as distinct from bathing all the body, which is ceremonial. disciples (in fasting to w) Mt917 (not the hand) Mk135 (to w one another's feet) Jn314 Ph1356 w, the hands with the feet Mk97 man born blind to w in Siloam Jn2228 the 11.11.12 Jesus (w disciples) Jn1312 14 (art Thou) w my Jn1312 (if I should not) Jn138 10 w the saints' feet Jn1310 (A Jh39).
wash, bathe, - off, rinse, - off.

azo nip't o PROM-WASH
wash off. Pilate's hands Mt1274.
washing, baptizing, bath, wash, destruction, , ravel, scatter.


dip e' o SOURCE

watch.
watch

Greek-English Keyword Concordance

wear

A good or' way

way, a passage which leads from one place to another, a narrow, definite path, the open public road, idiomatically, journey Ac12, magi refer another Mt22 with your plaintiff on Mt22 Lu1158 spacious Mt171 narrow Mn777 (teaching w of God) Mt1214 Mt1221 (instructed of disciples on Mt33 I am the Way Mn116 Mary and Jo-"eath came a day's Lu24 disciples (to greet no one by the Lu114 (aware of)Jn14 5 the woman went her Ac28 Paul (seeking those of the Jn109 (persecuted those of) Ac224 (seek to assassinate him by the) Ac224 (this w in Christ Mt1417 direct our w to y) Tb1011214 verting Ac1310 nations go their Ac1314 of salvation Ac1317 Apollos In-structed in Ac1325 28 Jews (speak evil of) Ac1610 (term the w a sect) Ac2424 disturbances concerning Ac1612 Felix inquires about Ac2422 God's W (untraceable) Re1159 (not known to Israel) Re1159 (Just and true are) Vb159 of the holy places Re135 recently slain Hb139 turbulent in Jn141 messengers elected a different Jn225 of the truth Jv530 a dinner's Jn250 of righteousness Jl2121 of Cain Jn111 Others Ro1911 path: through the sowings Mk28 of peace Lk1319 of life Fc248 suited to transcen-dence Fc1221 leaving the straight Fc223 of Balaam Fc224

road: of the Lord (John to make ready) Fc248 Mt5115 Lk1317 34 5 (constructing) Mt1119 Mt1117 (straightening) Fc1221 the sea r Mt 416 to the Gerasenes' country Mt528 disciples (forbidden r of the nations) Mt528 (to take nothing for) Mt528 (to have) Mt528 Rh2206 r (r into Jerusalem) Mt528 (through Samaria) Lk277 seed falls beside Mt1315 Mt1415 Lk2132 lest the thorny faith Mt1315 Mt159 Jesus speaks to disciples on Mt2017 blind men beside Mt2020 Lk2135 (threw garments and bought in) Mt1 288 (Mt13118 St13118 fig tree on Mt13119 of righteousness (John) Mt13122 exit of Mt1322 8 slaves coming out into Mt2120 Christ (going out into) Mt13171 (r to r to Emmaus) Lu1317 25 Bar-Timaeus (at beside) Mt13198 fol-lows Jesus on Mt13198 priest descended on Mt13198 friend out of Mt13198 come out into Mt1223 descending from Jerusalem Ac28 36 to Damascus (Paul) Ac28 27 2013 of the kings Vc132 Mt12241

[ ] wad or' way

way (be on), a certain Samaritan 1Lo1308, way (come in by the), See come in by the way, par'od or BESIDE-WAY way (on the), Paul see Corinthians 1C161 way to escape, saecell, ways meet (place where two), encroching roadl, way

[ ] wad or' way

way, (a person), those who w soft garments Mt116 Jesus w the thorny wreath Jn139 authority w the sword Lu33 saints
weary, wear,T. see apron (wear servile), weary (be), fain't, weariness. See toil, wearing, deck'g, weary, habil'.

(1) 'up'g'or (under-man)

wedlock (in.), of a woman Ro72, which hath an husband.

week, sabbath

wear, shed tears, Jesus, over Lazarus Jn1120.

wear, lamenta', lamentation.

weight. See lift and stand, weight, burden, impedance, weight (taleNT). See talent weight, weighty. See heavy.

apo'd ek on FROM-RECEIVABLE

welcome, w before God (conduct)1Ti22 9, acceptable.

apo dech'o mar FROM-RECEIVE

welcome, the throng (w Jesus)Lu650 (w by Jesus)Joh2117, the picture of Peter's word Ac241, disciples to w Apollos Ac2824, Paul (w by the broth'r Ac2117 (w those going in to him)Ac330, Tertullus w Felix' reforms Ac242, accept., receive',

apo doch' e FROM-RECEPTION

welcome, saying worthy of all 1Ti115 48, accepta',

ph're'a v wELL

well, a pit into which water flows from an underground spring, son or on falling into Lu145 Jacob's Jn421 12 of the submerged chaos (key of)2Rv21 messenger open's)2Rv24a (fumes out of) 2Rv24a 6ab22, pit, well',

well, spring'

c'uWELL

well, well done, d w to the poor Mk141 the saints (w engaged)Ac157 (becoming w with)Ep3 well done; good and faithful slave 5Mt25225Lu147, good', well',

well, ideal', (do w), good (do'), (very w), ideal (most), quite well',

well doing, good (doing), ideal doing',

c'u are't e'0 WELL-PLEASE

well pleased (be), to God (Enoch)Hb115 (im- possible apart from faith)Hul115 (with such sacrifices)Hb138, please', well',

c'u are't e ON WELL-PLEASEING

well pleasing, to God (love your bodies) Ro 121 (slaving for Christ)Ro414 (doing in us what is)Hb121 for the Lord (Paul ambi-
tious to beAC29 (saints to be testing what is)Ep319 (obeying parents in)Co87 slaves, to own's Tit29, accept', able', please, well pleasing',

c'u are't e AS WELL-PLEASE-AS

well pleasing way (in a), divine service to God Hb129, acceptable',

well (quite), See quite well.

pro's' dok' t ON WELL-TOWARD-RECEIVE

well received, most acceptable, 12Co5 gift 2Co12 spiritual sacrifices 1Pe23 acceptable', accepted', well reported of (be), testify', well (seem'), See delight.

well up. See deep.

mo'd'op's wELT

well, the mark of a blow on flesh. By whom w healed Al1224, stripped.

Qu'h go' on WELT

wet, moist with fluid, as sap or sap in the w wood Lu425, green',

wet, green',

whale, sea monster',

p'o'or 5-WHICH-WHICH

what? plural which? Jesus (saying to His which) Mt1129 (by what authority)Mt1224 5Mt1129 32Lu229 (w is the great pre-
cept)Mt1229Ma1229 (day your Lord is com-ing)Mt2422 (said to them which) Lu2419 (be- cause of w act)Jn13120 (signifying w death) Jn1228 1332 2119 (at w hour)1Rv63 w watch the thief coming Mt2424Lu1226 by w means they may carry Lu259 w thanks is it Lu252 38 as by w power Ac437 w kind of house 4Ac2434 through w law Ro 37 with w body 1C153 is your life Jn241 manner of w 1Pe11 w credit 1Pe214LMk4',

what, See which',

what? (See any and why', what according to), (to accord with), See according to what.

what amount. See amount (what),

[6] to p'o'or 5-WHICH-THE-WHICH

what kind, w kind Ac249 testing work of each 1Co133 the circulation Ga28 of an en-
trance 1Th13 forgot w k he was Jn241, of what sort', such a', what manner of',

p'o'op on' 5-WHICH-BINDS-FROM

what manner, Christ (w of Men)Ms37 (of woman) touchingsLu255 of stones and build-
ings Mk1211 of salvation Lu25 of men must you belong 2Pe231 love the Father Jn33, what', - manner of',

whatever, See as much as',

[6] to d'bot ourm SUCH-as BIND-when THEN

whatsoever, became sound of w disease Jn5',

whatsoever. See if ever and which.

where. See grain',

troch os' RACK

wheel of our lineage Jn29, counsel',

[7] to wite WHICH-BINDS-FROM

wheel (as), Jesus (finishing these sayings) Mt122 191 26 (prescribing)Mt111 (finishes
when [the n. WHICH-PLACE]

whence. M1237 54 42 3t 2131 45 52 1027
Lut40 123 27 20 144 28 411 65 737 27 28
1st 6 109 14 109 17 19 12 5 75, from
whenceC, whenceC.

[whence] or WHICH-BEFORE-EVER

whenever. M1237 54 42 3t 2131 45 52 1027
Lut40 123 27 20 144 28 411 65 737 27 28
1st 6 109 14 109 17 19 12 5 75, from
whenceC, whenceC.

[whence] or WHICH-BEFORE-EVER

whenever, M1237 54 42 3t 2131 45 52 1027
Lut40 123 27 20 144 28 411 65 737 27 28
1st 6 109 14 109 17 19 12 5 75, from
whenceC, whenceC.

[whence] or WHICH-BEFORE-EVER

whenever, M1237 54 42 3t 2131 45 52 1027
Lut40 123 27 20 144 28 411 65 737 27 28
1st 6 109 14 109 17 19 12 5 75, from
whenceC, whenceC.
Greek-English Keyword Concordance

wicker

whole, all, every, sound, (he), unpaisled, (be w), save, sound (be), strong (be), (make w), heal, save (make perfectly w), save through,...

whole armor, panoply, wholsome, sound (be).

[holo tel'c 'whole-finish
whole, hallow you 1Th53.
where, prostitutes, whoremongers, paramours, who. See any.
whosoever, whenever. See ever.]

why? (literally that any), Mt24 2740 Lu137 Ac4:2 720 (1Th2).
why, any[?], for, wherefore, why. See any.

por 'er on' Miser-Guirled
wicked, malignant, ulcers Rv167, various fruits Mt57 18, w things (saying against you) Mt111 (brooding) Mt54 (extracting) Mt12 30, Lu63 (going out) Mt72 (Herod does) Lu 178 (Paul) Ac24 8, the w one (what is in excess of) Mt157 (rescue us from) Mt443 Lu118 Ac4:2 (snatching what has been snatched) Mt119 (darnel are the sons of) Mt139 (keeping disciples from Jn17:24 (expe) IC 58 (fine) arrows of) Ep616 (guiding you from) Th38 (you have conquered) Jn53 14 (Cain was of) Jn72 (not touching him) Jn58 (whole world lying in) Jn619 a w person (not to withstand) Mt530 w and good (God's sun rising on) Mt545 (slaves gathered) Mt690 (eye if it should be) Mt611 (1144 (seeing that I am good) Mt205 (out of the heart) Mt727 being w (give good gifts) Mt14 Lu112 (how you can be speaking) Mt124 w man (bringing forth) Mt125 Lu64 (Jew taking) Ac79 (rescued from) Th38 (shall wax worse) Th38 w treasure Mt125, Lu69 w generation Mt139 46, Lk112 w spiritus (seven different) Mt125, Lk112 (Jesus cure) Lu7214615 (go out) Ac192 (and the sons of Sceva) Ac121 25 w and just (searched) Mt189 w reasonings (out of the heart) Mt1518 (judges with) Ja2 w here Mt145 Lu132 casting out your name as Lu22 your Father is kind to Lu65 w acts (men's) Ja39 (the world's) Jn17 (enemies) Co121 (Cain's were) Jn313 (participating in) Jn31 (know) Mt14 Abraham their (the present's) Ja14 day (are w) Ep618 (withstand in) En618 saints to abstain from everything 1Th52 suspicions 1Th5 w work (except Paul from) Th17 w heart of unbelief Hb 32 concordence Hb1016 such boasting is Jn 4:4 words 3240 (a22 Lu24).

wicked, dissolute, evil, unlawful.
widow

Greek-English Keyword Concordance

will

anem. 63 WIND
wind, air moving with speed, blow and barge at home PM1717 27,115 Jesus (bakec) MI284
Mk50 1254 (hearing Him) MI337 Mk641 (en- jointing) Lu285 are shaken by (John) MI111
Lu747 contrary Mt148 Mt866 Ac274 flag Mt1223 Mt846 6 Pet observing MI1467
the four AM241 Mk1377 Rev77 a great white-
wind Mk420 Mt228 sea roused by a great Jn
618 not leaving toward Ac277 called a
northeaster Ac274 ship (unable to latch to)
Ac275 (drawn by) Pa658 of teaching Re64-4
clouds carried by Ju12 fig tree quaking un-
der Rv141 may not be blowing Rv171
wind, bind, blast, spirit.

anem. 4's WINDSO
wind (driven by), surge of the sea Jn18,
wind up, enbroided.

bein'3 SHEERING
winding sheet, a long strip of cloth, Lazarus
bound with Jn1144, grave clothes.

flour for DOOR
window. Eutychus seated on Ac269 Paul
dowered through 2G128.

26 3 WINE
wine, the fermented juice of the grape, drain-
ing fresh w PM1717 Mt1359 2L155 18 38 is
spilled MI157 Mt222 22 Jesus given (mixed
with bile) Mt222 (with myrrh) Mk1258 John
not drinking Lu115 128 poured on wounds
Lu1034 at Cana (in want of) Jn83 23 (chief
taster) Jn29 (ideal w first) Jn58 10 (Jesus
makes the water w) Jn448 saints (ideal not
to be drinking) Rv142 (not be drunk with)
En58 (not addicted to much) 1T180 (Timothy
with a sip) 1T180 (not to be emblazed by)
Th574 not injuring Rv142 (peoples made drunk
by) Rv172 (nations have fallen by) Rv1848
of God's fury (drinking) Rv142 (given Bab-
yon) Rv181 surge of Rv1813 as treading the
w trough Rv1315
wine bibber, tinker2.
wine (excess of), debauch1, (given to w),
tepic.

wine-press, througb.
naf'z BOTTLE (skin)
wine skin, made of such animals as the goat,
old and new PM1717 17 17 Mt222 22 22 Lu
37 37 37, bottle2.

wine (sweet). See sweet wine.

winefals (place for the), vat.

pier w EXPANDER
wine, a hen assembling her brood under Mt22
FLu124 four animals with six Rv184 of the
locusts Rv10 of a large vulture Rv1214.

pier w' on EXPANDER (dim.)
wine, on the w of the sanctuary (Christ) Mt46
Lo49, pinnacles.

wine at, condonel.

pin' on WINNOWING-SHovel
winnowing shovel, a broad shovel used in sep-
rating the grain from the chaff. In Christ's
hand PM1717 Lo377, fan2.
winter

chein on' WINTER

winter, the rainy, stormy season in the East, tempest Act212, that your flight not in Mt 14:28
244[Mk13:18 the Deductions in Jn1027 Tim othy to come before 2Th14, fail weather's
&tempest, winter.

para cheim a'g BESIDE-WINTER

winter, staying for the winter. a ship w (as
Phoenix)Ac272 (at Mylla)Ac281 Paul (in Cortin parches)IC164 (in Nicotioi)Tit 312,
chein'a r'ag WINTER-QUEEN

winter brook, a small stream bed which con-
tains water in winter only. the KedronJa
181, brook1.

para cheim a's 6 BESIDE-WINTERING

wintering. Ideal Harbors not fit for Ac2719, to
winter int.

wip, wipe, wipe off.
wipe away, brush away.

wip off. dust off the feet Lu104.

ek man's 6 OUT-WIP

wip off. Jesus' feet (a woman w her tears o)Lu1844 (Mary w the meat o)2Jn15 128
Jesus, the disciples' feet Jn153, wipe1.

soph ia's WISDOM

wisdom, the faculty which makes the highest and best application of knowledge, was jus-
tified IM1119,M178 of Solomon Mt1241,115
Jesus (whence His)M1154,M199 (filled with)
Lu2045 (proceeded in)Lu205 (giving the disci-
plines)Lu155 w of (from) God (said)Lu1149
(the depths of)Ro135 (world knew not)IC
126 (Christ the w of)Jn1256 (Paul speak-
ing in a secret)IC127 (manifestation)Ep360 (w
be our G')Ro247 full of (seven men)Ac
63 (Jesus unable withstand Stephen's)Ac160
God gives Moses Ac132 of the Ephramites Ac
722 of word (evangel not in)IC127 of the
wise (destroying)IC129 of this world (stu-
pid)IC120 (through w (world knew not
God)IC121 Greeks seeking IC123 Paul came
not with IC123 human IC124 of men (faith
not to be in)IC25 Paul speaking IC26 w word
of (one being given)IC27 (fleshly)IC129 all w
(God lavishes on us)Ep18 (realization of His
will in)Col9 (Paul teaching in)Col10 (word
of Christ prevenient to His)Col11 (spirit of
Father may be giving you)Ep11 (treasures of
God's expression of (thus)Co 22 walking toward those outside Co48 if
anyone lacking Jd's behavior in meekness
of Jd13 from above Jd15 17 w given Paul
2Ph318 Lambkin worthy to get Vv122 here
is w (the mind which has)Ro189 179,

wisdom, prudence.

soph ia's WISDOM

wise. God (highest these things from)M1315,Lo
101 (only w)Ro167 IC117 IC116 (destroying
wisdom of)IC119 (stupidity w than men)IC
189 (of the world)IC127 (clenching the)
IC130 (knows the reasons of)IC36 Christ
withstanding w men M1234 Paul
(debtor to)Ro114 (as w foreman)IC110 men
alleging themselves to be Ro112 saints (w
indeed for good)Ro129 (walking w)Ep
509 where is the IC110 (not many w called
IC118 in)Co131 there is not one IC120 who is among you Ja318,

wise, prudent14, (be w), understand1, (in no
w), circumstances (under no

with-in.

wiphe when followed by the genitive, after
when used with the accusative, a connecting
document association, but not so close a con-
nection as is conveyed by together. With
the genitive case: Emmanuel, God w us Mt123
go w him two miles M154 (Abraham Mt311 who is not w Me Mt129
the Lord is w you Lu153 (your plaintiff Lu154
etc., etc.,

with the accusative case: a the Babylon-
ian exile M122 a six days Mt171 a the
affliction Mt229 a My runningMt232 a
three days Mt312 a these things Jn117 51
41 the morsel Jn137 a Jesus' suffering
Att a thia, Judas the Galilean Act37 the
cup also a dining IC129 etc. with gen.
against, among5, and, - settings, Int, ex,
on), promised to, unto, upon, with, with-
out1, with acc. after6, hence, since,17,
that should follow, whence,

with, about1, from5, had, Jn129, same time (at the)
through3, endure, out6, be, together (be),

within. See beside.

within. See on.

within. See together and together (be),
with one accord. See accord (with one).

within, same time (at the),

wiphe draw away (people)Ac18, Hannah
does not w from sanctuary Lu24A Adver-
sary w from Jesus Lu24: In season of trial
(seed on rock)Lu25 be w from me (house-
holder)Ph127 w from these (disciples)Ac
2 messenger, from Peter Act120John
Mark, from Paul and Barnabas Ac128 Paul
(from the synagogue)Ac105 (screaming w
from)Ac230 (entwists that the splinter)IC
19 some w the faith P14: from justice 2ThII
from the living God (Heb)12

with-in.

wiphe draw away (people)Ac18, Hannah
does not w from sanctuary Lu24A Adver-
sary w from Jesus Lu24: In season of trial
(seed on rock)Lu25 be w from me (house-
holder)Ph127 w from these (disciples)Ac
2 messenger, from Peter Act120John
Mark, from Paul and Barnabas Ac128 Paul
(from the synagogue)Ac105 (screaming w
from)Ac230 (entwists that the splinter)IC
19 some w the faith P14: from justice 2ThII
from the living God (Heb)12

met air'6 WITH-LIPT

wiphe, Jesus w (thence)Mt138 (from Gali-
lee)Mt197, depart1 wiphe draw away, pull
away, shrink1, withdraw self, put3, retire1, retreat1.

wiphe, See dry.

wiphe, See dry, (land).

wiphe, wither (wither fruit), search.

wiphe, See deprive.

wiphe, retain1.

wiphe draw away, pull away1, shrink1, withdraw self, put1, retire1, retreat1.

wiphe, See dry.

wiphe, See dry, (land).

wiphe, wither (wither fruit), search.

wiphe, See deprive.

wiphe, retain1.

wiphe, See dry.

wiphe, See dry, (land).

wiphe, wither (wither fruit), search.

wiphe, See deprive.

wiphe, retain1.
woman Greek-English Keyword Concordance

The Greek word for "woman" in the New Testament is θήγμα (thēgma) which is the feminine form of τὸ μαθήμα (to mathēma) meaning "knowledge, learning, instruction". However, it is often used metaphorically to refer to women or female gender.

The English word "woman" in the New Testament can be translated into Greek as either θήγμα (for a specific person) or γυναῖκα (gynaikā) which is a more general term for "woman".

Through the use of these words, the New Testament reflects the common societal view of women during that time, regarding them primarily as involvement in the private sphere of home and family, and not in the public sphere of politics and religion. This can be seen in the many instances where women are mentioned as the recipients of the gospel message, but not as leaders or teachers.

The role of women in the New Testament is often complex and underappreciated, with many instances where women are portrayed as leaders and teachers, particularly in the context of the early Christian church and its interaction with the Greco-Roman world.
work

word

Greek-English Keyword Concordance

fruit (for your) Ph315 (as a of your expectations) Ph315

saying; of Jesus (everyone hearing) Mt510

Psalm: when He finished) Mt729 135 261 (concerning Him) Lu212 (after these) Lu212 (be laying up those) Lu44 (be fulfilled) Jn

21 not all containing this Mt111 of the Greek woman Mt129 of Bashah Lu34 a true that one is the sower Jn47 hard is this s Jn620 when Plate hears this Jn110 God (justified in Thy) Ro713 (true of) Ro713 (faithful s) Ro713 45 summed up in this Ro713 retaining what Paul IC15 faithfulness he is the 1Th11 49 2Th11 1Th13 of the prophecy Ro1727 of the scroll Ro1727 not sealing the Ro1727

matter; no lot in this Ro713 elders gathered about Act14 of giving Acts12 (Mt1129 Lu212), accounts, cause, communication, do, doctrinal, famel, intent, matter, mouth, preaching, question, reason, rumi, note, saying, study, speech, talk, things, to say, tidings, treatize, utterance, word

2Th, Word, words, work,

word, declaration, word (of the). See local.

work, trade with money (Mt510), act righteously Act1010, wrought in God Jn7212

lawlessness Mt5123 in my vineyard Mt5123 IJn5123 31 we an ideal work Mt2110Mt5116 must m (six days) Lu13414 (Chrs:Jn514. My Father is w Jn357 Christ is w Jn357 (what are you w)Jn357 not w (for the food)Jn357 (yet is believing)He23 (love not evil) Ro13814 (Paul no right not to be)1C96 (some w at nothing)2Th112 (anger of man n w the righteousness of God)Jn1210 w the works of God Jn510 no one can w (night)Jn514 God is w u work Act1112

Paul w (with Aquilla)Act1112 (w with own hands) IC15 (for the good of all) Ge510 (and day)1Th113 (2Th113 glory to every worker of good Ro510 to the w the wages is a debt Ro514 at the sacred things Jn1112 at the w of the Lord (Timothy)1C151006s to be w with own hands Ep511 12113 from the soul Co312 (if anyone not willing Tt11314 not willing Tt11314) w righteousness Hb1113 (w shewing partially)Jn5113 (angry for the brethren Hb5113 on the sea)Jn5113 (the)Co311 (the)Jn5113, commit, do, labo, minis, trade, work, wrought, wroth, wroth.

 Hp110 act, work, action of the law Ro515, God's w; Christ must be (perfecting) Jn5114 (working the w of Jn5114 greater w will) He be showing Jn515 w the Father (has given)CJn512 (C is doing)Jn512 (the F is doing)Jn512 working the w of (we may be)Jn512 (a w in your days) Jn514 41 believing in C is the w of Jn512 may be manifested Jn512 do not demolish (food)Ro449 He who undertakes a good among you Ph315 (w of Thy hands (the heavens are)He5110 (dost place man over)Hb442 stops from all His Hb442

Christ's w John hearing of Mt512 (powerful in Lu611 perfecing Jn518 that discip. ple should be beheading Jn518 which I am doing (are testifying)Jn518 (he also will be doing)Jn518 be believing the w Jn518 if I do the w which no one is doing Jn518 finishing Jn518 known to the Lord is His Act1104 a what C does not effect in w Ro514 w of the Lord (superabounding

332
world

Greek-English Keyword Concordance

work

in 1Cor15 (Timothy working at) 1Cor16 (Epaphroditus draws near to death because of)

other (proper names): Pharisaees doing their w to be gashed at Mt239 (Mary works an ideal) Mt2810 (Abraham (did you ever do the w of)) Jn80 (justified by) Ja239 (faith of) work, worker. See together, (adventures) Mt210 (the Adversary (annulling) Jn239 Cain's a wicked Lk23 (beging in) Jn213 (participating in wicked 2Jn13 of Diotrephes 3Jn10 (Irreverent Jn13 do the former Rh215 of the Nicolaitans Rh62 last more than the former Rh216 not found completed Rh2 in their a following them Rh141 (1Jn339).

work. See operate, work, do, do, effect, master, operate, practice, practice, practice, see with work, work effectively, operate, work effectively, operate, work out, effect.

work together, fellow worker Jn141, the Lord w t with the apostles Mt1620 (God w t for good Rh39 Paul entrots 2C5 faith w t with Abraham's w Rh215, work with, work together.

work of faith, worker, are few Eph52 Rh105 (worthy of his (nourishment) Mt1690 (wages) Lk161 (1Ti 310 in to hire w Rh215 all of w of injustice Lk137 in silver Rh175 (falsehood) Rh215 evil w (warrant of) Rh315 an unashamed 2Ti25 (cheating t) Jn152, laborer, worker, workman.

work together, fellow worker. See work together, work, worker, fellow, working, operate, work, workman, workers, workmanship, achievement.

work, an orderly arrangement, arrangement of (women) Rh155, especially the constitution of human society in a given period of time called an eon. There was a world before the disruption Gn52 2P215 another was destroyed at the deluge 2P215, the present world has continued since then. The worlds and the eons synchronize to continue.

Christ (shown the Kingdoms of) Mt48 (enlightening every man coming into Jn13 in the w He was) Jn130 (came into being through Him Jn120 (know Him not) Jn13 (taking away the sin of) Jn13 out of worry Mt181 (may be saved through) Jn317 (Saviour of) Jn24 (Who is coming into) Jn14 (giving life to) Jn133 (His flesh for life of) Jn63 (manifest yourself to) Jn24 (the Light of) Jn133 (not of this) Jn13, 17418 (speaking God's words to) Jn13 (whenever I may be in) Jn259
world

Greek-English Keyword Concordance

worse

(see judgment came I into)Jn839 (the Father dispatches)Jn1046 (w came away after)Jn1279 (Chief of this)Jn234 1480 1614 (come into the w a Light)Jn1586 (not to be judged)Jn1747 (proceeding out of)Jn181 1638 (loving His own in)Jn1838 (beholding Me no longer)Jn1410 (not disclosing Himself to)Jn1472 (giving not as the w)Jn1477 (may know that)Jn1424 (have come into)Jn1628 (I have conquered)Jn1649 (glory I had before)Jn1717 (not asking concerning)Jn1729 (not convincing)Jn1770 (with disciples in)Jn1771 (speaking of the things in)Jn1772 (I dispatch them into)Jn1778 (spoken with boldness to)Jn1820 (My kingdom not of)Jn1826 (for this have I come into)Jn1827 (came into to save sinners)Jn1828 (entering into the)Hb105 (prophetic shelter for the whole)Jn1829 (kingdom of this w)became)Rv115 (distinctive)Jn1830 (of the kingdom to go into all the)Mk1835 (is hating you)Jn1836 (if you were of)Jn1837 (not of)Jn1838 (1744 aA) (chosen out of)Jn1839 (administration in)Jn1840 (are in)Jn1841 (not taking them out of)Jn1842 (the field is)Mk1843 (the whole w (gaining)Mt1845 (Mk1846) Mt1847 (wherever angels evident in)Mt1848 (Mt1849) Mk1850 (lying in the wicked one)Jn1851 (wore to)Mt1852 (from the beginning of)Mt1853 (the dissipation of)Mt1854 (kingdom made ready from)Mt1855 (the blood shed from)Lk1856 (Thou lovetst Me before)Jn1857 (saints chosen before)Ep1858 (works from)Hb1859 (then suffering from)Hb1860 (Christ's blood foreknown before)Eph1861 (Lambkin slain from)Rv1862 (unstoning from)Rv1863 (the w (nations seeking)Lk1864 (married solicitors about)1Ct32 34a8 (God (thus G loves the)Jn1865 (dispatches His Son into)Jn1867 1718 1749 (men Thou gavest Me out of)Jn1868 (Who makes the)Ac1870 (how shall it be judging)Rc1871 (makes stupid the wisdom of)1Ct30 (through the)Mt1872 (chooses the stupid, weak, etc. of)1Ct31 33 32 39a8 (those of this stupidity with)1Ct32 (concluding to Himself)1Ct33 (friendship of this w unify with)Jn1874 (spares not the ancient)Jn1875 (bringer delay on)1Ct34 (the Father (w shall be believing that Thou)Jn1876 (may know that)Jn1877 (unto Thine commission)Jn1878 (w knew Thee not)Jn1879 (others: Righteousness)Jn1880 (cannot be hating Jesus' brothers)Jn1881 (you)Jn1882 (are of this)Jn1883 (observing the light of)Jn1884 (hating his soul)Jn1885 (of his head)Jn1886 (now is the judging of this)Jn1887 (cannot get the spirit of)Jn1888 (for it is)Jn1889 (the consumer exposing)Jn1890 (will be rejoicing)Jn1891 (human being born into)Jn1892 (not even the w would contain (scrolls)Jn1893 (saints (Faith announced in)Rc1894 (obtained not the spirit of)Jn1895 (ought to come out of)1Ct35 (shall judge the)1Ct36 (not condemned with)1Ct37 (appearing as luminaries in)Ph1898 (why, as living in)1Ct38 (may be)Jn1899 (not being)Jn1900 15 16 (not knowing us)Jn1901 (w is hating)Jn1902 (as He is so are we)Jn1903 (conceiving)Jn1904 45 (creation from of)Rc1905 (subject to just verdict)Rc1906 (Abraham expiery of allotment of)Rc1907 (through one man sin entered Bo332 (until kingdom was in)Bo333 (Israel's offense (the w's riches)Bo334 (casting away)Bo335 (the conciliation of)Bo336 (Paul (became a different)Jn1908 (as effacing of)Jn1909 (in sincerity in)2Ct13 (w crucified to)Ga414 (the paramours of)1Ct10 (fashion passing by)1Ct11 (an idol in nothing in)1Ct12 (sorrows of)2Ct13 (elements of (analeved under)Ga44 (beware)Co2 (saints died from)Co2 (chosen ones of this Ep13 (nations without God in Ep23 (expectation present in)Co14 (secret of devoutness believed in)1Tbs1 (nothing do we carry into)1Tbs2 (Nosh condemns)Hb17 (not worthy Hb17 (unspotted the tongue the w of injurious Ga7 (corruption in)2Pit1 (delightments of)2Pit2 (of the w (desire of the flesh)2Pit3 (unbelievers)Jn4 3 (speaking)Jn45 (passing by)Jn46 (having a livelihood in)Jn47 (come out into (false prophets)Jn48 (deceivers)2Pf1 (antichrist already in)Jn49 4 (s'Mt1353 a*Jn 1575), adoring, worldly, earth, w, earth, inhabited earth, land, (beginning of)w, earth.

world, earth, inhabitated earth, land, (beginning of)w, earth.

kosmos o kraft or SYSTEM-HOLDER

world-might, of this darkness Ep612, ruled.

kosmos is not SYSTEMIC

worldly, discerning w desires TH122 a w holy place #Hb1.

skol x WORM

worm, an invertebrate animal of the group verrmes, is not deceasing Mt114 19a 46 (worms (eaten of), worms (feed of),

skol x o'br t on WORM-FED

worms (food of). Herod becoming the Ac1222, eaten of worms, wormwood, abstinence.

meri n my до PART-REMIND

worry about self, or be solicitous about the welfare of others, w about (the soul)Mt615 Lu127 (perhaps)Mt616 (the w, perhaps)Mt617 (what you shall say)Mt618 Lt121 (Martha w many things)Lt124 (why w a the rest)Lt125 (w not able add one cubit Mt619 Lt126 (let nothing be w you Ph45 solicitous (be); about things of the Lord)1Ct22 31 (of the world)1Ct35 34 mutually a (body members)1G125 Timothy gently a Ph240.

meri n my do PART-REMIND

worry about self, solicitous concerning others 2Ct14 (w of this w to Mt1322 Mk14Lt14 (of life's affairs Lt214 (teasing on)Hm1P15, care.

pro meri н do BEFORE-PART-REMIND

worry beforehand, what you should be speaking (do not)Mk121, take thought beforehand.

meri'n men or UN-PART-REMIND

worry (without), chief priests make soldiers to be Mt1234 Paul wants saints to be of Mt1235 secure, without carefulness.

chefiron worse

worse, the Irregular comparative of evil, the rent becoming Mt1891Mt1236 (last state of that man)Mt1237Lt1238 (last become Mt1239 last deception will be Mt1867 woman coming to be Mt1864 (last something w coming to you)Jn154 (w than on unbeliever Th1585 swindlers shall wax TH1583 (punishment Hb1399, sorrel, worse, worse, diminish, (be the w, want), (that which is w), inferior.

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worthy, worship, worshiper, the true
woven, worthy, worth-while. See worthy and worthy (count).
worthwhile, worthy, worth-while. See worthy and worthy (count).
worthless, wretched, wretchedness.
worthy, worth, write, writer.
Greek-English Keyword Concordance

yea, yes, a particle of affirmation, doubled for emphasis. Y. Father for thus Mt11:25Lu10:73
Y I (Jesus) am saying Lu11:25 Y. broth
zealous

Zealous, a lawyer's name Tit113.

Zeno's Zenas

Zenas, a lawyer's name Tit113.

Zoro bavel (Hebrew)

WINNOWED-in-Babylon

Zerubbabel, an ancestor of Christ Ezra1 Ch319.

Zeal, (gen.) Dios, (acc.) Dius Zeus

Zeus, the chief of the younger race of the Olympian gods. The term Zeus does not occur in the scriptures. Barnabas called Ac1412 priest of the Ac1413.

Zeal, (be). Zealous Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.

Zealous (be). Zealous Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.

Zebadaios (Hebrew) MY-ENDUERMENT

Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.

Zaboulion (Hebrew) RESIDENCE

Zebulun, one of the twelve tribes of Israel Gn 4920, land of Mt1413 15 tribe of VR78.

Zecharius (Hebrew) REMEMBER-Jehovah

Zacharias, the father of John the baptist Lu12 18 31 46 59 67 83 the son of Berechiah Mt 2350 Lo1174.

Zealous, zealot12.

Zealous, Zealous Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.

Zeal, (gen.) Dios, (acc.) Dius Zeus

Zeus, the chief of the younger race of the Olympian gods. The term Zeus does not occur in the scriptures. Barnabas called Ac1412 priest of the Ac1413.

Zeal, (be). Zealous Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.

Zebadaios (Hebrew) MY-ENDUERMENT

Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.

Zealous (be). Zealous Zebedee, the father of James and John. James and John (of ZE2) Mt22 108 2637 Mk1319 Mt1317 Mt3588 Lu1512 Jn1217 (in the ship with ZE2) Mt1421 (leaving their father ZE2) Mk1229 mother of the sons of Mt1200 2746.
INSTRUCTIONS FOR USE

This Concordance is based on the Greek. For this reason the lists of references provide the occurrences of the original Greek word. But because the Concordant method of translation gives, as far as possible, a consistent translation of each Greek term, we are able to arrange the entries alphabetically by the English words. In these instructions page numbers usually refer to the body of the concordance, unless otherwise stated.

(1) THE GREEK WORDS

The Greek words, in *italics*, are given in order to preserve the verbal connection with the Original. As most users of this Concordance have no knowledge of Greek, the words are printed in English letters and are usually divided into the parts of which they are composed. Anyone can see how they are made up, and will be able to recognize their elements when they occur in other Greek words. The nouns are given in the nominative case, singular, and adjectives in the neuter gender. The verbs are given in the first person singular, present tense *(I-am—ing)*, and usually end in -ô for the active voice, and -mai for the middle. Thus, under call we have *kal e'ô*, which really denotes *I-am-calling*, and under taste we have *geu'o mai*, which is the Greek for *I-am-tasting*.
Instructions for Use

The aspirate [h] and the letter [n] have been added occasionally, and accents ['] are often provided to assist in indicating the traditional pronunciation. In addition, square brackets may be used to indicate letters which sometimes occur in a stem, but not always.

Note the following examples:

[h]a'pa n. The letter “h” does not appear in Greek. The first syllable is accented. The word is divided into two parts, the root, [h]apa, and the ending n.

a[n]g'gel os. The “n” is inserted to show the usual pronunciation.

[g]e[in'o mai. The letter “e” does not always appear in the Greek.

(2) THE ENGLISH STANDARDS

The Greek word is followed by the English STANDARD. For ergon it is act (p. 332).

The stem of the STANDARD is printed in capital letters as in act (work, p.332), action (vocation, p. 320), and acter (worker, p. 333).

Occasionally a STANDARD is compounded of several elements such as down-act for effect (p. 86). In this way STANDARDS can be associated with other words in their families. Thus, the element un in un-flawed (flawless, p. 111) links it with scores of other words such as ignorant (un-know) and immortality (un-death) which have no visible relation to flawless in English.

(3) THE ENGLISH KEYWORDS

Just below the line containing the Greek word will be found the English word used in the Concordant Literal New Testament to translate this Greek word. Every such word used in our Version will be found in alpha-
Instructions for Use

betical order, and printed in boldface. If more than one English word is needed, they will follow the first word, yet are also found in their proper place in alphabetical order, followed by the word under which occurrences are listed.

For example, if we look up world (p. 333) we will find just above it the Greek word kosmos followed by its standard. We find this Greek word translated both world and adornment. Under A on page 10, we will find adornment entered along with a reference to the word world:

adornment. See world.

Cross-references are also provided when the English keyword could not be expressed by a single term. The Greek word sunekdemos, for example, had to be translated by two words, fellow traveler. The entry is made under F (p. 106), but a cross-reference is provided under T (p. 309), as follows:

traveler (fellow). See fellow traveler.

In a few cases the keyword may be used in combination with other words and this entire phrase be given a one-word English translation. For example, in John 7:4 the word boldness (parrésia) is used with the verb be and the preposition in. This whole phrase has been translated by the word publicity. This is noted in the Concordance on page 36 as follows:

boldness, with be in, publicity Jn7.

A cross-reference to this information is found on page 235:

publicity. See boldness.

Verbs usually will be found only under their basic form. Made will be found under make, went under go, etc.

The keyword will usually be followed by a period to separate it from boldface headings which follow.
Example (p. 111):

flawless, holy and f (saints to be) vEp1

The keyword here is flawless, and the phrase "holy and flawless" is the heading for the first grouping of references and is not a translation of amōmon.

If there is a definition, or when more than one English word is used the period will follow these.

Example (p. 222):

persuade, have confidence, yield Ja33, move to mental compliance. chiefs

Here the words persuade, have confidence and yield are all translations of the Greek word peithō. Since the word chiefs comes after the period we know it is a heading for a group of references and not a translation of peithō. Note that because there was only one instance where peithō is translated yield (Ja33) it is given immediately and will not be repeated.

A large asterisk (*) following the keyword indicates that any or all of the occurrences may be omitted for this word. Note the following example (p. 6):

about# with the accusative.

Often when the various grammatical forms of a word are difficult to distinguish we provide some explanation to aid the student. Verbs may be shown by the word be or simply by the word "verb" as in the following examples on pages 6 and 187 respectively:

able (be), powerful (be). love (the verb)

In a few cases we have used the verb signs explained on page 4 of the Concordant Literal New Testament in order to indicate the proper grammatical form of a word. Thus under the verb reap (p. 240) we have given the entry for reaper. The (') mark before the word 'reaper shows us that the Greek word is in the Act verb form and is not a noun.
(4) THE REFERENCES

When necessary a definition is provided after the English keyword. Note, for example, the explanation given on page 282 for the word spirit. It is important to examine these carefully, for occasionally Scripture references may be given along with definitions. Thus, under spirit the explanation is six paragraphs long with numerous Scripture references, none of which are repeated in the lists.

Following the definition will be a period to separate it from the groups of references. If there are several English keywords for an entry, the list of references for the first keyword will lead the others following the period. Under peithō (p. 222), for example, the list for persuade is given before that of have confidence.

If the list of references is long it may be divided into several paragraphs, each dealing with distinct uses of the keyword. For instance, the list of occurrences under messenger is divided into two paragraphs, the first giving the references of the word when directly associated with God or Christ and the second those associated with others.

In addition, these paragraphs may be further subdivided into groups. These groups may be headed with boldface words, with the contexts for references associated with each heading given in parentheses. Under the entry messenger, in the second paragraph, we find the heading, of the ecclesia in. The seven references which follow this heading will all have the expression “messenger of the ecclesia in.” Other headings for groups of associated references are in lightface type. At the bottom of page 194, under messenger, is the heading “Satan” followed by two references in which Satan is called a messenger. Remember, parts of contexts given in parentheses should always be connected back to the nearest
preceding word or words which are not in parentheses. This method of grouping references associates similar passages and saves space.

All references to John 7:53-8:11 are given in square brackets because the passage is absent in the uncial parchments and all other older manuscripts. Note the following example from page 85 under early (orthros):

Jesus came to the sanctuary [Jn82]

(5) THE CRITICAL READINGS

After many references the student will find small letters which refer to the ancient manuscripts, indicating that this Greek word appears only in the manuscripts which the letters represent. See the list of abbreviations on inside back cover.

Example (under messenger):

His face Luke52 avowing in front of Luke128

At Luke 12:8 the word messenger (aggelos) is found in Codex Alexandrinus (A) and in Codex Vaticanus (B). The word is missing in the original Codex Sinaiticus (S) but was added very soon after the manuscript was written (S*). For Luke 22:43 the word aggelos is provided only by the principal corrector of Codex Sinaiticus (S2). Since no manuscript abbreviations are given for Luke 9:52 and Revelation 3:5 we can assume that the manuscripts agree in these cases.

Important readings which we have not followed in the CONCORDANT LITERAL NEW TESTAMENT appear at the close of each listing in parentheses. In this case only, the symbol for the manuscripts precedes the Scripture reference. Thus, at the end of the entry for messenger (p. 195), we have the following:

(ACe30 AJe14 BRe111 B165).

In these passages the manuscripts given have messenger, but we prefer other readings.
(6) FIGURES OF SPEECH

*Preceding* many references we have inserted small capital letters which indicate figures of speech. (See Abbreviation Key, inside cover.) A detailed explanation of these is given in Appendix A.

Example (under *messenger*):

```
others: reapers are m PM1380 severing
the wicked PM1380 m of little ones M11810
```

The first two references here appear in a parable (').

(7) THE AUTHORIZED VERSION

In many cases, to enable the reader to see how the Authorized Version (AV) translated a Greek word, we have added at the end of the references, a list of the words used by the AV for that Greek word. Along with the AV word is a number to indicate how many times it is so used.

Example (p. 10, under *advent*):

```
appearing5, brightness1
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While the *Concordant Literal New Testament* translates *epiphaneia* as *advent* in every instance, the AV used "appearing" five times and "brightness" once.

Example (p. 43, right column, second entry):

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care, diligence6, worry8
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The two superior figures indicate that there are six occurrences of the AV noun "care" and five of the AV verb "care." The CV rendering is *worry* (p. 334) for both noun and verb. In other cases the two superior figures may refer to two different Greek nouns or two different Greek verbs.

In addition, the AV words are generally included in lightface type in the regular alphabetical order throughout the Concordance, followed by the *boldface* word used
Instructions for Use

in the Concordant Literal New Testament. Note the following example which appears on page 10 immediately preceding the entry for advent:

 advantaged (be), benefit.

This means that in the one case where the AV has “be advantaged” we use the word benefit. These entries will prove useful to those familiar with the AV vocabulary since they serve well as cross-references to the proper entries. Always remember that the lightface type in the alphabetical order signifies the AV vocabulary and the boldface type the Concordant vocabulary.

(8) THEUNCIAL AND CURSIVE
GREEK ALPHABETS

The letters of the Greek alphabet are easily learned. Indeed nearly half of them, A, B, E, I, K, M, N, O, T, Z, are precisely the same as in English in both force and form. C, though it is supposed to represent our S, has the same sound as soft C (as in cereal) or S. P is R. By observing oft-repeated forms they become familiar.

The uncial or primitive letters are shown at the left in their original forms, and faithfully reproduced, as far as possible, in these handmade replicas of the autograph copies.

The cursive or modern Greek characters are shown on the right.
FIGURES OF SPEECH

As marked in Our
KEYWORD CONCORDANCE

God, Who studded the sky with jewels and carpeted the earth with colors, has written His revelation in language which reflects the beauties of His visible creation. The diction of the East and of the Scriptures is full of fine figures, over which we walk with ruthless tread, seldom stopping to admire the blooms beneath our feet. It is the voice of feeling as well as fact. Nor is its beauty merely ornamental. Unless our eyes are opened to their presence and we feel their force, we may fail to enter beneath the surface of bare facts, into the heart of God’s truth, and be led astray by mere externals.

NOT TRUE AS TO FACT

It is startling to realize that much of God’s Word is not literally true. Some of its most precious and important statements simply cannot be taken as they stand. “God is light” is not an actual fact. Literally stated, He is, in the spiritual sphere, in some ways like light in the physical realm. But how much more forceful and beautiful to condense all this into a short, striking sentence, even if it is not strictly correct! This should open our eyes to realize that not everything in the Scriptures must be taken literally. When the Lord told His disciples that Lazarus had found repose and that He was about to wake him out of sleep, they took His words literally, which misled them. So He told them frankly that Lazarus had died. By this figure, which was not true
in fact, He had foreshadowed the great truth that Lazarus’ death was like taking a nap, for He would rouse him from his sleep. We should be on our guard when Scripture states that which cannot be literally true. Such words are not false, but figurative. Because the Scriptures unfold to us the metaphysical and the spiritual, for which we have no organs of perception, these are usually spoken of in terms of the physical and the material. Hence we should expect to find many figures in God’s revelation. Words used literally of things in the lower sphere, accessible to our soulish senses, are needed in a superior sense for that which belongs to a higher sphere. Such conceptions as light and darkness, life and death, high and low, are freely used as figures. In fact, many have been so often used in this fashion that we mistakenly speak of the figurative usage as a special “meaning,” when it is really a faded figure.

**IMPORTANCE IN INTERPRETATION**

Of the vast importance of figures of speech in interpretation, there can be no question. In the Reformation a single metaphor, “this is My body,” led to conflicts and divisions which would never have arisen if there had been even an elementary knowledge of figurative language. On some subjects, the Scriptures seem to contradict themselves, simply because figures are taken as facts. When the figure is recognized, the conflict vanishes. An investigation will show that differences of interpretation occur especially often with words which are frequently used figuratively. As a rule this has affected their literal significance and clouded the passages in which they appear. In such cases, if the literal is sharply distinguished, the discrepancies will disappear.

**NOT EVIDENCE FOR THE MEANING OF WORDS**

In seeking to fix the exact significance of a word, only its literal usage should be consulted. Here alone the actual meaning appears. The figurative is a depa-
Figures of Speech

ture from it. Therefore, in the Keyword Concordance, many of the figurative expressions have been indicated. They should not be included in the evidence when fixing a word's precise signification. This does not apply equally to all figures. The context within a parable shows the meaning of a word, for the parts of a parable may be literal with respect to one another. Thus we may learn much of darnel in the parable of the sowing, even though the darnel itself is a figure of hypocritical disciples.

The literal meaning of a word is one and constant: the figurative usage is diverse and variable. The fact that lexicographers as a rule fail to distinguish the meaning of a word from the usage has made their definitions indefinite, and has led to much confusion. A word has been given many "meanings" by incorporating its figurative usages. As these may vary much, the true significance of the word becomes obscure. It is important that we give each word a constant literal meaning, but it is equally necessary that we do not apply its figurative usage in every passage.

COMPOUND OR COMPLEX FIGURES

Frequently a single expression is figurative in two or more directions. Thus, in the sentence, "Heaven is God's throne," the word "throne" is a Metaphor, for heaven is not only said to be like, but to be a throne. But a throne, in this case, is not merely the piece of furniture, but stands for the idea of rule. So it is also an Association (Metonymy). As it ascribes what is human to the Deity, it is also a Condescension (Anthropopathia). Only the principal figure may be indicated in such cases.

Many figures may be classified under two or more headings, when they possess characteristics of each. Thus Parallelisms may be, in some degree, Repetitions, yet the figure lies rather in the arrangement of the words and sentences. Hard and fast lines cannot always be drawn.
LIMITATIONS OF FIGURES

Figures, especially those of likeness, must be strictly limited to the point, or points, of contact, for it is axiomatic that there is unlikeness in all other particulars. They must never be used as if they were true in fact. Therefore it is unwise to use figures of speech as a basis of reasoning, for the points of contact are limited to those stated or apparent, and they may not be extended to other relations. Thus when Paul speaks of betrothing the Corinthians to Christ, he refers only to their singleness and purity. The figure does not include any other aspect of betrothal or refer in any way to marriage. It is confusing to connect it with such figures.

NOMENCLATURE

A name should be an index of that which it represents. The names usually given to figures of speech have been so technical and foreign that they have made the subject unnecessarily difficult and distasteful. Hence we give a new English name where it seems needed. Instead of calling the commonest of figures a Hypocatastasis we define it by the name Implication, and, as it occurs so frequently, simply mark it with " for Figure. The common, well-known names, as Simile, Metaphor, Parable, etc. are retained.

FIGURES OF LIKENESS

Likeness, or comparison, is the most frequent form in which figures are found. Though there are only a few varieties which are based on similarity, most figures, by far, belong to this class. In fact, one of these, Implication, is so frequently found, that we simply call it a "figure."

The point to press in figures of likeness is that they depend upon unlikeness. Two objects must be unlike
in the main, and similar in one or more particulars, in order to be a figure. Under no circumstances must the likeness be allowed to go beyond these particulars, or the figure is violated. So also, in parables the salient points alone are to be pressed, for much detail may be included which merely makes the picture complete.

All figures of likeness may be expanded into a simile, by adding the formula "is like." This is one of the simplest tests to determine whether it is included in this class. The simile actually states that one thing is like or similar to another in some respect, hence no notation is needed to call attention to it, as "All flesh is like grass." The metaphor is bolder. It leaves the realm of fact, and says that one is another, as "All flesh is grass." Still more striking is the implication, which takes the likeness for granted, as "the grass withers." The parable goes further and makes a whole statement, including action, as "Physician, cure yourself." It will be seen that these figures are, in one sense, figures of omission, for they are abbreviated similes.

Especially in parables, there are many words which seem to be quite literal in their context, but become figurative because the context is a comparison. They are marked with a * for Parable and a † for Vision in the Keyword Concordance.

SIMILE

It is only when two dissimilar objects are said to be alike in some particular that the simile becomes a figure of speech. Even then, it is true in fact, hence it is only partly over the borderline of figures. But, as it is the essence of all figures of likeness, into which they all may be expanded, we include it in our classification.

METAPHOR

The metaphor is an abbreviated simile. It omits the statement of likeness. Hence it is not literally true as to fact, but forceful as to feeling. Instead of saying that
one thing is like another, it boldly insists that it is that other. The substantive verb is usually present, as, "This is my body." Literal facts may be stated with or without the verb, but this figure calls for its presence. It is indicated by the small superior * before the verse reference.

**Implication (Figure)**

By far the most frequent of figures is the Implication (Hypocatastasis), which, on this account, we designate simply by the letter * for Figure. Not only does it omit the statement of likeness (which the Simile has) but it also does without the verb is (which the Metaphor has), simply taking the likeness for granted. The similarity is implied, hence the name Implication.

**Parable**

A likeness developed into action is called a Parable. In Greek this is literally that which is cast beside, a parallel. In it, one set of circumstances in the physical sphere is likened to a spiritual counterpart. The resemblance extends to action, and must include a verb used figuratively. To put it popularly, a parable is a moving picture, while a metaphor or implication is a still one. Every figurative action seems to have the makings of a parable. Absolute boundaries cannot be drawn, nor are they vital. There should be a figurative object, combined with a figurative action.

The shortest named parable in the Scriptures is: "Physician, cure yourself!" (Luke 4:23). Here both the noun and the verb are figurative. Our Lord is not merely compared to a physician, but to one who attends his own case. The action of the physician is added to the likeness. According to this inspired example, no lengthy story is needed to constitute a scriptural parable. Hence we may conclude that there are many more of these than is usually supposed. The verb and noun which make the parable must be literal in regard to each other. A physician cures. But a case such as "put off
...the old humanity" (Eph. 4:22) is not a parable, though both noun and verb are figurative, for we strip off clothing, not humanity. Perhaps the most extensive parable in the Scriptures is the tabernacle and its ritual (Heb. 9:9).

The same figure must be apparent in both the noun and the verb. "Physician, deal with your own misfortune!" would not be a parable, as the figure is lacking in the verb. Neither would "you should cure yourself" do, for the corresponding figure in the noun is lacking.

Many parables are compound, that is, consisting of more than one picture, sometimes in a parallel, as make ready a road and straighten a highway (Matt. 3:3). Sometimes it is progressive, as, scour a threshing floor, gather into a barn, burn the chaff (Matt. 3:12), or complex, with more than one verb, as salt made insipid, cast out, trampled (Matt. 5:13).

As the function of a parable is to make a physical parallel for metaphysical truth, it need not be based on actual facts. Culling grapes from thorns (Matt. 7:16) cannot be a real occurrence. It is not likely that someone paid the same wages for one hour's work as for a whole day (Matt. 20:1-16). The physical must be accommodated to the truth to be paralleled, for this, and not the story told, is where the point lies.

ALLEGORY

The only Allegory mentioned by name in the New Testament makes an actual, historical occurrence represent truth in another realm. Two women stand for two covenants (Gal. 4:22-28). This seems to be the real distinguishing feature of the allegory. Actual persons in their everyday lives set forth truth in the spiritual sphere.

VISION

In a Vision the eyes behold what is outside the range of human sight or has no real existence at the time.
While not an actual figure of speech, it, like the parable, is often filled with implications which are used so constantly that they become symbols. Thus, in the Revelation, the throne stands for rule and the temple for religion, the Lambkin for the sacrifice of Christ and the wild beast for the opposing powers.

The Principal Visions

The transformation, Matt. 17:1-5, Mark 9:2-7, Luke 9:29-35; the flaming thorn bush, Acts 7:30-34; Ananias and Saul, 9:10-16; messenger of God to Cornelius, 10:3-6; Peter, sheet let down from heaven, 10:11-16, 11:5-10; man of Macedonia to Paul, 16:9; Paul at Corinth, 18:9, 10; Son of Mankind amidst lampstands, Rev. 1:10-20; throne, scroll, Lambkin, 4:1-5:14; seals opened, 6:1-17; the 144,000, 7:1-8; vast throng, 7:9-17; seven trumpets, 8:1-9:21; seven thunders, 10:1-7; the tiny scroll, 10:8-11; the two witnesses, 11:1-13; seventh trumpet, 11:15-18; the temple open, 11:19-13:18; the 144,000, 14:1-13; the harvest, 14:14-16; the vintage, 14:17-20; the seven calamities, 15:1-16:21; the unfaithful woman and the scarlet wild beast, 17:1-18; Babylon, 18:1-19:5; marriage of the Lambkin, 19:6-10; God's great dinner, 19:11-21; the thousand years, 20:1-10; the great White Throne, 20:11-15; the new Jerusalem, 21:1-23; the river of life, 22:1-3.

SIGN

A Sign is an actual occurrence which carries with it a significance not apparent on the surface. It may be a simple act, as the kiss of Judas (Matt. 26:48), which signified or served to identify which one was Christ, or it may include several objects and considerable circumstance, as the woman and the male son (Rev. 12:5). A salutation by Paul's own hand was a sign of the genuineness of an epistle from him. Circumcision was the sign of God's covenant. Our Lord did many clear signs in order to show that He is the promised Messiah. Almost every miracle of healing sets forth His restoration of
Israel in the Kingdom to come. Almost all of His acts are significant of the future.

**Signs in the Scriptures**

Jonah the prophet, Matt. 12:39, 16:4, Luke 11:29, 30; the Son of Mankind, Matt. 24:30, Luke 11:30; Judas' kiss, Matt. 26:48; casting out demons, speaking in new languages, picking up serpents, drinking deadly drink ... no harm, placing hands on ailing...well, Mark 16:17, 18; Babe in manger, Luke 2:12; in the sun, moon, constellations, on earth, pressure of nations in perplexity, resounding of the sea and the shaking, chilling of men from fear, Luke 21:25, 26; wedding at Cana, John 2:1-11; raze and raise temple, John 2:19; healing the courtier's son, John 4:46-54; feeding the five thousand, John 6:10-14; raising Lazarus, John 11:23-44; healing the lame man, Acts 3:2-10; unclean spirits come out, paralytics and lame are cured, Acts 8:7; healing paralyzed Eneas, Acts 9:33, 34; Dorcas brought back to life, Acts 9:36-41; lame man of Lystra cured, Acts 14:8-10; circumcision, Rom. 4:11; languages for a sign, 1 Cor. 14:22; Paul's hand (writing), 2 Thess. 3:17; woman, Rev. 12:1; dragon, Rev. 12:3-6; messengers with calamities, Rev. 15:1.

**TYPE**

A *Type* is literally the impression left when using a die, as the print of the nails (John 20:25), the pattern which is to be followed. It is, therefore, a likeness which extends to details. The only one mentioned in the New Testament is that of Adam who corresponds with Christ (Rom. 5:12-21). The tabernacle was made to correspond with the *type* or model shown Moses in the mount (Heb. 8:5).

**SHADOW**

*Shadow* is the apt scriptural term for dark representations of unseen or future realities. The offerings under the law were a shadow of the divine service of the celestials. The law had a shadow of the impending good
Appendix A

(Heb. 10:1). The instructions regarding food, drink, festivals, new moons and sabbaths foreshadow what is still impending (Col. 2:16, 17).

**EXAMPLE**

The *Example* (Exemplum) is another aspect of the *Shadow*, for under the law of Moses, the offerings were both an example and a shadow of the divine service of the celestials (Heb. 8:5). The tabernacle and its vessels are examples of what is in the heavens (Heb. 9:23).

**IMAGE**

An *Image* is a closer likeness than a shadow, being a visible delineation of that which is invisible or absent. Christ is the *Image of God* (Col. 1:15). Cesar's *image* was on the currency (Matt. 22:20). The *image* of the wild beast will be his effigy. See the entry for *image* on page 154 of the Concordance.

**IMPERSONATION (OR PERSONIFICATION)**

Things are spoken of as persons in this figure. As the letter * is needed to indicate a Parable, we have changed Personification to Impersonation and use the letter † to mark it.

**CONDESCENSION**

When God is spoken of as if He were human, or were a part of His creation, this is done in His condescension, so that He may reveal Himself in terms within the range of human perception. This figure is marked with the letter ©.

**THE DIMINUTIVE**

That which is small in size awakens in us a variety of feelings, principally affection or contempt. This may arise partly from association also. Thus, in some languages, the diminutive ending is freely used to express regard. In the Scriptures, we have one special instance in which it is used in a derogatory sense. The "little
Figures of Speech

women, heaped with sins,” (2 Tim. 3:6) would hardly be confined to those small in stature. Yet here there is a strong likelihood that it was a term of affection at first, and only took on a derogatory sense by association.

FIGURES OF ASSOCIATION

Association includes that class of figures in which something associated with a thing is put for it. Our Lord practically defined it when He said, “He who swears by heaven is swearing by the throne of God and by Him Who is sitting upon it” (Matt. 23:22). Here we have God’s throne put for His rule and heaven put for the throne, not because there is any likeness between these, but because they are associated with one another. The difference between a literal statement and this figure is plainly seen in the statement, “I came not to be casting peace, but a sword” (Matt. 10:34). Literally, it would read strife or war in place of sword. The sword is so commonly used (by association) for war, that it may be called its symbol, were it not that it is used in a still broader sense for all enforcements of government (Rom. 13:4).

ASSOCIATION

Association, usually called Metonymy, may also be classed as a figure of omission, for it may always be made literal by the insertion of an explanatory phrase. Thus, the phrase “the kingdom of the heavens” may be expanded into “the kingdom (of the God) of the heavens” (Dan. 2:44). By usage it includes the thought of God ruling the earth through others.

A common form of Association is worthy of special mention, in which a noun is followed by another in the genitive case, as, “purpose of the eons,” which may be expanded as “purpose (carried out during) the eons,” or “the word of life,” expanded, “the word (which
The relation is usually general, and may be expanded in a variety of ways. It is not always clear whether there is a figure present when two nouns are thus related, so the following are only representative, striking examples.

Often such formations appear where we would generally use an adjective in English, such as "Son of His love" (Col. 1:13) instead of "His beloved Son" or "administration of the secret" (Eph. 3:9) instead of "secret administration." There are exceptions though. "Slaves of Sin" (Rom. 6:17), for example, does not mean "sinful slaves" for the very reason that in Romans six Sin is personified as a ruler. The context will have to decide what is the correct procedure. In the Version the translation often follows the word order of the Greek. Thus in such cases the decision whether or not the genitive noun has an adjectival sense must be left to the discernment of the reader.

**APPELLATION**

In an Appellation some quality, office or attribute is used instead of a proper name, as when God is spoken of as "the Majesty" (Heb. 1:3). Sometimes this is reversed, and a proper name is used to indicate that with which it is associated, as when John the Baptist is called Elijah, because he came in his spirit and power (Matt. 17:12, Luke 1:17). It is used frequently when calling our Lord, Teacher, Rabbi, Son of Mankind, Prophet, Christ, Lord, etc. These are too numerous to list. See also Acts 22:14, 25:26.

**COMPOUND ASSOCIATION**

Association may be so remote that it is best resolved by making two steps (Metalepsis). Thus, "the word of the cross" (1 Cor. 1:18) uses the term cross for the shameful death endured, and this, in turn, for the effects which follow it (Gal. 6:14, Col. 1:20). So also the blood of Christ, since it contained the soul (Lev. 17:11), fig-
His suffering, and beyond this its effects as figured in the tabernacle and temple ritual. See under blood in the Concordance (p. 34).

**NEAR ASSOCIATION**

*Near Association* (Synechdoche) is a special form of Association in which it is partly literal. Thus, when we read that *Jerusalem* went out to hear John the baptist (Matt. 3:5), we know that the place itself did not go, but the inhabitants, a part of it, are intended. This figure is frequently used of the flesh to indicate the physical frame of man, including the bones and the blood, though, in other places these are especially distinguished from it.

**RETENTION**

*Retention* is the use of an epithet in a new relation which displaces the old, though it is no longer literally true. It is often used of those our Lord healed, as when the dumb talk. But it is especially striking in such phrases as, “the tablets of the heart” (2 Cor. 3:3) displacing the tablets of the law, and “a new covenant” (2 Cor. 3:6) displacing the old literal covenant. The following are examples: blind, Matt. 11:5, 15:31; covenant, Matt. 26:28, Mark 14:24, Luke 22:20, Rom. 11:27, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 8:8, 10, 9:15, 10:16, 29, 13:20; dead, Luke 7:15, 1 Pet. 4:5, 6, Rev. 20:12; mute, Matt. 9:33, 12:22, Luke 11:14; kingdom, 1 Cor. 15:24; lame, Matt. 11:15; leper, Matt. 26:6, Mark 14:3; tablets, 2 Cor. 3:3; tribute collector, Matt. 10:3; water, John 2:9.

**CIRCUMLOCUTION**

*Circumlocution* (Periphrasis) uses a descriptive phrase in place of a name in order to emphasize the association. Occurrences are: born of women (human) Matt. 11:11, Luke 7:28; the product of the grapevine (wine) Matt. 26:29; the city of David (Bethlehem) Luke 2:11; those sitting on the surface of the entire earth (humanity)
Luke 21:35; terrestrial tabernacle house (body) 2 Cor. 5:1; those about to be enjoying the allotment of salvation (the saved) Heb. 1:14; in this tabernacle (alive) 2 Pet. 1:13; my tabernacle is to be put off (die) 2 Pet. 1:14; He Who is sitting on the throne (the Deity) Rev. 4:2, 10, 5:1, 7.

ENIGMA
Ancient mirrors did not reflect clearly or fully. So also with God's Word up to the latest revelations of Paul. Previous unfoldings he speaks of as an enigma (1 Cor. 13:12).

SYMBOL
The Symbol is a more or less permanent figure of likeness or association. In order to understand symbols there must be a close acquaintance with the figures of which they are composed. In no case should they conflict with literal or later revelation. They come too close to the realm of interpretation to be dealt with here at length.

FIGURES OF OMISSION
As figures arise from fervor of speech, and this is inclined to be terse, they are often accompanied by the omission (Ellipsis) of words. The figure of Association may often be made literal by adding an explanatory phrase, as "the cup [containing the wine] of blessing" (1 Cor. 10:16). Besides this there are omissions which cannot be so explained, as "finishing [the evangelization of] the cities of Israel" (Matt. 10:23).

NOUN OMITTED
A very frequent and useful form of this figure is the omission of the noun, leaving the adjective to stand for it. This is usually explained as the use of the adjective instead of the noun (Antimereia), but it seems simpler
to consider it as an omission, by which the adjective is emphasized. Examples as the *good* [people], the *wicked*, the *blind*, the *lame*, the *rich*, the *poor*, the *twelve* [apostles], etc., show how often this figure is used.

**VERB OMITTED**

Occasionally the verb is unimportant and is omitted, so throwing the stress on that which is done, rather than on the action, as: gave, Matt. 14:19; coming, Mark 7:4; came, Acts 10:15; shall be vivified, I Cor. 15:23; is nullified, remains, 2 Cor. 3:11; etc. The substantive verb is often omitted, as, glory [be] to God, Luke 2:14; God [is] spirit, John 4:24, etc.

**INCONGRUOUS OMISSION**

When the omission of the verb seems to connect a verb with an incongruous object, this is called Zeugma. As it is seldom seen, a few examples will show that it is, in reality, a simple omission, “Opened was his mouth, and his tongue [was loosed]” Luke 1:64. “To do whatever Thy hand [does] and Thy counsel designates beforehand to occur” Acts 4:28. “Milk I give you to drink, not solid food [to eat]” 1 Cor. 3:2.

**UNFINISHED SENTENCE**

A striking effect is produced by breaking off a statement, and leaving it to be finished by the hearer (Aposiopesis). Hebrews 3:11 is a powerful example: If they shall be entering into My stopping—! Others are found in Mark 8:12, Luke 13:9, 19:42, John 6:62, Acts 23:9.

**OMISSION**

Non-Sequence (Anacoluthon) is the breaking off of the thread of thought and so omitting to finish one sentence before beginning another, as Luke 21:6: These which you are beholding—there will be coming days... See also Galatians 2:6.
SKELETON INDEX OF SUBJECTS

An analogy may be made between the human body and the written scroll: what the skeleton is to the body of a man, the literary framework is to the body of the scroll. As the structure supports the distribution of the flesh, even so the outline supports the relationship of the subjects.

The physical form of God's inspired revelation reveals its Divine origin, for it corresponds closely in its structure to His living creatures in other spheres. Therefore we call each of the following outlines a skeleton. It is balanced by two or more corresponding parts, composed like a living, organic being.

These visible representations of the structure of each book in the New Testament should greatly aid the student in apprehending the main subjects. They are intended to help him grasp the thought in each section so that he may interpret it in accord with the context. A glance down the central column will reveal the principal themes of the writings. On either side of these boldface headings are the corresponding treatments of the central themes. Thus in Romans the first subject, The Evangels, is developed in 1:1-6 where we are introduced to the known Evangel of Justification, and then in 16:25-27 where reference is made to the secret Evangel of Conciliation.

The student will note that these outlines follow the pattern of Reversal. The first section corresponds to the last, the second to that preceding the last, etc. Yet
the pattern of *Parallelism* (where subjects are treated in the same order instead of being reversed) may also be seen occasionally. Thus, the seventh section of Romans is concerned with two subjects, *Justification* and *Conciliation*. The long dash between the two words is repeated in the verse references to indicate where each theme is developed. Hence, *Justification* is treated in 3:21-4:25 and in 9:30-10:21 while *Conciliation* is discussed in 5:1-6:30 and 11:1-36. In some cases a verse may be divided, the first part of the verse being in one section and the latter part in the next section. In order to indicate this we use a short dash *after* the verse number ("8:1") when it refers to the first part of the verse and a short dash *before* the number ("8:1") when it refers to the latter portion.

These frameworks should be consulted often, especially when some section needs to be related to its more remote context, for contrast or comparison. In this way their usefulness will gradually become apparent, and they will become highly prized as evidence of Divine inspiration as well as enlightening clues toward a better understanding of the Scriptures.

**THE NEW TESTAMENT**

For subjects read down the central column.
The order of the passages is down the left side, then up the right.
Lines of equal length read down on both sides.

The four Accounts....(Yelled in flesh)....Christ....(His Unveiling)........(Revelation)
Acts of the Apostles (Heralded)....Israel's Kingdom....(Postponed) Circumcision Writings
Romans to Colossians.......The Evangel for the Nations....Thessalonians to Philemon

**THE FOUR ACCOUNTS** (Matthew, Mark, Luke, John)
Matthew........(King of Israel).....Christ's Glory....(Son of God)..................John
Mark........(Servant).....Christ's Humiliation....(Son of Man)..................Luke

**MATTHEW** (King of Israel)
1:1-2:12 Genealogy, etc........(Jesus)...Credentials....(12 Disciples)........Comp. according to 28:20
3:1-4 John the Baptist.......Kingdom Heralded by Others.....Apostles Baptize 28:16-19
3:5-17 With Water in Jordan.....His Baptism, With Suffering on Cross 26:47-28:15
4:1-11 Adversary, Wilderness.....His Trials......................Garden, Judas 28:16-46
4:12-7:29 Heralded.............The Kingdom...........Rejected 21:1-26:35
8:1-16:20 Heralded.............The King...........Rejected 16:21-20:34
MARK (Servant of Jehovah)
1:1-8 John the Baptist..............Heralded by Others.............The Eleven 16:15-20
1:9-11 With Water in Jordan...His Baptisms...With Suffering on Cross 14:43-16:14
1:12-13 By Satan in Wilderness...His Trials...Freehold, Judas 14:27-42
1:14-20 Heralded............The Kingdom......Rejected 11:1-14:26
1:21-3:30 Heralded............The King.........Rejected 8:31-10:52

LUKE (Son of Mankind)
1:1-2:52 His Descent....................Credentials.............Testimony 21:24-25
3:1-20 John the Baptist............Heralded by Others........Disciples 24:11-49
3:21-35 Water in Jordan...His Baptisms...With Suffering on Cross 22:49-24:12
4:1-16 Adversary, Wilderness...His Trials...Mount of Olives, Judas 22:19-48
5:1-12:20 Heralded............The King.........Rejected 9:21-18:43

JOHN (Son of God)
1:1-5 The Word..........................Credentials.............Testimony 21:24-25
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Superior letters not found in this Abbreviation Key are not abbreviations. They supply the omission in full. Examples: other means other, first ly means firstly, etc.
Keyword Concordance

SYMBOLS

* List of references incomplete
  - Act verb form
  - Fact verb form
  - State verb form
  - Middle verb form

MANUSCRIPTS

A Codex Alexandrinus
A1 Uncorrected Codex Alexandrinus
B Codex Vaticanus
B1 Uncorrected Codex Vaticanus
  B Vaticanus 2066 (046), the substitute for B in Revelation
S Codex Sinaiticus
S1 Uncorrected Codex Sinaiticus
S* Contemporary Corrector of S

Later Correctors and Editors of S
  S1 Principal corrector and editor
  S2 S3 S4 S5 other correctors
P Papyri

ABS1* All major readings except S2

FIGURES OF SPEECH

A Association (Metonymy)
C Condescension (Anthropopatheia)
F Figurative (Implication)
I Impersonation (Personification)
M Metaphor (this is that)
N Near Association (Synechdoche)
P Parable (a likeness in action)
V Vision (seeing the invisible)

ABBREVIATIONS

OLD TESTAMENT

Gn Genesis
Ex Exodus
Lv Leviticus
Nu Numbers
Dt Deuteronomy
Js Joshua
Jd Judges
Ru Ruth
1S 1 Samuel
2S 2 Samuel
1K 1 Kings
2K 2 Kings
1Ch 1 Chronicles
2Ch 2 Chronicles
Ezr Ezra
Neh Nehemiah
Es Esther
Job
Ps Psalms
Pr Proverbs
Ec Ecclesiastes
Ss Song of Songs
Is Isaiah
Jr Jeremiah
La Lamentations
Ez Eschiel
Dn Daniel
Ho Hosea
Jo Joel
Am Amos
Ob Obadiah
Jo Jonah
Mi Micah
Na Nahum
Hk Habakkuk
Zph Zephaniah
Hg Haggai
Ze Zechariah
Ma Malachi

NEW TESTAMENT

Mt Matthew
Mk Mark
Lu Luke
Jn John
Ac Acts
Ro Romans
1C 1 Corinthians
2C 2 Corinthians
Ga Galatians
Ep Ephesians
Ph Philippians
Co Colossians
1Th 1 Thessalonians
2Th 2 Thessalonians
1Ti 1 Timothy
2Ti 2 Timothy
Tl Titus
Phn Philemon
Hb Hebrews
Ja James
1P 1 Peter
2P 2 Peter
1J 1 John
2J 2 John
3J 3 John
Ju Jude
Rv Revelation (Unveiling)