

The
Sacred
Scriptures
Concordant
Version

with
Concordance



ABBREVIATIONS

' Act=—ing (I am writing)
 - Fact=(I write)
 • State=have (it is 'written)
 - Fact-State
 Active Voice: invigorate
 Middle Voice: be invigorated
 Passive Voice: be invigorated
 = Plural (=you, etc., only when needed)
 ▲ Association (Metonymy)
 c Condensation (Anthropopathia)
 f Figurative (Implication)
 i Impersonation (Personification)
 M Metaphor (this is that)
 N Near Association (Synecdoche)
 P Parable (a likeness in action)
 v Vision (seeing the invisible)
 be^c, bcome=come to be, become
 —est (superlative) =er (comparative)
 for^e=for sake of
 • =the (who, that, etc., plural those)
 a=about (^aas, ^ato, ^aconcerning)
 a=any or any^a
 a=authority (^alicense)
 ac=accord ^{ag}=against
 as=as (^asabout)
 b=beginning (^borigin)
 b=beside (^bwith, ^bof, ^bfrom)
 bs=besides (^{bs}both)
 bc=because (^{bc}for, etc.)
 bt=but (^{bt}nevertheless)
 c=concerning (^cabout, ^con, ^cof)
 d=different (^dother, ^danother)
 d=do or make (^dproduce)
 e=every (^eall, ^eany, etc.)
 f=from (^fof, ^fby, ^foff, etc.)
 h=have (^his, not the auxiliary)
 h=human (^hman), humanity, mankind
 i=in (plural among, ⁱby, ⁱwith, etc.)
 i=into (ⁱnto, ⁱnto, ⁱfor, etc.)
 is=instead (^{is}for)
 n=no, not, relative (ⁿany, ⁿall)
 nt=not, not, absolute (^{nt}any, ^{nt}all)
 o=out (^oof, ^ofrom) ^{on}=on (^{on}over, etc.)
 p=perceive (^psee)
 r=rather (^rmore)
 s=same (^sit, ^shim, ^sshe, ^skind)
 sa=say (^{sa}speak)
 t=that (^the, ^they, ^thim)
 t=thus (^tso) ^{td}=toward (to^d)
 to=together (^{to}with)
 th=through (thby, thwith)
 up=up (^{up}by, etc.) ^w=which (^wwhere)
 A=Alexandrinus (Greek manuscript)
 B=Vaticanus (Greek manuscript)
 b= substitute for part of B
 s=Sinaiticus (Greek manuscript)

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
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
Ml	Micah
Na	Nahum
Hk	Habakkuk
Zph	Zephaniah
Hg	Haggai
Ze	Zechariah
Ma	Malachi
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
Ti	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)

LETTERS AND THEIR VALUE

ANCIENT GREEK	MODERN GREEK	CHALDEE	ANCIENT HEBREW	LATIN LETTERS
Α α	Α α	Ⲁ ⲁ	א	a
Β β	Β β	Ⲃ ⲃ	ב	b
Χ χ	Χ χ	Ⲅ ⲅ	כ	ch
Δ δ	Δ δ	Ⲇ ⲇ	ד	d
Ε ε	Ε ε	Ⲉ ⲉ	ה	e
Η η	Η η	Ⲋ ⲋ	ו	ê
Φ φ	Φ φ	Ⲍ ⲍ	ז	ph
Γ γ	Γ γ	Ⲏ ⲏ	ח	g
Ι ι	Ι ι	Ⲑ ⲑ	צ	i
Κ κ	Κ κ	Ⲓ ⲓ	ק	k
Λ λ	Λ λ	Ⲕ ⲕ	ל	l
Μ μ	Μ μ	Ⲗ ⲗ	מ	m
Ν ν	Ν ν	Ⲙ ⲙ	נ	n
Ο ο	Ο ο	Ⲛ ⲛ	ו	o
Ω ω	Ω ω	Ⲝ ⲝ	ז	ō
Π π	Π π	Ⲟ ⲟ	פ	p
Ψ ψ	Ψ ψ	Ⲡ ⲡ	צ	ps
Ρ ρ	Ρ ρ	Ⲣ ⲣ	ק	q
Σ σ	Σ σ	Ⲥ ⲥ	ר	r
Τ τ	Τ τ	ⲧ Ⲩ	ש	s
Θ θ	Θ θ	ⲩ Ⲫ	ת	sh
Υ υ	Υ υ	ⲫ Ⲭ	י	t
Ϝ ϝ	Ϝ ϝ	ⲭ Ⲯ	י	th
Ϟ ϟ	Ϟ ϟ	ⲯ Ⲱ	י	tz
Ϡ ϡ	Ϡ ϡ	ⲱ Ⲳ	י	u
Ξ ξ	Ξ ξ	ⲳ Ⲵ	י	x
Ζ ζ	Ζ ζ	ⲵ Ⲷ	י	z

Above alphabets are the result of the latest investigations.

REVISED, INTERNATIONAL EDITION

Walter T. Kane
at 8-430-8
1616 Alhambra St. San Gabriel, Calif.
Concordant Version

The Sacred Scriptures

"New Testament"

AN IDIOMATIC, CONSISTENT,
EMPHASIZED VERSION

*Conforming to the basic laws of language, in that,
as far as feasible, each expression selected
constantly represents its closest Greek
equivalent, and each Greek word
is given one, exclusive
English rendering*

Unavoidable shortcomings
due to English idiom are
largely overcome by the
use of lightface type for
words not in the original,
heavyface for emphasis,
and the rectification of
words and of grammar by
means of letters or signs.
Common figures of speech
are marked. Carefully se-
lected references are given.



CONCORDANT PUBLISHING CONCERN
2823 East Sixth Street, Los Angeles 23, California, U. S. A.

TABLE OF CONTENTS

Abbreviations, Alphabets in English, Greek and Hebrew	Page 2
Title-page	3
Advantages of the Version	5, 6

THE CONCORDANT VERSION

Matthew	7	Ephesians	235	Hebrews	266
Mark	46	Philippians	241	James	279
Luke	71	Colossians	245	1 Peter	284
John	113	1 Thessalonians	249	2 Peter	289
Acts of the Apostles	145	2 Thessalonians	253	1 John	292
Romans	186	1 Timothy	255	2 John	296
1 Corinthians	202	2 Timothy	260	3 John	297
2 Corinthians	218	Titus	263	Jude	298
Galatians	229	Philemon	265	Unveiling [Rev.]	300

EXPLANATORY INTRODUCTION

Codex Alexandrinus 322, Purpose and Plan, the Scriptures Inspired, the Concordant Method 323, Codex Vaticanus 324, A Reverent Method, A Sane Principle, A Simple Short-Cut, Not a Modern Version 325, Codex Sinaiticus 326, How the Concordant Greek Text was Formed, Diction, Exactitude rather than Euphony 327, Weymouth's Resultant Greek Text 328, Based on the Original, Grammatical Standards 329.

HOW THE WORK WAS DONE

1. The Formation of the Greek Text: The Pasted Books 330, Alexandrinus, Vaticanus, and Sinaiticus 331, Special Passages 332.
2. The Revision of the Greek Grammar: Our Improvements 333, Chart of Cases and Connectives 334, Inflection, Declension, the Article 335, the First and Second Declension 336, the Third Declension, Adjectives, Pronouns, Vowel and Consonant Combinations 337, General Survey of the Greek Verb 338, Conjugation of the Verb, Active Voice 339, Middle Voice 342, Passive Voice 345.
3. Compilation of the English Vocabulary: Extracts from Wigram's Concordance, a Greek Concordance of the Authorized Version, Discordant Renderings 346-347, Exclusive Renderings, Extracts from the Index of Wigram's Concordance 348, 349, the Meaning and Usage of Words 350.
4. The Rendering into Idiomatic English: The Usage of Words, the Definite Article, Emphasis (an Opening of the Complete Concordant Version showing Notes, Version, and Greek Text with Super- and Sublinear 352-353), Adjective before Noun Not Emphatic, Order of Words, Balanced Emphasis, Connectives, Grammatical Idiom, Punctuation not Inspired 350-355.
5. The Addition of the Signs: Emphasis, Heavy and Lightface Type, Omissions, Connectives 356.
6. Compiling the Complete Concordance: The Greek Card Index Concordance, the Printed Lexicon and Concordance, the Full Typewritten Concordance 357-360.
7. The Keyword Concordance: A Concordance of the Greek in English, 361.
8. The Addition of the Authorized Version Renderings: 361.
9. Figures of Speech: Introduction 363-364, Figures of Likeness 365, Figures of Association 368, Figures of Arrangement 370, Figures of Omission 371, Figures of Addition 372, Figures of Repetition 373 Grammatical Substitution 376, Figures of Variance 378, Figures of Rhetoric 379.

The Complete Edition: Description, Styles, 362.

THE KEYWORD CONCORDANCE (included in some editions only) ends the volume.

Copyright, 1926, 1931, 1944, by A. E. KNOCH

ADVANTAGES OF THIS VERSION

GOD'S INSPIRED WORD cannot be translated satisfactorily by the usual methods. This fact is clearly evidenced by the many conflicting versions which have been made. Realizing his own inability to fathom the depths of God's wisdom or to scale the heights of His love as revealed in divine revelation, and recognizing the utter impossibility of carrying it over into English by means of any interpretation, the compiler of the Concordant Version determined to use a different method, and has found one which largely eliminates these shortcomings. At the same time, it brings the reader much closer to the original than would otherwise be possible, as well as helps him to be his own interpreter. Being based on concordances, it is called the **concordant method**. It is briefly outlined below and more fully explained in the introduction and other literature. As this method also has its shortcomings, due to English idiom, an attempt has been made in this edition to make up for these by means of various type faces, simple signs, and superior letters. In this way it is possible to bring before the eye and heart of the eager reader many more vital facts of God's revelation in a setting of **unparalleled harmony and consistency**. It ushers the believer much closer to God's presence than is possible in any other way.

UNIFORMITY, CONSISTENCY, CONCORDANCE

In a "Concordant" version the words, the grammar, and the diction are strictly **uniform** throughout when that is possible, and **consistent** when it cannot be the same, hence they are as **concordant** as idiom will allow. Such key words as **soul** are translated the same throughout. It is impossible for a reader of the Authorized Version to discover what the Greek *psuchē* and the Hebrew *nphsh* (soul) mean, because it translates this one word 33 ways: any, appetite, beast, breath, creature, dead, dead body, deadlly, desire, fish, ghost, heart, hearty, life, lust, man, me, mind, mortally, one, person, at pleasure, whither she will (to her soul), will, would have, they, thing, self, soul—and in fourteen passages the word is left untranslated. Besides, translators of the accepted version have used practically all of these words elsewhere for other Hebrew and Greek terms. This unnecessary crosswiring is, perhaps, the greatest fault of our venerable and revered Authorized Version.

Even when the use of more than one word cannot be avoided, on account of English usage, we use the closest possible synonyms. For **REFLETE** we have **soak**, **cram**, **be dense**, **to the brim**; **DOWN-UN-ACT**—**abolish** (death), **discard** (things), **exempt** (persons), **nullify** (faith), **make unproductive** (land).

EXCLUSIVE RENDERINGS

On the other hand, an English word represents only one Greek word, whenever possible. Why should the word **life** be used for four distinct Greek words? It may include **livelihood** (*bios*), but surely not **spirit** (*pneuma*), or **soul** (*psuchē*). Such crosswiring is confusing, because it works counter to the basic laws of language. We learn the meaning of words from their usage or contexts. Discordant renderings give words a nebulous or false meaning and lead to error. The concordant method automatically compels the use of the nearest English equivalent, for it is the only word which can satisfy all of the contexts, yet is not needed for some other Greek word. In the Concordant Version **life** is **always** used for *zōē* and **soul** for *psuchē*, so that their meaning becomes clear to those who use this version. By fixing the vocabulary independently, in this scientific manner, we avoid much of the bias and prejudice which is bound to be present when translating to accord with personal interpretation.

DID God Love or DOES He Love?

The grammar is sometimes even more important than the words. If God only loved the world (in the past), and does so no longer (John 3:16), of what avail is that today? The Complete Edition of this work has a revised Greek grammar which assigns each Greek element an English **STANDARD**, as well as a sublinear which gives a uniform rendering of all the forms. This grammar regroups the verb forms into three classes. One expresses a past-future fact apart from time ("aorist"), as, I write. Another indicates a continuous 'action' ("participial present") going on at a stated time, as, I am writing or I'll be writing. The third points out a 'state' ("perfect"), as, I have written. These are often vital to the interpretation, so they are always indicated in this edition. Look for the signs 'Fact', 'Act', and 'State'. They occur only when the English is idiomatic. We use the long —ing forms much less than the Greek, so the sign ' will occur often. Change these to —ing if you wish to be exact. In the third person we prefer it is ^owritten, to it has been written. Because the words **GIVE**, **PLACE**, **LET**, and **CARRY** include both a state and a fact, they have a special form indicated by the sign ^o. The plural, when necessary, is indicated by three horizontal strokes.

Put the STRESS where it belongs!

With Christ have I been crucified (Gal. 2:20) expresses far more feeling and vivacity, especially when the most emphatic word is stressed, than the usual "I am crucified with Christ." Christ takes the place of I. In this version the order of the words and the indication of the emphasis should enable the reader to put life and vigor into the reading of the Scriptures, and put it in the right place. These few words could be read "I am crucified with Christ" or "I am crucified with Christ," but neither of these would be correct, for there is no emphasis on I, and little on crucified, in the Greek. Whenever possible, the Concordant Version puts the emphatic words at the beginning of the sentence, and always indicates them by means of larger and heavier letters. Thus it is possible, in the Concordant Version, to carry over into English the vigor and vivacity of the original—a feature which is usually lacking. See Mark 1:15, Romans 12:19, etc.

SAFE, SANE AND SCIENTIFIC

The Concordant method of translation, by observing the basic laws of language, by giving all the evidence so that anyone may check the facts, and by arranging all into scientific and orderly form, seeks to sidestep human ignorance, bias, and tradition, so that the common people may see for themselves just what God reveals in His Book. It recognizes and acknowledges the frailties and failures of its compilers, the deficiencies of our English tongue, and makes provision for them so that these are largely overcome. Every effort is made to show the earnest reader just what God has said. Many devices are added to counteract the lawless renderings demanded by idiomatic English.

Strenuous efforts have been made to eliminate all mistakes in typesetting. About 25,000 errors were found and corrected, and more than 100,000 marks were necessary, as each line in which an imperfection appeared had to be reset. In some cases there were many revisions necessary. Many mechanical features, such as the spacing, are far below our desires. We hope that this will arouse the sympathy of anyone who discovers any error. We have tried our best, yet we realize that this falls far short of our ideal.

This work is not, and could not be based upon any theological system or tradition. It is almost entirely independent of them. The fact that the compilation of the work radically changed the views of those engaged upon it, shows that their former beliefs did not enter into this version to any appreciable extent. It does not represent their views except as these have been formed by it. It is not influenced by any creed in Christendom or outside of it, orthodox or heterodox, but is an entirely fresh and unhampered effort to explore the riches of God's revelation by such means as will expurgate the traditions of men, including those who made it.

THE FULLEST VERSION

By including every word in the original, indicating those that cannot be used, by pointing out vital points in grammar, by placing the stress where it is in the Greek even when English is forced to misplace it, we aspire to give thousands upon thousands of helpful facts which otherwise cannot be included in an English translation.

Many difficulties disappear when the Greek is rendered concordantly. A few examples follow:

Mat. 24:34 Why did not the things spoken by our Lord come to pass in that generation? He did not say they would, but that these things should be occurring.

1 Cor. 10:13 If God makes "a way of escape," why are we made able to bear it? God makes, not a way of escape, but a sequel, which strengthens us.

Rom. 5:12 Do we die because we sin, or do we sin because we are dying? Death passed through to all mankind on which [not "for that"] all sinned.

2 Cor. 5:18-20 If the world was reconciled to God at the cross, why beseech men to be reconciled? God is conciliated (the world is not), and we should beseech men to be conciliated to Him.

Rom. 6:23 Is death the "wages" of sin? Slaves do not get wages, but rations.

Rom. 9:19 When Paul says "Who hath resisted His will?" does he imply that everyone does the "will" of God? No. Nearly all resist His will, but none His intention.

1 Cor. 15:29 Did Paul speak of those "which are baptized for the dead"? No. It may be rendered: 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.

Heb. 4:4 Was God so tired that He had to "rest the seventh day from all His works"? No. He simply stopped.

Titus 1:2 How could God promise anything "before eternal times" (A.V., before the world began)? It was before eonian times.

Rev. 13:18 Does God say that "the number of the beast" is "the number of a man"? It may be rendered the number of mankind.

Gal. 1:7 Did Paul marvel that the Galatians were removed "unto another gospel: which is not another"? No. It was a different evangel, which is not another.

Further explanations and fuller information will be found in the Introduction which follows the version. A fuller discussion is given in the Complete Edition and its Greek, with super- and sublinear, its notes, the Concordance which segregates every form of every word, its Greek Elements and Grammar. Discussions of many features will be found in special literature, which can be procured through the publishers.

BASED ON BEDROCK

The consensus of modern Greek editions, ancient versions, Fathers, and editors were compared with photographic copies of the three most ancient manuscripts in order to form the Concordant Greek text, on which this version is based. This has been published in first century Greek, in the Complete Edition. Do not attempt to check this version by other Greek texts. A specimen of the Concordant text may be seen in the introduction to this book. Further information, showing the principles underlying this text, is given in the introduction to the Complete Edition, and other literature.

If anyone wishes to know what the Greek says, the signs and letters show what the unidiomatic reading is. The student is at liberty to change it at any time if he does not care to preserve the English idiom.

Anything in lightface type may be omitted. Thus, In the beginning (John 1:1) may be read In beginning. But never substitute "a" for "the," for "a" means one of many, and is misleading.

The Middle Voice is often important, though it has no regular English equivalent. Great care has been given it. When rendered by the English passive, the sign of the passive is in lightface type when practicable, as "is" in "It is written."

The references have been selected for their helpfulness.

The quotations have been compared with the Hebrew and quotation marks used only where there is an actual citation, not a mere allusion.

MATTHEW'S ACCOUNT

The ⁴scroll of the lineage of ¹⁷ Jesus Christ, the Son of David, the Son of Abraham. ^{Lu3²³⁻³⁸ 1S16 1K2⁴ Gn12-25}

² Abraham begets Isaac; ^{Gn21⁸} now Isaac begets Jacob; ^{Ac7⁸} now Jacob ³ begets Judah and his brothers. Now Judah begets Pharez and Zarah ^o of Thamar. ^{Gn38} Now Pharez begets ¹⁸ Hesron; now Hesron begets Aram; ⁴ ^{Ru4¹⁸} now Aram begets Amminadab; now Amminadab begets Nahshon; ⁵ now Nahshon begets Salmon; now Salmon begets Boaz ^o of Rahab; now ¹⁹ Boaz begets Obed ^o of Ruth; now ⁶ Obed begets Jesse; ^{Ru4¹⁸} now Jesse begets David the king. ^{1S17¹² Gn22¹⁸ Jr23⁵ Ps132¹¹}

Now David begets Solomon ^o of ⁷ the wife of Uriah; ^{2S12²⁴} now Solomon begets Rehoboam; now Rehoboam begets Abiah; now Abiah ⁸ begets Asaph; ^{1Ch3¹⁰⁻¹⁶} now Asaph begets Josphat; now Josphat begets Jehoram; now Jehoram begets ⁹ Uziah; now Uziah begets Jotham; now Jotham begets Ahaz; ¹⁰ now Ahaz begets Hezekiah; now Hezekiah begets Manasseh; now Manasseh begets Amos; now Amos ¹¹ begets Josiah; now Josiah begets Jeconiah and his brothers ^o at the Babylonian exile. ^{2K24¹⁴⁻¹⁶ 2S11 Jr22³⁰}

¹² Now after the Babylonian exile Jeconiah begets Shalthiel; ^{1Ch3¹⁷⁻¹⁸} now Shalthiel begets Zerubbabel; now Zerubbabel begets Abihud; now Abihud begets Eliakim; now Eliakim ¹³ begets Azor; now Azor begets Zadok; now Zadok begets Achim; ¹⁴ now Achim begets Eliud; now Eliud begets Eleazar; now Eleazar ¹⁵ begets Matthan; now Matthan begets Jacob; now Jacob begets Joseph, the husband of Mary, ^o 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.

¹⁸ Now Jesus Christ's birth was thus: At the 'espousal of His mother, Mary, to Joseph, ere ^{or} their coming together, she was found 'pregnant ^o by holy spirit. ¹⁹ Now Joseph, ^o her husband, being just and not willing to hold ^o her up to infamy, intended to covertly dismiss ^o her. ^{Lu1²⁶ Nu5¹⁵ Dt22²⁸ 24¹}

²⁰ Now at his brooding over these things, 'lo! a messenger of the Lord appeared to him ^{ac} in a trance, saying, "Joseph, son of David, you should not be 'afraid to 'accept Miriam, your wife, for that which is being generated in her is ^o of holy spirit. ²¹ 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." ^{Lu1³¹ 22¹ Ac4¹² 13²⁸}

²² Now the whole of this has occurred that that may be 'fulfilled which is 'declared by the Lord through the prophet, saying: ^{1S7¹⁴}

²³ "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."

²⁴ Now, being roused from 'sleep, Joseph does as the messenger of the Lord bids him. And he accepted ²⁵ ^o his wife, and he 'knew ^o her not till ^o she brought forth a Son, and he calls His name Jesus. ^{Lu2⁷⁻²¹}

Now, Jesus being born in Bethlehem of Judea in the days of Herod the king, lo! magi from the East came along into Jerusalem, saying, ^{1K430} "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." ^{Lu21-7 Nu2417 Is96}

Now, hearing of it, King Herod was disturbed, and ^{all} Jerusalem with him. ^{Ps22} And, gathering all the chief priests and scribes of the people, he ascertained from them where the Christ is born. ^{Ma27} Now they say to him, "In Bethlehem of Judea, for thus it is written through the prophet: ^{Mi52}

'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.'" ^{Jn742}

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 you should be finding Him, report to me, so that I also, coming, should be worshipping 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 offer Him oblations, 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 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." ^{Hol11}

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 from the magi. Then was fulfilled that which is declared through Jeremiah ³¹¹⁵ the prophet, saying,

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.

Now at the decease of Herod, lo! a messenger of the Lord is appearing 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." ^{Ex419}

Now he, being roused, took the little Boy and His mother along 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 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. ^{Lui²⁶ 2³⁹ Jn1⁴⁶ Is11¹ 53²}

3 Now in those days, coming along
is John the baptist, heralding in the
2 wilderness of Judea, ^{Mk1¹⁻⁸} saying:
"Repent! for near is the kingdom
3 of the heavens!" For this is He
of Whom it is declared through
Isaiah, ⁴⁰³ 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!" ^{Jn1²³}

4 Now he, John, had his apparel
of camel's hair and a leather girdle
about his loins. Now his nour-
ishment was locusts and wild honey.
^{Lv11²² 2K1⁸}

5 Then went out to him ²¹⁴ Jerusalem
and entire Judea, and the entire
6 country about the Jordan, and they
baptized in the Jordan river by un-
der him, confessing their sins.

7 Now, perceiving many of the
Pharisees and Sadducees coming
on to his baptism, he said to them,
"Progeny of vipers! Who inti-
mates to you to be fleeing from the
8 impending indignation? ^{Lu3⁷ Ps} Pro-
duce, then, fruit worthy of re-
9 pentance. ^{Ac26²⁰} 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 Abra-
ham.' ^{Jn8³³⁻³⁹}

10 Yet already the ax is at the root
of the trees is lying. Every tree,
then, which is not producing ideal
fruit, is hewn down and cast into
11 the fire. ^{Lu13⁷} For I, indeed, am bap-
tizing 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 ^{Ac1⁵}
and fire, Whose winnowing shovel
12 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." ^{13⁴⁰ 40 50 Mk1² Lu3¹⁵⁻¹⁸ Jn1⁶}

13 Then Jesus is coming along from
Galilee on to the Jordan to John
14 to be baptized by him. Yet John

prohibited Him, saying, "I have
need to be baptized by Thee, and
15 Thou art coming to me!" Yet, an-
swering, 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. ^{Mk1⁹⁻¹¹ Lu3²⁰⁻²² Jn1³²⁻³⁴}

16 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
17 a dove, and coming on Him. And
lo! a voice out of the heavens, say-
ing, "This is My Son, the Beloved,
in Whom I delight." ^{12¹⁸ 17⁵ Is11² 42¹⁻⁷ Ps2⁷}

4 Then Jesus was led up into the
wilderness by the spirit to be tried
2 by the Adversary. And, fasting
forty days and forty nights, subse-
3 quently He hungers. And, ap-
proaching, the trier said to Him,
"If you are God's Son, say that
these stones may become
4 cakes of bread." Yet He, answer-
ing, said, "It is written, ^{Dt8³} 'Not
on bread alone shall man be
living; but on every declaration go-
ing out through the mouth of
God.'"

5 Then the Adversary is taking
Him along into the holy city, and
stands Him on the wing of the
6 sanctuary. And he is saying to
Him, "If you are God's Son, cast
yourself down, for it is written
that ^{Ps91¹¹⁻¹²} '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!'"

7 Jesus averred to him, ^{Dt6¹⁶} "Again it
is written, 'Not on trial shall you
be putting the Lord, your God.'"
^{Dt6¹⁶}

8 Again the Adversary takes Him
along into a very high mountain,
and is showing Him all the king-
doms of the world and their glory.
9 And he said to Him, "These all to
you will I be giving, if ever, falling
down, you should be worshipping
me." ^{Ps2⁸}

10 Then Jesus is saying to him,
"Go away, Satan, for it is writ-
ten, ^{Dt6¹³ 10²⁰}

The Lord your God shall you
be worshipping,
And to Him only shall you be
offering divine service."

11 Then the Adversary is leaving
Him: And lo! messengers approach-
ed and waited on Him. ^{Mk12-13 Lu41-12}

12 Now, hearing that John ^{Mk14} was
given up, He retires into Galilee, and,
leaving Nazareth, coming, He
dwells in ^{to} Capernaum, which is be-
side the sea in the boundaries of
Zebulun and Naphtali, that that
may be fulfilled which is declared
through Isaiah, ⁹¹⁻² the prophet, say-
ing,

15 The land of Zebulun and the land
of Naphtali,

The sea road the other side of the
Jordan,

Galilee of the nations—

16 ^PThe people sitting in darkness
perceived a great light,

^PAnd to those sitting in the prov-
ince and shadow of death, light
arises for them. ^{Mk121-22 Lu431-32}

17 Thenceforth begins Jesus to be
heralding and saying, "Repent!
for near is the kingdom of the ^{heavens}!"
^{1932 Mk114-15 Dn244}

18 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.

19 And He is saying to them, "Hither!
After Me, and I will be making you
^{fishers} of men!" Now they, im-
mediately leaving the nets, follow
Him. ^{1927 Mk116-18 Lu51-11 Jn140-42}

21 And, advancing thence, He per-
ceived two others, brothers, James
of Zebedee and John, his brother,
in the ship with Zebedee, their
father, readjusting their nets. And
He calls them. Now they, im-
mediately leaving the ship and their
father, follow Him. ^{Mk120-20 Lu510-11}

23 And Jesus led them about in the
whole of Galilee, teaching in their
synagogues and heralding the evan-
gel of the kingdom, and curing
every disease and every debility
among the people. ^{Mk121-29 Lu415-44 Ac1038}

24 And forth came the tidings of
Him into the whole of Syria. And

they bring to Him all those who
have an illness, with various dis-
eases and pressing torments, also
demoniacs and epileptics and para-
lytics, and He cures them. And
there follow Him vast throngs from
Galilee and the Decapolis and Jeru-
salem and Judea and the other side
of the Jordan. ^{Mk37-8 G58 Lu611-19}

5 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,

3 "Happy, in spirit, are the poor,
for theirs is the kingdom of the
heavens. ^{Is5715 Ja28 Dn244 Lu620-23}

4 Happy are those who mourn now,
for they shall be consoled. ^{Is612 Ps1265}
^{Rv717}

5 Happy are the meek, for they
shall be enjoying the allotment of
the land. ^{Ps3711}

6 Happy are those who are hun-
gering and thirsting for righteous-
ness, for they shall be satisfied.
^{Is551 Rv216}

7 Happy are the merciful, for they
shall be shown mercy. ^{Ps411-3 Ja213}

8 Happy are the clean in heart,
for they shall see God. ^{Ps243-6 Hb124}

9 Happy are the peacemakers, for
they shall be called sons of God. ⁴³⁻⁴⁵

10 Happy are those persecuted on
account of righteousness, for theirs
is the kingdom of the heavens. ^{1P34}

11 Happy are you whenever they
should be reproaching and perse-
cuting you and saying every wick-
ed thing against you, falsifying on
My account. ^{1P412, 1P2113-15} Rejoice and exult,
for your wages are vast in the
heavens. For thus they persecute
the prophets before you. ^{Ac541 Hb1133-35}
^{Ja510}

13 You are the salt of the earth.
Now, if the salt should be made in-
spid, with what will it be salted?
For nothing does it still avail ex-
cept to be cast outside, to be tram-
pled by men. ^{Mk950 Lu1434-35}

14 You are the light of the world.
A city located up on a mountain
cannot be hid. Neither are they
burning a lamp and placing it un-
der 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 ^hmen, so that they may 'perceive your ideal acts and should 'glorify your 'Father Who is in the heavens. ^{Mk421-22 Lu310-17 1133 1P212}

17 You should not 'infer that I came to 'demolish the 'law or the 'prophets. I did not come to 'demolish, 18 but to fulfill. ^{Lv185} 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. ^{310 2435 Lu1610-17 2133}

19 Whosoever, then, should be 'annulling one of the least of these 'precepts, and should be teaching ^hmen 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. 20 For I am saying to you that, if 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.

21 You hear that it was declared to the ancients, ^{Ex2018} '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 ⁱⁿto the Gehenna of 'fire.

23 If, then, you should be offering your 'oblation on the altar, and there you should be 'reminded that your 'brother 'has anything against you, leave there your 'oblation in front of the altar and 'go away. First be placated toward your 'brother, and then, coming, be offering your 'oblation. ^{Mk1125}

25 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. 26 ^{Pr258} Verily I am saying to you, 'By no means may you be coming out thence till you should be paying the last quadrans.' ^{1825 Lu1208-09}

You hear that it was declared, ^{Ex2014} 'You shall not be committing adultery.' Yet I am saying to you that every man, looking at a woman to^d lust for^h her, already commits adultery with her in his 'heart. 29 'Now, if your 'right eye is snaring you, 'wrench it^h 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^h 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. ^{188-9 Mk941-48}

31 Now it was declared, ^{Dt241-2} '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 dismissed is committing adultery. ^{193-9 Mk102-12 Lu1618 1C710-11}

33 Again, you hear that it was declared to the ancients: ^{Dt2321-23} 'You shall not be perjuring, yet you shall be paying to the Lord your oaths. 34 ^{Nu302Y} 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; ^{Ps487} 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 of the wicked one. ^{Ja512}

38 You hear that it was declared, ^{Lv2420} 'An eye ^{is}for an eye,' and 'A tooth ^{is}for a tooth. ^{Dt1921} Yet I am saying to you not, to withstand a 'wicked person, ^obut 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. 41 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.^{Lu6²⁷⁻³¹}

43 You hear that it was declared,
'You shall be loving your 'associate,
and you shall be hating your

44 enemy.^{Dt23⁶} Yet I am saying to you,
'Love your 'enemies, and 'pray^s
those who are persecuting you,^{Lu23³⁴}

45 so that you may 'become sons of
your 'Father '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.

46 For if ever you should 'love those
who are loving you, 'what wages
'have you? Are not the tribute col-
47 lectors 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?

48 You, then, shall be perfect as your
'heavenly 'Father is perfect.^{Lu6²⁷⁻³⁶}
^{23³⁴ Ac7⁶⁰ 1P2¹⁸⁻²⁸ Gn17¹ Ex23⁴⁻⁵ Lv1⁹}

6 Yet take 'heed not to be doing
your 'righteousness in front of
'men, in order to^d 'be gazed at by
them, otherwise surely you 'have
not wages^b with your 'Father in the
heavens.

2 Whenever, then, you may be
doing alms, you should not be
trumpeting in front of you, even
as the hypocrites 'do in the syna-
gogues and in the streets, so that
they should be 'glorified by 'men.

3 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,
4 so that your 'alms may be in 'hid-
ing, and your 'Father, Who is 'ob-
serving in 'hiding, will be paying
you.^{25³⁷⁻⁴⁰ Ps139¹⁻¹²}

5 And whenever you may be pray-
ing, you shall not be as the hypo-
crites, 'for they are 'fond^a of stand-
ing in the synagogues and 'at the
corners of the squares to be pray-
ing, so that they may 'appear to
'men. Verily, I am saying to you:
They are collecting their 'wages!

6 Now you, whenever you may be
praying, 'enter into your 'store
room, and 'locking your 'door, pray
to your 'Father in 'hiding, and your
'Father, Who is 'observing in 'hid-
7 ing, will be paying you. Now, in
praying, you should not 'use useless

repetitions even as the nations. For
they are supposing that they will
be 'hearkened to in their 'loquacity.
8 ^{1K18²⁶⁻²⁹} Do not, then, be 'like them,
for 'aware is 'God, your 'Father, of
what you 'have need before you 're-
quest^a Him.

9 Thus, then, be you praying: 'Our
Father 'in the heavens, 'hallowed
be Thy 'name.^{Ex20⁷} Thy 'kingdom
come. Thy 'will be^c done, as in
10 heaven, on earth also. Our 'bread,
our 'dole be giving us today.^{Pr30⁸}

12 And remit to us our 'debts, as we
also 'remit those of our 'debtors.
13 And mayest Thou not be 'bringing
us into trial, but rescue us from the
wicked person.^{Lul1¹²⁻¹⁷ 22⁴⁰⁻⁴⁶ Jnl17¹⁵ Rv3¹⁰}

14 For if you should be forgiving
'men their 'offenses, you also will
your 'heavenly 'Father be forgiving.
15 Yet if you should not be forgiving
'men their 'offenses, neither will
your 'Father be forgiving your 'of-
fenses.^{18³⁵ Mk11²⁶}

16 Now whenever you may be fast-
ing, 'become not, as the hypocrites,
of a sad countenance, for they 'dis-
guise^s their 'faces so that they may
'appear to 'men to be fasting. Ver-
ily, I am saying to you: They are
17 collecting their 'wages.^{Is58⁵⁻⁹} Now
you, when fasting, rub your 'head
18 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 treas-
ures on 'earth, 'where moth and cor-
rosion are causing them to disappear,
and 'where thieves are tunneling and
stealing. Yet 'hoard for yourselves
20 'treasures in heaven, 'where neither
moth nor corrosion are causing them
to disappear, and 'where thieves
21 are not tunneling nor stealing; for
'wherever your 'treasure is, there
will your 'heart be also.^{19²¹ Lul12³³⁻³⁴}

22 'The lamp of the body is your
'eye. If, then, your 'eye should be
single, your whole 'body will be
23 illuminated. 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!^{Mk7²² Lul1³⁵⁻³⁶}

24 ^PNow no^t one 'can be slaving for two lords, for either he will be hating the one and loving the ^dother, or will be upholding one and despising the ^dother. You 'cannot be slaving for God and 'mammon. ^{Lu16¹³ Ja4⁴}

25 Therefore I am saying to you, Don't 'worry about your 'soul, ^awhat you may be eating, or ^awhat you may be drinking, nor yet about your 'body, ^awhat you should be putting on. Is not the soul more than 'nourishment, and the body than 'apparel?

26 Look at ^{to} 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 'more² 'consequence than they? ^{10²⁹⁻³¹}

27 Now ^awho^o of you by worrying is 'able to add on to his 'stature one cubit? And ^awhy are you worrying ^aabout apparel? ^PStudy the anemones of the field. How are they growing? Not toiling are they, nor yet are they spinning. Yet I am saying to you that not ^{even} Solomon in ^aall his 'glory was clothed as one of these. ^{Mk10} 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, ^{is} scant of faith?

31 Then you should not be worrying, saying, ^aWhat may we be eating?' or ^aWhat may we be drinking?' or ^aWith ^awhat may we be 'clothed?' For for all these the nations are seeking. For ^aware is your 'heavenly Father that you 'need all of these. ^{Lu12²⁷⁻³¹} Yet 'seek first His 'kingdom and 'righteousness, and these all shall be 'added to you. You should not, then, be worrying ^{to}about the morrow, for the 'morrow will be worrying of itself. Sufficient for the day is its own 'evil. ^{Mk10²⁹ Lu12²² Ex16³⁹ Ps34⁹ 37²⁵ 84¹¹}

7 Do not 'judge, lest you may be 'judged. ^{Ja4¹¹⁻¹²} for 'with what judgment you are judging, shall you be 'judged, and ^Pwith what measure you are measuring, shall it be 'measured to you. ^{Mk4²⁴ Lu6³⁷⁻³⁸}

3 ^PNow ^awhy 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! 'Extract 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. ^{Lu6⁴¹⁻⁴²}

6 ^PYou may not be giving that which is holy to 'curs, ^Pnor 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. ^PSeek and you shall ^Pfind. ^PKnock and it shall be ^Popened to you. For everyone who is requesting is obtaining, and who is 'seeking is ^Pfinding, and to him who is ^Pknocking it shall be ^Popened. ^{21²² Ju14¹⁹⁻²⁴ 15⁷ 1J3²² 514-15}

9 ^POr any ^hman who is ^ofrom among you, whose 'son will be requesting bread, no stone will he be handing him! ^POr he will be requesting a fish, also, no serpent will he be handing him! ^{Lu11⁹⁻¹³}

11 If you, then, being wicked, have perceived how to be giving good gifts to your 'children, how much rather shall your 'Father in the heavens be giving good things to those requesting Him? All, then, whatever you may be wanting that ^hmen should be doing to you, thus you, also, be doing to them, for this is the ^alaw and the ^aprophets. ^{22³⁹⁻⁴⁰ Lu6³¹}

13 ^PEnter through the cramped gate, ^tfor broad is the gate and spacious is the way which is leading away into 'destruction. And many are those entering through it. Yet ^awhat a cramped gate and 'narrowed way is 'leading away into 'life! And few are those who are finding it. ^{Ac6⁹ Lu13²⁴}

15 Take heed ^of those false prophets ^{2P21-3} who^a are coming to^d you in the ^aapparel of ^Psheep, yet inside they are ^Mrapacious ^Mwolves. ^{Ac20²⁹⁻³⁰}

16 ^PFrom their 'fruits you shall be recognizing them. Not^a from thorns are grapes 'culled, nor from star

17 thistles figs. ²Thus every good tree ideal ³fruit is ⁴producing, yet the rotten tree noxious ⁵fruit is ⁶producing.
 18 A good tree 'can not 'bear noxious ⁷fruit, neither is a rotten tree ⁸producing ideal ⁹fruit. Every tree not ¹⁰producing ideal fruit is ¹¹hewn down and ¹²cast into the fire. Consequently, from their ¹³fruits you shall surely be recognizing them.³¹⁰
 12²⁸⁻³⁷ Lu6⁴³ Jn3⁴

21 Not everyone saying to Me 'Lord! Lord!' will be entering into the kingdom of the ²heavens, but he who is doing the will of My Father Who is in the heavens. ³Jal²²⁻²⁵
 22 Many will be declaring to Me in that day, 'Lord! Lord! Was it not in your ⁴name that we prophesy, and in your ⁵name cast out demons, and in your ⁶name do many ⁷powerful deeds?' ⁸Nu²⁴ And then shall I be avowing to them that 'I never knew you! 'Depart from Me, 'workers of ⁹lawlessness!' ¹⁰25¹¹⁻¹² ¹¹Lu6⁴³ 13²⁵ Ps5⁵

24 ¹Everyone, then, who^a is hearing these sayings of Mine and is doing them shall be ²likened to a prudent man who^a builds his house on a 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 a rock.
 26 ¹And everyone who is hearing these sayings of Mine and not doing them shall be ²likened to a stupid man who^a 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. ³Nu6⁴⁷⁻⁴⁹ Is28¹⁴⁻²⁰ Ez13¹⁰⁻¹¹

28 And it ¹came, when Jesus finishes these sayings, that the throngs were astonished ²at His teaching, for He was teaching them as One having authority, and not as their scribes. ³Mk1²² Lu4³² Jn7⁴⁶

8 Now, at His descending from the mountain, vast throngs follow Him.
 2 And 'lo! a leper, coming to Him, worshiped Him, saying, "Lord, if Thou shouldst be willing, Thou
 3 'canst 'cleanse me!" And, 'stretch-

ing out His hand, He touches him, saying, "I am willing! 'Be 'cleansed!" And immediately, cleansed is ¹his 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 'offer the oblation which ²Moses bids, ³for a testimony to them." ⁴Lv14⁴ Lu5¹²⁻¹⁴ Mk14⁴⁰⁻⁴⁴ 5⁴³ 7³⁸

5 Now at His entering into Capernaum, a centurion came to Him, entreating Him and saying, "Lord, my boy is ¹prostrate in the house, a paralytic, dreadfully ²tormented."
 7 And He is saying to him, "I, coming, will 'cure him."

8 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 ¹man 'set under ²authority, having soldiers under ³me, 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, 11 Now, hearing it, Jesus marvels. And He said to those following, "Verily, I am saying to you, ¹With no one in Israel so much faith did I find. Now I am saying to you that many from the ²east and the west shall be arriving and ³reclining with Abraham and Isaac and Jacob in the kingdom of the ⁴heavens, yet ⁵the sons of the ⁶kingdom shall be 'cast out into outer darkness. There shall be lamentation and ⁷gnashing of teeth." ⁸22¹⁴ 24⁵¹ 25³⁰ Lu13²⁸

13 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.

14 And Jesus, coming into Peter's home, perceived his mother-in-law ¹prostrate and with a 'fever. And He touches ²her hand, and the fever 'leaves ³her. And she was roused and waited on Him. ⁴Mk1²⁹⁻³⁴ Lu4³⁸⁻⁴¹

16 Now, evening ¹coming on, they 'bring to Him many ²demoniacs, 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. ^{Is53⁴ 1P2⁴}

Now Jesus, perceiving the vast throngs about Him, gives an order to 'come away ^{into} to the other side.

And, approaching, one scribe said to Him, "Teacher, I will be following Thee ^{where} wheresoever Thou wouldst 'come away." ^{Mk4³⁵ Lu8²²}

And Jesus is saying to him, "The jackals 'have burrows, and the flying creatures of 'heaven roosts, yet the Son of 'Mankind 'has nowhere that He may be reclining His 'head." ^{Rv14¹⁴}

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." ^{Lu9⁵⁷⁻⁶²}

And as He is 'stepping into ^{to} 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!

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. ^{Ps107²⁹} Now the 'men marvel, saying, "What manner of Man

is this, that the winds as well as the sea are obeying Him?" ^{Mk4³⁵⁻⁴¹}

And at His coming ^{into} to the other side ^{into} to the country of the Gergesenes, there meet Him two 'demon-

iacs, 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 vast herd of hogs grazing.

Now the demons ^{as p} 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 ^{into} to meet with Jesus, and, perceiving Him, they entreat ^{so} that He may be proceeding from their 'boundaries. ^{Mk5¹⁴⁻²⁰ Lu8³⁴⁻³⁹}

And, 'stepping into ^{to} 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!"

And 'lo! 'some of the scribes say in themselves, "This man is blaspheming!"

And Jesus, perceiving their 'sentiments, said ^{to} "What 'wickedness are you brooding 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 'perceive 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." And, being roused, he came away into his

'house.

Now, on perceiving it, the throngs were afraid, and they glorify 'God,

Who is giving such authority to 'men. ^{Ps107²⁰ Mk2¹⁻¹² Lu5¹⁷⁻²⁶}

And Jesus, passing by thence, perceived a 'man 'termed Matthew

sitting ^{on} at the tribute office, and He is saying to him, "Follow Me!"

And rising, he follows Him. ^{Mk2¹⁴}

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

- 11 with Jesus and His disciples. And, perceiving it, the Pharisees said to His disciples, "Wherefore is your teacher eating with tribute collectors and sinners?" Now He, hearing of it, said, "No^t need have the strong of a physician, but those having an illness. Now go, learn what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the just, but sinners." 11¹⁰ 12⁷ 18¹¹ Mk2¹⁵ Lu5²⁹ 15² 1S15²²
- 14 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 can not be mourning, ^{on} inasmuch 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." Mk2¹⁸⁻²⁰ Lu5³¹⁻³⁵
- 16 "Now not one is patching a patch of unshrunk shred on an old cloak, for that which fills it up is taking away from the cloak, 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." Mk2²¹⁻²² Lu5³⁶⁻³⁹
- 18 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. Mk5²²⁻²⁴ Lu8⁴¹⁻⁴²
- 20 And lo! a woman with a hemorrhage twelve years, approaching from behind, touches the tassel of His cloak, Nu15²⁷ 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. 14³⁶ Mk5²⁵⁻³⁴ Lu8⁴³⁻⁴⁸
- 23 And Jesus, coming into the house of the chief, and perceiving the flutists and the throng making a tumult, said, "Retire, for the maiden did not die, but is drowsing." And they ridiculed Him. Ac20¹⁰
- 25 Now when the throng was ejected, entering, He holds her hand, and the maiden was roused. And out came the fame of this into the whole of that land. Mk5²²⁻²⁴ Lu8⁴¹⁻⁵⁶ Jn11¹¹
- 27 And as Jesus is passing by thence, two blind men follow Him, clamoring and saying, "Be merciful to us, Son of David!"
- 28 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 opened were their eyes. And Jesus mutters to them, saying, "See! Let no one know!" 12¹⁶⁻²¹ Yet they, coming out, blaze Him abroad in the whole of that land.
- 32 Now at their coming out, lo! they bring to Him a deaf-mute demoniac. And the demon being cast out, the deaf-mute speaks. And the throngs marvel, saying, "Never appeared it thus in Israel!"
- 34 Yet the Pharisees said, "By the chief of the demons is He casting out the demons." 12²⁴⁻³¹
- 35 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.
- 36 Now, perceiving the throngs, He has compassion on them, for they were bothered and tossed as if sheep having no shepherd. Nu27¹⁵⁻¹⁷
- 37 Then He is saying to His disciples, "The harvest, indeed, is vast, yet the workers are few. Then beseech the Lord of the harvest, so that He would be ejecting workers into His harvest." Mk6³⁴ Lu10² 1K22¹⁷ 2Ch18¹⁶ Ez34⁵
- 10 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.^{Mk3:13-19 Lu6:12-16 91}

2 Now, of the twelve apostles, the names 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 Alphaeus and Thaddeus, Simon the Cananite, and Judas Iscariot, who also gives Him up.^{Ac13:26}

5 These twelve Jesus commissions, charging them, saying,^{Mk6:12} "Into a road of the nations you should not pass forth, and into a city of the Samaritans^{2K17:24} you should not be entering. Yet be going rather to the lost sheep of the house of Israel.^{Jr50:1-17} 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. Gratuitously you got: gratuitously be giving. 9 You should not be acquiring gold, nor yet silver, nor yet copper into 10 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.^{Lu10:1-16 22:25 Nu18:31}

11 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. 12 Now, on entering into a house, salute it,^{Lu10:5} 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.^{Lu10:10 20:47 Ac13:51 Ne5:13 Rv20:12}

16 Lo! I am dispatching you as sheep in the midst of wolves. Be-

come, then, prudent as serpents and artless as doves. Now take heed of men, for they will be giving you up into 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.^{24:9-14 Lu10:8 Ac5:40 12:1 24:10 25:6 23 27:24}

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.^{Lu12:11-12} for not you are speaking, but the spirit of your Father is speaking in you.^{Ex4:12 2S23:2 Jr1:1 Ac4:8}

21 Now brother shall be giving up brother into 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. Now he who endures into the consummation, he shall be saved.^{24:13} 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.^{Mk13:9-13 Lu12:12-18 Ac8:1 9:23-25 14:5-6}

24 A disciple is not above his teacher,^{Lu6:40} neither a slave above his lord.^{Jn15:20} Sufficient is it for the disciple that he may be becoming as his teacher, and the slave as his lord. If they surname the householder Beezebul, how much rather those of his household.^{Mk3:22} 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 into the ear, herald on the housetops.^{Mk4:22 Lu8:17 12:2-3}

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.

Everyone then, who^a shall be avowing Me in front of men, him will I also be avowing in front of My Father Who is in the heavens. Yet, who^a 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.

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.

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 receiving sight, and the lame are walking, lepers are being cleansed, and deaf-mutes are hearing, and the dead are being roused, and to the poor the evangel is brought. And happy is he who should not be snared in Me."

Now, at their going, Jesus 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 wearing soft garments 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 will 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 be hearing, let him be hearing!

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 ^dothers, 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 saying '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.⁹⁹ Lu7³¹⁻³⁵

Then He begins to 'reproach the cities in which the 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, sitting in sackcloth and ashes, would they repent. 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^{Rv20¹²} than for you."^{Lu10¹³⁻¹⁶}

At that season, answering, Jesus said, "Acclaiming am I to 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, 'for thus it came to be a delight in front of Thee.

All was given up to Me by My Father. And not one is recognizing the Son except the Father, neither is anyone recognizing the Father except the Son and whomsoever the Son may be intending to unveil Him. 'Hither to^d 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."^{28¹⁸ Lu10²¹⁻²⁴ Jn3³⁵ 17²}

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.^{Dt23²⁵} Now the Pharisees, perceiving it, say to Him, "'Lo! your 'disciples are doing what is not allowed to be 'done 'on a sabbath."

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? ^{Lv24⁹ 1S21¹⁻⁶}

Or did you not read in the 'law that on the sabbaths the priests in the sanctuary are 'profaning the sabbath and are faultless? ^{Jn7²² Nu28⁹}

Now I am saying to you that a Greater than the sanctuary is here.

Now if you had known 'what this is, ^{Ho6⁶} Mercy I 'want, and not sacrifice, you would not convict the faultless, ^{9¹⁸ Mi6⁶} for the Son of 'Mankind is 'Lord of the sabbath."^{Mk23²⁸⁻³¹ 31-6 Lu6¹⁻⁵ Dt23²⁵}

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, ^{P⁴⁴} "What 'man^o 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? ^{Dt22⁴} 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.^{Mk31⁻⁵ Lu6⁸⁻¹⁰ 13¹⁰⁻¹⁷ 14¹⁻⁶ Jn9¹⁶}

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
 17 not be making Him manifest, that fulfilled may be that which is 'declared through Isaiah⁴² the prophet, saying,
- 18 'Lo, My ^FBoy Whom I prefer!
 My Beloved, in Whom delights my ^Csoul!
 I shall be placing My 'spirit on Him,
 And judging shall He be reporting to the nations.
- 19 He will not be brawling, nor clamoring,
 Nor will anyone be hearing His voice in the squares.
- 20 ^FA reed that is 'bruised He will not be fracturing.
^FAnd flax that is ^Msmouldering He will not be extinguishing ...
 Till He should be casting out 'judging ¹⁰for victory.
- 21 And on His 'name^A the nations will be relying.^{Mk36-12 Lu617-19}
- 22 Then was brought to Him a 'demoniac, blind and a deaf-mute, and He cures him, so that the 'deaf-mute is speaking and observing.
- 23 And amazed are all the throngs, and they said, "Is not^a this the Son of David?"^{Lu1114}
- 24 Now the Pharisees, 'hearing it, said, "This man is not casting out the demons except 'by Beezeboul, the chief of the demons."^{94 Mk322-26}
- 25 Now, having perceived their 'sentiments, He said to them, ^F"Every kingdom 'parted against itself is being desolated, and 'every ^Acity or house 'parted against itself shall not
 26 'stand. And if the Satan is casting out the Satan, he is parted ^{on}against himself. How, then, shall his 'kingdom 'stand?
- 27 And if I 'by Beezeboul am casting out 'demons, 'by ^awhat are your 'sons casting them out? Therefore they shall be your judges.^{94 Jn224-26}
 Ry223
- 28 Now if 'by the spirit of God I am casting out 'demons, consequently the kingdom of 'God 'outstrips in time ^{on}to you. ^FOr how 'can anyone be entering into the house of the strong one, and plunder his 'gear, if he should not first be binding the strong one? And then he
- 30 will be plundering his 'house. He who 'is not with Me is against Me, and he who is not gathering with Me is scattering.^{Is4924 5312 Mk327 Lu950 1121}
- 31 Therefore I am saying to you, Every sin and blasphemy shall be 'pardoned ^hmen, yet the blasphemy of the spirit shall not be 'pardoned.
- 32 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 ¹¹²¹eon nor in that which is impending.^{Mk328-30}
- 33 ^FEither make the tree ideal, and its 'fruit ideal, or make the tree rotten, and its 'fruit rotten, for ^oby its 'fruit the tree is 'known.
^{717 Lu648-45 Jn36}
- 34 Progeny of 'vipers! How 'can you be speaking what is ^Egood, being wicked? For out of the superabundance of the 'heart the ^Nmouth is speaking. ^FThe good ^hman^N out of his 'good treasure is extracting good things; and the wicked ^hman^N out of his 'wicked treasure is extracting wicked things. Now I am saying to you that, for every idle declaration which ^hmen shall be speaking, they shall be rendering account concerning it in the 'day of judging. For ^oby your 'words shall you be 'justified, and ^oby your 'words shall you be 'convicted."
- 37 Then ^asome of the scribes and Pharisees answered Him saying, "Teacher, we 'want to ^psee a sign from you."^{161 Mk811-12 Jn218-22 1C122-23}
- 38 Yet He, answering, said to them, "A generation, wicked and an ^Fadulteress, 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.
 Lu1120-30
- 41 Men, Ninevites, will be rising in the judging with this 'generation and will be condemning it, 'for they repent ¹⁰at the heralding of Jonah, and 'lo! more than Jonah is here!
 Lu1132 Jo35

42 The queen of the south will be 'roused^r in the judging with this generation and will be condemning it, 'for she came ^ofrom the ends of the earth to hear the wisdom of Solomon, and 'lo! more than Solomon is here!^{Lu11³¹ 1K10¹ 2Ch9¹}

43 ^rNow, whenever the unclean spirit may be coming out from a ^rman, it is passing through waterless places seeking rest, and is not finding it. Then it is saying, 'Into my house will I be turning back, whence I came out.' And coming, it is finding it 'unoccupied, and ^rswept and 'decorated. Then it is going and taking along with it^s seven spirits different from it and more wicked than itself, and entering, is dwelling there. And the last state of that ^rman is becoming worse than the first. Thus will it be to this 'wicked generation also."^{Lu11²⁴⁻²⁶ 2P2²⁰⁻²²}

44 At His still speaking to the throngs, 'lo! His mother and 'brothers 'stood outside seeking to speak to Him. Now ^asomeone of His disciples said, "'Lo! Thy mother and Thy 'brothers 'stand outside. They are seeking to speak to Thee."

45 Yet He, 'answering, said to the one saying it to Him, "^aWho is My 'mother, and ^awho are My 'brothers?" And 'stretching out His 'hand ^oover His 'disciples, He said, "'Lo! My 'mother^r and my 'brothers^r! For anyone who should be doing the will of My 'Father Who is in the heavens, he is My ^mbrother and ^msister and ^mmother!"^{13³⁵}

46 ¹³In that day Jesus, coming out of ^athe house, sat beside the sea. And ^agathered to^d Him were vast throngs, ^aso that He steps into a ship to be sitting, and the entire throng 'stood ^aon the beach.

47 And He speaks many things to them in parables, saying, "^aLo! out ^ocame the 'sower to be sowing. And ^oin his 'sowing, some, indeed, falls ^obeside the road, and the flying creatures came and devoured it." ^rYet ^oother falls on 'rocky places, ^owhere it had not much earth, and immediately it shoots up, because it 'has ^ono depth of 'earth. Yet at the 'ris-

ing of the sun,⁵ it is scorched, and, ^obecause it 'has no root,⁵ it is with-^oered. ^rYet ^oother falls on 'thorns, ^oand the thorns come up and smother ^oer it. ^rYet ^oother falls on 'ideal ^oearth and gave fruit, ^osome, in-^odeed, a hundred, yet ^osome sixty, ^oyet ^osome thirtyfold. Who 'has ^oears to 'hear, let him 'hear!"^{Mk4¹⁻⁹}

48 And, approaching, the disciples ^asay to Him, "Wherefore art Thou speaking in parables to them?" Now, ^aanswering, He said to them that ^a"To you has it been given to know ^othe secrets of the kingdom of the 'heavens, yet to those it has not ^obeen given."^{1C2⁶⁻¹⁰} For anyone who ^a'has, to him shall be 'given, and ^ahe shall have a 'superfluity. Yet anyone who 'has not, that also ^awhich he 'has shall be 'taken away ^afrom him.^{Mk4¹⁰⁻¹³} Therefore in para-^ables am I speaking to them, seeing that, observing, they are not ^robserving, and hearing, they are not ^rhearing, neither are they un-^aderstanding.^{Lu8⁹⁻¹¹} And ^r'filled up in ^athem is the prophecy of Isaiah.^{6⁹⁻¹⁰} that is saying, ^{Mk4²⁴ Lu8¹⁸ Jn12³⁷ Ac28³⁵}

"In hearing you will be hearing, and may by no means be under-^ostanding,

And observing you will be observing, and may by no means ^obe perceiving."

49 For 'stoutened is the heart of this ^opeople,

^rAnd with their ears heavily they ^ahear,

^rAnd with their eyes they squint, ^rLest at some time they may be ^operceiving with their eyes,

^rAnd with their ears they should be hearing,

^rAnd with their heart they may be understanding,

And should be ^rturning about, ^oAnd I shall be ^rhealing them."

Yet happy are your 'eyes, 'for ^othey are 'observing, and your 'ears^N, 'for they are 'hearing. For verily I am saying to you that many ^aprophets and just men yearn to ^o'perceive what you are observing, and perceive not, and to hear what ^oyou are hearing, and hear not.^{16¹⁷}

^{u18} **You, then, hear the parable of the**
¹⁹ **sowing. At everyone hearing the**
^a **word of the kingdom and not un-**
^λ **derstanding it, coming is the wicked**
^λ **one and snatching ^pwhat has been**
^λ **sown in his ^hheart. This is he who**
^λ **is being sown beside the road. Yet**
^λ **he who is being sown on the rocky**
^λ **places, this is he who is hearing**
^λ **the word and straightway with joy**
⁰ **is getting it, yet ^hhas not root in**
⁰ **himself, but is temporary. Now**
⁰ **at the ^bcoming of affliction or per-**
^u **secution because of the word,**
^λ **straightway he is ^rsnared. Now he**
^λ **who is being sown in the thorns,**
^λ **this is he who is hearing the word,**
^λ **and the worry of this ^{con} and the**
^u **seduction of ^riches are stifling the**
^u **word, and it is becoming unfruit-**
^u **ful. ^pNow he who is being sown on**
^λ **the ideal ^earth, this is he who is**
^λ **hearing the word and understand-**
^λ **ing it, who by all means is bear-**
^λ **ing fruit, and is ^aproducing, these,**
^λ **indeed, a hundred, yet these sixty,**
^λ **yet these thirtyfold. ^{Mk414 Lu811}**

²⁴ **Another parable He ^places be-**
²⁴ **fore them, saying, ^pLike was**
²⁴ **the kingdom of the ^hheavens to a**
²⁴ **^hman ^sowing ideal seed in his ^sown**
²⁵ **^field. Yet, ^hwhile the ^hmen are**
²⁵ **drowsing, his ^enemy came and**
²⁵ **sows ^darnel over amidst the grain,**
²⁶ **and came away. Now, when the**
²⁶ **blade germinates and ^aproduces**
²⁶ **fruit, then appeared also the ^darn-**
²⁶ **nel. ³⁰⁻⁴³**

²⁷ **Now, approaching, the slaves of**
²⁷ **the householder said to him, 'Lord,**
²⁷ **do you not sow ideal seed in your**
²⁷ **^field? Whence, then, ^has it ^darn-**
²⁸ **nel?' Now ^hhe averred to them, 'A**
²⁸ **^hman, an enemy, does this.' Now**
²⁸ **the slaves are saying to him, 'Do**
²⁸ **you, then, ^want us to ^come away**
²⁸ **that we should be culling them?'**
²⁹ **Yet ^hhe is averring, 'By no means,**
²⁹ **lest at some time, while culling**
²⁹ **the ^darnel, you should be rooting**
²⁹ **up the grain at the same time with**
³⁰ **it. Leave both to ^grow up together**
³⁰ **until the harvest, and in the season**
³⁰ **of the harvest I shall be declaring**
³⁰ **to the reapers, 'Cull first the ^darn-**

nel and bind them into bundles to^d
burn them up. Yet the grain ^gather
into my ^barn.'"

³¹ **Another parable He ^places be-**
³¹ **fore them, saying, ^pLike is the**
³¹ **kingdom of the ^hheavens to a**
³¹ **kernel of mustard, which a ^hman,**
³² **getting, sows in his ^field, which,**
³² **indeed, is smaller than all the seeds,**
³² **yet, whenever it may be ^grown, is**
³² **greater than the greens, and is be-**
³² **coming a tree, so that the flying**
³² **creatures of ^heaven are coming and**
³² **roosting among its ^boughs. ^{Mk420}**

³³ **Another parable He speaks to**
³³ **them, saying, ^pLike is the king-**
³³ **dom of the ^hheavens to leaven which**
³³ **a woman, getting, hides in ^{to} three**
³³ **seahs of meal, till ^wthe whole was**
³³ **leavened. ^{Lu1330}**

³⁴ **All these things Jesus speaks in**
³⁴ **parables to the throngs, and apart**
³⁴ **from a parable He spoke nothing**
³⁵ **to them, so that ^fulfilled may be**
³⁵ **that which is ^declared through the**
³⁵ **prophet, saying, ^{Ps782 Mk423}**

I shall be opening My ^hmouth
in parables,

I shall be ^remitting what is ^hid
from the disruption.

³⁶ **Then, leaving the throngs, He**
³⁶ **entered into the house. And His**
³⁶ **disciples come to Him, saying,**
³⁶ **"Elucidate to us the parable of the**
³⁷ **^darnel of the field." Now He, ^an-**
³⁷ **swering, said, ^pHe Who is sowing**
³⁷ **the ideal seed is the Son of ^Man-**
³⁸ **kind. Now the field is the world.**
³⁸ **Now the ideal seed, these are the**
³⁸ **sons of the ^hkingdom. Now the**
³⁸ **^darnel are the sons of the ^wicked**
³⁹ **one. ^{Jn84} Now the enemy who sows**
³⁹ **them is the Adversary. Now the**
³⁹ **harvest is the conclusion of the ^eon.**
³⁹ **Now the reapers are messengers.**
⁴⁰ **Even as the ^darnel, then, are be-**
⁴⁰ **ing culled and burned up with fire,**
⁴⁰ **thus shall it be in the conclusion of**
⁴¹ **the ^eon. The Son of ^Mankind shall**
⁴¹ **be dispatching His ^messengers,**
⁴¹ **and they shall be culling out of His**
⁴¹ **^kingdom all the ^snares and those**
⁴² **doing ^hlawlessness, and they shall**
⁴² **be casting them into a ^furnace of**

43 fire. There shall be lamentation and gnashing of teeth.³¹² Then shall the just be shining out as the sun in the kingdom of their Father. Who has ears to hear, let him be hearing.^{Dn123}

44 ¹Like is the kingdom of the heavens to a treasure hidden 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.

45 ²Again, 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 ³Again, 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 ⁴eon. The messengers will be coming out and they will be severing the wicked from the midst of the just.^{Rv73} 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?

51 They are saying to Him, "Yes."
52 Now He said to them, ⁵"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 ⁶And 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? ⁷Jn716 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? And his sis-

ters, are they not all with us? Whence, then, has this one all these?" And they were snared in Him.^{Ac114 Is497 532}

57 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.^{Mk61 Jn444}

14 ⁸At 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 put 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.^{Mk615 Lu319 97 Lv1816 2021}

6 Now at the becoming 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."

9 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.

11 And his head was brought on a platter and given to the maiden, and she carries it to her mother. 12 And, approaching, his disciples take away his corpse and entomb it.¹⁴ And, coming, they report to Jesus.^{Mk621-29}

13 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. ^{Mk6³⁰ Lu9⁴⁰ Jn6¹}

15 Now, evening ^bcoming on, the disciples come to Him, saying, "A wilderness is the place, and the hour already passed by. Then dismiss the throngs that, coming away into the villages, they should be buying themselves ⁼food."

16 Yet Jesus said to them, "They have not need to be coming away. You 'give them something to 'eat."

17 Yet they are saying to Him, "Nothing 'have we here except five cakes

18 of bread and two fishes." Now He said, "'Bring them here to Me."

19 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

20 throngs. And they all ate and are satisfied. And they pick up of 'superfluous' fragments twelve panniers full. ^{2K4⁴⁴} Now those eating were about five thousand men, apart from women and little children. ^{Mk6³⁷ Lu9¹³ Jn6⁸}

22 And immediately He compels His 'disciples to step ⁱⁿ into the ship and to be preceding Him ⁱⁿ to the other side, till ^w He should be dismissing the throngs. And, 'dismissing the throngs, He ascended into the mountain privately to pray. Now, evening ^bcoming on, He was there alone. ^{Mk6⁴⁵ Lu6¹² Jn6¹⁴}

24 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^d 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!" ^{Mk6⁴⁷ Jn6¹⁶}

28 Yet, answering Him, Peter said, "Lord, if it is Thou, order me to 'come to^d Thee on the waters."

29 Now He said, "'Come!" And, 'de-

scending from the ship, Peter walks on the waters, to 'come to^d Jesus.

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

31 Now immediately Jesus, 'stretching out a 'hand, got hold of him and is saying to him, "Scant of faith, ^{to} why do you hesitate?"

32 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!" ^{Mk6⁵¹ Jn6²¹}

34 And, 'ferrying over, they came on 'land in^{to} Gennesaret. And, when recognizing Him, the men of that 'place dispatch into that whole 'country about, and they 'bring to Him all those who 'have an illness.

36 And they entreated Him that they should only be touching the tassel of His 'cloak. And whoever touch were brought safely through. ^{921 Mk6⁵³ Lu6¹⁹}

15 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." ^{Lu11³⁸}

3 Now He, 'answering, said to them, "Wherefore are you also transgressing the precept of 'God because of your 'tradition? For 'God said, ^{Ex20¹²} "'Honor 'father and 'mother,' and, He who is saying aught that is evil of father or mother, in death let him 'decease.

5 Dt5¹⁶ Yet you are saying that 'Whoever may be saying to 'father or 'mother, "An oblation is that by which you should be benefiting by me," ^{Ex21¹⁷} he shall by no means be honoring his 'father.' And you invalidate the word of 'God because of your 'tradition. Hypocrites! Ideally Isaiah prophesies concerning you, saying, ^{Is29¹³ Mk7⁶}

8 This 'people with their 'lips is honoring Me, Yet their ^aheart is away at a distance from Me.

9 Yet in vain are they revering Me,

Teaching for teachings the directions of ^hmen."

10 And, calling to Him the throng, He said to them, "Hear and understand! ^hNot that entering into the mouth is contaminating a ^hman^N, but that going out of the mouth, this is contaminating a ^hman."¹²⁴

12 Then, approaching, the disciples said to Him, "Are you aware that the Pharisees at hearing the word, are ^hshocked?" Now, He, answering, said, "^hEvery plant which is not planted by My heavenly Father shall be ^huprooted. Leave them! ^hBlind guides are they of the blind! Now if the blind should be guiding the blind, both shall be falling into a pit."^{Lug³⁹ Is⁹¹⁶ Ma²⁷}

15 Now, answering, Peter said to Him, "Decipher for us the parable." 16 Yet He said, "Are you also unintelligent at this point? Not as yet are you apprehending that everything that is going into ^{to} the mouth is becoming the contents of ^{to} the bowels, and is being evacuated into the latrine? Now, those going out ^o of the mouth, out ^o of the ^hheart are coming, and those are ^hcontaminating ^{Na} a ^hman.^{Ja³⁶} For out ^o of the heart are coming wicked reasonings, murders, adulteries, prostitutions, thefts, false testimonies, calumnies. These are those which are ^hcontaminating ^{Na} a ^hman.^{Mk⁷¹⁴} Now ^{to} be eating with unwashed hands is not ^hcontaminating ^{Na} a ^hman."

21 And, coming out thence, Jesus retires into the parts of Tyre and Sidon.^{Mk⁷²⁴} And ^{lo!} a Canaanitish 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."

24 Now, He, answering, said, "I was not commissioned except ^{to} for the ^{lost} sheep^r of the house of Israel."¹⁰⁵ Yet she, coming, worships Him, saying, "Lord, help me!" Yet

He, answering, said, "^hIt is not ideal to be taking the children's bread^N and to be casting it to the puppies." Yet she said, "Yes, Lord! ^hFor the puppies also are eating ^{of} the scraps that are falling from their masters' table."

28 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.

29 And, proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat there. And there came to Him vast throngs, having with them the lame, the blind, the deaf-mutes, the maimed, and many ^{do}others. And they toss them ^{at} His feet, and He cures them, so that the throng marvels, observing the ^{deaf-mutes} speaking, the ^{maimed} sound, and the ^{lame} walking, and the ^{blind} observing. And they glorify the God of Israel.^{Mk⁷³¹⁻³⁷}

31 Now Jesus, calling His disciples to Him, said, "I have ^hcompassion 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, "Whence, in a wilderness, is so ^{much} ^{bread} for us, so as to satisfy so much of a throng?"

34 And Jesus is saying to them, "How many cakes of bread ^{have} you?" Now they said, "Seven, and a few small fishes."

35 And, charging the throng to be leaning back on the earth, He took the seven cakes of bread and the fishes, and, giving thanks, He breaks and gave 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 ^{as}about four thousand men, apart from women and little children.¹⁴²¹ And, dismiss-

ing the throngs, He stepped into the ship and came into the boundaries of Magadan.^{Mk81-10}

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

2 Now, He, answering, said to them, ^(no 3) "A generation, wicked and an ¹adulteress, for a sign is seeking; and a sign will not be ²given to it except the sign of Jonah." And leaving them, He came away.^{1238-40 Mk811-13 Lu1254-56 1C122}

5 And the disciples, coming ¹into the other side, forgot to ²get ³bread.

6 Now Jesus said to them, "See and take ¹heed ²of the ³heaven ⁴of the Pharisees and Sadducees!"

7 Now they reasoned ¹among themselves, saying that "We got not

8 ¹bread." Now, knowing it, Jesus said, "²Why are you reasoning

9 ¹among yourselves, scant of faith, that you have not ²bread? Not as

yet are you apprehending, neither remembering the five cakes of

10 bread of the five thousand and how many panniers you got? ¹⁴¹⁷⁻²¹Neither the seven cakes of bread of the four

thousand and how many hampers you got? ¹⁵³⁴⁻³⁸How is it you are not

apprehending that I spoke not to you concerning ³bread? Now take

12 ¹heed ²of the ³heaven of the Pharisees and Sadducees." Then they

understand that He did not say to take ¹heed ²of the leaven of ³bread,

but ⁴of the teaching of the Pharisees and Sadducees.^{Mk814-21 Lu121}

13 Now Jesus, coming into parts of Cæsarea Philippi, asked His disciples, saying, "²Who are ³men saying

14 the Son of Mankind is?" Now they say, "²These, indeed, John the baptist; yet others Elijah; yet

others Jeremiah or one of the prophets."^{141-2 Lu97-9}

15 He is saying to them, "Now you, ²who are you saying that I am?"

16 Now, answering, Simon Peter said, "Thou art the Christ, the Son of the living God."^{Jn660 1J415}

17 Now, answering, Jesus said to

him, "Happy are you, Simon Bar-Jonah, ¹for ²flesh and ³blood does not reveal it to you, but My Father

18 Who is in the heavens. Now I, also, am saying to you that you are

Peter, and on this rock^A will I be ¹building My ²ecclesia, and the

gates of the unseen shall not be ³prevailing against it. I will be

giving you the ⁴keys of the kingdom of the ⁵heavens, and whatsoever

you should be ⁶binding on the earth shall be ⁷binding^F in the

heavens, and whatsoever you should be ⁸loosing on the earth ⁹shall be

loose in the ¹⁰heavens." Then He cautions the disciples that they may

be saying to no one that He is the Christ.^{Mk827-30 Lu918-21}

21 Thenceforth begins Jesus to ¹show His disciples that He ²must 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

22 ¹roused. And, taking Him to him, Peter begins to ²rebuke Him, saying, "Propitious be it to Thee, Lord!

By no means shall this be for Thee!"

23 Now He, being turned, said to Peter, "Go away behind Me, ²satan!

A ³snare are you to Me, ⁴for you are not ⁵disposed to ⁶that

which is of God, but ⁷that which is of ⁸men."^{Mk831-33}

24 Then Jesus said to His disciples: "If anyone is wanting to ¹come

after Me, let him renounce himself and ²pick up his ³cross^A and ⁴follow Me. For whosoever should

be wanting to save his ⁵soul^A shall be destroying it. Yet whoever should

be destroying his ⁶soul^A on My account shall be ⁷finding it.^{Jn1225} For

what will a ⁸man^N be ⁹benefited, if he should ever be gaining the whole

world, yet be forfeiting his ¹⁰soul^A? ^{Ps496-8} Or ¹¹what will a ¹²man^N be giving

27 in exchange for his ¹³soul^F? For the Son of Mankind is ¹⁴about to be coming in the glory of His Father

with His ¹⁵messengers, and then He will be paying each in accord with

28 his practice. Verily I am saying to you that there are ^asome of those standing here who ^aunder no circumstances should be ^ftasting death till they should be perceiving the Son of Mankind coming in His kingdom." ^{Mk9¹ Dn7¹³}

17 ^vAnd after six days Jesus is taking aside Peter and James and John, his brother, and is bringing them up privately into a high mountain, and was transformed in front of them. And His face shines as the sun, yet His garments became white as the light. ^{2P16-18}

3 And 'lo! Moses and Elijah were seen by them, conferring with Him. Now, answering, Peter said to Jesus, "Lord, ideal is it 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!" ^{Mk1¹¹ 92-7 Lu9³²⁻³⁵ 2P16-18 Is42¹}

6 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^r up their eyes, they perceived not one except Jesus ^sHimself only.

9 And, at their descending out of the mountain, Jesus directs them, saying, "Now you should 'tell no one of the vision till ^wthe Son of Mankind may 'be 'roused ^ofrom among the dead." ^{Mk9²⁻¹⁰ Lu9²⁸⁻³⁸}

10 And His disciples inquire of Him, saying, "^aWhy, then, are the scribes saying that Elijah 'must be coming first?" ^{Ma4⁵} Now, He, answering, said to them that "Elijah is indeed coming, ^{Rv11³} and will be restoring all. ^{Ac3²¹} Yet I am saying to you that ^rElijah came already, ^{Lu1¹⁷} and they did not recognize him, but they do ^tto him whatever they will. Thus the Son of Mankind also is 'about to be suffering by them." ^{14⁸⁻²⁰} Then the disciples understand that He

spoke to them concerning John the baptist. ^{11¹⁴ Mk9¹¹⁻¹³}

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

17 Now then, answering, Jesus said to them, "O generation, unbelieving and ^rperverse! 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. ^{Mk9²⁴⁻²⁷ Lu9³⁷⁻⁴²}

19 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, ^ryou shall be declaring to this mountain, 'Proceed hence—there! and it will be proceeding. And nothing will be 'impossible for you." ^{21²¹ Mk9²³⁻³² Lu17⁵⁻⁶}

22 (no 21) Now at their conspiring in Galilee, Jesus said to them, "The Son of Mankind is 'about to be 'given up into the hands of ^hmen, and they will be killing Him, and the third day He will 'be 'roused." And they were tremendously sorry. ^{Mk9³⁰⁻³² Lu9⁴³⁻⁴⁵}

24 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?" ^{Ex30¹¹⁻¹⁶}

25 He is saying, "Yes." And, coming into the house, Jesus forestalls him, saying, "^aWhat are you supposing, Simon? The kings of the earth, from ^awhom are they getting tribute or poll tax? From their sons, ^ror from the aliens?" Now he averred, "From the aliens." Now at his saying "From the aliens," Jesus averred to him, "Consequently the ^rsons, surely, are free."

27 Yet, lest we should be ^fsnaring 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 ^{as}for Me and you."

18 Now in that 'hour the disciples came to 'Jesus, saying, "^aWho, 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 ^fbe turning and becoming as 'little children, you may by no means be entering into the kingdom of the 'heavens. ^{Mk10¹⁴⁻¹⁵}Who^a, then, will be ^fhumbling himself as this 'little child, he is the greatest in the kingdom of the 'heavens. And whosoever should be receiving one such little child ^{on}in My 'name is receiving Me. Yet whoever should be ^fsnaring one of these 'little ones who are believing in^{to} 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. ^{Mk9³⁸⁻³⁹ 42 Lu9⁴⁰⁻⁴³ 17² 22²⁴⁻²⁶}

7 Woe to the world 'because of ^fsnares! For it is a necessity for 'snares^f to be coming. Moreover, woe to that ^hman through whom the 'snare is coming! ^fNow, 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? ^{Lu17¹}

9 ^fAnd 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? ^{5²⁹⁻³⁰ Mk9⁴³⁻⁴⁸ Is66²⁴}

10 '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 ^fobserving the 'face of My 'Father Who is in the heavens. ^(no 11)

12 ^aWhat are you supposing? ^fIf it should be occurring to any ^hman,

with a hundred sheep, that ^aeven 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? ¹³ And if he should ^{1b}come to 'find it, ¹⁻¹⁶verily, I am saying to you, that he is ^{rejoicing} ^{on}over it, rather than ^{on}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. ^{Lu15³⁻⁷}

15 Now if your 'brother should ever be sinning, 'go and expose him between you and him alone. ^{Ga6¹}If he should ever be hearing you, you gain your 'brother. ^{Ja5¹⁹⁻²⁰}Yet if ever he should not be hearing, 'take still one or two more along with you^s, that ^{on}at the 'mouth of two witnesses, or of three, every declaration may be made to ^fstand. ^{De19¹⁵}

17 Now, if ever he should be disobeying them, 'tell it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let him be to you even as one ^of the nations, and a 'tribute collector. ^{Lu17⁷ Jn8¹⁷ Lu19¹⁷}

18 Verily, I am saying to you, Whatsoever you should ^fbe binding on the earth shall ^fbe 'binding in 'heaven. And whatsoever you should be ^floosing on the earth ^fshall be 'loose in 'heaven. ^{16¹⁹}

19 Again, verily, I am saying to you that, if ever two ^of you should be agreeing on the earth concerning ^aany matter, whatsoever it is they should be requesting shall 'come to be to them ^bfrom My 'Father Who is in the heavens. ^{15¹⁴⁻¹⁵} For where two or three are, ^agathered in^{to} My 'name, there am I in the midst of them."

21 Then, approaching, 'Peter said to Him, "Lord, how many times shall my 'brother be sinning ^oagainst me and I shall be pardoning him? ²² Till seven times?" 'Jesus is saying to him, "I am not saying to you 'Till seven times," but 'Till seventy times seven." ^{6¹⁴⁻¹⁵ Lu17⁴ Ep4³² Co3¹³}

23 ^fTherefore likened was the kingdom of the 'heavens to a ^hman, 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 ^{on}with me, and I will 'pay you all!' Now, having compassion, the lord of that slave 'dismisses him, and remits his loan.^{Ac288}

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 ^{on}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 is owing.

Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and, coming, elucidate to their ^slord 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 ^ohe may 'pay ^eall that is owing him.

Thus shall My heavenly Father also be doing to =you, if each one should not be pardoning his brother from ^fyour hearts.^{612-15 Ja213 Pr2113}

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.^{Mk101 Jn1040-42}

3 And the Pharisees came to Him, trying Him, and saying, "Is it allowed one to dismiss his wife ^afor every cause?"⁵³¹⁻³²

4 Now He, answering, said, "Did you not read that the Maker from the beginning makes them male and female,^{Gn127} and said, 'On this account a ^hman^N shall be leaving father and mother and shall ^fbe 'joined to his wife, and the two shall be ^{to}one flesh'? So that no longer are they two, but one flesh. Then, what God ^fyokes together, let not ^hman^N be separating."^{Gn224}

7 They are saying to Him, "^aWhy, then, does ^AMoses direct to give a scroll of divorce and to dismiss her?"^{531-32 Dt241}

8 Jesus is saying to them, that "^AMoses, ^{td}in view of your 'hard-heartedness, permits you to dismiss your wives. Yet from the beginning it has not come to be thus.

9 Now I am saying to you that whoever should be dismissing his wife (not ^{on}for prostitution) and should be marrying another, is committing adultery, and he who marries her who has been dismissed, is committing adultery."^{Lu1613 1C70-75}

10 The disciples are saying to Him, "If the cause of a ^hman^N 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^a were born thus out of their mother's womb, and there are eunuchs who^a are emasculated by ^hmen, and there are eunuchs who^a emasculate themselves because of the kingdom of the ^aheavens. Who is 'able^f to 'contain it, let him 'contain' it."^{Mk102-12}

13 Then little children were brought to Him, that He may be placing His hands on them, and He should be praying. Yet the disciples rebuke them. Yet Jesus said to them, "Let the little children be coming to^d Me, and do not 'forbid them, for of such is the kingdom of the ^aheavens."¹⁸³ And, placing His hands on them, He went thence.

16 And 'lo! one coming to Him said, "Teacher, ^awhat good shall I be doing that I should be having life eonian?"^{Lu1027}

17 Yet He said to him, "aWhy are you asking Me concerning good? One is good. Yet if you are wanting to be entering into life, keep the precepts." ^{Mk10¹³⁻¹⁶ Lu18¹⁵⁻¹⁷}

18 He is saying to Him, "Which?"

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.'" ^{Ex20¹³ Lv19¹⁸ Dt5¹⁶}

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

20 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.'" ^{Lu12³³}

21 Now, hearing this word, the youth came away sorrowing, for he was had many acquisitions. ^{6¹⁹ Mk10¹⁷ Lu18²³⁻²⁸ Ac24⁵ 1Ti6¹⁷⁻¹⁹ Ps62¹⁰}

22 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." ^{13²²} 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." ^{Lu18²⁴⁻²⁷}

23 Now, hearing it, the disciples were tremendously astonished, saying, "aWho, consequently, can be saved?" ^{Mk10²³⁻²⁷}

24 Now, looking at them, Jesus said to them, "bWith men this is impossible, ^{Gn18¹⁴} yet bwith God all is possible." ^{Lu1²⁷ Jr32¹⁷}

25 Then, answering, Peter said to Him, "Lo! we leave all and follow Thee." ^{4¹⁸} aWhat, consequently, will it be to us?" ^{Lu5¹¹}

26 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

throne, 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 hundredfold shall be getting, and shall be enjoying the allotment of life eonian. Yet many of the first shall be last, and the last first." ^{20¹⁶ 21 Lu13³⁰}

20 For like is the kingdom of the heavens to a man, to 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.

3 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, "aWhy stand you here the whole day idle?" They are saying to him that 'Not one hires us.' He is saying to them, 'You also go into the vineyard.' Now, evening becoming on, the lord of the vineyard is saying to his manager, 'Call the workers and pay them the wages, beginning from the last, till to the first.' ^{Lv19¹³}

9 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. 11 Now, getting it, they murmured against the householder, saying, 12 'These last do one hour, and you make them equal to us who bear the burden of the day and the scorching wind.' Yet he, answering one of them, said, 'Comrade, I am not injuring you! Did you not agree with me for a denarius? 14 Pick up what is yours and go away.

Now, I may be wanting to give to this last one ^aeven 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 first be first, and the first last." ¹⁹³⁰

Now Jesus, being about to go up into Jerusalem, took aside the twelve disciples privately. And on the road He said to them: "Lo! Going up are we into Jerusalem, and the Son of Mankind will be given up to the chief priests and scribes, and they will be condemning Him into death. And they will be giving Him up to the nations, into scoff at and scourge and crucify. And the third day He will be roused." ^{Mk1032-35 Lu1831-34}

Then came to Him the mother of the sons of Zebedee with her sons, worshiping and requesting something from Him. ⁴²¹ Now He said to her, "What are you wanting?" She is saying to Him, "Say that these, my two sons, should be seated, one at the right and one at the left, in Thy kingdom." ¹⁹²⁸

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 the left is not Mine to give, but is for whom it has been made ready by My Father." ^{1928 2639-42 Mk1035 Lu1220}

And, hearing of it, the ten resent as to the two brothers. 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. ^{Lu2224} Not thus is it to be among you. But whosoever should be wanting to become great among you, let him be your servant, ^{2311 Mk935 1042} 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." ^{Jn1151-52 134 143 Is5310-12}

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!" ^{927-31 Mk1046-48 Lu1835-39}

And, standing, Jesus summons them and said, "What are you wanting that I shall be doing to you?"

They are saying to Him, "Lord, that our eyes may be opened!"

Now, having compassion, Jesus touches their eyes, and immediately they receive sight and follow Him. ^{Mk1049-52 Lu1840-43 2445}

And when they draw near into Jerusalem and came into Bethphage on the Mount of Olives, then Jesus dispatches 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, ^{Ze99 Jn1212-19}

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 yoke-beast.

Now the disciples, going and doing according as Jesus arranges with them, led the ass and the colt, and place garments on them, and He is seated upon them.

Now the 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 that are preceding Him and that are follow-

ing cried, saying, "Hosanna to the Son of David! "Blessed is He Who is coming in the 'name of the Lord!" Ps118²⁰ Hosanna among the 'highest!" Mk11¹¹⁻¹⁰ Lu19²⁸⁻⁴⁰

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

12 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. Co35 And He is saying to them, "It is 'written, 'My house a house of 'prayer shall be 'called,' Is56⁷ yet you are making it 'a 'burglars' 'cave.'" Jr7¹¹ Jn23²³

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

15 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!"

16 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 sucklings Thou dost attune praise?' "Ps8² Jn12¹⁷⁻¹⁸

17 And, leaving them, He came out outside of the city into Bethany, and is camped out there.

18 Now in the morning, leading them back into the city, He hungers. And, perceiving one fig tree on the road, Jd9¹⁰ He came onto it and found nothing 'non it except leaves only. And He is saying to it, P¹⁶ "No longer, by no any means, may fruit be 'coming of you 'for the 'eon." And withered instantly is the fig tree. Mk11¹²⁻¹⁴

20 And, perceiving it, the disciples marvel, saying, "How instantly withered is the fig tree!"

21 Now, answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, 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. 17²⁰ And all, whatever you should be requesting in prayer, believing, you shall be getting." 7¹ Mk11²⁰⁻²⁶ Lu17⁶ Jn3²² 5¹⁴ Ja1⁶ 5¹⁶ 1J3²² 5¹⁴

23 And at His coming into the sanctuary, the chief priests and the elders of the people came to Him while teaching, saying, "By what authority are you doing these things, and 'who 'gives you this 'authority?"

24 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?"

25 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." 14¹⁴ And, answering Jesus, they said, "We are not aware." Mk6²⁰ 11²⁷⁻³⁴ Lu20¹⁻⁸

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

28 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. 7²¹

31 "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^d 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 it subsequently, to believe him.^{Lu312}

33 Another parable hear: ^aA ^hman who^a was a householder plants a vineyard and ^oplaces 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^d the farmers to be getting his fruits. 35 And the farmers, taking his slaves, indeed, lash ^wone, yet kill ^wone, yet pelt ^wone with stones. Again he dispatches other slaves, more than the first. And they do to them similarly.^{512 2337 Ac732 2Ch2418-21 3619-17 Ne928}

37 Yet subsequently he dispatches to^d them his son, saying, 'They will ^hbe 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.' 39 And getting him, they cast him out ^of the vineyard and kill him.²⁶⁵⁰ 40 Whenever, then, the lord of the vineyard should be coming, ^awhat 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^a will be rendering the fruits to him in their seasons."^{Mk121-9 Lu209-10 2124 Is51-7}

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

^aThe stone which is rejected by the builders,

This came to be ^{io}for the head of the corner:

^bFrom the Lord ^bcame this,

And it is marvelous in our eyes?"^{Ps11822-24 Ac411}

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 ^dproducing its fruits.

44 ^{Is814 P}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. And, seeking to hold Him, they were afraid of the throngs, since they had Him ^{io}for a prophet.^{Mk1210 Lu2017 1P26-8 Dn234-35 44-45}

22 And, answering, Jesus said to them again in parables, saying,

2 ^a"Likened was the kingdom of the heavens to a ^hman, a king, who^a makes wedding festivities for his son. And he dispatches his slaves to call those ^{into}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 ^{io}for the wedding festivities!"' Yet they, not caring, came away, ^wone, indeed, ^{into}his own field, yet ^wone ^{on}to his merchandise. Yet the rest, taking hold of his slaves, outrage 7 and kill them. Now the king is angered, and, sending his troops, destroys those murderers and sets their city in flames."^{242 Lu91-6 2120-24 Dn928}

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 ^{into}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.^{Lu1415-24}

11 Now the king, entering to gaze at those lying back at table, perceived there a ^hman who has not

12 put on wedding apparel. And he is saying to him, 'Comrade, how did you enter here having no wedding apparel?' Yet he was still.

13 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." ^{20:16}

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." ^{Lv19:15} Tell us, then, what you are supposing. Is it allowed to give poll tax to Cæsar, or not? ^{Mk3:21-18:15 Lu20:20-22 Ps82}

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?"

They are saying, "Cæsar's." Then He is saying to them, "Be paying, then, Cæsar's to Cæsar, and God's to God." And, hearing it, they marvel, and, leaving Him, they come away. ^{Mk12:12-17 Lu20:20}

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." ^{Dt25:5-6} Now there were with us seven brothers, and the first, marrying, deceases. And having no seed, he leaves his wife to his brother. Likewise 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."

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 mar-

riage, 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, ^{1Cl5:16} I am the God of Abraham, and the God of Isaac, and the God of Jacob? ^{Ps65} He is not the God of the dead but of the living." ^{Ex3:6} And, hearing it, the throngs were astonished at His teaching. ^{Mk12:18-27 Lu20:27-40 Ac23:8}

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?" ^{Mk12:28 Lu10:25-28}

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." ^{Dt6:5} 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." ^{Ps7:12 Mk12:29-34}

Now, the Pharisees being gathered, Jesus inquires of them, saying, "What are you supposing concerning the Christ? Whose Son is He?" ^{Col1:5}

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

He is saying to them, "How, then, is David, in spirit, calling Him Lord, saying, ^{Ps110:1 Hb1:13}

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

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

And not one was able to answer Him a word, neither dares anyone, from that day, inquire of Him any longer. ^{Mk12:35-37 Lu20:39-44}

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 may be saying to

you, do, and 'keep it. Yet according to their 'acts do not be doing, for they are saying and not doing.^{Ne84-8}
Ma27-8

4 ^PNow they are binding loads, heavy and hard to bear, and are placing them on ^hmen's 'shoulders, yet they are not willing to stir them with their 'finger. ^{Lul146} Now all their 'works are they doing to^d be gazed at by ^hmen,⁶² for they are broadening their 'amulets and magnifying the tassels. 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 ^hmen 'Rabbi.^{Lul143-46}

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

11 Now the greatest one among you shall be your ^Mservant. Yet anyone who shall be ^Pexalting himself shall ^Pbe 'humbled, and anyone who shall be 'humbling himself shall ^Pbe 'exalted.^{2025-28 Lul1411 1814 Ja45 Jb2229 Pr1531}
2923 Ez2131 1P53

13 Now woe to you, scribes and Pharisees, hypocrites! 'for you are 'flocking the kingdom of the ^Aheavens in front of ^hmen. For you are not entering, neither are you letting those entering to 'enter.^{Mk1237-40}
Lul152 2045-47 (no 14)

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 ^AGehenna 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 ^Pblind! for 'which is greater, the gold, or the temple that hallows the gold?

18 And, 'Whoever should be swearing 'by the altar, it is nothing; yet whoever should be swearing 'by the oblation 'upon it is owing.' ⁼Stupid and ^Pblind! for 'which is greater, the oblation, or the altar that is hal-
19 lowing the oblation? ^{Ex2937} He, then, who swears 'by the altar is swear-
20 ing 'by it and 'by all which is upon it. And he who swears 'by the tem-
21 ple is swearing 'by it and 'by Him Who is ^cdwelling in it. And he who swears 'by ^Aheaven is swearing 'by the ^Athrone of God and 'by Him Who is ^csitting upon it.^{534 1K812 Ps114}

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, 'judg-
24 ing and 'mercy and 'faith. Now these you 'must do; and not leave those. 'Blind 'guides! 'Straining out a 'gnat, yet ^Pswallowing a 'camel!^{Lul142 Lv2730 M163}

25 Woe to you, scribes and Pharisees, hypocrites! 'for ^Pyou are cleansing the outside of the cup and the plate, yet inside they are brimming 'with rapacity and incontinence. 'Blind Pharisee! ^PCleanse first the inside of the cup and the plate, that their 'outside also may be becoming clean!^{Lul139-41 Tl115}

27 Woe to you, scribes and Pharisees, hypocrites! 'for you are re-sembling the 'whitewashed sepulchers which outside, indeed, are appearing beautiful, yet inside they are 'crammed with the bones of the dead and ^call uncleanness. Thus you, also, outside, indeed, are appearing to ^hmen to be just, yet inside you are ^Pdistended with hy-
28 pocrisy and lawlessness.^{Lul144 Ac233}

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

32 that you are the sons of those who murder the prophets. And you! Fill full the ¹measure of your fathers ^[Lu11:47-51 Ac7:51-52]

33 ¹Serpents! Progeny of ¹vipers! How may you be ¹fleeing from the judging of ¹Gehenna? Therefore, lo! I am dispatching to ¹you prophets and wise men and scribes. ²Of them, some you will be killing and crucifying, and ³of them, some you will be scourging in your synagogues and persecuting from city ⁴into city, so that on you should be coming ⁵all the just ⁶blood ⁷shed on the earth, from the ⁸blood of just Abel to the ⁹blood of Zechariah, son of Berechiah, whom you murder between the temple and the altar. ^{2Ch24:20}

36 Verily, I am saying to you: All these things will be arriving on this generation. ^{Ac5:40 7:58-59 Gn4:9}

37 ¹Jerusalem! ¹Jerusalem! who art killing the prophets and pelting with stones those who have been dispatched to ²her! How many times do I want to ³assemble ⁴your children in ⁵the manner a hen is assembling her ⁶brood under her wings, and you will not! ⁷Lo! ⁸Left is your house to you desolate. For I am saying to you, you may by no means be perceiving Me henceforth, till you should be saying, ^{Ps118:26} "Blessed is He Who is coming in the name of the Lord!" ^{21:1 Lu13:34-35}

24 And, coming out, Jesus went from the sanctuary. And His disciples approached to exhibit to Him the building of the sanctuary. ²Yet 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 ¹left on a stone, which shall not be ²demolished."

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 ¹what is the sign of Thy presence and of the conclusion of the ²eon?"

4 And, answering, Jesus said to them, "Beware that no ¹one should be deceiving you. For many shall be coming ²in ³My name, saying, 'I am the Christ!' and shall be de-

6 ceiving many. ^{Jn5:43 Rv6:1-2} Yet you shall be ¹about to be hearing battles, and tidings of battles. ¹See that you are not ²alarmed, for it ³must be occurring, but not as yet is the consummation. For ⁴roused shall be nation ⁵on against nation, and kingdom ⁶on against kingdom, and there shall be famines and quakes ⁷in places. ⁸Yet all these are the beginning of ⁹pangs. ^{Rv6:3-8}

9 Then shall they be giving you up ¹into affliction, and they shall be killing you, and you shall be ²hated by all of the nations because of My name. And then many shall ³be ⁴snared, and they shall be giving one another up and hating one another. And many false prophets shall ⁵be ⁶roused, and shall be deceiving many. And, because of the multiplication of lawlessness, the love of many shall ⁷be cooling. Yet he who endures ⁸into the consummation, he shall be ⁹saved. And ¹⁰heralded shall be this ¹¹evangel of the kingdom in the whole inhabited earth ¹²for a testimony to all the nations, and then the consummation shall be arriving. ^{10:16 Mk13:1 Lu21:5 Jn16:2-3 Rv6:9-11}

15 Whenever, then, you may be perceiving the abomination of desolation, which is ¹declared through Daniel ²the prophet, ³standing in the holy place ⁴Dn12:1 (let him who is reading ⁵'apprehend!); ⁶Rv12:14 then let those in ⁷Judea ⁸'flee into the mountains. Let him who is on the housetop not ⁹descend to take away the things out of his house. ¹⁰Rv12:14 And let him who is in the field not turn back behind to pick up his cloak. ^{Mk13:14-16 Lu17:31-33}

19 Now woe to those who are ¹'pregnant and ²'suckling in those ³'days! ⁴Now 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. ²²And, except those ¹'days were ²'discounted, not ³flesh ⁴at ⁵'all would be saved. ⁶Rv13:15 Yet, because of the

chosen, those days shall be 'dis-
counted.^{Mk1317-23 Dn121}

23 Then, if anyone should be say-
ing to you, 'Lo! Here is the Christ!'
or 'Here!' you should not be believ-
24 ing it. For 'roused' shall be false
christs and false prophets, and they
shall be giving great signs and mir-
acles, so as to deceive, if possible,
25 "even the chosen. 'Lo! I have de-
clared it to you before.^{Jn1023 21-29 Rv13}

26 If, then, they should 'say to you,
'Lo! In the wilderness is He!' you
may not be coming out; 'lo! in the
storerooms!' you should not be be-
27 lieving 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
28 Son of Mankind. ^{Pw}Wheresoever the
corpse may be, there will the vul-
tures be 'gathered.^{Mk1321-23 Jb3930 Hk18}

29 Now immediately after the afflic-
tion of those days the sun shall be
darkened ^{Am520} and the moon shall
not be giving her beams, and the
stars shall be falling from heaven,
30 ^{Is 1310} and the powers of the heavens
shall be 'shaken.^{Joel 230-31 313} And then
shall 'appear the sign of the Son of
'Mankind in heaven, and then shall
'grieve all the tribes of the land,^{Rv17}
and they shall 'see the Son of 'Man-
kind coming on the clouds of 'heav-
en with power and much glory.^{Dn713}
^{Zel124-14}

31 And He shall be dispatching His
'messengers with a loud sounding
trumpet, and they shall be assem-
bling His chosen ^{of} from the four
winds, from the 'extremities of the
heavens to their 'extremities.^{Dt304}
^{Is2713 Zel124-14 Mk1324-25 Lu2125-27}

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

34 Verily, I am saying to you that
under no circumstances may this
generation be passing by till all
these things should be occurring.

35 Heaven and earth shall be passing
by, yet My words may by no means
36 be passing by. Now, concerning
that day and hour not one is 'aware,
neither the messengers of the heav-
ens, nor the Son; except the Father
only.^{2513 Mk1330 Lu2130 Ac17 Ps10226 Is516}

37 For even as the 'days of 'Noah,
thus shall be the presence of the
Son of Mankind. For as they were
38 in those days before the deluge,
masticating and drinking and mar-
rying and taking in marriage until
the day on which Noah entered into
the ark, and did not know till the de-
luge came and takes them all away,
39 thus shall be the presence of the
Son of Mankind.^{Lu1726} Then two shall
be in the field; one is 'taken along
40 and one 'left: two grinding 'at the
millstone; one is 'taken along and
41 one 'left. ³¹ Be watching, then, 'for
you are not 'aware on what day
your 'Lord is coming.

43 'Now that 'know, that, if the
householder were 'aware in what
watch the thief is coming, he would
watch, and would not leave his
44 house be tunneled into. Therefore
you also 'become ready, 'for, in an
hour which you are not supposing,
the Son of Mankind is coming.^{1Th 54}

45 ^{Pa}Who, consequently, is the 'faith-
ful and prudent slave whom the
lord 'places ^{on} over his 'household to
give them 'nourishment in season?
46 Happy is that 'slave whom his 'lord,
coming, will be finding doing thus.
47 Verily, I am saying to you that
^{on} over all his 'possessions will he
be placing him.^{2521-23 Lu1231}

48 'Now if that 'evil slave should be
saying in his 'heart, 'Delaying is
my 'lord,' and he should be begin-
ning to 'beat his fellow slaves, yet
may be eating and drinking with
50 the 'drunken, the lord of that 'slave
will be arriving 'on a day for which
he is not hoping, and in an hour
51 which he 'knows not, and shall be
cutting him asunder, and his part
with the hypocrites will he be ap-
pointing. There shall be 'lamenta-
tion and gnashing of teeth.^{812 Lu1229-46}
^{2P310 Rv33 163}

25 ^{Rv19}Then ^{who}'likened shall be the king-
dom of the ^{heavens}'heavens to ten virgins,
^{Rv19}who^s, getting their^s torches,
came out ^{into}to meet the bridegroom.
2 ^{Rv19}Now five ^{of}of them were stupid
3 and five prudent. For the stupid, get-
ting their torches, got no^t oil with
4 them^s, yet the prudent got oil in
the crocks with their^s torches.
5 Now, at the delaying of the bride-
groom, they all nod and drowsed.
6 Now in the middle of the night a
clamor ^{occurs}, "Lo! the bride-
groom! 'Come out ^{into}to meet him!"
7 Then roused were all those virgins,
and they ^{adorn}adorn their^s torches.
8 Now the stupid said to the pru-
dent, "Give us ^{of}of your 'oil, ^{for}for
9 our ^{torches}'torches are going out.' Yet
the prudent answered, saying, 'No,
lest at some time there should not
be ^{sufficient}sufficient for us and you. 'Go
rather to^d those who are selling and
10 buy for yourselves.' Now, at their
coming away to buy, the bride-
groom 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,
12 'Lord! Lord! Open to us!' Yet he,
answering, said, 'Verily, I am say-
ing to you, I am not ^{acquainted}acquainted
with you!"
13 'Watch, then, ^{for}for you are not
^{aware}aware of the day, neither the hour.
14 ^{For}For it is even as a ^{man}man traveling.
He calls his own ^{slaves}slaves and ^{gives}gives
over to them his ^{possessions}possessions.^{Lu19:11-27}
15 And to ^{wone}wone, indeed, he ^{gives}gives five
talents, yet to ^{wone}wone, two, yet to
^{wone}wone, one, to each according to ^{his}his
own ability. And he travels im-
mediately.
16 Now, being gone, the one getting
the five talents trades ^{with}with them
and gains another five talents.
17 Similarly, also, the one with the
two; he also gains another two.
18 Yet the one getting the one talent,
coming away, excavates in the
earth and hides his ^{lord's}lord's silver.
19 Now, after much time, the lord of

those ^{slaves}slaves is coming and settling
accounts with them. And, approach-
ing, the one getting the five talents
^{brings}brings to him another five talents,
saying, 'Lord, five talents you
^{give}give over to me. 'Lo! another five
talents do I gain ^{on}on with them.' Now
his ^{lord}lord averred to him, 'Well done!
good and ^{faithful}faithful slave. ^{on}Over a
few were you ^{faithful}faithful;^{on}Over many
X will I ^{place}place you. 'Enter into the
^{joy}joy of your ^{lord}lord!' ^{24:45-47}24⁴⁵⁻⁴⁷ Lu16¹⁰
22 Now, approaching, the one also
getting the two talents said, 'Lord,
two talents you ^{give}give over to me,
'Lo! another two talents I gain
23 ^{on}on with them.' His ^{lord}lord averred to
him, 'Well done! good and ^{faithful}faithful
slave. ^{on}Over a few were you
X ^{faithful}faithful. ^{on}Over many will I ^{place}place X
you. 'Enter into the ^{joy}joy of your
^{lord}lord!"
24 Now, approaching, the one also
having gotten the one talent, said,
'Lord, I knew you, that you are a
hard ^{man}man, reaping ^wwhere you do
not sow, and gathering whence you
do not scatter. And, being afraid,
25 coming away, I hide your ^{talent}talent in
the earth. 'Lo! you ^{have}have what is
yours!"
26 Now, answering, his ^{lord}lord said to
him, 'Wicked and slothful slave!
^{Aware}Aware were you that I am reaping
^wwhere I do not sow, and gathering
whence I do not scatter. It was
binding on you, then, to be deposit-
ing my ^{silver}silver with the bankers,
and on coming, I should recover
what is mine together with interest.
28 Take the talent away from him
then, and ^{give}give it to the one who
29 ^{has}has the ten talents.' For to every-
one who ^{has}has shall be ^{given}given and
he shall have a ^{superfluity}superfluity, yet
from the one who ^{has}has not, that also
which he ^{has}has shall be ^{taken}taken away
from him.^{13:12} And the useless slave
^{cast}cast out into ^{outer}outer darkness. There
shall be ^{lamentation}lamentation and ^{gnashing}gnashing
of ^{teeth}teeth.^{13:12} Lu8¹³ Jn15²
31 Now, whenever the Son of Man-
kind may be coming in His ^{glory}glory,
and all the holy messengers with

32 Him, then shall He be ^{seated on} the ^{throne of His glory} ^{Ze14⁴⁵Mk8³⁸} and in front of Him shall be ^{'gathered} all the nations. ²And He shall be severing them from one another even as a ^{'shepherd} is severing the sheep from the kids. ^{13⁴⁹}And He shall be standing the sheep, indeed, ^{at} His ^{'right}, yet the kids ^{at} the left. ^{Ez34¹⁷}

34 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^d Me. ^{Hb13² Is58⁷}

37 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 perceive Thee a stranger and took Thee in, or naked and we clothed Thee? Now when did we perceive Thee infirm, or in jail, and we came to^d Thee?'

40 And, answering, the King shall be declaring to them, ^{'Verily}, I am saying to you, inasmuch as you do it to one of these, the least of My ^{'brethren}, you do it to Me. ^{10¹²}

41 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 to 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.'

44 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?'

45 Then shall He be answering them, saying, ^{'Verily}, I am saying to you, inasmuch 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}. ^{13⁴⁰⁻⁴⁹}
Jn5²⁹ Dn12² XCo¹ Yeg¹ Eby¹ Eby¹ Jn9¹

26 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}. ^{20¹⁸}

3 Then the chief priests and the elders of the people were gathered into 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. ^{Mk14¹⁻² Lu22¹⁻² Ac4²⁵⁻²⁸ Ps2²}

6 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. ⁸ Now perceiving it, His ^{'disciples} resent it, saying, ^{'Why this destruction?} For this could be disposed of for much and given to the poor."

10 Now, knowing it, ^{'Jesus} said to them, ^{'Why are you affording the woman ^{'weariness?} for she works an ideal work ^{for Me}. For the poor you ^{'have with ^{8/you} always}, yet Me you ^{'have not always}. For she, spraying this attar on My ^{'body}, does it ^{for Me} ^{for My 'burial}. ¹³ Verily, I am saying to you, ^{Where-soever} this ^{'evangel} may be ^{'heralded} in the whole world, that also which she does shall be ^{'spoken of} ^{for a memorial of her}. ^{Mk14⁸⁻⁹ Jn12¹⁻⁸}}

14 Then one of the twelve who is ^{'termed} Judas Iscariot, being gone to^d the chief priests, said, ^{'What are you willing to give me?} And I

will 'give 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. ^{Mk14¹⁰⁻¹¹ Lu22³⁻⁵ Ze11¹²⁻¹³}

Now, on the first of unleavened bread, ^{Lv23⁶} 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^d so and so, and say to him, 'The Teacher is saying, "My appointed time is near. ^{td}With you am I making the passover with My 'disciples.'" And the disciples do as Jesus arranges with them, and they make ready the 'passover. ^{Mk14¹²⁻¹⁶ Lu22⁷⁻¹³ Ex12⁹⁻¹³}

Now, evening ^bcoming 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^o of you shall be giving Me up." And, sorrowing tremendously, each one of them begins to be saying to Him, "It is not^a I, Lord!"

Now He, answering, said, "He who dips his hand with Me in the dish, he will be giving Me up. ^{Ps41⁹}

The Son of Mankind is indeed going away, according as it is 'written concerning Him, yet woe to that ^hman through whom the Son of Mankind is being given up! Ideal were it for Him if that ^hman were not born!" ^{Ps22 Is53 Dn9²⁶}

Now, answering, Judas, who is giving Him up, said, "It is not^a I, Rabbi!" ^{Mk14¹⁷⁻²¹ Lu22¹⁴⁻²¹⁻²³ Jn13¹⁸⁻³⁰}

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

Now at their eating, Jesus, taking the bread, and blessing, breaks it, and, giving to the disciples, said, "Take, 'eat. This is My ^mbody."

And taking the cup and giving thanks, He ⁻gives it to them, saying, "'Drink ^o of it all, for this is ^mMy blood ^{Lv17¹¹} of the new 'covenant," ^{Jr31³⁴} that is 'shed ^ofor many ^{to}for the pardon of sins. ^{Ex24⁸} Now I am saying to you that under no circumstances may I be drinking

henceforth^o of this, the product of the grapevine, till that day whenever I may be drinking ^oof new with you in the kingdom of My Father."

And, singing a hymn, they came out ⁱⁿto the mount of 'Olives. ^{Mk14²⁶⁻²⁸ Lu22¹⁹⁻²⁰ 1C11²³⁻²⁵}

Then Jesus is saying to them, "All of you shall 'be 'snared in Me in this night, for it is 'written, ^{Ze13⁷ Is53⁴⁻¹¹}

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

Now after My rousing^r I shall be preceding you into 'Galilee." ^{28⁷⁻¹⁶ Mk14²⁶⁻²⁸ Jn16³²}

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

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

Peter is saying to Him, "And if ever I must be dying ^{to}with Thee, I will under no circumstances be renouncing Thee!" Likewise said all the disciples also. ^{Mk14²⁹⁻³⁰ Lu22³¹⁻³⁴ Jn13³⁶⁻³⁸}

Then Jesus is coming with them into the freehold 'termed Gethsemane, and He is saying to His disciples, "Be seated, till ^wI '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^a pass by from Me. However, not as I 'will, but as Thou!" ^{Mk14³²⁻³⁴ Lu22³⁹⁻⁴⁰ Jn18¹⁻²}

And He is coming to^d 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." ^{Mk14³⁵⁻³⁸ Lu22⁴¹⁻⁴⁶ Jn6⁶⁸}

42 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
43 Thy 'will 'be^c done!" And, coming again, He found them drowsing, for their eyes 'were 'heavy.

44 And, leaving them, again coming away, He prays ° a third time, saying the same word. Again, then, He is coming to^d 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—

45 'Rouse! We may be going. 'Lo! he who is giving Me up is 'near!"
47 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."

49 And immediately, coming to Jesus, he said, "Rejoice, Rabbi!"
50 2S20⁹ And he kisses Him fondly. Yet Jesus said to him, "Comrade, °nfor what are you 'present?" Then, approaching, they 'laid hands on Jesus and hold Him. Mk14⁴³⁻⁴⁶ Lu22⁴⁷⁻⁴⁸
Jn18²⁻⁹ Ps41⁹ 5512-14

51 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.
52 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?

54 2K6¹⁷ How, then, may the scriptures be 'fulfilled, seeing that thus it 'must occur?" Mk14⁴⁷⁻⁵² Lu22⁴⁹⁻⁵² Jn18¹⁰⁻¹¹

55 In that 'hour Jesus said to the throngs, "As °nfor a robber you come out with swords and cudgels to 'apprehend Me! °c Daily was

I seated ^{td}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 His 'disciples, all, leaving Him, fled.

Mk14⁴⁸⁻⁵² Lu22⁵³⁻⁵³ 71

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

59 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, ^{Ps35¹¹} said, "He averred, 'I am 'able to demolish the temple of 'God and, thduring three days, to rebuild it." ° Mk14⁵³⁻⁶⁴ Lu22⁵⁴⁻⁷¹ Jn2¹⁸⁻²² 1812-24

62 And, rising, the chief priest said to Him, "Nothing are you answering to °what these are testifying against you?" Yet Jesus was silent. And, answering, the chief priest said to Him, "I am exorcising you °by the living 'God that you may be telling us if you are the Christ, the Son of 'God." Lv5¹ 1s53⁷

64 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." ° 24³⁰ Ac7⁵⁵ Rv1⁷
Dn7¹³ Ps110¹

65 Then the chief priest tears his garments, saying that "He blasphememes! °What need 'have we still of witnesses? 'Lo! now you hear his blasphemy! °What are you supposing?" ° Lv21¹⁰ 24¹⁰ Jn19⁷

Now they, answering, said, "Liable to death is He." Then they spit into His 'face and buffet Him.
68 Now they slap Him, saying,

"Prophecy to us, Christ! ^aWho is it that hits you?" ^{Mk14⁶⁸ Lu22⁶³⁻⁶⁵ Is50⁸ 53³}

69 Now ^PPeter sat outside in the courtyard. And one maid came to him, saying, "You also were with Jesus, the Galilean." Yet ^{he}he disowns Him in front of them all, saying, "Not ^aaware am I ^awhat you are saying!"

71 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 ^aacquainted with the ^hman!"

73 Now, after a little, those ^sstanding there, approaching, said to ^PPeter, "Truly you also are ^oof them, for your ^speech also is making you evident." Then he begins to be damning and swearing, saying that "I am not ^aacquainted with the ^hman!" ^{Mk14⁶⁸⁻⁷¹ Lu22⁶⁴⁻⁶⁶ Jn18¹⁵⁻¹⁷}

And immediately a cock crows. 75 And reminded is ^PPeter 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, ^ohe laments bitterly. ^{Mk14⁷² Lu22⁶¹⁻⁶²}

27 Now, morning ^bcoming on, all the chief priests and the elders of the people held a consultation against Jesus, so as to put Him to death.

2 And ^bbinding Him, they led Him away, and [']give Him up to Pontius Pilate, the governor. ^{Mk15¹ Lu23¹ Jn18²⁸⁻³² Ps2²}

3 Then Judas, who [']gives Him up, perceiving that He was condemned, regretting, turns back the thirty pieces of ^ssilver to the chief priests and the elders, saying, "I sinned in giving up innocent ^bblood."

Yet they said, "^aWhat is it to ^dus? You should ⁿbe seeing to that!"

5 And, ^ttossing the ^ssilver pieces into the temple, he retires, and, coming away, strangles himself. ^{Ac18⁻¹⁹ 2S17²³}

6 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 ^bblood."

7 Now, holding a consultation, they buy ^owith them the Field of the Potter [']for a sepulcher for ^astran-

8 gers. Wherefore that [']field was called, "The Field of ^bBlood" till 9 [']today. Then was fulfilled that which is [']declared through Jeremiah the prophet, saying, ^{Ze11¹²⁻¹³}

And they got the thirty ^ssilver pieces,

(The price of the [']Valued One, Whom they value from the sons of Israel),

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

11 [']Now Jesus was standing in front of the governor. And the governor inquires of Him, saying, ^{Mk15²⁻⁵} "You are the king of the Jews?" ^{Lu23²⁻¹² Jn18³³⁻³⁸}

12 Now Jesus averred to him, "You are saying it!" And [']at His being [']accused by the chief priests and the elders, He answers nothing. ^{Is53⁷}

13 Then Pilate is saying to Him, "You are not hearing how much they are testifying against you?"

14 And He did not answer him [']with [']even one declaration, so that the governor is marveling very much.

15 Now ^aat 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, "^aWhom 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. ^{Mk15⁶ Lu23¹⁹ Jn18³⁸⁻³⁹ 19⁹}

19 Now at his sitting on the dais, his wife dispatches to ^dhim, saying, "Let there be nothing between you and that [']just man, for I suffered much today ^ain a trance because of him."

20 Now the chief priests and the elders persuade the throngs that they should be requesting Bar-Abbas, yet should be destroying Jesus.

21 Now, answering, the governor said to them, "^aWhich [']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!'" Mk15¹¹⁻¹⁴ Lu23¹⁸⁻²³ Jn18⁴⁰ Ac3¹⁴

Yet the governor averred, "for a What evil does He?"

Yet they cried exceedingly, saying, "Let him be 'crucified!'"

Now Pilate, perceiving that it is benefitting 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!" Dt21⁶⁻⁷

And, answering, the entire people said, Dt19¹⁰ "His blood^A be on us and on our children!" Ac5²⁸ Then he releases to them Bar-Abbas. Now, whipping Jesus, he gives Him over that He may be 'crucified. Mk15¹⁵ Lu23²⁴⁻²⁵ Jn19¹⁻⁸

Then the soldiers of the governor, taking Jesus along into the pretorium, gathered on to Him the whole squadron, and, stripping Him, they place a scarlet mantle about Him, Lu23¹¹ 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, Ps69¹⁹⁻²⁰ "Rejoice, king of the Jews!" Is53³⁻⁶ And spitting on Him, they got the reed and beat Him on His head. Is50⁶ And, when they scoff at Him, they strip Him of the mantle and put His garments on Him, and led Him away into crucify. Mk15¹⁸⁻²⁰ Jn19²⁻¹⁶ Is53⁷⁻⁸

Now, coming out, they found a Cyrenian man named Simon. This man they conscript, that he should be picking up His cross. Mk15²¹ Hb13¹²⁻¹³

And, coming into 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. Mk15²²⁻²⁸ Lu23³³⁻³⁸ Jn19¹¹ Ps69²¹

Now, crucifying Him, they di-

vide His garments, casting the lot. Ps22¹⁰ 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. Mk15²⁴⁻²⁸ Lu23³²⁻⁴³ Jn19¹⁹⁻²⁴ Is53¹²

Now those going by blasphemed Him, wagging their heads Ps22⁷ 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!" 26⁶¹ Jn21¹⁹ Likewise the chief priests also, with the scribes and elders, scoffing, said "Others he saves! Himself he cannot save! If he is king of Israel, let him descend now from the cross, and we will believe on him! He has confidence on 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. Mk15²⁹⁻³² Lu23³⁵⁻⁴² Ps22⁷⁻⁸

Now from the sixth hour darkness came on 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 didst Thou forsake Me?" Ps22¹ Now some of those standing there, hearing it, said that "He is summoning Elijah." And immediately one from among them, running and getting a sponge, besides filling it with vinegar and sticking it on a reed, gave Him a drink. Ps69²¹ 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. Mk15³⁵⁻³⁶ Lu23⁴⁴⁻⁴⁵ Jn19²⁵⁻²⁸ Ps69²¹⁻²²

Now Jesus, again crying with a loud voice, lets out the spirit. And lo! the curtain of the temple is rent into two from above to the bottom, 2Ch3¹⁴ 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.

54 Now the centurion and those with him who are keeping Jesus, perceiving the quake and the occurrences, were tremendously afraid, saying,¹⁶¹⁶ "Truly this was God's Son!"^{Mk1533-38 Lu2344-46 Jn1925-30}

55 Now there were there the many women also, beholding from afar, who^a follow Jesus from Galilee, dispensing to Him, among whom was Mary Magdalene and Mary, the mother of James and Joses, and the mother of the sons of Zebedee.^{1355 Lu82-3}

57 Now, evening ^bcoming on, there came a rich ^hman 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. And, getting the body, Joseph folds^c 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.

61 Now there was there Miriam Magdalene and the other Mary, sitting in front of the sepulcher.^{Mk1539-47 Lu2347-56 Jn1938-42}

62 Now, on the morrow which^a is after the preparation, the chief priests and the Pharisees were gathered to^d 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."^{1621 1723 2019}

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

66 Now they, being gone, secure the sepulcher, sealing the stone, with the detail.^{Dn611} Now it is the evening of the sabbaths.^{Lv2315}

At the lighting up into one of the sabbath days 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.

3 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.^{2756 Mk161-4 Lu241-2 Jn201-18}

5 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!"

8 And coming away swiftly from the tomb with fear and great joy, they ran to report to His 'disciples.^{Mk165-8 Lu243-11}

9 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."^{Mk169-11 Jn2017}

11 Now at their going, 'lo! ^asome 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^A 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."

15 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 20
into 'Galilee, into the mountain
where 'Jesus arranges with them.

17 And, perceiving Him, they wor-

18 ship Him, yet they hesitate. And,

approaching, 'Jesus speaks to them
saying, "Given to Me was 'all au-

thority in heaven and on the earth.

19 Rv11¹⁷ Going, then, disciple all the na-
tions, 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 'eön! Amen!" Mk16¹⁵⁻¹⁶ Lu24⁴⁰⁻⁴¹

MARK'S ACCOUNT

- The beginning of the evangel of
 2 Jesus Christ, Son of God, according
 as it is written in Isaiah^{40th} the
 4 prophet, ('Lo! I am dispatching My
 messenger before Thy face, who
 shall be constructing Thy road in
 front of Thee.^{Ma31}):
- 3 "The voice of one imploring:
 'In the wilderness make ready
 the road of the Lord!
 Straight . . . be making the high-
 ways' " of Him!^{Mt11¹⁰ Lu34-6 Jn15-23}
- 4 John the 'baptist came to be in the
 wilderness and is heralding a bap-
 5 tism of repentance ⁴⁰for the pardon
 of sins. And out to^d him went the
 entire 'province of 'Judea, and the
 Jerusalemites all, and they baptized
 6 ⁴⁰under him in the Jordan river,
 confessing their sins.
- 6 And John was 'dressed in cam-
 el's hair, and had a leather girdle
 about his loins,^{2K18} and was eating
 7 locusts and wild honey.^{Lv11²²} And he
 heralds, saying, Coming after me is
 One stronger than I, the throng of
 Whose sandals I am not competent
 8 to stoop and loose.^{Jn1²⁷} I, indeed, bap-
 tize you in water, yet He shall be^f
 baptizing you in holy spirit."^{Mt31-12}
^{Lu31-18 Ac15 191-7}
- 9 And it occurred in those days
 that Jesus came from Nazareth of
 'Galilee, and is baptized in^{to} the Jor-
 10 dan by John. And straightway,
 stepping up out of the water, He
 perceived the heavens 'rent, and the
 spirit, as a dove, descending and
 11 remaining on Him.^{Gn8¹²} And a voice
 came out of the heavens, "Thou art
 My Son, the Beloved: in Thee I de-
 light."^{Mt313-17 Lu321 Jn132-34 Ps27}
- 12 And straightway the spirit is
 ejecting Him into the wilderness.
 13 And He was in the wilderness forty
 days, undergoing trial by Satan,
 and was with the wild beasts.
 And the messengers waited on Him.
^{Mt41-11 Lu41-13}
- 14 Now, after the giving up of John,
 Jesus came into 'Galilee,^{Mt412-17} her-
 15 alding the evangel of the kingdom
 of God, saying that "Fulfilled is
 the era, and near is the kingdom
 of God!^{Dn244} Repent, and believe
 in the evangel!"^{Dn924-46}
- 16 And passing by beside the sea of
 'Galilee, He perceived Simon, and
 Andrew, the brother of Simon,
 17 pursenetting with a pursenet in the
 sea, for they were fishers. And
 Jesus said to them, "Hither! After
 Me and I shall 'make you 'become
 18 'fishers of men!" And immediately,
 leaving their nets, they follow Him.
 19 ^{Mt19²⁷} And advancing slightly, He per-
 ceived James of 'Zebedee and John,
 his brother, who also are in the
 20 ship, readjusting the nets. And
 straightway He calls them. And,
 leaving their father Zebedee in the
 ship with the hirelings, they came
 away after Him.^{Mt418-22 Lu51-11}
- 21 And they are entering ⁴⁰Caper-
 naum. And immediately, on the
 sabbaths, entering ⁴⁰the synagogue,
 22 He taught.^{Lu431-32} And they were
 astonished ^{on}at His teaching, for
 He was teaching them as One hav-
 ing authority, and not as the
 scribes.^{Mt7²⁸}
- 23 And straightway there was a
 man in their synagogue 'with an
 24 unclean spirit, and he cries out, say-
 ing,⁵ "Ha! what is it to us and to
 you, Jesus the Nazarean! You came
 to destroy us? We are aware of
 you, who you are—the holy One of
 25 God!"^{Ps16¹⁰} And Jesus rebukes him,
 saying, "Be 'still, and be coming
 26 out of him!" And, convulsing him,

the 'unclean spirit, shouting with a loud voice, came out ° of him.²⁶

27 And awed were all, so as to be discussing ^{td}with themselves, saying, ^a"What is this? ^a"Some new teaching is this, ^tfor ^{ac}with authority the 'unclean spirits also is He enjoining, and they are obeying Him!" And out came the tidings of Him straightway ^eeverywhere ¹⁶⁻²⁶ into the whole country about Galilee.^{Lu421}

29 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 ^cabout her. And approaching, He rouses her, holding her hand. And the fever ^eleaves her immediately, and she waited on them.
Mt18-15 Lu438-39

32 Now evening ^bcoming on, when sets the sun, they brought to^d Him all those who 'have an illness and those who are 'demoniacs. And the whole ^acity was 'assembled ^{td}at the door. And He cures many who 'have an illness, with various diseases, and many demons He cast out. And He did not let the demons 'speak, ^tfor they were 'aware that He is the Christ.^{Lu440-41 Ac1617-18}

35 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 36 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, 39 for ^{to}for this I came out." And He came into their 'synagogues in^{to} the whole of Galilee, heralding and casting out demons.^{Lu442-44}

40 And coming to^d Him is a leper, entreating Him, and falling on his knees and saying to Him, "Lord, that if Thou shouldst be willing, 41 Thou 'canst 'cleanse me!" Now Jesus, having compassion, stretch-

ing out His hand, touches him, and is saying to him, "I 'will. '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 offer ^cfor your 'cleansing" what ^aMoses bids, ^{to}for a testimony to them."^{19Lv141-32}

45 Now he, coming out, begins heralding it much, and to 'blaze abroad the word, so that, by no means, ^{to}can He longer be manifestly entering into a city, but was outside ^{on}in desolate places. And they came to^d Him from everywhere.^{Mt82-4 Lu512-16}

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

3 And they are coming, bringing to^d Him a paralytic being lifted by 4 four. And, not being 'able to 'carry him to Him because of the throng, they unroof the roof ^wwhere He was, and, 'scooping it out, they are lowering the pallet ^wwhereon 5 the paralytic was laid. And Jesus, perceiving their faith, is saying to the paralytic, "Child, 'pardoned you are your 'sins."

6 Now there were ^asome of the scribes sitting there, and reasoning 7 in their 'hearts, ^a"What is this man speaking thus? Blaspheming is he! ^a"Who is 'able to pardon sins except 8 One—God?" ^{Is4325} And straightway Jesus, recognizing in His 'spirit that they are reasoning thus among themselves, is saying to them, ^a"Why are you reasoning these 9 things in your 'hearts? ^a"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 Mankind 'has au-

thority on earth to pardon sins"
 11 (He is saying to the paralytic), "To
 you am I saying, 'Rouse, and pick
 up your pallet and go into your
 12 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 glorifying
 God, saying that, "Thus we never
 perceived it!"^{Mt 9:1-8 Lu 5:17-26}

13 And out came He again beside
 the sea. And the entire throng
 came to Him, and He taught them.
 14 And, passing along, He perceived
 Levi of Alphaeus, sitting ^{on}at the
 tribute office. And He is saying to
 him, "Follow Me!" And, rising, he
 15 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,
 16 and they followed Him. And the
 scribes of the Pharisees, perceiv-
 ing 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
 17 and the sinners?" And, hearing it,
 Jesus is saying to them that "Not
 need have the strong of a physi-
 cian, but those having an illness. I
 did not come to call the just, but
 sinners."^{Mt 9:9-13 Lu 5:27-32}

18 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 disci-
 19 ples are not fasting?" And Jesus
 said to them, "The sons of the
 bridal chamber cannot be fasting
 while the bridegroom is with them!
 Whatever time they have the bride-
 groom with them, they cannot be
 20 fasting. Yet coming will be days,
 whenever the bridegroom may be
 taken away from them, and then
 they will be fasting in that day.

21 "Not 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 occur-
 22 ring? And not 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."^{Mt 9:14-17 Lu 5:33-38}

23 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
 24 Pharisees said to Him, "Lo! What
 they are doing on the sabbaths is
 what is not allowed."^{Dt 23:25} And He
 25 said to them, "Never did you read
 what David does, when he had need
 and hungers, he and those with
 26 him? How he entered into the
 house of God ^{on}under Abiathar the
 chief priest, and ate the showbread,
 which is not allowed to be eaten ex-
 cept by the priests,^{Lv 24:9} and he
 gives also to those who are with
 27 him?"^{1Sa 21:6} And He said to them,
 "The sabbath came because of
 N-mankind, and not N-mankind be-
 28 cause of the sabbath,^{Dt 5:14} so that
 Lord is the Son of Mankind also
 of the sabbath."^{Mt 12:1-8 Lu 6:1-5}

3 And He entered again into the
 synagogue. And a man was there,
 2 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.

3 And He is saying to the man
 having the withered hand, "Rise
 4 into the midst." And He is saying
 to them, "Is it allowed on the sab-
 bath to do good or to do evil, a
 soul to save or to kill?" Yet they
 5 were silent. And looking about on
 them with indignation, commiser-
 ating on the callousness of their
 hearts, He is saying to the man,
 Jn 11:38 "Stretch out your hand." And
 he stretches it out, and his hand
 6 was restored.^{Lu 6:11} And, coming out,
 the Pharisees straightway hold a
 consultation with the Herodians

against Him, so that they should be destroying Him.^{Mt12⁹⁻¹⁴ 22¹⁵⁻¹⁶}

7 And Jesus with His disciples retires to^d the sea. And a vast multitude from Galilee follows Him.
8 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^d Him.^{Mt4²⁵} And He ^{sa}s spoke to His disciples that a boat may be waiting on Him because of the throng, lest they may be crowding Him, for many cures He, so that they are falling on Him, that whoever had ^rscurges should be touching Him. And the ^runclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that "You are the Son of God!"^{Lu4⁴¹}
12 And much He warned them, lest they should be making Him manifest.^{1³⁴ Mt12¹⁵⁻²¹ Lu6¹⁷⁻¹⁹}

13 And He is ascending into the mountain and is calling to Him whom He would, and they came away to^d Him. And He makes twelve, whom He also names apostles, that they may be with Him, and that He may be commissioning them to ^rherald, and to ^rhave authority to ^rcure diseases, and to ^rcast out demons. And He makes the twelve, and He ^rplaces on ^rSimon^{Jn1⁴²} the name "Peter," and on James of Zebedee and John, the brother of James, on them also He ^rplaces the ^rname "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 ^rgives Him up.^{Mt10¹⁻⁴ Lu6¹²⁻¹⁶ Jn13²¹}

20 And they are coming into a house, and the throng is coming together again, so that they are not ^reven ^rable to ^reat ^rbread. And ^rhearing it, those ^bwith Him came out to hold it, for they said that it was beside itself. And the scribes who descend from Jerusalem said that "Beelzeboul ^rhas he,"

and that "By the chief of the demons is he casting out the demons."

23 And, calling them to Him, in parables He said to them, "How ^rcan Satan be casting out Satan?"
24 ^rAnd if ever a kingdom should be ^rparted ^{on}against itself, that ^rkingdom is not ^rable to stand. And if ever a house should be ^rparted ^{on}against itself, that house will not be ^rable to stand. And if ^rSatan rose ^{on}against himself and is parted, he is not ^rable to stand, but is having a consummation. ^rBut not one is ^rable 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 his house will he be plundering.^{Mt12²⁴⁻³⁰ Lu11¹⁴⁻²³ Is49²⁴⁻²⁶}

28 Verily, I am saying to you that all shall be pardoned the sons of mankind, the penalty of the sins and the blasphemies, whatever they should be blaspheming, yet whoever should be blaspheming ^{to}against the holy spirit is having not ^rpardon ^{to}for the ^reon, but is liable to the eonian penalty for the sin"—
30 ^{to}for they said, "An ^runclean spirit ^rhas he."^{Mt12²¹⁻³² Lu12¹⁰}

31 And coming are His mother and His brothers, and, ^rstanding outside, they dispatch to^d 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, "^aWho is My mother and My brothers?" And ^rlooking about on those sitting around Him, He is saying, "Lo! My mother^r and ^rMy brothers! For whoever should be doing the will of God, this one is My ^rbrother and ^rsister and ^rmother."^{Mt12⁴⁶⁻⁵⁰ Lu8¹⁹⁻²¹}

4 And again He begins to ^rteach beside the sea. And gathering to^d Him is a throng most numerous, so that, to be sitting, He steps into the ship, in the sea. And the entire throng were toward the sea on the land.

2 And He taught them many things

in parables, and said to them in His teaching, ¹⁴"Hear! 'Lo! Out came the sower to sow. And it occurred in the sowing, ¹⁵some, indeed, falls beside the road, and the flying creatures came and devoured it. ¹⁶And 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. ¹⁷And other falls into thorns, and up came the thorns and stifled it, and it gives not fruit. ¹⁸And 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!" ¹⁹Mt13:1-9 Lu8:4-8

¹⁰ 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, ¹¹Mt13:10-17 Lu8:9-10 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 pardoned the penalties of their sins." ¹²Is69:10

¹³ And He is saying to them, "Have you not perceived this parable? And how will you know all parables? ¹⁴The 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 into them. ¹⁵

¹⁶ 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 not root in themselves, but are temporary. Thereafter, at the coming of affliction or persecution because of the word, straightway they are being snared. ¹⁷

¹⁸ And others are those being sown into the thorns. These are those who hear the word; and the worries of this ¹⁹world, and the seduction of riches and the desires about the rest, going in, are stifling the word, and it is becoming unfruitful.

²⁰ 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 hundredfold. ²¹Mt13:18-23 Lu8:11-15

²¹ 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? ²²Mt5:14-16

²² For there is not anything hidden, if not that it should be manifested, neither did it become concealed, but that it may be coming into manifestation. ²³Mt10:26 Lu12:2 If anyone has ears to hear, let him hear!" ²⁴Mt5:14-16 Lu8:16-17 11:33

²⁴ And He said to them, "Beware what you are hearing! ²⁵With what measure you are measuring, it will be measured to you, and it will be added to you. ²⁶Mt7:2 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." ²⁷Mt13:12 Lu6:38 8:18

²⁸ 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." ²⁹Rv14:15

³⁰ And He said, "How should we be likening the kingdom of God? Or by what parable may we be placing it? ³¹As 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 ³²

great boughs, so that, under its shade, the flying creatures of heaven are ^{able to} 'roost." Dn4¹⁰⁻¹²

33 And in many such parables He spoke to them the word, according as they were able to be hearing it.
34 Yet apart from a parable He did not speak to them. Yet privately, to His own disciples, He explained all. Mt13³¹⁻³⁴ Lu13¹⁸⁻¹⁹

35 And He is saying to them on that day, as evening is ^{becoming} on, "We may be passing through ^{into} the other side." And, letting away the throng, they are taking Him along, as He was, in the ship. And other ships were with Him.

37 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?"

39 And, being roused, He rebukes the wind and said to the sea, "Be 'silent! Be 'still!" And the wind flags, and there ^{became} a great calm. And He said to them, "'Why are you 'so 'timid? How is it you 'have not faith?" And they were afraid with a great fear, and said to ^d one another, "'Who, consequently, is This, that ^{even} the wind and the sea are obeying Him?" Mt8¹⁸⁻²⁷ Lu8²²⁻²⁵

5 And they came ^{into} 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 ^hman out of the tombs, ^{with} an unclean spirit, who had a ^dwellling in the tombs. And not ^{even} with chains was ^{nt}anyone able ^{nt}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 not one was ^{strong} enough to tame him. And, continually, night and day, among the tombs and in the mountains, he was crying and gashing himself with stones.

6 And perceiving Jesus from afar, ⁷ 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 ^hman!" And He inquired of it, "'What name is your's?" 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.

11 Now there, toward the mountain, was a great herd of hogs, grazing. ¹² And all the demons entreat Him, saying, "Send us into the hogs, that we may be entering ^{into} them." And Jesus immediately ^oper^omits them. And, coming out, the ^{unclean} spirits entered into the hogs, and the herd rushes down the precipice into the sea. Now they were ^{as}about two thousand, and they were choked in the sea.

14 And those grazing them fled, and they report it ^{into} the city and ^{into} the fields. And they came to ^{see} ^{what} it is that ^{has} occurred. And they are coming to ^d 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. ¹⁷ And they begin to be entreating Him to 'come away from their boundaries. Mt8²⁸⁻³⁴ Lu8²⁶⁻³⁷

18 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 ^d those who are yours, and report to them whatever the Lord has done for you and is merciful to you." ²⁰ And he came away and begins to 'herald in the Decapolis whatever Jesus does for him. And all marveled. Lu8³⁸⁻³⁹

21 And at Jesus' ferrying again in

the ship ^{into} the other side, a vast throng was gathered ^{onto} 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^{ly} gasp!" that, "Coming, Thou mayest be placing Thy hands on her, that she may be 'saved and should be living!" ^{Mt 9:13-19} And He came away with him, and a vast throng followed Him, and they crowded Him. ^{Lu 8:41-42}

And a woman ^{be} having ⁱⁿ a hemorrhage twelve years, ^{Lv 15:19-27} and suffering much ^{by} under many physicians, and spending ^b her^s all and being nothing benefited, but rather coming ^{into} to be worse, hearing ^c about Jesus, coming in the throng from behind, touches His cloak, for she said that, "If ever I should be touching Him, ^aeven 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 ^o of Him, being turned about in the throng, said ^a "Who touches My garments?" And His disciples said to Him, "Thou art observing the throng crowding Thee, and art Thou saying, ^aWho touches Me?" And He looked about ^{to} see who does this.

Now the woman, being afraid and trembling, being ^aware of what has occurred ^{onto} her, came and prostrates to Him, and told Him the entire truth. Now He said to her, ^r "Daughter, your faith has saved you. Go ^{into} peace and be sound from your 'scourge." ^{Mt 9:20-22} ^{Lu 8:43-48}

While He is still speaking, they are coming from the ^achief of the synagogue, saying that "Your daughter died. ^aWhy are you still ^bbothering the Teacher?" Yet Jesus immediately, disregarding the word

'spoken, is saying to the chief of the synagogue, "Do not 'fear! Only 'believe!" ^{Lu 8:49-50}

And He does not ^{let} ⁿ 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 there is much lamenting and screaming.

And entering, He is saying to them, ^a "Why are you making a tumult and lamenting? The little girl did not die, but is ^r drowsing." ^{Jn 11:11} 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 ^w 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, ^r rouse!"). ^{Lu 7:74} And straightway the maiden rose and walked about, for she was about twelve years. And they were beside themselves straightway with great amazement. And He cautions them much that no one may be knowing this. And He told them to give her to ^{eat}. ^{Mt 9:23-36} ^{Lu 8:51-58}

And He came out thence and is coming into His own country, and His disciples are following Him. And at the ^bcoming 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 ^a what wisdom is being given this man! And ^a such powerful deeds are occurring ^{by} means of his hands!" ^{Jn 7:15} Is not this the artisan, the son of Mary and the brother of James and Joseph and Judas and Simon? ^{Jn 6:42} And are not his sisters here ^{with} us? ^{Gal 1:19} And they were ^rsnared in Him. ^{Mt 13:53-57} ^{Lu 4:16-30}

And Jesus said to them that "A prophet is not dishonored, except in his own country and among his relatives and in his home." ^{Jn 4:44} And He could not do ⁿ any ^a powerful

deed there except, placing hands on a few who are ailing, He cures them. And He marvels because of their unbelief. ^{Mt13³⁸}

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. ^{Lu9¹} And He charges them that they should be picking up nothing ¹⁰for the road except a staff only; no bread, no beggar's bag, no coppers ¹¹into the girdle; but having soles bound on, and not to put on two tunics. ^{Lu22²⁵}

And He said to them, ¹²"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 ¹³for 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." ^{Ac13⁵¹ 18⁶}

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. ^{Mt10⁵⁻¹⁵ Lu9¹⁻⁶ Ja5¹⁴⁻¹⁵}

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." ^{Lu9⁷} Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of the prophets." ^{Mt16¹⁴} 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. ^{Lu3¹⁰} For John said to Herod that "It is not allowed you to have the wife of your brother." ^{Lv18¹⁶} 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 becoming when Herod at his birthday celebrations makes a dinner for his magnates and captains and for the foremost men of Galilee, ^{Mt14⁶} 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 whatsoever you should be wanting, and I will give it to you." And he swears to her that "Whatsoever you should be requesting me, I will give you, ¹¹till to the half of my kingdom." ^{Es53⁻⁶ 7²}

And, coming out, she said to her mother, ¹²"What should I be requesting?" Now she said, "The head of John the baptist." And entering straightway with diligence ¹³to 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.

And straightway the king, dispatching, enjoins a life-guardsmen 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. ^{Mt14¹⁰⁻¹²}

And hearing of it, his disciples came and take away his corpse, and they place it in a tomb. ^{Mt14¹⁰⁻¹²}

And gathering are the apostles to Jesus, and they report to Him all, whatever they do, and whatever they teach. ^{Lu9¹⁰} 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

32 were many, and they had not yet an opportunity to 'eat. And they came away in the ship into a place in the wilderness privately.

33 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, ¹for they were as sheep not having a shepherd, and He begins to 'teach them much. Mt9³⁰ 1K22¹⁷ Ez34⁵

35 And already the hour coming to be much advanced, His 'disciples, coming to Him, said that "A wilderness is the place, and already the hour is much advanced.⁸¹⁻⁹ Dismiss them that, coming away into the fields and villages around, they should 'buy themselves =bread. For they 'have nothing ^athat 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?"^{Mt14¹³⁻²⁴ Lu9¹⁰ Jn6⁵⁻¹³ Nu11¹³ 2K4⁴³}

38 Now He is saying to them, "How many cakes of bread 'have you? 'Go and ⁿ'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, ^{ac}by hundreds and ^{ac}by fifties.

41 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. 42 And they all ate and are satisfied. 43 And they pick up twelve pannier-fulls of fragments, and from the 44 fishes. And those eating the cakes of bread were five thousand men.

45 And straightway He compels His 'disciples to step into the ship and 'precede Him ^{into}to the other side to^d

Bethsaida, till He is dismissing the throng. And, 'taking leave of them, He came away into the mountain to pray.

47 And evening ^bcoming on, the ship was in the middle of the sea, and 48 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.

49 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^d them into the ship, and the wind flags. And ^oto very excess are they amazed among themselves and marveled.⁴³⁰ For they do not ⁻understand ^oas to the =bread, but their 'heart^f was ^rcalloused. Mt14²²⁻²³ Jn6¹⁴⁻²¹

53 And, 'ferrying ^{onto}to land, they came ^{into}to Gennesaret and are moored. 54 And, at their coming out ^oof the ship, straightway recognizing Him, 55 the men of that 'place ran about that whole 'country and begin to be carrying about those having an illness on 'pallets to ^wwhere they heard that He is. And ^wwherever He went into ^{to} villages or into cities or into fields, in the markets they place the 'infirm. And they entreated Him that they should be touching Him and if even it be the tassels of His 'cloak. And whoever touch it were saved.^{527-28 Mt14²⁷⁻³⁴}

7 And gathering ^{td}with Him are the Pharisees and ^asome of the scribes coming from Jerusalem. And perceiving ^asome of His 'disciples, that with ^rcontaminated (that is, unwashed) hands they 'eat =breadⁿ 3 Lu11³⁸ (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, ex- 4 cept 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 ^N'bread?"

6 Yet He, 'answering, said to them that "Ideally prophesies Isaiah^{29:18} concerning you 'hypocrites, as it is 'written, that

This 'people, with the 'lips is honoring Me,

Yet their 'heart^r is away at a 'distance from Me.

7 Yet in vain are they revering Me, Teaching for teachings the directions of 'men.

8 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."

9 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,'^{Ex20:12} and, He who is saying ought that is evil of father or mother, let him 'decease in death.^{Ex21:17}

11 Yet you are saying, 'If a 'man^N should be saying to 'father or 'mother, "A corban (which is an oblation), is whatsoever you should be 'benefited^o by me," 'no^r longer are you letting him do ^{nt}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."^{Mt15:9}

14 And 'calling the throng to Him again, He said to them, "Hear Me all, and 'understand. ^PNothing is there outside of a 'man, going into ^{to} him, which 'can contaminate him, but those things going out^o of a 'man are what is contaminating the

16 'man.^{Ac10:14-15} If anyone 'has 'ears to 'hear, let him 'hear!"

17 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 ^{to} Na 'man, 'cannot 'contaminate him, ^tfor it is not going into ^{to} his 'heart^r but into the bowels, and is going out into the latrine—cleansing all

20 'foods?" Yet He said that "That which is going out^o of a 'man^N, that is contaminating ^{nt}the 'man.

21 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,

23 calumny, pride, imprudence. All these 'wicked inside things are going out; and those are 'contaminating ^{nt}the 'man."^{Mt15:10-20 Gn6:5}

24 Now, 'rising thence, He came away into the frontiers of Tyre and Sidon. And entering into a house, He wants no^t one to know, and He cannot 'elude them, but straightway, a woman, 'hearing 'about Him, whose little 'daughter had an 'unclean spirit, entering, prostrates ^{td}at His 'feet. Now the woman was a Greek, a native of Syro-Phoenicia, and she asked Him that He should be casting^o the demon out of her

27 'daughter. Yet 'Jesus said to her, ^r"Let first the children be satisfied, for it is not ideal to 'take the children's 'bread^N and 'cast it to the puppies."^{Ro15:27 Ep2:19}

28 Yet 'she answered and is saying to Him, "Yes, Lord. ^PFor 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

30 'daughter." And coming away into her 'own 'house, she found the little girl 'prostrate on the couch, and the demon 'come out.^{Mt15:21-28}

31 And, again, coming out ° of the boundaries of Tyre, He came through Sidon ^{into} the sea of Galilee, amidst the boundaries of the

32 Decapolis. And they are bringing to Him a deaf-mute and stammerer, and they are entreating Him that He may 'place His hand on him.⁵²³

33 And, getting him away from the throng privately, He thrusts His fingers into his ears, and, 'spitting,

34 touches his tongue. And, looking up into heaven, He groans, and is saying to him, "Ephphatha," which

35 is, "Be ^Fopened up."⁵²³ And immediately, ^Fopened up was his ^Ahearing^s, and straightway was loosed the bond of his tongue, and he spoke

36 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.

37 ¹⁴And they were superexceedingly astonished, saying, "Ideally has He done all! The deaf-mutes He is making to be hearing, as well as the dumb to be speaking."^{Mt 15²⁹⁻³¹}

8 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, ^tfor already for three days they are remaining with Me, and they 'have nothing ^athat they may be eating. And, should I ever be dismissing them fasting ^{into} their homes, they will be fainting ^{on} the road, and ^asome of them have arrived from afar."^{Mt 15³²⁻³⁴}

4 And His disciples answered Him that "Whence 'can anyone satisfy these with ⁼bread here ^{on}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

7 And they had a few small fishes. And, blessing them, He said to

8 place these also before them. And they all ate and are satisfied.⁵²⁴⁻²⁴ And they pick up of the surplus

9 fragments, seven hampers. Now those eating were ^asabout four^{Mt 15³⁵} thousand. And He dismisses them.^{634-44 Mt 15³⁵⁻³⁹}

10 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 ^bfrom Him a sign from heaven, trying Him. And

11 'sighing in His spirit, He is saying, ^a"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 ^{into} the other side.

14 And they forgot to 'get ⁼bread, and, except one cake of bread, they had none with them^s in the ship.

15 And He cautioned them, saying, "See! 'Beware of the ^Fleaven of the Pharisees and the ^Fleaven of Herod." And they reasoned ^{to}with one another, saying that ⁼"Bread we 'have none!" And, knowing it, Jesus is saying to them, ^a"Why are you reasoning that you 'have not ⁼bread? Not as yet are you apprehending, neither understanding?⁶³² Still ^Fcalloused ^{is} your ^Fheart?

18 Having eyes, are you not ^Fobserving? And, having ears, are you not ^Fhearing? And are you not remembering? When I break the five cakes of bread ^{to}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 ^{to}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?"^{Mt 16¹⁻¹²}

Lu 12¹⁻³

22 And they are coming into Bethsaida, and are bringing to Him a blind man and entreating Him that He should be touching him.

23 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, ^a"Are you observing anything?"^{Jn 9⁸} And 'looking

up, he said, "I am observing ^hmen, seeing that, as trees, am I seeing
 25 them walking." Thereafter again He ^hplaces hands on his eyes, and he is keen-sighted and was restored and he looked at all distinctly.
 26 And He dispatches him into his home, saying, "Neither ^{to} the village may you be entering, nor yet may you be speaking to anyone in the village."^{73b}

27 And Jesus and His disciples came out into the villages of Cæsarea Philippi. And ^{on} the way He inquired of His disciples, saying to them, "^aWho are ^hmen saying that I am?" Now they say to Him, saying "John the baptist," and others 'Elijah,' yet others that He is 'one of the prophets.'⁷⁴ And He inquired of them, "Now you, ^awho 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 ^aabout Him.⁷⁵ 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.
 32 Now Jesus, being turned about and perceiving His disciples, rebukes Peter and is saying, "Go behind Me, ^ssatan! ^tfor you are ^anot ^adisposed to that which is of God but that which is of ^hmen."⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

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 ^scross and follow Me. For whosoever should be wanting to save his ^ssoul, will be destroying it, yet whosoever shall be destroying his ^ssoul on account of Me and of the evangel, will be saving it."¹⁰⁰⁰ ¹⁰⁰¹ ¹⁰⁰² ¹⁰⁰³ ¹⁰⁰⁴ ¹⁰⁰⁵ ¹⁰⁰⁶ ¹⁰⁰⁷ ¹⁰⁰⁸ ¹⁰⁰⁹ ¹⁰¹⁰ ¹⁰¹¹ ¹⁰¹² ¹⁰¹³ ¹⁰¹⁴ ¹⁰¹⁵ ¹⁰¹⁶ ¹⁰¹⁷ ¹⁰¹⁸ ¹⁰¹⁹ ¹⁰²⁰ ¹⁰²¹ ¹⁰²² ¹⁰²³ ¹⁰²⁴ ¹⁰²⁵ ¹⁰²⁶ ¹⁰²⁷ ¹⁰²⁸ ¹⁰²⁹ ¹⁰³⁰ ¹⁰³¹ ¹⁰³² ¹⁰³³ ¹⁰³⁴ ¹⁰³⁵ ¹⁰³⁶ ¹⁰³⁷ ¹⁰³⁸ ¹⁰³⁹ ¹⁰⁴⁰ ¹⁰⁴¹ ¹⁰⁴² ¹⁰⁴³ ¹⁰⁴⁴ ¹⁰⁴⁵ ¹⁰⁴⁶ ¹⁰⁴⁷ ¹⁰⁴⁸ ¹⁰⁴⁹ ¹⁰⁵⁰ ¹⁰⁵¹ ¹⁰⁵² ¹⁰⁵³ ¹⁰⁵⁴ ¹⁰⁵⁵ ¹⁰⁵⁶ ¹⁰⁵⁷ ¹⁰⁵⁸ ¹⁰⁵⁹ ¹⁰⁶⁰ ¹⁰⁶¹ ¹⁰⁶² ¹⁰⁶³ ¹⁰⁶⁴ ¹⁰⁶⁵ ¹⁰⁶⁶ ¹⁰⁶⁷ ¹⁰⁶⁸ ¹⁰⁶⁹ ¹⁰⁷⁰ ¹⁰⁷¹ ¹⁰⁷² ¹⁰⁷³ ¹⁰⁷⁴ ¹⁰⁷⁵ ¹⁰⁷⁶ ¹⁰⁷⁷ ¹⁰⁷⁸ ¹⁰⁷⁹ ¹⁰⁸⁰ ¹⁰⁸¹ ¹⁰⁸² ¹⁰⁸³ ¹⁰⁸⁴ ¹⁰⁸⁵ ¹⁰⁸⁶ ¹⁰⁸⁷ ¹⁰⁸⁸ ¹⁰⁸⁹ ¹⁰⁹⁰ ¹⁰⁹¹ ¹⁰⁹² ¹⁰⁹³ ¹⁰⁹⁴ ¹⁰⁹⁵ ¹⁰⁹⁶ ¹⁰⁹⁷ ¹⁰⁹⁸ ¹⁰⁹⁹ ¹¹⁰⁰ ¹¹⁰¹ ¹¹⁰² ¹¹⁰³ ¹¹⁰⁴ ¹¹⁰⁵ ¹¹⁰⁶ ¹¹⁰⁷ ¹¹⁰⁸ ¹¹⁰⁹ ¹¹¹⁰ ¹¹¹¹ ¹¹¹² ¹¹¹³ ¹¹¹⁴ ¹¹¹⁵ ¹¹¹⁶ ¹¹¹⁷ ¹¹¹⁸ ¹¹¹⁹ ¹¹²⁰ ¹¹²¹ ¹¹²² ¹¹²³ ¹¹²⁴ ¹¹²⁵ ¹¹²⁶ ¹¹²⁷ ¹¹²⁸ ¹¹²⁹ ¹¹³⁰ ¹¹³¹ ¹¹³² ¹¹³³ ¹¹³⁴ ¹¹³⁵ ¹¹³⁶ ¹¹³⁷ ¹¹³⁸ ¹¹³⁹ ¹¹⁴⁰ ¹¹⁴¹ ¹¹⁴² ¹¹⁴³ ¹¹⁴⁴ ¹¹⁴⁵ ¹¹⁴⁶ ¹¹⁴⁷ ¹¹⁴⁸ ¹¹⁴⁹ ¹¹⁵⁰ ¹¹⁵¹ ¹¹⁵² ¹¹⁵³ ¹¹⁵⁴ ¹¹⁵⁵ ¹¹⁵⁶ ¹¹⁵⁷ ¹¹⁵⁸ ¹¹⁵⁹ ¹¹⁶⁰ ¹¹⁶¹ ¹¹⁶² ¹¹⁶³ ¹¹⁶⁴ ¹¹⁶⁵ ¹¹⁶⁶ ¹¹⁶⁷ ¹¹⁶⁸ ¹¹⁶⁹ ¹¹⁷⁰ ¹¹⁷¹ ¹¹⁷² ¹¹⁷³ ¹¹⁷⁴ ¹¹⁷⁵ ¹¹⁷⁶ ¹¹⁷⁷ ¹¹⁷⁸ ¹¹⁷⁹ ¹¹⁸⁰ ¹¹⁸¹ ¹¹⁸² ¹¹⁸³ ¹¹⁸⁴ ¹¹⁸⁵ ¹¹⁸⁶ ¹¹⁸⁷ ¹¹⁸⁸ ¹¹⁸⁹ ¹¹⁹⁰ ¹¹⁹¹ ¹¹⁹² ¹¹⁹³ ¹¹⁹⁴ ¹¹⁹⁵ ¹¹⁹⁶ ¹¹⁹⁷ ¹¹⁹⁸ ¹¹⁹⁹ ¹²⁰⁰ ¹²⁰¹ ¹²⁰² ¹²⁰³ ¹²⁰⁴ ¹²⁰⁵ ¹²⁰⁶ ¹²⁰⁷ ¹²⁰⁸ ¹²⁰⁹ ¹²¹⁰ ¹²¹¹ ¹²¹² ¹²¹³ ¹²¹⁴ ¹²¹⁵ ¹²¹⁶ ¹²¹⁷ ¹²¹⁸ ¹²¹⁹ ¹²²⁰ ¹²²¹ ¹²²² ¹²²³ ¹²²⁴ ¹²²⁵ ¹²²⁶ ¹²²⁷ ¹²²⁸ ¹²²⁹ ¹²³⁰ ¹²³¹ ¹²³² ¹²³³ ¹²³⁴ ¹²³⁵ ¹²³⁶ ¹²³⁷ ¹²³⁸ ¹²³⁹ ¹²⁴⁰ ¹²⁴¹ ¹²⁴² ¹²⁴³ ¹²⁴⁴ ¹²⁴⁵ ¹²⁴⁶ ¹²⁴⁷ ¹²⁴⁸ ¹²⁴⁹ ¹²⁵⁰ ¹²⁵¹ ¹²⁵² ¹²⁵³ ¹²⁵⁴ ¹²⁵⁵ ¹²⁵⁶ ¹²⁵⁷ ¹²⁵⁸ ¹²⁵⁹ ¹²⁶⁰ ¹²⁶¹ ¹²⁶² ¹²⁶³ ¹²⁶⁴ ¹²⁶⁵ ¹²⁶⁶ ¹²⁶⁷ ¹²⁶⁸ ¹²⁶⁹ ¹²⁷⁰ ¹²⁷¹ ¹²⁷² ¹²⁷³ ¹²⁷⁴ ¹²⁷⁵ ¹²⁷⁶ ¹²⁷⁷ ¹²⁷⁸ ¹²⁷⁹ ¹²⁸⁰ ¹²⁸¹ ¹²⁸² ¹²⁸³ ¹²⁸⁴ ¹²⁸⁵ ¹²⁸⁶ ¹²⁸⁷ ¹²⁸⁸ ¹²⁸⁹ ¹²⁹⁰ ¹²⁹¹ ¹²⁹² ¹²⁹³ ¹²⁹⁴ ¹²⁹⁵ ¹²⁹⁶ ¹²⁹⁷ ¹²⁹⁸ ¹²⁹⁹ ¹³⁰⁰ ¹³⁰¹ ¹³⁰² ¹³⁰³ ¹³⁰⁴ ¹³⁰⁵ ¹³⁰⁶ ¹³⁰⁷ ¹³⁰⁸ ¹³⁰⁹ ¹³¹⁰ ¹³¹¹ ¹³¹² ¹³¹³ ¹³¹⁴ ¹³¹⁵ ¹³¹⁶ ¹³¹⁷ ¹³¹⁸ ¹³¹⁹ ¹³²⁰ ¹³²¹ ¹³²² ¹³²³ ¹³²⁴ ¹³²⁵ ¹³²⁶ ¹³²⁷ ¹³²⁸ ¹³²⁹ ¹³³⁰ ¹³³¹ ¹³³² ¹³³³ ¹

is restoring all. And how is it written ^{on}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," ^{Mt11¹⁴} and they do to him whatever they would, according as it is written ^{on}of him." ^{Mt17¹⁻³ Is53³ Ma45⁻⁶}

And coming to ^dthe disciples, they perceived a vast throng about them, and scribes discussing ^{td}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 ^{td}with yourselves?" And one out of the throng answered Him, "Teacher, I 'bring my son to ^dThee, having a 'dumb spirit. And ^wwherever 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 ^ait ^oout and they are not strong enough."

Now He, answering, is saying to them, "O unbelieving generation! Till when shall I be ^{td}with you? Till when shall I 'bear with you?" ^{1C4¹²} "Bring him to ^dMe." And they 'bring him to ^dHim. 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 ^{till}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 anyway '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." ^{11²³} Straightway, crying, the father of the little boy said, with tears, "I am believing! 'Help my 'unbelief!" ^{Lu17⁵}

Now Jesus, perceiving that the throng is racing on together, rebukes the 'unclean spirit, saying to

it, "Dumb^a 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. ¹²⁶ Now Jesus, 'holding his hand, rouses him, and he rose.

And at His entering ^{to}the house, His disciples inquired privately of Him, "Wherefore could we not 'cast ^{it}out?" And He said to them, "This 'species 'can 'come out ^{by}nothing except ^{by}prayer." ^{Mt17¹⁴ Lu9³⁷}

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 ^hmen, 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. ^{10³² Mt17²²⁻²³ Lu9⁴³⁻⁴⁵ 18³⁴}

And they came into Capernaum, and, coming to be in the house, He inquired of them, "What did you reason ^{td}with yourselves 'on the road?" Yet they were silent, for they argued ^{td}with one another 'on the road as to ^awho 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." ^{10⁴⁴} And, taking a little child, He stands ^oin their midst, and, 'clasping ^{it}in His arms, ^{10¹⁶} said to them, "Whoever should be receiving one of such little children ^{on}in My name, is receiving Me: and whosoever should be receiving Me is not receiving Me, but Him Who commissions Me." ^{Mt 18²⁻⁶ Lu 9⁴⁷⁻⁴⁸ 22²⁴⁻³⁰}

John averred to Him, saying, "Teacher, we perceived ^asomeone casting out demons in Thy ^aname, who is not following us, and we for-

bade him, 'for he followed not us."

39 Nu1127 Yet Jesus said, "Be not forbid-
ding him, for there is no^t one who
will be doing a powerful deed
on in My name, and will be
'able swiftly to ^{as}speak evil of
Me. 1C123 For who is not against us
41 is for^s us. Lu1123 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. Mt1042 1230 Lu949-50

42 And whosoever should be 'snaring
one of these little ones who are be-
lieving in^{to} 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.

43 Mt186 And if your hand should ever
be 'snaring you, strike it off. It is
ideal for you to be entering into
'life maimed, rather or^{than}, having
'two hands, to 'come away into 'Gehenna,
into the unextinguished 'fire

44 Mt530 w^{where} their 'worm is not de-
ceasing and the fire is not going
out. 1s6624 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

45 or^{than}, having 'two feet, to be cast
into 'Gehenna, into the unextin-
guished 'fire, w^{where} their 'worm is
not deceasing and the fire is not
going out. And if your 'eye should

46 be 'snaring you, 'cast it out. It is
ideal for you to be entering into the
kingdom of God one-eyed, rather
or^{than}, having two eyes, to be cast
into the Gehenna of 'fire, Mt529 w^{where}
their 'worm is not deceasing and the
fire is not going out. PFor every-
one will be 'salted 'with fire, and
every sacrifice will be 'salted with
salt. Lv215 Ideal is the 'salt, yet if the
salt should-be-becoming savorless,
'with a^{what} will-you-be-seasoning

O it? 1k Have 'salt in yourselves and
be at 'peace 'with one another."

Mt519 181-9 Lu1431 Co46

10 And rising from thence, He is
coming into the boundaries of
'Judea and the other side of the Jor-
dan. And again throngs are going
together to^d Him, and again, as He

had been accustomed, He taught
2 them. And approaching, the Phar-
isees inquired of Him if it is al-
lowed a husband to dismiss a wife,
3 trying Him. Yet He, answering,
said to them, "aWhat does aMoses
4 direct you?" Yet they say, "Moses^a
ON permits us to write a scroll of di-
vorce, and to dismiss her." Dt241 And
5 answering, Jesus said to them, "In
tdview of your hardheartedness he
6 writes for you this precept. Mt531 Yet
from the beginning of creation God
makes them male and female. Gn127 52
7 On this account a bman^N will be
leaving his father and mother and
8 will be rjoined to^d his wife, and the
two will be to one flesh. So that no^t
longer are they two, but one flesh.
9 What God, then, 'yokes together,
let not bman^N be separating." 1C616
Ep521

10 And, in^{to} the house, again His
disciples inquired of Him concern-
ing this. And He is saying to them,
11 "Whosoever should be dismissing
his wife and should be marrying
another is committing adultery
12 on against her. Lu1618 And if she, 'dis-
missing her husband, should ever
be marrying another, she is com-
mitting adultery." Mt191-12 Ro78 1C710-11

13 And they brought to Him little
children, that He should be touch-
ing them, yet the disciples rebuke
14 them. Yet, perceiving it, Jesus re-
sents it, and said to them, "Let the
little children be coming to^d Me,
and do not 'forbid them, for of
15 such is the kingdom of God. Ver-
ily, I am saying to you, whosoever
should not be receiving the king-
dom of God as a little child, may
under no circumstances be enter-
ing into it." Mt183 And, clasping them
in His arms, He, in benediction, is
placing His hands on them. Mt1913-15
Lu1815-17

17 And at His going out into the
road, 'lo! a^{one} certain rich man,
running toward Him and falling on
his knees to Him, inquired of Him;
"Good Teacher! aWhat shall I be
doing that I should be enjoying the
13 allotment of life conian?" Now
Jesus said to him, "aWhy are you

13 terming Me good? No^t 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.' ^{Ex2012-17 Dt516}

20 Now he averred to Him, "Teacher, all these I maintain ^{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 ^{across}." ⁸⁴ Yet he, being somber ^{on} at the word, came away sorrowing, for he was one who ^{has} many acquisitions. ^{Mt610-21 1916-22 Lu1238-34 162 1818-23}

23 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 ^{on} at His words. Yet Jesus, again answering, is saying to them, "Children, how ^{squeamish} it is for those who ^{have} confidence ^{on} in ⁼money to be entering into the kingdom of God! ^{Ps496}

25 ^{Easier} is it for a camel to ^{'pass} through the eye of a needle ^{or} than for a rich man to be entering into the kingdom of God." ^{Jb3124} Now they were exceedingly astonished, saying to^d Him, "And ^awho ^{'can} be saved?" Now, looking at them, Jesus is saying, "^bWith ^hmen it is impossible, but not ^bwith God." ^{Lu137 1824-27 Jr3217}

28 Peter begins to ^{'say} to Him "Lo! we ^{'leave} all and follow Thee! ^aWhat, consequently, will there be for us?" Jesus averred to him, "Verily, I am saying to you that there is no^t one man 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 ^{'mothers} and ^{'fathers} and ^{'children}

and ^{'fields}, with persecutions, and in the coming ^{'eon}, life eonian. Yet many ^{'first} will be ^{'last}, and the ^{'last} ^{'first}." ^{Mt1916-30 Lu1330}

32 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, ^{that} "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, ⁹³ and will be scoffing at Him, and spitting on Him, and scourging Him, and killing Him, and after three days He will be rising." ^{Mt2017-19 Lu1831-34}

35 And James and John, the two sons of Zebedee, going to Him, are 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, "^aWhat 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."

38 Yet Jesus said to them, "Not ^{'aware} are you ^awhat you are requesting. ^PAre you ^{'able} to ^{'drink} the ^{'cup} which I am drinking, or ^{'to} be baptized with the baptism with which I am being baptized?" ^{Lu1230}

39 Yet they say to Him, "We are ^{'able}." Yet Jesus said to them ^P"The ^{'cup} indeed which I am drinking shall you be drinking, and with the baptism ^{Ac12} with which I am being baptized shall you be ^{'baptized}. Yet ^{'to} be seated ^{'at} My ^{'right} or ^{'at} the ^{'left} is not Mine to give, but is for whom it has been made ready by My Father." ^{Ac122 Rv19}

41 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 over them, and

nations'? Yet you make it 'a cave of burglars.' ¹Is56⁷ Jr7¹¹

18 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 ^{on}at His teaching. And whenever it came to be evening, they went out, outside the city. ^{Mt21¹²⁻¹⁶ Lu19⁴⁵⁻⁴⁸ Jn2¹³⁻¹⁷}

20 And going by in the morning, they perceived the fig tree ^{with-}ered ^ofrom the roots. ^{Mt21²⁰} And, recollecting, Peter is saying to Him, "Rabbi! 'Lo! the fig tree which Thou didst curse has withered!" ^{Jn15⁶} 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. ^{Mt17²⁰ 21²⁰⁻²² Lu17⁶ 1Cl3²}

24 Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours. ^{Ja1⁵⁻⁶} And whenever you may be standing praying, be forgiving, if you 'have anything against anyone, that your Father also, in the heavens, may be forgiving you your offenses. ²⁵ Now if you are not forgiving, neither will your Father in the heavens be forgiving your offenses." ^{Mt6¹⁴⁻¹⁵ 18³⁵ Co3³ Ja2¹³ Ep1⁷}

27 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^d 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 ^oof

'heaven or ^oof 'hmen? 'Answer Me!"

31 And they reasoned ^{td}with themselves, saying, "If we should be saying 'o Of 'heaven,' he will be declaring, 'Wherefore, then, do you not believe him?' But may we be saying, 'o Of 'hmen'?" 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." ^{Mt21²³⁻²⁷ Lu20¹⁻⁸}

12 And He begins to 'speak to them in parables: ¹"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. ^{Is5⁷} And he dispatches to^d the farmers at the season a slave, that ^bfrom 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^d them another slave, and that one, 'pelting with stones, they hit his head and dispatch him in dishonor. 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 to^d them, saying that 'They will be respecting my son.' Yet those farmers say to^d themselves that "This is the enjoyer of the allotment. Hither! We should be killing him, and ours will be the enjoyment of the allotment!" And, taking him, they kill him and cast him outside ^oof the vineyard. ^{Hb13¹²}

9 "What, then, will the lord of the vineyard be doing? He will be coming and destroying the farmers and will be giving the vineyard to others. Did you not yet read this scripture?—^{Ps118²²⁻²³}

¹"The stone which is rejected by the 'builders, This came to be ^{to}for the head of the corner.

11 ^bFrom the Lord ^bcame this, and it is marvelous in our ⁿeyes."

2 And they sought to hold Him, and they were afraid of the throng, for they know that He spoke the parable to^d them. And, leaving Him, they came away. ^{Mt2133-46 Lu209-19 1P24-8}

13 And they are dispatching to^d Him ^asome of the Pharisees and of the Herodians, that they should ¹⁴'catch' Him by a word.³⁰ And, coming, they are saying to Him, "Teacher, we are ^aware that you are true, and you are not caring ^cabout ⁿanyone, for you are not ^rlooking ^{to}at the ^aface of ^hmen, but ^{on}of a truth, the ^rway of ^oGod are you teaching. Is it allowed to give poll-tax to Cæsar or not? May we be giving, or may we not be giving?"

Now He, having perceived their hypocrisy, said to them, "^aWhy are you trying Me? 'Bring Me a denarius that I may 'make its acquaintance.'" Now they 'bring it. And He is saying to them, "^aWhose is this 'image and 'inscription?" Now they say to Him, "'Cæsar's." Now Jesus said to them, "'Cæsar's 'pay to Cæsar, and 'God's to 'God." And they were astounded ^{on}at Him. ^{Mt2215-22 Lu2020-26 Ro137 1P213}

18 And those Sadducees are coming to^d Him who^a 'say there is no resurrection. ^{Ac238} 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 ^aseed to his brother. ^{Dt255} Seven brothers were there, and the first got a wife and, dying, ^rleaves not ^aseed. And the second got her and died, leaving no ^aseed, and the third similarly. And the seven also got her similarly and ^rleave not ^aseed. 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." ^{Mt2228-30 Lu2027-36}

24 Jesus averred to them, "Are you not therefore 'deceived, not ^obeing acquainted with the scriptures nor the power of ^oGod? For whenever they should be rising ^ofrom 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 ^roused, did you not read in the scroll of ^aMoses, ^{on}at the thorn bush, how ^oGod spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? ^{Ex38} He is not the God of the ^dead, but of the living. You, then, are much 'deceived." ^{Mt2231-33 Lu2037-38}

28 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 ^oGod is one Lord. And, You shall be loving the Lord your ^oGod out of your whole ^rheart, and out of your whole ^soul, and out of your whole ^comprehension, and out of your whole ^strength. This is the foremost precept. ^{Dt64} And the second is like it: 'You shall be loving your ^associate as yourself.' ^{Lv1918 Ro138-10 Ga514 Ja28} Now greater than these is not other precept."

32 And the scribe said to Him, "^{on}In truth, Teacher, Thou sayest ideally that He is One, and there is not other ^{Dt499} more than He, and ^to be loving Him ^owith your whole ^hear^t, and ^owith the whole understanding, and ^owith the whole soul, and ^owith the whole strength, and ^to be loving the associate as yourself, is excessively more than all the holocausts and the sacrifices." ^{1S1522 Mi66-8 Ho66}

34 And Jesus, perceiving him, that he answered apprehendingly, said to him, "Not ^rfar are you from the kingdom of ^oGod." And not one

dared to inquire of Him ^{any} longer. ^{Mt22²⁴⁻⁴⁶ Lu20³⁹⁻⁴⁰ Ac26²⁷⁻²⁹}

35 And answering, Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is a Son of David? ^{Mt22⁴¹⁻⁴⁵} For he, David, said, in the holy spirit, ^{Ps110¹}

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

37 He, then, David, is terming Him 'Lord.' And whence is He his Son?" ^{Lu20⁴¹⁻⁴⁴} And the vast throng hears Him with relish.

38 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." ^{Mt23¹⁻¹⁴ Lu20⁴⁵⁻⁴⁷}

41 And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. ^{2K12⁹} And many rich cast in much. And one woman, a poor widow, coming, cast 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." ^{Lu21¹⁻⁴ 2C8¹²}

13 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."

3 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?"

5 Now Jesus, answering, begins to say to them, "Beware that no one should be deceiving you! ^{1Jn3⁹} For many shall be coming in My name, saying that 'I am!' and many shall they be deceiving. ^{Rv6²} 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. ^{Rv6¹} 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. ^{Rv6⁵⁻⁸} The beginning of pangs are these. ^{Rv6⁶} Yet you be looking to yourselves, for they shall be giving you up into the sanhedrins, and in synagogues shall you be lashed, and before governors and kings shall you stand on My account, for a testimony to them. And into all the nations first must be heralded the evangel. ^{Mt24¹⁻⁸ Lu21⁵⁻¹¹}

11 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 into death, and father, child. And children shall be rising against parents, and shall be putting them to death. ^{Mt17⁹} And you shall be hated by all because of My name. Yet he who endures into the consummation, he shall be saved. ^{Mt10¹⁷ 24⁹ Lu12³¹ Lu21¹²}

14 Now whenever you may be perceiving the abomination of desolation, declared by Daniel ^{9²⁷} the prophet, standing where it must not (let the reader apprehend), then let those in Judea flee into the

15 mountains.^{Dn12¹¹} Now let him who is
on the housetop not be descending
into the house, neither let him en-
ter, to pick up anything out of his
16 house. And let him who is in^{to} the
field not turn back ^{into} that behind,
to pick up his cloak.^{Mt24¹⁵⁻²² Lu17³¹⁻³³}

17 Now woe to those who are 'preg-
nant and those suckling in those
13 days! Yet be praying that your
'flight may not be occurring in win-
19 ter, for those days shall be ^aafflic-
tion,^{Rv6⁹⁻¹¹} such as has not occurred
from the beginning of the creation
which God creates till now, and
under no circumstances may be oc-
20 ccurring.^{Dn12²} And, except the Lord
discounts the days, no^t flesh^N at ^eall
would be saved. But because of the
chosen whom He chooses, He ^rdis-
counts the days.

21 And then, if anyone should be say-
ing to you "Lo! Here is the Christ!
and "Lo! There!", be not believing.
22 For ^r'roused shall be false christs
and false prophets, and they shall
be giving signs and miracles to^d
'lead 'astray, if possible, ^eeven the
23 chosen. Now you 'beware!^{2P3¹⁷¹} "Lo!
I have ^edeclared it all to you before-
24 hand.^{Mt24²³⁻²⁸ Lu17²²⁻²⁴} But in those

'days, after that affliction, the ^a'sun
shall be 'darkened, and the moon
shall not be giving her 'beams,
25 ^{Jl2^{10,30-31}3¹⁵} and the stars shall be fall-
ing out of heaven, and the ^a'powers
in the heavens shall be 'shaken.

26 ^{Is13¹⁰34⁴} And then shall they be seeing
the Son of Mankind coming in
clouds with much power and glory.
27 ^{Dn7¹³⁻¹⁴} And then shall He be dispatch-
ing His messengers and assem-
bling His chosen from the four
^a'winds, from the ^r'extremity of the
earth ^{till} to the ^r'extremity of heaven.
^{Mt24³⁰ Lu21²⁵ Ac1¹¹ 2Th1⁷ Rv1⁷ 6¹²⁻¹⁷}

28 ^rNow from the fig tree be learn-
ing a parable. Whenever its
bough may already be becoming
tender and the leaves sprouting out,
you 'know that summer is near.
29 Thus you also, whenever you may
be perceiving these things occur-

ring, 'know that He is near—^{on}at
30 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 should
31 be occurring. Heaven and earth
shall be passing by, yet My words
shall by no means be passing by.

32 Now concerning that day or
'hour no^t one is ^a'aware—neither the
messengers in heaven, nor the Son
33 —except the Father. 'Beware! Be
'vigilant and 'pray, for you are not
^a'aware when the era is.^{Mt24³²⁻³⁶ Lu21²⁹⁻³¹}

34 ^rIt is as a ^h'man, a traveler, leav-
ing ^s'his 'home and giving ^s'his
'slaves ^a'authority, and to each his
'work, and he directs the doorkeeper
35 that he may be watching. 'Watch,
then, for you are not ^a'aware when
the lord of the house is coming,^{or} at
evening, or midnight, or ^a'cockcrow-
36 ing, or morning, that, coming sud-
denly, he may not be finding you
37 drowsing. Now what I am saying
to you I am saying to all: "Watch!"
^{Mt24⁴⁵⁻⁵¹ Lu12³⁸ 1Th5¹⁰}

14 Now it was the Passover and
the ^a'unleavened bread after two
days. And the chief priests and
the scribes sought how, laying ^h'hold
of Him ^{by} guile, they should be
2 killing Him. For they said, "Not
in the festival, lest at some time
there will be a tumult of the peo-
ple."^{Mt26¹⁻⁵ Lu22¹⁻²}

3 And at His being in Bethany, in
the house of Simon the ^a'leper, at
His lying down, came a woman,
having an alabaster vase of verita-
ble nard attar, costly. And ^r'crush-
ing the alabaster vase, she pours it
down on His head.

4 Now ^asome were resenting this to^d
themselves and saying, "^{io}For ^awhat
has this destruction of the attar
5 occurred? For this attar could
have been disposed of for over
three hundred denarii and given to
the poor." And they muttered
6 against her. Yet Jesus said, "Leave
her! ^aWhy are you affording her
⁼weariness? For it is an ideal work

7 she works in Me.^{Lu815} For always
'have you the poor with you^s, and
and whenever you may be wanting, you
'can always do well to them, yet
8 Me you 'have not always.^{Dt1511} What
she 'had she makes. She gets be-
forehand to anoint My 'body with
9 attar^{to} for 'burial. Now verily I
am saying to you, ^wwherever this
'evangel should be 'heralded in^{to}
the whole world, that also which
she does shall be 'spoken of ^{to}for
a memorial of her.^{Mt268 Lu736 Jn121}

10 And Judas 'Iscaiot, 'one of the
twelve, came away to^d the chief
priests that he may be giving Him
up to them. Now those who hear
him¹ rejoice,¹⁶ and promise to give
him ^asilver. And he sought how he
may be opportunely giving Him up.
^{Mt2614-16 Lu223-6}

12 And on the first day of 'un-
leavened bread, when they sacri-
ficed 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?"
13 And He is dispatching two of His
'disciples and is saying to them,
"Go into the city, and a ^hman will
be meeting you, bearing a jar of
14 water. Follow him. And ^wwhereso-
ever he should be entering, say to
the householder that 'The Teacher
is saying, "Where is My caravan-
sary, ^wwhere I may be eating the
'passover with My 'disciples?"
15 And he will be showing you a large
upper room, ready with places
'spread, and there make ready for
16 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.^{Mt2617-19 Lu227-38}

17 And, evening ^bcoming 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^o of you who is eating
19 with Me shall 'give Me up." Now
they begin to be 'sorrowful and to
be saying to Him, one ^aby one,
"It is not^a I, Rabbi?" and another,
20 "Not^a I?" Now He, 'answering,

said to them, "It is one^o of the
twelve who is dipping his 'hand
into the dish with Me; seeing that
the Son of 'Mankind is indeed go-
ing away according as it is 'written
concerning Him, yet woe to that
^hman through whom the Son of
'Mankind is being given up! Ideal
were it for Him if that ^hman were
not born!"^{Mt2620-25 Lu2214-23 Jn1318-30}

22 And at their eating, Jesus, tak-
ing bread, 'blessing, breaks it, and
^ogives to them and said, "Take:
23 this is My ^mbody."^{1CI123-25} And, tak-
ing the cup, giving 'thanks, He
^ogives it to them, and they all
24 drank^o of it. And He said to them,
"This is My ^mblood of the new
'covenant that is 'shed for^s many.
25 ^{Jr3132} Verily, I am saying to you, that
not longer under any circumstances
may I be drinking^o of the product
of the grapevine till that day when-
ever I may be drinking^o it new in
26 the kingdom of 'God." And, sing-
ing a hymn, they came out into
the mount of 'Olives.^{Mt2626-29 Lu2215-20}

27 And Jesus is saying to them that
"All of you shall be 'snared^r in Me
in this night, ^tfor it is 'written,^{Ze137}

"I shall be smiting the shepherd
And the sheep shall be 'scattered.
28 But after My 'rousing I shall be
preceding you into 'Galilee."^{Lu2235-39}
29 Yet 'Peter averred to Him, "And
if all shall 'be 'snared, ^btneverthe-
less not I!" And Jesus is saying to
30 him, "Verily, I am saying to you
that you, today, in this night, ere
of a cock crows twice, thrice will be
renouncing Me."

31 Yet 'Peter spoke extravagantly,
"Rather, if ever I 'must 'die to-
gether with Thee, I shall under no
circumstances be renouncing Thee!"
Now similarly also said all.^{Mt2638-35}
^{Lu2231-34 Jn1336-38}

32 And they are coming into a free-
hold, the name of which is Geth-
semane.^{Jn181} And He is saying to His
'disciples, "Be seated here till I
33 should be praying." And He is tak-
ing 'Peter and 'James and 'John
aside with Himself, and He begins
34 to be 'overawed and 'depressed. And
He is saying to them, "Sorrow-

stricken is My soul^N till to death.
 35 Remain here and 'watch." Jn12²⁷ And,
 coming forward a little, He fell on
 the earth and prayed that, if it is
 possible, the ^Nhour may 'pass by
 36 from Him. And He said, "Abba,
 Father, all is possible to Thee.
 Have this ^Acup 'carried^r aside from
 Me. But not ^awhat I 'will, but ^awhat
 Thou!"

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

39 And again, coming away, He
 40 prays, saying the same words. And
 again, coming, He found them
 drowsing, for their eyes were 'tor-
 pid. And they were not 'aware
 41 ^awhat they may 'answer Him. And
 He is coming the third time and is
 saying to them, "'Drowse on fur-
 thermore and 'rest. It is 'away.
 The ^Nhour came. 'Lo! The Son
 of Mankind is being given up into
 42 the ^Ahands of 'sinners. 'Rouse! We
 may be going. 'Lo! he who is giv-
 ing Me up is 'near!" Mt26⁶ Lu22⁴⁶ Jn18¹

43 And straightway, while He is
 still speaking, coming along is Ju-
 das Iscariot, one of the twelve, and
 with him a vast throng, with
 swords and cudgels, ^bfrom the chief
 44 priests and the scribes and the el-
 ders. Now he who is giving Him
 up had given them a signal, saying,
 "Whomever I should be kissing, He
 it is. Hold Him, and 'lead Him away
 45 securely." And coming, straightway
 coming to Him, he is saying, "Rabbi,
 Rabbi," and he kisses Him fondly.
 46 Now they ^Alay their hands on Him
 47 and hold Him. Now a ^acertain one
 of those ^Estanding by, ^ppulling a
 sword, hits the slave of the chief
 priest and amputates his ear. Mt26⁴¹⁻⁵¹
 Lu22⁴⁷⁻⁴⁸ Jn18³⁻⁹

48 And, answering, Jesus said to
 them, "As ^{on}after a robber do you
 come out with swords and cudgels

49 to 'apprehend Me? Lu24⁴⁴ ^{ac} Daily
 was I ^{td}with you in the sanctuary,
 teaching, and you do not hold Me,
 but, that the scriptures may be 'ful-
 filled—" Mt26⁵¹⁻⁵⁶ Lu22⁴⁸⁻⁵⁰ Jn18¹⁰⁻¹¹

50 And, leaving Him, they all fled.
 51 And one, a ^acertain youth, was fol-
 lowing with Him, ^cclothed in a
 linen wrapper on his naked body,
 52 and the youths are holding him. Yet
 he, leaving the linen wrapper, fled
 naked from them.

53 And they led Jesus away to^d the
 chief priest Caiaphas. And all the
 chief priests and the elders and the
 scribes are coming together to Him.
 54 And Peter, from afar, follows Him
 till within ^{io} the courtyard of the
 chief priest, and was sitting to-
 gether with the deputies, and
 warming himself ^{td}at the ^Alight.

55 Now the chief priests and the
 whole Sanhedrin sought false testi-
 mony against Jesus, ^{io} to put Him
 to death, and they did not find it,
 56 for many testified against Him
 falsely, and the testimonies were
 57 not consistent. And ^asome, rising,
 testified against Him falsely, saying
 58 that "We hear Him saying that 'I
 shall be demolishing this temple
 made by hands, and thduring three
 days I shall be building another not
 59 made by hands.'" Jn2¹⁸⁻²² And neither
 thus was their testimony consis-
 tent. Mt26⁵⁷⁻⁶¹ Lu22⁵⁴⁻⁵⁶ Jn18¹²⁻¹⁸

60 And the chief priest, rising into
 the midst, inquires of Jesus, say-
 ing, "You are not answering ^{nt}any-
 thing? ^aWhat are these testifying
 61 against you?" Yet Jesus was silent
 and does not answer ^{nt}anything.
 Again the chief priest inquired of
 Him and is saying to Him, "Are
 you the Christ, the Son of God,
 the Blessed?" Mt26⁶³

62 Now Jesus said, "I am: and ^Eyou
 shall be seeing the Son of Man-
 kind sitting ^{oat} the ^Aright hand of
 power^A and coming with the clouds
 of heaven." Mt24³⁰ Lu22⁶⁹ Dn7¹³ Ps110¹

63 Now the chief priest, tearing his
 tunics, is saying, "^aWhat need 'have
 we still of witnesses? 'Lo! Now you

hear the blasphemy! ^aWhat is it appearing to you?" ^{Lu22⁶⁶⁻⁷¹ Lv21¹⁰}

Now they all condemn Him to be liable to death. And ^asome begin to be spitting on Him and putting a covering about His face and buffet-
ing Him and saying to Him, "Prophecy!" And the deputies with slaps took Him. ^{Mt15¹}

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 adept in ^awhat you are saying." And he came outside ^ointo the forecourt. And a cock crows.

And the maid, perceiving him, begins again to say to those standing by that "This one is ^oof them." Yet again he denied. And after a little, those standing by said again to Peter, "Truly you are ^oof 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 ^aman of whom you are telling!" ^{Jn18²⁵} And, straightway, a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crow twice, thrice will you be renouncing Me." And, reflecting, he lamented. ^{Mt26⁶⁸⁻⁷⁵ Lu22⁶⁵⁻⁶² Jn18¹⁵⁻¹⁸ 25-27}

And straightway ^{on}in the morning the chief priests with the elders and the scribes and the whole Sanhedrin ^ahold a consultation. ^{Ps2²} Binding Jesus, they carry Him away and give Him over to Pilate. ^{Mt27¹} 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 ^aanything? Lo! of how much they are accusing you!" ^{Mt27¹¹⁻¹²} Yet Jesus no longer answered ^aanything, so that Pilate is marveling. ^{Is53⁷}

Now ^aat the festival he released to them one prisoner, even whom they requested. Now there was one termed Bar-Abbas bound with the insurrectionists who ^ahad done some murder in the insurrection. And the throng, exclaiming, begins to be requesting according as he ever did for them. ^{Jn18²⁸⁻²⁹}

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. ^{Jn18⁴⁰ Ac3¹⁴}

Now Pilate, again answering, said to them, "^aWhat, then, are you wanting that I shall be doing to him whom you are terming the king of the Jews?" Yet they again cry, saying, "Crucify him!" Yet Pilate said to them, "^{For} ^aWhat evil does he?" ^{Lu23¹⁻¹⁷} Yet they cry exceedingly, saying, "Crucify him!" ^{Jn19⁶} 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. ^{Mt27¹¹⁻²⁶ Lu23¹⁶⁻²⁵ Jn18³⁹}

Yet the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together 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, "^{Rejoice!} ^aking of the Jews!" And they beat His head with a reed, and spat on Him, and kneeling, they worshiped Him. ^{Mt15¹} 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. ^{Jn19¹⁻³}

And they are conscripting a certain Simon, a Cyrenian, passing along, coming from a field, the father of Alexander and Rufus, ^{Ro16¹³} that he should be picking up His

2 cross. ^{Lu23²⁶⁻³¹} And they are ⁴bringing Him ^{on}to Golgotha Place, which is, being construed, "Skull's Place."

3 And they gave Him wine with ⁵myrrh ^{to}'drink, ^{Ps69²¹} yet ¹⁰He did not take it. And, ²⁴crucifying Him, they are dividing His garments, casting a lot ^{on}for them, ²⁵who should be taking anything away.

25 ^{Ps22¹⁵} Now it was the third hour, and they crucify Him. And there was an inscription with His charge ²⁶inscribed, "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. ^{Is53¹²} *(Verse 28 not genuine)*

39 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 ¹⁰descending from the cross!" ^{Jn21¹⁹} Likewise the chief priests also, with the scribes, scoffing ^{td}with one another, said, "Others he saves! Himself he ²'cannot save!" ¹Let the Christ, the king of Israel, ⁴'descend now from the cross, that we may be perceiving and should be believing!" And those ⁴'crucified together with Him reproached Him. ^{Lu23³⁵⁻³⁷}

43 And at the ⁴'coming of the sixth hour darkness ^bcame ^{on}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!" ¹⁰Why didst Thou forsake Me?" ³⁵^{Ps22¹} And ^asome of those ^{standing}by, hearing it, said, "Lo! He is summoning Elijah!"

36 Now someone, running and ^{soaking}a sponge with vinegar, ^{Jn19²⁵⁻²⁹} sticking it on a reed, gave Him a drink, saying, "Let be! We may ^{see}if Elijah is coming to ^{take}Him down." ^{Ps69²¹}

37 Now Jesus, letting out a loud sound, expires. And the curtain of the temple is rent in ^{to}two from above ^{till}to the bottom. ^{Hb10¹⁸} Now the centurion, who ^{stands}by opposite

Him, perceiving that, ^{crying}thus, He expires, said, "Truly, this ^{man}was a Son of God!" ^{Jn19³⁰⁻³⁷} 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. ^{Mt27⁵⁰⁻⁵⁶ Lu8³}

23¹⁵⁻⁴⁹ And, already coming to be evening, since it was the preparation which is ^{td}for the sabbath, ⁴³'came Joseph from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of God, coming with ^{daring}, he entered in ^{to}^d Pilate and requests the body of Jesus. ^{Lu23⁵²} 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.

46 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 of Joses beheld where He has been placed. ^{Mt27⁵⁰⁻⁶⁰ Lu23⁵⁵⁻⁵⁶ Jn19³⁸⁻⁴²}

16 And at the elapsing of the sabbath, Mary Magdalene and Mary of James and Salome buy spices that, coming, they should be ^{rubbing}Him. ^{Lu23⁵⁶} And, very early in the morning on one of the sabbath days, ^{Lv23³⁵} they are coming ^{on}to the tomb at the ^{rising}of the sun. And they said ^{to}d 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. ^{Jn20¹}

5 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 ^{over-}

awed! Jesus are you seeking, the Nazarean, the 'Crucified. He was 'roused! He is not here! 'Perceive the place ^wwhere they 'place Him! 7 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." 8 14²⁸ And, coming out, they fled from the tomb, for trembling and amazement had them. And they said nothing to ⁿt anyone, for they feared. Mt28¹⁻¹⁵ Lu24¹⁻¹²

9 Now, 'rising in the morning in the first day of the sabbath, He appeared first to Mary 'Magdalene, from whom He had cast out seven demons. Lu8² 'She, being gone, reports to those coming to be with Him, who are mourning and lamenting. 11 And 'they, 'hearing that He is living, and was gazed upon by her, disbelieve. Jn20¹

12 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. Lu24¹³⁻²⁵

14 Now subsequently, at their lying back at table, He was manifested

to the eleven and He reproaches their 'unbelief and 'hardheartedness, seeing that they believe not those who 'gaze on Him having been 'roused ^ofrom among the dead. 15 1C1⁵ And He said to them, "'Go into all the world, herald the evangel to the entire creation. Co1²⁸ He who 'believes and is 'baptized shall be 'saved, yet he who 'disbelieves shall be 'condemned. Ac16²⁹ Now these signs shall fully 'follow ^r in those who 'believe: In My 'name^a they shall be casting out demons; they will be speaking in new ^alanguages; they will be picking up serpents; Ac28⁵ 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." Mt28¹⁶⁻²⁰ Lu10¹⁹ Ac5¹⁵ 9³²⁻³⁵ Ja5¹⁴⁻¹⁵

19 The Lord, indeed, then, after 'speaking with them, was taken up into 'heaven and is ^aseated ^oat the 20 ^aright hand of 'God. Lu24⁵⁰⁻⁵³ Now they, coming away, herald everywhere, the Lord working together with them and confirming the word thby the signs ^rfollowing them up. Ac5¹² Hb2⁴

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, ^{Ac11}that you may be recognizing the certainty of the words concerning which you were instructed. ^{Jn20³¹ Pr22²¹}

There came to be, in the days of Herod, the king of Judea, a certain priest named Zechariah, of the routine of Abiah, ^{1Ch24¹⁰⁻¹⁹} and his wife, of the daughters of Aaron, and her name is Elizabeth. ^{Ne12⁴⁻¹⁷} 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. ^{Ex30¹⁻¹⁰}

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 ^{Mt11⁹⁻¹¹} may he under no circumstances be drinking, and with holy spirit shall he be filled while still of his mother's womb. ^{Nu6²} And many of the sons of Israel shall he be turning back on to the Lord their God. And he shall be coming before in His sight in the spirit and power of Elijah, ^{Mt17¹⁰} to turn back the hearts of the fathers on to 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." ^{Gn15⁸}

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 to 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 a deaf-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

25 that "Thus has the Lord done to me, in the days in which he took notice to 'eliminate' my reproach 'among
 26 ^hmen." Gn30²³

26 Now in the sixth month the messenger Gabriel Dn9²¹ was dispatched from God ⁱⁿto a city of Galilee, which is named Nazareth, to^d 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^d her, the messenger said, "Rejoice," favored one! The Lord is with you, you 'blessed among women!" Now she, perceiving it, was agitated °at his word, and she reasoned what manner of salutation this may be.

30 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. 32 Mt1²¹ Is7¹⁴ He shall be great, and Son of the Most 'High shall He be 'called. And the Lord God shall be giving Him the ^Athrone of David, 33 His father, 2S7¹²⁻¹³ and He shall 'reign °over the house of Jacob °for the °eons. Ps132¹¹ And of His kingdom there shall be no^t consummation."

34 Yet Miriam said to^d the messenger, "How shall this be, since I 35 ^Aknow not a man?" And, answering, the messenger said to her, "Holy spirit shall be coming on on you, and the power of the Most 36 'High shall be °overshadowing you; wherefore also the holy One Who is being generated shall be 'called the Son of God. Mt1²⁰ And 'lo! Elizabeth, your relative, ^Nshe 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." Gn18¹⁴ Jr32¹⁷

38 Now Miriam said, "'Lo! the 'slave of the Lord! May it 'come to be with me according to your declaration!" And away came the messenger from her.

39 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 41 Elizabeth. And it occurred, as Elizabeth hears the salutation of Mary, the babe jumps in her womb, and Elizabeth is 'filled with holy spirit, and she shouts out with a loud voice and said, 1S2¹⁻¹⁰ "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^d 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 °in God my Saviour, 'For He looks on on the 'humiliation of His 'slave. For 'lo! from now on all generations^A will count me 'happy, 'For the Powerful One does great things for me, And holy is His name, And His mercy is °for generations and generations To those fearing Him. Ex20⁶ Ps103¹⁷ He does mightily 'with °His °arm, He scatters the proud in the comprehension of their 'hearts, 2S22²⁸ He 'pulls down potentates from °thrones, And 'exalts the 'humble. Jb5¹³ Ps107⁴⁰ 147⁶

53 The 'hungry He fills with good things, And the 'rich' He sends away 'empty.

54 He supported Israel, His 'boy, To be reminded of mercy Ps98⁸ 55 (According as He speaks to^d our 'fathers) To Abraham and to his °seed, °for the °eon." Ga3¹⁶

56 Now Miriam remains ^{to}with her about three months, and returns ^{into} her home.

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.

59 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.

60 ^{Lv12³} And answering, his mother said, "Not. But he shall be ^{called} John."

61 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} should he be wanting him to be ^{called}.¹³

63 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.

65 And fear ^{came} on all who ^{home} about them, and in the whole mountainous region of Judea all these declarations were spoken about.

66 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.

67 And Zechariah, his father, is ^{filled} with holy spirit and prophesies, saying,

68 "Blessed is the Lord, the God of Israel,

^{For} He ^{visits}, and makes a redemption for His people

69 And rouses a ^{horn} of salvation for us

In the house of David, His boy,
^{Ps132¹⁷}

70 According as He speaks through the ^{mouth} of His ^{holy} prophets who are from the ^{con},^{Jr23⁶}

71 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,^{Ps98³ 105³⁻¹⁰}

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 sight of the Lord

To make ready His ^{roads},^{Mt3³ Is40³ Ma3¹}

^{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,^{Is9²}

^{To} direct our ^{feet} into the ^{path} of peace."

Now the little boy grows up and was staunch in spirit and was in the wildernesses till the day of his indication ^{to} Israel.

2 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.^{Ac5³⁷}

4 Now Joseph also went up from Galilee, out of the city of Nazareth, into Judea, into the city of David ^{which} is ^{called} Bethlehem,^{Is16¹⁻⁴ Mt15²}

because of his ^{being} ^{of} the house and kindred of David,^{Jn7⁴²} to register together with Miriam, his ^{espoused}

7 wife, who is parturient.^{Mt1¹⁸} Now it ^{came} in their ^{being} there, the days are fulfilled for her to be bringing

7 forth.^{Ga4} And she brought forth her Son, the firstborn, and swaddles Him, and cradles Him in a manger, because there was not place for them in the caravansary.

8 And shepherds were in the same district in the field fold, and maintaining watches at night ^{on}over their flock. 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^a 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."

13 And suddenly ^{to}with the messenger there came to be a multitude of the heavenly host, praising God and saying, ^{Gn32-2 Ps10320}

14 "Glory to God among the ^fhighest! And on earth peace, Among ^hmen, delight!"

15 And it occurred, as the messengers came away from them into heaven, that the shepherds spoke to ^done another, saying, "By all means we may be passing through ^{till}to Bethlehem, and we may be perceiving this ^adeclaration which has ^bcome to pass, which the Lord makes known to us." And they came hurrying, and they found both Miriam and Joseph, and the Babe lying in the manger. Now, perceiving it, they make known concerning the declaration that is ^bspoken to them concerning this little Boy. And all who hear marvel concerning that which is being spoken to ^dthem by the shepherds.

19 Now Miriam preserved all these declarations, parleying in her ^fheart. And the shepherds return, glorifying and praising God ^{on}for all that which they hear and perceived, according as it was spoken to ^dthem.

21 And when the eight days to His circumcising ^{Lv123} are ^ffulfilled, His name also was called Jesus, which He was ^bcalled by the messenger before His conception in the womb.

22 And when the days of their ^fcleansing are ^ffulfilled according to the law of ^aMoses, they brought Him up into Jerusalem to present Him to the Lord (according as it is ^wwritten in the law of the Lord, that every male opening up the matrix shall be ^bcalled holy to the Lord), ^{Ex132} and to give a sacrifice according to that which is ^ddeclared in the law of the Lord, a pair of turtle doves or two squabs of the doves. ^{Lv128 Nu817}

25 And lo! there was a ^hman in Jerusalem, whose name is Simeon. And this ^hman is just and pious, anticipating the consolation of Israel, ^{Is497-12} and holy spirit was on him. And he was ^aapprised by the holy spirit that he would not ^bbe ^aacquainted with death ere ^{or}he should be ^aacquainted with the Lord's Christ. And he came, in the spirit, into the sanctuary, and ^aas the parents are ^bbringing in the little Boy Jesus, for them to do according to the ^ccustom of the law concerning Him, he also receives ^oHim, ^uclaspings Him in^{to} his arms. And he blesses God, and said,

29 "Now art Thou dismissing Thy slave, O Owner, According to Thy declaration, in peace,

30 For my eyes perceived Thy ^sSalvation,

31 Which Thou dost make ready suiting the ^aface of all the peoples,

32 A ^fLight ^{to}for the revelation of nations, And the ^aGlory of Thy people Israel." ^{Is426 496}

33 And His ^afather and mother were marveling ^{on}at that which is ^bspoken concerning Him. And Simeon blesses them and said to ^dMiriam, His mother,

34 "Lo! He is ^flying ^{to}for the ^ffall and rising of many in Israel,

And ¹⁰for a sign 'contradicted.

1P27-8 1s814-15

35 Yet through your ⁹own ^Asoul also
shall be passing a ^rblade,
So that the reasonings ^o of many
^rhearts should be 'revealed."

36 And there was Hannah, a prophet-
ess, a daughter of Penuel, out of the
tribe of Asher (she is ^r'advanced^r
in her many days, ^r'living with a hus-
band seven years from her ^r'vir-
ginity, and she is a widow till she
is eighty-four years) who does not
withdraw from the sanctuary, with
fasts and petitions offering divine
38 service night and day.^{Ac26^r} And in
the same hour, ^r'standing by, she
made a response to ^r'God, and spoke 3
concerning Him to all who are an-
ticipating redemption in Jerusalem.

39 And, as they accomplish all ^r'ac-
cording to the law of the Lord, they
return into ^r'Galilee, into their ^r'own
40 city, Nazareth. Now the little Boy
grows up and was staunch in spirit,
being filled with wisdom, and the
grace of God was on ^oHim.⁸⁻⁵

41 And His ^r'parents went year ^{ac}by
year into Jerusalem,^{Ex2314-17} to the
42 festival of the Passover.^{Dt16^r 16} And
when He came to be twelve years,
at their going up into Jerusalem
according to the custom of the
43 festival, and ^r'finishing the days, ^r'at
their ^r'return the Boy Jesus re-
mains behind in Jerusalem, and His
44 ^r'parents know it not. Now, ^r'infer-
ring that He is in the caravan,
they came a day's way, and they
45 hunted Him among the relatives
and those known to them. And, not
finding Him, they return into Jeru-
salem, hunting Him.

46 And it occurred, after three days
they found Him in the sanctuary,
^r'seated in the midst of the teachers,
both hearing them ^{bs}and inquiring
47 of them. Now amazed are all those
hearing Him ^{on}at His ^r'understand-
48 ing and ^r'answers. And perceiving
Him, they were astonished.

And His ^r'mother said to^d Him,

"Child, ^{aw}why do you thus to us?
'Lo! your ^r'father^A and I ^r'painfully
sought you." And He said to^d
them, ^a"Why is it that you sought
Me? Had you not perceived that
I ^r'must be among the things which
are My ^r'Father's?"^{Jn216} And they do
not ^r'understand the declaration
which He speaks to them.

51 And He descended with them
and came into Nazareth, and was
^r'subject to them. And His ^r'mother
carefully kept all these declara-
tions, parleying them in her ^r'own
52 ^r'heart. And Jesus progressed in
^r'wisdom and stature, and in favor
^bwith God and ^hmen.^{1S226 Pr34}

Now in the fifteenth year of
the government of Tiberius Cæsar,
Pontius Pilate being governor of
^r'Judea, and Herod being tetrarch of
^r'Galilee, yet Philip, his ^r'brother, be-
ing tetrarch of the province of Itu-
rea and Trachonitis, and Lysanias
2 being tetrarch of ^r'Abilene, ^{on}under
Hannas and Caiaphas,^{Ac46} the chief
priests, ^b'came a declaration of God
^{on}to John, the son of Zechariah, in
3 the wilderness. And he came into
the entire country about the Jordan,
heralding a baptism of repentance
4 ^{to}for the pardon of sins, as it is
^r'written in the scroll of the sayings
of Isaiah⁴⁰³⁻ "the prophet, saying,

"The voice of one imploring: ^r"In
the wilderness make ready the
road of the Lord!

Straight . . . be making the high-
ways" of Him!

5 "Every ravine shall be ^r'filled
And every mountain and hill shall
be made ^r'low,
And the crooked shall be ^{to}
straight,
And the rough ^{to} roads smooth, . . .
6 And ^r'see shall ^{call} ^r'flesh the
^r'salvation of ^r'God."

7 He said, then, to the throngs
going out to be baptized by him,
"Progeny of ^r'vipers! ^{aw}Who inti-
mates to you to be ^r'fleeing from the

8 impending ^aindignation? ^{Mt}23³³ ^aPro-
duce, then, ^ffruits worthy of ^rre-
pentance. And you should not ^bbe-
gin to be saying among yourselves,
'For ^afather we ^hhave ^AAbraham,' for
I am saying to you that ^AAble is
God out of these ^sstones to ^rrouse
9 children to ^AAbraham. ^fNow already
the ax also is lying ^tat the root of
the trees. Every tree, then, which is
not ^dproducing ideal fruit is ^hhewn
down and ^ccast into the fire." ^{Mt}7¹⁹

10 And the throngs inquired of him,
saying, ^a"What, then, should we be
doing?" Now answering, he said
to them, "He who ^hhas two tunics,
let him be sharing with him who
^hhas none, and let him who ^hhas
=food be doing likewise." ^{Jn}16-8 19-23 1J3¹⁷

12 Now tribute collectors also came
to be baptized, and they said to^d
him, "Teacher, ^awhat should we be
doing?" Now he said to^d them,
"Impose nothing more ^bthan ^hhas
been prescribed to you."

14 Now ^ssoldiers also inquired of
him, saying, ^a"What should we also
be doing?" And he said to^d them,
"You should be intimidating no one,
neither be blackmailing, and be ^ssuf-
ficed with your ^rrations."

15 Now at the people hoping, and
all reasoning in their ^fhearts con-
cerning ^JJohn, lest at some time he
may be the Christ, ^JJohn 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, ^{Jn}1¹⁹⁻²⁶ He will be ^fbaptizing
17 you in holy spirit and fire, Whose
winnowing shovel is in His hand,
and He will be scouring His thresh-
ing floor and be gathering the grain
into His barn, yet the chaff shall
He ^bburn up with unextinguished
fire." ^{Jn}1¹⁵ 26 30

18 Indeed, then, entreating many dif-
ferent things also, he brought the
evangel to the people.

19 Now ^HHerod the tetrarch, being
exposed by him concerning ^HHerod-
ias, the wife of his ^bbrother Philip,

and ^aconcerning all the wicked
things which ^HHerod does, ^aadds
this also ^onto all: he locks up ^JJohn
in ^jjail also. ^{Mt}14³⁻⁵ ^{Mk}6¹⁷⁻¹⁸

21 Now it occurred, ^aas all the peo-
ple are ^bbaptized, at ^JJesus also be-
ing baptized and praying, ^hheaven
is ^fopened, and the holy ^sspirit de-
scends on Him to bodily perception
as if a dove, and a voice ^bcame
out of heaven, saying, "Thou art
My ^SSon, the Beloved. In Thee I de-
light." ^{Mt}3¹³⁻¹⁷ ^{Mk}1⁹⁻¹¹ ^{Jn}1³²⁻³⁴

23 And He, ^JJesus, when beginning,
was about thirty years, being a
son (as to the law) of ^JJoseph, ^{Nu}27⁸
of ^EEli, ^{Mt}1¹²⁻¹⁷ of ^MMatthat, of ^LLevi, of
24 of ^MMelchi, of ^JJannai, of ^JJoseph, of
25 of ^MMattathias, of ^AAmos, of ^NNahum,
26 of ^EEsli, of ^NNaggai, of ^MMaath, of
27 of ^MMattithiah, of ^SShemei, of ^JJosech,
of ^JJoda, of ^JJoanna, of ^RRhesa, of
28 of ^ZZerubbabel, of ^SShalthiel, ^{Mt}1¹² of
29 of ^NNeri, of ^MMelchi, of ^AAddi, of
30 of ^CCosam, of ^EElmadam, of ^EEr, of
31 of ^JJesus, of ^EEliezer, of ^JJorim, of
32 of ^MMatthat, of ^LLevi, of ^SSimeon, of
33 of ^JJudah, of ^JJoseph, of ^JJonam, of
34 of ^EEliakim, of ^MMelea, of ^MMenna, of
35 of ^MMattathah, of ^NNathan, of ^DDavid, ^{2S}5¹⁴
36 of ^JJesse, ^{Ru}4²² of ^OObed, of ^BBoaz, of
37 of ^SSalmon, of ^NNahshon, ^{1Ch}2¹⁰ of ^AAminadab,
38 of ^AAdmein, of ^AArni, of
39 of ^HHezron, of ^PPharez, of ^JJudah, of
40 of ^JJacob, of ^IIsaac, of ^AAbraham, of
41 of ^TTera, of ^NNahor, ^{Gn}11²⁴ of ^SSerug,
of ^RReu, of ^PPeleg, of ^EEber, of
42 of ^SShelah, of ^CCainan, of ^AArphaxad, of
43 of ^SShem, ^{Gn}11¹¹⁻¹² of ^NNoah, of ^LLamech,
of ^MMethuselah, of ^EEnoch, of ^JJared,
44 of ^MMaleleel, of ^CCainan, of ^EEnosh, of
45 of ^SSeth, of ^AAdam, of ^GGod. ^{Gn}5³⁻³² ^{Mt}1²⁻¹⁷

4 Now ^JJesus, ^ffull of holy spirit,
returns from the Jordan, and ^fwas
led in the spirit in the wilderness
2 forty days undergoing trial by the
Adversary, ^{Mk}1¹²⁻¹³ And He did not eat
3 ⁿanything in those days, ^{Dt}9⁹⁻¹³ and
subsequently, at their being con-
cluded, He ^hhungers. ^{1K}19⁸ Now the
Adversary said to Him, "If a son
you are of ^GGod, ^sspeak to this stone
that it may be becoming bread."

4 And Jesus answered ^{td} him, saying, "It is ^written that, 'Not on ^Nbread alone shall ^hman^N be living, but on every declaration' 'of God.'" ^{Dt83}

5 And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the 'inhabited earth in a second of time.

6 And the Adversary said to Him, "To you shall I be giving ^eall this authority and the glory of them,

7 'for it has been given up to me, and to whomsoever I may 'will, I am giving it. If you, then, should

8 ever be worshiping ^sbefore me, it will ^eall be yours." And, answering,

9 '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.'" ^{Dt1020}

9 Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If a son you are of 'God, 'cast yourself down hence, for it is ^written that

'His 'messengers shall be 'directed concerning Thee,
'To protect Thee.'

11 and that

'On their hands shall they be lifting Thee,
Lest at some time Thou shouldst be dashing Thy foot ^{td}against a stone.' ^{Ps9111}

12 And answering, 'Jesus said to him that "It has been declared, 'You shall not be putting on trial the Lord your 'God.'" ^{Mt412 Dt636}

13 And, concluding every trial, the Adversary withdrew from Him until an appointed time. ^{Hb415}

14 And Jesus returns, in the power of the spirit, into Galilee. And the fame concerning Him came out ^{ad}down the whole of the country about. And He taught in their 'synagogues, being glorified by all. ^{Mt412 Mk134-15}

16 And He came ⁱⁿto Nazareth, where he was ^reared, and, according to His ^ecustom '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 is ^written, ^{Is611-2}

17 "The spirit of the Lord is on Me, On account of which He ^ranoints Me to bring the evangel to the poor.

He has commissioned Me to heal the ^rcrushed ^rheart,

To herald to ^rcaptives a pardon, ^rAnd to the blind the receiving of sight,

To dispatch ^rthe ^roppressed 'with a pardon,

18 To herald an acceptable ^ryear for the Lord . . . ^{Is426-7}

19 And furling the scroll, giving it back to the deputy, He is seated. And the ^reyes of all in the synagogue were looking intently at Him.

20 Now He begins to be saying ^{to}d them that "Today this 'scripture is

21 'fulfilled in your ^rears." And all testified of Him and marveled ^{on}at the gracious words which are issuing out of His ^Nmouth. And they said, "Is not this Joseph's son?"

22 And He said ^{to}d them, "Undoubtedly you will be declaring to Me this 'parable: ^rPhysician, cure yourself!"

23 'Whatever we hear occurring in ^{to} Capernaum do here also in your own 'country'. ^{Mt413 1354-58}

24 Now He said, "Verily, I am saying to you that not one who is a prophet is acceptable in his ^sown country. ^{Jn44}

25 Now ^{on}of a truth I am saying to you, that many widows were in Israel in the days of Elijah,

when 'heaven is ^rlocked ^{on}for three years and six months, as a great famine came to be ^{on}over the entire

26 land, and ^{to}d none of them was Elijah sent, except into Sarepta of

27 Sidonia, ^{to}d a widow woman. And many lepers were in Israel ^{on}under Elisha the prophet, and none of them is ^rcleansed except Naaman

the Syrian. ^{1K171-16 181 2K514}

28 And ^rfilled are all with fury who

are in the synagogue, at hearing these things, and rising, they cast Him out of the city. And they led Him^{til} 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.^{Jn 8⁵⁹ 10³⁹}

And He came down into Capernaum, a city of Galilee, and He was teaching them on the sabbaths. And they were astonished^{on} at His teaching, for His word was with authority.^{Mt 7²⁸ Mk 1²¹⁻²² Jn 7⁴⁶ OUT-SEEING}

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.^{Mk 1²³⁻²⁶}

And awe came on all, and they conferred^{td} 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 out went a hubbub concerning Him into every place in the country about.^{Mk 1²⁷⁻²⁸}

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.^{Mt 8¹⁴ Mk 1²⁷⁻³¹}

Now at the setting of the sun, whoever had those who are infirm with various diseases, led them also to Him. Now He, placing His hands on each one of them, 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 leave them speak, for they had perceived that He is the Christ.^{Mt 8¹⁶⁻¹⁷ Mk 1³²⁻³⁴ 3¹¹⁻¹²}

Now at the becoming of day, coming-out, He went into a desolate place. And the throngs sought for Him, and they came^{til} 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 on for this was I commissioned." And He was heralding into the synagogues of Judea.

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.^{Mt 4¹⁸ Mk 1¹⁶}

Now as He ceases speaking, He said to Simon, "Back up into the depth, and lower your nets for a catch."^{Jn 21¹⁻⁸} And answering, Simon said to Him, "Doctor, the whole night through, toiling, not one got we, yet, at Thy declaration, I shall be lowering the nets."^{Ps 12⁷}

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.

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 to which him on 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^d 'Simon, "Fear not"^{Mt14²⁷ 22} From now on ^hmen shall you be 'catching alive!" And bringing the ships on the land, leaving all, they follow Him.^{Mt419-22 19²⁷ Mk1²⁰}

And it occurred, 'as He is in one of the cities, and 'lo! a man full of leprosy. Now, perceiving Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst ever be willing, Thou 'canst 'cleanse me!" And, stretching out his 'hand, He touches him, saying, "I 'will! 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 'offer concerning your 'cleansing, according as Moses bids, ^{io}for a testimony to them."^{Mt8¹ Mk1⁴⁰ Lv1⁴¹}

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.^{Mt4²³}

And it occurred 'on one of the days, and 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 ^{io}for their 'healing. And 'lo! men carrying on a couch a ^hman who was 'paralyzed, and they sought to be 'carrying him in and to place him ^sbefore 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, ^{io}with the cot, through the tiles into the midst in front of Jesus.

And, perceiving their faith, He said to him, "^hMan, 'pardon you are your 'sins."^{Mt9¹⁻⁸ Mk2¹⁻¹²}

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?"^{Is43²⁵}

Now Jesus, recognizing their reasonings, answering, said to^d them, "'What are you reasoning in your 'hearts? 'What is easier, to be saying, "'Pardoned you 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 (He said to the 'paralyzed), to you am I saying, 'Rouse and 'pick up your 'cot and 'go into your 'house." And instantly, rising ^sbefore 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 ^{on}at the tribute office, and 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.^{15¹ Mt9⁹ Mk2¹³⁻¹⁴}

And the Pharisees and their scribes murmured to^d his 'disciples, saying, "Wherefore are you eating and drinking with the tribute collectors and sinners?" And answering, Jesus said to^d them, "'No! need 'have those who are 'sound of a physician, but those who 'have an illness. I have not come to call the just, but sinners, ⁱⁿto repentance."^{Mt9¹⁰⁻¹³ Mk2¹⁵⁻¹⁷}

Yet they said to^d 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^d them, "'You 'can not make the sons of the 'bridal chamber fast while the bridegroom is with them. Yet com-

ing will be days whenever the bridegroom may be 'taken away from them also. Then they will be fasting, in those days.⁹ Mt 9:14-15 Mk 2:18-20

36 Now He told ^{td} them a parable also, that ^p“Not one, rending 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.”¹⁰ Mt 9:16 Mk 2:21

37 ^pAnd not 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 38 'perish. But fresh wine is drained into new wine skins, and both are 39 'preserved. ^pAnd not one, drinking the old, immediately is 'wanting fresh, for he is saying, 'The old is mellow'.¹¹ Mt 9:17 Mk 2:22

6 Now it occurred ^{on} the second first sabbath,¹² Lv 23:6-8 He is going through the sowings, and His disciples plucked the ears and ate, ^rrubbing them together in their 2 hands.¹³ Dt 23:25 Now ^acertain of the Pharisees said to them, ^a“What you are doing is what is not allowed to be 'done 'on the sabbaths.” And 3 answering, Jesus said to^d them, “Not this did you read, which David does once when he hungers, he and 4 those who 'are with him,¹⁴ 1S 21: how he entered into the house of God, and taking the ^{show}bread,¹⁵ Lv 24: he ate also, and ^gives to those with him also, that which is not allowed to be 'eaten except only by the 5 priests?” And He said to them that “Lord is the Son of Mankind, of the sabbath also.”¹⁶ Mt 12:1-8 Mk 2:23-28

6 Now it occurred ^{on} a different sabbath also, He is entering into the synagogue and teaching. And there was a ^hman there, and his 7 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 8 He had perceived their reasonings.

Now He said to the ^hman having the withered hand, “Rouse and 'stand in^{to} the midst.” And rising, 9 he stood. Now Jesus said to^d them, “I will be inquiring of you if it is allowed on the sabbath to do good or to do evil, to save a ^ssoul or to destroy?” And looking about on them all, He said to the ^hman, “Stretch out your hand.” Now he does it, and his hand was restored as the other. Now they are ^rfilled with folly, and they spoke about it to^d one another, saying, ^a“What should they be doing to Jesus?”¹⁰ Mt 12:9-14 Mk 3:1-6

22 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 ^aGod. 13 Mk 3:13 And when it became day He shouts to His disciples, and chooses from them twelve, whom He names 14 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 16 Judas^{Ju} of James and Judas Iscariot, who also became a traitor.¹⁷ Mt 10:1-4 Mk 3:13-19 Ac 1:13

17 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 18 diseases and who are 'annoyed ^{by} 19 ^runclean spirits, were cured. And the entire throng sought to 'touch Him, ^tfor power came out ^{of} Him, and He healed all.²⁰ Mt 12:15-21 Mk 3:7-12

20 And He, lifting up His ^aeyes into His disciples, said, “Happy are the poor, ^tfor yours is the kingdom of 21 God. Happy are those hungering now, ^tfor you shall be 'satisfied. Happy are those lamenting now, ^tfor you shall be laughing.²² Is 61:3 Happy are you whenever ^hmen should be hating you, and whenever

they should be severing from you, and reproaching you and ³⁶ casting out your name^a as wicked, on account of the ³⁷ Son of Mankind. You may be ²³ rejoicing in that day, and frisk, for lo! your wages are vast in heaven, for according to the ²⁴ same manner did their fathers to the prophets. ²⁵ Mt 5¹⁻¹² Ac 5⁴¹

Moreover, Woe to you rich, ²⁴ for you are collecting your consolation! ²⁵ Ja 5¹⁻⁶ 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! ²⁶ Pr 14¹³ Woe to you whenever all ²⁷ men should be saying fine things of you, for according to the ²⁸ same manner did their fathers to the false prophets. ²⁹ Jn 15¹⁹ Ja 4⁴ Mi 2¹¹

But to you who are hearing am I saying: ³⁰ Ex 23⁴ Love your enemies. Ro 12² Ideally be doing to those who are hating you. ³¹ Pr 25²¹ Bless those who are cursing you. ³² Ac 7⁶⁰ 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. ³³ 1C 6⁷ Now you, be giving to everyone who is requesting, and from him who is taking away what is yours be not demanding it. ³⁴ Dt 15⁷ And, according as you are wanting that ³⁵ men may be doing to you, you also be doing to them likewise. ³⁶ Mt 5³⁸⁻⁴⁴ 7¹² Ga 5¹⁴

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 ³⁷ from whom you are expecting to get back, what ³⁸ 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 ³⁹ sons of the Most High, for He is kind ⁴⁰ to the ungrateful and wicked. ⁴¹ Mt 5⁴⁴⁻⁴⁸ Lv 25³⁵

'Become, then, pitiful, according as your Father also is pitiful. And be not ⁴² judging, and under no circumstances may you be ⁴³ judged, and do not be convicting, and under no circumstances may you be ⁴⁴ convicted: be releasing and you shall be released. Be giving and it shall be given to you, ⁴⁵ 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. ⁴⁶ Mt 7¹⁻² Mk 4²⁴ Ja 2¹³ Pr 19¹⁷

Now He told them a parable also, ⁴⁷ "The blind can not" guide the blind. Will not both be falling into a pit? ⁴⁸ Mt 15¹⁴ A disciple is not above his teacher, yet everyone who is readjusted will be as his teacher. ⁴⁹ Mt 10²⁴⁻²⁵ Jn 13³⁶ 15²⁰

Now ⁵⁰ why are you observing the mote in your brother's eye, yet the beam in your own eye you are not considering? ⁵¹ Mt 7³ Or how can you be saying to your brother, 'Brother, let me extract the mote in your eye,' ⁵² yourself not observing the beam in your eye? Hypocrite! Extract first the beam out of your eye, and then you will be ⁵³ keen-sighted to be extracting the mote in your brother's eye. For an ideal tree is not ⁵⁴ producing rotten fruit, neither, again, is a rotten tree ⁵⁵ producing ideal fruit. For each tree is ⁵⁶ known ⁵⁷ by its own fruit. For not ⁵⁸ from thorns are they culling figs, ⁵⁹ Mt 14⁴ neither ⁶⁰ from thorn bushes may they be picking grapes. ⁶¹ Mt 7¹⁶⁻²⁰ 12³³⁻³⁷

The good ⁶² man ⁶³ out of the good treasure of his heart^f is bringing forth that which is good, and ⁶⁴ the wicked ⁶⁵ man out of the wicked treasure of his heart^f is bringing forth that which is wicked, for out of the superabundance of the ⁶⁶ heart his ⁶⁷ mouth^N is speaking.

Now ⁶⁸ why are ⁶⁹ you calling Me 'Lord,' 'Lord,' and are not doing what I am saying? ⁷⁰ Ma 1⁶ Everyone coming to ⁷¹ Me and hearing My words and doing them—I shall be intimating to you ⁷² whom he is like. Like is he to a ⁷³ man building a house, who digs and deepens, and

°places the foundation on a rock.
 1c³⁰⁻¹¹ 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. Mt⁷²¹⁻²⁵ Is²⁶³⁻⁴

49 Now he who hears and does not is like a man building 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. Mt⁷²⁶⁻²⁷ Is²⁸¹⁴⁻²⁰

L 7 Since, in fact, He completes all His declarations in^{to} the hearing of the people, He entered into Capernaum. Now a certain centurion's slave, who was held in honor by him, having an illness, was about to
 U 2 de'cease. Now, hearing concerning Jesus, he dispatches to^d Him
 I elders of the Jews, asking Him so
 a that He, coming, should be bringing
 H his slave safely through it. Now
 O they, coming along to^d Jesus, entreat Him diligently, saying to Him
 H that "Worthy is he to whom Thou
 5 shouldst be tendering this, for he loves our nation, and he builds us the synagogue."

6 Now Jesus went to with them. Now, as He is already not far away from the house, the centurion sends friends to^d Him, saying to Him, "Lord, do not bother, for not enough am I that Thou mayest be entering under my roof. Wherefore neither count I myself worthy to be coming to^d Thee. But say the word, and my boy will be healed."
 7 For I also am a man set under authority, having soldiers under myself, 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."

9 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 found I so much faith."
 10 And, returning into the house, those

'sent found the 'infirm slave 'sound.
 Mt⁸⁵⁻¹⁸

11 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.

12 Now as He nears the gate of the city, and 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 to with her. 1K¹⁷¹⁷

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!"
 15 And the dead sits up and begins to be speaking. And He gives him back to his mother. 2K⁴³⁶

16 Now fear got all, and they glorified God, saying that "A great prophet was roused among us!" and that "God visits His people!"¹⁶⁸ And this saying concerning Him came out in the whole of Judea and in the entire country about.

18 And his disciples report to John concerning all these things. And, calling a certain two of his disciples to him, John sends to^d Jesus, saying, "Art Thou the coming One, or may we be hoping for a different One?"
 20 Now coming along to^d Him, the men say, "John the baptist dispatches us to^d Thee, saying, 'Art Thou the coming One, or may we be hoping for another One?'" Mt¹¹¹²

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, "Being gone, report to John what you perceived and hear, that the blind are receiving sight, the lame are walking, lepers are being cleansed, and deaf-mutes are hearing, the dead are being roused, and to the poor the evangel is being

23 brought. And happy is he whosoever may not be ¹snared in Me." Mt11⁴⁻⁶ Is61¹

24 Now, at John's messengers coming away, He begins to be saying to^d the throngs concerning John, "What do you come out into the wilderness to gaze at? ²A reed, 25 'shaken by the wind? But ³what do you come out to 'perceive? A ⁴man in soft garments 'garbed? 'Lo! those in glorious vesture and inhering in luxury are among the 26 royal. But ⁵what have you come out to 'perceive? A prophet?¹⁷ Yes, I am saying to you, and exceedingly 27 more than a prophet. This is he concerning whom it is 'written,^{Ma31} "Lo! ⁶I am dispatching My messenger before Thy ⁷face, who shall be constructing Thy road in front of Thee.'

28 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 smallest in the kingdom of God is greater than he. ¹⁸ Mt11¹⁷⁻¹⁸

29 And the entire people, 'hearing, ⁹even the tribute collectors, they ¹⁰justify God, being baptized with the baptism of John.³¹² Yet the Pharisees and those learned in the law repudiate the counsel of God ¹¹for themselves, not being baptized by 31 him. ¹²To ¹³whom, then, shall I be likening the ¹⁴men of this generation, and ¹⁵whom are they like?

32 Mt11¹⁶⁻¹⁹ 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 33 ¹⁶bread nor drinking wine, and you are saying 'A demon 'has he!¹⁵ 34 Come has the Son of Mankind, eating and drinking, and you are saying, "Lo! a ¹⁷man gluttonous and a tippler, a friend of tribute collectors and sinners!"¹⁵² And justified was 35 ¹⁸Wisdom ¹⁹by all her ²⁰offspring."

36 Now a certain one of the Phar-

isees asked Him ^{that} to 'eat with him. And entering into the Pharisee's house, He reclined.¹¹³⁷

37 And 'lo! a woman who^a was in the city was a sinner. And recognizing that He is lying down at table in the Pharisee's house, ¹fetching an alabaster vase of attar, 38 Mt26⁷⁻¹³ and ²standing behind, beside the feet of Jesus, lamenting, with tears she begins ³to 'rain on His feet and with the ⁴hair of her head she wiped them off and fondly kissed His feet, and rubbed them with 39 the attar.^{Jn12³⁻⁸} Now, perceiving it, the Pharisee who ⁵invites Him said ⁶in himself, saying, "This one, if he were a prophet, would have known ⁷who and what manner of woman it is who^a is touching Him, seeing that she is a sinner."

40 And answering, Jesus said to^d him, "Simon, I have ¹something to 'say to you." Now he is averring, "Teacher, 'say it!"

41 ²"Two debtors paying usury were owing a certain creditor. The one owed five hundred denarii, yet the 42 ³other fifty. Now they, having nothing to pay, he deals graciously with both. ⁴Which of them, then, 43 will be loving him ⁵on 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."

44 And, being turned to^d the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water ⁶for My feet you do not ⁷give, yet she rains tears on My feet and with her 45 ⁸hair she wipes them off; a kiss to Me you do not ⁹give, yet she, from which time I entered did not intermit fondly kissing My feet. With oil My head you do not rub, yet she 46 with attar rubs My feet. On behalf of which, I am saying to you, ¹⁰pardon- ed are her many sins, ¹¹for she loves much. Now to whom there is scant pardoning, there is scant 47 loving." Now He said to her,

49 "Pardoned are your sins." ⁵²⁰ And those lying back at table ^{to}with Him begin to be saying among themselves, "^aWho is this who is pardoning sins also?" Now He said ^{to}the woman, "Your faith has saved you. Go in^{to} peace." ^{848 1719 1842}

8 And it occurred ⁱconsecutively, He also traverses city ^{ac}by city and village by village, heralding and bringing the evangel of the kingdom of God, ⁴⁴⁸and together with Him the twelve, and ^asome women who were ^{cured}of wicked spirits and infirmities: Mary, ⁱcalled Magdalene, from whom seven demons had come out, and Joanna, wife of Chuza, Herod's manager, and Susanna and the many ^aothers who ⁱdispensed to Him out of their possessions. ^{Mt2755-56 Mk1540-41 169}

4 Now a vast throng being together, and city ^{ac}by city going on to^d Him, He said through a parable,

5 "Out came the ^{sower}to sow his^{af} seed, and in his sowing, some indeed falls beside the road and was trampled, and the flying creatures of

6 heaven devoured^{it}. And ^aother falls down on the rock, and, sprouting, is withered because of having no moisture. And ^aother falls in

7 the midst of thorns, and, sprouting together, the thorns smother^{it}. ¹⁰

8 And ^aother falls into the earth that is good, and, being sprouted, ^aproduces fruit a hundredfold." These things saying, He shouted, "Who ^{has}ears to ^{hear}, let him ^{hear}!" ^{Mt131-9 Mk41-9}

9 Now His disciples inquired of Him, saying, "^aWhat may this parable be?"

10 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." ^{Mt1340-17 Mk410-13 Is69-10}

11 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}. ^{Mt1318-20} Now those on the rock are those who, whenever they ^{should}be hearing, with joy are receiving the word. And these ^{have not}root, who ^{are}believing ^{for}a season, and in a season of trial ^{are}withdrawing. ^{Mk414-16} Now that falling ^{to}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^a, in a ^{heart}ideal and good, ^{hearing}the word, ^{are}retaining it and ^{are}bearing fruit ^{with}endurance. ^{Mt1322-23 Mk418-20}

16 Now ^{not}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. ^{Mt515} For nothing is hidden which shall not ^{become}apparent, ¹²²neither concealed which should not by all means be ^{known}and ^{come}to be ^{to}apparent. ^{Mt1026} 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}." ^{1133-36 1926} ^{Mt1312 2529}

19 Now there came along to^d 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^d them, "My ^{mother}and My ^{brethren}are these who are ^{hearing}the word of God and doing it." ^{Mt1246-50 Mk331-35}

22 Now it occurred ^{on}one of the days that He, as well as His disciples, stepped into a ship, and He said to^d them, "We may be passing through ^{into}the other side of the lake." And they set out. Now, at their sailing, He falls asleep. And

a whirl of wind descended ⁱⁿto the lake, and they were foundered and in danger.^{Ps107²³⁻³⁰}

24 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^d one another, ²⁵ "Who, consequently, is this, that is enjoining the winds as well as the water, and they are obeying Him!"
^{Mt8²⁶⁻²⁷ Mk4³⁵⁻⁴¹ Ps89⁹}

26 And they sail down into the country of the Gergesenes which^a is across from Galilee.

27 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 times puts on no^t cloak, and remained in no^t 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."
29 For He charged the ^{unclean} spirit to be coming out from the ^{man}, for many times it had gripped him, and he was bound, with chains and fetters being guarded, and, bursting through the bonds, he was driven by the demon into the wilderness.

30 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 abyss.^{Mt8²⁸⁻²⁹ Mk5¹⁻¹⁰}

32 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.^{Mt8³⁰⁻³² Mk5¹¹⁻¹⁵}

34 Now the 'graziers, perceiving what has occurred, fled and report it ⁱⁿto the city and ⁱⁿto the fields.
35 Now they came out to 'perceive what has occurred, and they came to^d Jesus and found the ^{man} from whom the demons came out, 'garmented and 'sane, sitting ^{at} the feet of Jesus, and they were afraid.
36 Yet those also who are perceiving how the 'demoniac was saved report to them. And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, ^{for} they were pressed^r by a great fear.^{Mt8³³⁻³⁴ Mk5¹⁴⁻¹⁷}

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, "Be returning ⁱⁿto your home and relate how much God does for you." And he came away ^{to} the whole city heralding how much Jesus does for him.^{Mk5¹⁸⁻²⁰}

40 Now it occurred, 'at Jesus' 'return, that the throng welcomes Him, ^{for} they were all hoping for Him.^{Mt9¹ Mk5²²} And 'lo! a man came whose name was Jairus, and he possessed the chieftainship 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.^{Mt9¹⁸ Mk5²²⁻²⁴}

Now, 'at His going away, the throngs stifled Him. And a woman, ^{behaving} ⁱⁿa hemorrhage ^{for} twelve years, whose^a whole livelihood being consumed by physicians, is not strong enough to be cured ^{by} ^{any} one. Approaching from behind, she touches the tassel of His cloak.^{Nu15³⁷⁻⁴¹} And instantly, stanchd was her hemorrhage.

45 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 the power that 'has come out from Me."⁶ Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in the sight of the entire people ^{bc}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^{to} peace!"^{Mt19:20-22 Mk5:25-34}

While He is still speaking, ^asome-
one ^bfrom the chief of the syna-
gogue is coming, saying to him that
"Your daughter is ^ddead. By no
means ^fbother the teacher any
longer."^{Jn11:14} Yet Jesus, hearing it,
answered him, saying, "Fear not,
only believe, and she shall be
'saved."^{Mk5:35-36}

Now, coming into the house, He
"lets not one ^eenter 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 ^fdrowsing." And
they ridiculed Him, being ^gaware
that she died. Yet He, casting all
outside and ^hholding her hand,
shouts, saying, "Girl, ⁱbe ^j'roused!"
And back turns her ^kspirit, and she
rose instantly. And He prescribes
that she be given something to ^l'eat.
And her ^mparents were amazed. Yet
He charges them to ⁿ'tell no one
what has occurred.^{5:14 Mt9:23-26 Mk5:27-43 7:36}

Now, calling together the twelve
apostles, He ^o'gives them power and
authority ^pover all the demons and
to be curing diseases. And He com-
missions them to be heralding the
kingdom of God and to be heal-
ing the infirm. And He said to^d
them, "Nothing ^q'pick up ^rfor the
road, neither staff, nor beggar's
bag, nor ^sbread, nor ^tsilver, nor
^u'have two tunics apiece. And into
whatever house you may be enter-
ing, there be remaining, and thence

be coming away. And whoever
should not be receiving you, com-
ing out from that ^vcity, ^w'twitch off
the dust also from your ^x'feet ^yfor
a testimony ^zon ^{aa}against them."<sup>10:5-11
Mt10:1-15 Mk6:7-13 Ac13:31</sup>

Now, coming out, they passed
through ^{ab}by the villages, bringing
the evangel and curing everywhere.^{10:17-21}

Now Herod, the tetrarch, hears
all that is occurring by Him, and
was bewildered because of what is
being said by ^{ac}some that "John was
^{ad}'roused ^{ae}from among the dead," yet
by ^{af}some that "Elijah appeared,"
yet by others that ^{ag}"Some prophet
of the ancients ^{ah}'rose." Yet Herod
said, "John I behead. Now ^{ai}who is
this ^{aj}about whom I am hearing such
things?" And he sought to become
^{ak}'acquainted with Him.^{23:9 Mt14:1-2 Mk6:14-16}

And, ^{al}returning, the apostles re-
late to Him whatever they do and
whatever they teach. And, taking
them along, He retreats privately
into a city ^{am}'called Bethsaida. Now
the throngs, knowing it, follow
Him. And, ^{an}welcoming them, He
spoke to them concerning the king-
dom of God, and those having need
of a cure, He healed.<sup>Mt14:13-14 Mk6:30-34
Jn6:1-4</sup>

Now the day begins to be ^{ao}'declin-
ing. Now, approaching, the twelve
said to Him, "Dismiss the throng,
that they, going into the villages
and the fields around, should be ^{ap}'put-
ting up for the night and finding
forage, ^{aq}for here in a desolate place
are we." Yet He said to^d them,
"You be giving them to ^{ar}'eat." Yet
they say, "Not more have we than
five cakes of bread and two fishes,
if we should not ^{as}'go and ^{at}'buy ^{au}'food
^{av}for all these ^{aw}'people." For there
were about five thousand men.

Now He said to^d His ^{ax}'disciples,
"Cause them to recline in groups of
about fifty ^{ay}apiece." And they do
thus, and cause all to recline. Now,
getting the five cakes of bread and
the two fishes, ^{az}'looking up into
^{ba}'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 picked up were twelve panniers of their ^{superfluous} fragments. Jn6⁵⁻¹³ 2K4⁴⁴ Is5⁵²

And it occurred ^{as} He ^{is} praying in seclusion, the disciples were together with Him, and Jesus inquires of them, saying, "^aWho are the throngs saying that I am?" Now they, answering, say, "'John the baptist,' yet others 'Elijah,' yet others that ^a'Some prophet of the ancients rose.'" Now He said to them, "Now you, ^awho 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." Mt18³²⁻³³ Mt16¹³⁻²⁸ Mk8²⁷⁻³⁸

Now He said to ^d all, ^r"If anyone is wanting to come after Me, let him disown himself and pick up his ^across ^{ac} daily and follow Me. For whoever should be wanting to save his ^{soul}, shall be destroying it, yet whoever should be destroying his ^{soul} ^aon My account, he shall be saving it." ^{17³³} For ^awhat does ^aman ^Nbenefit, ^rgaining the whole world, yet destroying or forfeiting himself? Mt16²⁰⁻²⁶ Mk8³⁰⁻³⁷

For whoever should 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 ^asome of those ^astanding here who ^aunder no circumstances should be ^rtasting death till they should be perceiving the kingdom of God. Mt16²⁷⁻²⁸ Mk8³⁸ 9¹

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. ^vAnd it occurred, in His praying, to the perception in His face became different, and His ves-

ture glittering white. And ^{lo!} two men conferred with Him who ^awere Moses and Elijah, who, being seen in the glory, spoke of His ^rexodus, which He was about to be completing in Jerusalem.

Now Peter and those ^{to} 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 ^d Jesus, "Doctor, ideal is it for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah" Mk9²⁻⁸ not being ^aware what he is saying. Mt17¹⁻⁴

Now, at his saying these things, a cloud ^bcame and overshadowed them. Now they were afraid ^{at} their entering into the cloud. And a voice ^bcame out of the cloud saying, "This is My Son, the ^cChosen. Him be hearing." And ^{at} the ^bcoming of the voice, Jesus was found alone. And they hush, and to ^{no} one in those days do they report ^aanything of what they have seen. Mt17⁵⁻⁹ Mk9⁷⁻⁸ 2Pt1¹⁶⁻¹⁸

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 implores, saying, "Teacher, I beseech Thee, look on ^{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 ^adisciples that they should ^acast ^{it} out and they could not."

Now, answering, Jesus said, "O generation unbelieving and ^rperverse! Till when shall I be ^{to} 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 ^runclean spirit and He heals the boy and ^agives him back to his father. Now as-

tonished were all ^{on}at the magnificence of God. ^{Mt17¹⁴⁻¹⁸ Mk9¹⁴⁻²⁷}

Now at all marveling ^{on}at all which Jesus did, He said to^d His ⁴⁴disciples, "You be laying^r up these sayings into your ^aears, for the Son of Mankind is 'about to be 'given up into the 'hands of ^hmen." ⁴⁵Yet they were ignorant of this declaration, and it was 'screened^r from them, ^{18³⁴} that they should not ⁴be sensing it, and they feared to ask Him concerning this declaration. ^{Mt17²²⁻²³ Mk9³⁰⁻³²}

⁴⁶ Now a reasoning entered among them, ^awhich of them should be greatest. Now Jesus, perceiving the reasoning of their ^rhearts, getting hold of a little child, stands^{it} ⁴⁷beside Himself, and said to them, "Whosoever should be receiving this little child ^{on}in My ^aname, is receiving ^rMe, and whosoever should be receiving Me is receiving^r Him Who commissions Me. For the one ¹⁰inherently smaller among you all, he is great." ^{Mt18¹⁻⁶ Mk9³⁰⁻³¹}

⁴⁹ Now, answering, John said, "Doctor, we perceived ^asomeone casting out demons in Thy ^aname, and we forbade him, ^tfor he is not following with us." Yet Jesus said to^d him, "Be not forbidding, for who is not against you is for^s you." ^{Mk9³⁸⁻⁴¹ Nu11²⁶⁻²⁹}

⁵¹ Now it occurred in the 'fulfillment^r of the days of His 'taking up, and He ^rfixes His ^Nface steadfastly to 'go ^{into} Jerusalem. ^{Mk10³²} And He dispatches messengers before His ^aface. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him. ⁵³ And they do not receive Him, ^tfor His ^Nface was going ^{into} Jerusalem. ⁵⁴ 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?"" ⁵⁵ ^{2K1¹⁰} Now, being turned, He rebukes them. And they went into a different village. ⁵⁶

And at their going in the road, ^asomeone said to^d Him, "I shall be following Thee ^wwherever Thou shouldst be coming away, Lord!" ⁵⁸ And Jesus said to him, "The jackals 'have burrows, and the flying creatures of heaven roosts, yet the Son of Mankind 'has not where He may be reclining His 'head." ^{Mt8¹⁹⁻²²}

⁵⁹ Now He said to^d a different one, "Follow Me!" Yet he said, "Lord, permit me first to 'come away to entomb my 'father." Yet He said to him, ^P"Let the dead entomb their ^sown 'dead. Yet you, coming away, 'publish the kingdom of 'God."

⁶¹ Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in^{to} my 'home." ^{1K19²⁰} Yet Jesus said to^d him, ^P"No^t one, ^aputting forth his 'hand on a plow and looking ^{to} behind, is fit in the kingdom of 'God." ^{Hb10³⁸}

¹⁰ Now after these things the Lord indicates seventy-two ^aothers also, and He dispatches them ^{up}two by two before His ^aface into every city and place where He was about to be entering. ^{Mk6⁷} Now He said to^d them, ^P"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." ^{Mt9³⁷⁻³⁸ Jn4³⁵⁻³⁸}

³ 'Go! 'Lo! ^rI am dispatching you as lambs in the midst of wolves. ⁴ 'Bear no purse, nor beggar's bag, nor yet sandals, and you should be greeting no one ^aby the way. ^{2K4²⁹}

⁵ Now into whatever house you may be entering, first 'say, 'Peace to this 'household!' And if a son of ^apeace should be there, your 'peace will be ^resting on him, otherwise surely it will 'go back on you. ⁶ Now in the same house, 'remain, eating and drinking ⁼what they ^bhave, for worthy is the worker of his 'wages. ^{1Ti5¹⁸} 'Do not 'proceed ^ofrom house ^{into} house.

⁸ And into whatever city you may be entering, and they should be re-

ceiving you, 'eat what is 'placed
 9 before you, and 'cure the infirm in
 it, and 'say to them, "Near ^{on}to you
 is the kingdom of 'God.'

10 Now into whatever city you may
 be entering, and they should not
 be receiving you, coming out into
 11 its 'squares, say, "Even the dust
 12 ^{on}our ^{on}'feet, which is clinging to
 us out of your 'city, are we wiping
 off before you. ^{Mk68-11}Moreover, 'know
 this, that 'near ^{on}to you is the king-
 12 dom of 'God!' Now I am saying to
 you that for ^ASodom in that ^rday it
 will be more tolerable than for that
 'city. ^{Mt105-15} ^{Ac1351}186

13 Woe to you, 'Chorazin! Woe to
 you, 'Bethsaida! ^tfor if the 'powerful
 deeds which are occurring in you
 occurred in Tyre and Sidon, long
 ago they would repent, sitting in
 14 sackcloth and ashes. ^{Mt1121-23}Moreover
 for ^ATyre and ^ASidon will it be
 more tolerable in the judging than
 15 for you. And you, ^ACapernaum!
 Not to heaven shall you be exalted!
 16 ^{thl}To the unseen shall you 'subside!

He who is hearing you is hearing
^rMe. And he who is repudiating
 you is repudiating ^rMe. Yet he who
 is repudiating Me is repudiating
^rHim Who commissions Me. ^{"Mt1040}

17 Now the seventy-two return with
 joy, saying, "Lord, the demons al-
 so are 'subject to us in Thy ^A'name!"
 18 Yet He said to them, "I beheld 'Sat-
 an, as lightning, falling out of
 19 'heaven. 'Lo! I have given you 'au-
 thority 'to be treading upon serpents
 and scorpions, and ^{on}over the entire
 power of the enemy, and nothing
 shall be injuring you under any cir-
 20 cumstances. ^{Mk1648}However, in this be
 not ^{rejoicing}, ¹³⁻¹⁷that the spirits are
^R'subject to you, yet be rejoicing that
 your 'names are 'engraven^r in the
 heavens. ^{"Ac285} ^{Rv13820122127} ^{Ex3232}

21 In this 'hour^N He exults in the
 holy 'spirit and said, "I am acclaim-
 ing Thee, Father, Lord of 'heaven
 and 'earth, ^tfor Thou dost conceal
 these things from the wise and in-
 telligent and dost reveal them to
^rminors. Yea, 'Father, seeing that

thus it became a delight in front of
 Thee."

22 And being turned to^d the disciples
 He said, "All was given up to Me by
 My 'Father, ^{Jn385}and no^t one 'knows
^awho the Son is except the Father,
 and ^awho the Father is except the
 Son, and whomsoever the Son may
 be intending to 'unveil Him. ^{"Mt1125-27}

23 And, being turned to^d the disciples,
 He said privately, "Happy are the
^Neyes that are observing what you
 are observing! For I am saying to
 you that many prophets and kings
 want to 'perceive what you are ob-
 serving, and they perceive not, and
 to hear of Me what you are hearing,
 and they do not hear. ^{"Mt1316-17} ^{1P110-12}

25 And 'lo! a ^acertain lawyer rose,
 putting Him on trial and saying,
 "Teacher, by 'doing ^awhat should
 I 'enjoy the 'allotment of life eon-
 26 ian?" ¹⁸¹⁸⁻²⁰Now He said to^d him,
 "What is 'written in the law? How
 27 are you reading?" Now he, 'answering,
 said, "You shall be loving the
 Lord your 'God out of your whole
^r'heart, and ^twith your whole 'soul,
 and ^twith your whole 'strength, and
^twith your whole 'comprehension,
^{Dt61}and 'your 'associate as your-
 28 self. ^{"Lv1918}Now He said to him, "Cor-
 rectly have you answered. This be
 doing and you shall be living. ^{"Ro105}
^{Ez2011}12 21 ^{Lv185}

29 Yet he, 'wanting to justify him-
 self, said to^d Jesus, "And ^awho is
 my associate?"

30 Now taking him up, Jesus said,
^r"A ^acertain ^hman descended from
 Jerusalem ^{into} Jericho. And he falls
 among robbers, who, 'stripping him
 as well as 'pounding him, came
 31 away, leaving him half dead. Now,
 it 'happens ^aby a coincidence, that a
^acertain priest descended ^tby that
 road, and, perceiving him, passed
 32 by on the other side. Now likewise,
 a Levite also, coming ^ato the place
 and perceiving him, passed by on
 the other side. ^{Pr2411-12}

33 Now a ^acertain Samaritan, being
 on his way, came ^aby him, and,
 perceiving him, he has compassion,
 34 ^{Jn49}and coming to him, he bandages

his wounds, pouring on oil and wine. Now, mounting him on his own beast, he led him into 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 is an associate of the one falling into 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 into her house. Now there was also the 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."

Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a tumult about many things. Yet of few is there need, or of one. For Mary chooses the good part which shall not be wrested from her."

And it came 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. Give us our daily dole of bread.' And pardon us our sins, for we ourselves also are pardoning every one who is owing us. And mayest Thou not bring us

into trial, but rescue us from the wicked person.'" Mt6⁹⁻¹⁵

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 nought to place 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 into bed; I cannot rise to give you?' I am saying to you, and 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."

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.'

"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 out of heaven be giving holy spirit to those requesting Him!" Mt7⁷⁻¹¹

Mk11²⁴ 1J3²²

And He was casting out a demon, and it was a deaf-mute. Now it occurred, at the coming out of the demon, that the deaf-mute 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?" Mk3²²⁻²⁶

16 Yet ^{do}others, trying Him, sought
a sign out of heaven ^{from} Him.
17 Mk8¹¹ Yet He, ^{aware} of their cogita-
tions, said to them, "Every king-
dom ^{divided} ^{on}against itself is be-
ing desolated, and ^{house} ^{on}against
18 house is falling. Now if Satan,
also, is divided ^{on}against himself,
how shall his kingdom ^{stand}—see-
ing that you are saying, I am cast-
ing out the demons ^{by} Beelzeboul?
19 Now if I, ^{by} Beelzeboul, am cast-
ing out the demons, ^{by} ^awhom
are your sons casting them out?
20 Therefore they shall be your judg-
es. Now if I, ^{by} the ^afinger^c of
God, am casting out the demons,
consequently the kingdom of God
outstrips its time ^{on}to you. Mt9³²⁻³⁴,
12²²⁻²⁸

21 ^{Whenever} the strong one ^{armed}
may be guarding his ^sown court-
yard, his possessions are in peace.
22 Yet if ever a stronger than he,
coming on, should be conquering him,
he is taking away his panoply ^{on}in
which he had confidence, and is dis-
tributing his spoils. Mk3²⁷ He who
23 is not with Me is against Me, and he
who is not gathering with Me is
scattering. Mt12²⁹⁻³⁰

24 ^{Whenever} the unclean spirit
may be coming out from a ^hman, it
is passing through waterless places,
seeking rest, and not finding it.
Then it is saying, 'I will be return-
ing into my house whence I came
out.' And, coming, it is finding it
25 'unoccupied, swept and decorated.
26 Then it is going and taking along
with itself seven ^{do}ther spirits more
wicked than itself, and entering, it
is dwelling there. And the last
state of that ^hman is coming to be
worse than the first." Mt12⁴³⁻⁴⁵ Jn5¹⁴
2P20-22

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 ⁿwomb
which bears Thee, and the ⁿbreasts
28 which Thou didst suckle!" Yet He
said, "Indeed, then, happy are those
who are hearing the word of God
and ^{maintaining} it!" 1P⁸¹⁵⁻²¹

29 Now, the throngs being convened,
He begins to be saying, "This gen-

eration is a wicked generation. A
sign^{1C12} it is seeking; and a sign
shall not be ^{given} to it except the
30 sign of Jonah the prophet. Mt16⁴ For,
according as Jonah became a sign
of the Ninevites, thus the Son of
Mankind, also, will be to this gen-
31 eration. 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 out from the ends of the earth
to hear the wisdom of Solomon, and
^{lo!} more than Solomon is here!
32 1K10¹⁻¹³ Men, Ninevites, will be rising
in the judging with this genera-
tion and they will be condemning it,
^{for} they repent ^{at} the heralding
of Jonah, and ^{lo!} more than Jonah
is here! Mt12³⁸⁻⁴²

33 ^{Now} not one, ^{lighting} a lamp, is
placing it in^{to} hiding, ^{nor} yet un-
der a peck measure, but on a
lampstand, Mt15¹⁵ that those going in
may be observing the light. Mk4²¹

34 ^{The} lamp of the body is your eye.
Whenever, then, your eye may be
single, your whole body, also, is
illuminated, yet if ever it may be
35 wicked, your body, also, is dark. Be
noting, then, that the light in you
36 is not darkness. If, then, your
whole body is illuminated, not having
any part dark, illuminated will be the
whole, as whenever a lamp, in its
flashing, may be illuminating you."
Mt6²²⁻²³

37 Now, in His speaking, a ^{certain}
Pharisee is asking Him ^{so}to that ^{lunch}
^{with} him. 7³⁶ Now, entering, He leans
back at table. 14¹ Now the Pharisee,
perceiving it, Mt15² marvels that He is
not first baptized before ^{lunch}on.
39 Mk7¹⁻⁸ Yet the Lord said to ^d him,
^{Now} you Pharisees are cleansing
the outside of the cup and the plat-
ter, yet your inside is brimming
with rapacity and wickedness. Mt23²⁵

40 Imprudent ones! Does not He Who
makes the outside also make the
41 inside? However, what ^{is} within
be giving as alms, and ^{lo!} all is
clean to you. T11¹⁵

42 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.^{Mt1233} 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.^{Mt1236-7 21-28 Mk1288-89}

Now, answering, a certain one of those learned in the law is saying to Him, "Teacher, these things saying, 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.^{Mt1234} Woe to you! for you are building the tombs of the prophets, yet your fathers kill them.^{Mt1238-39} Consequently you are witnesses and are endorsing the acts of your fathers, for they, indeed, kill them, yet you are building their tombs. Therefore, God's Wisdom, also, said, 'I shall be dispatching into 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 Gn⁴⁸ Abel till to the blood of Zechariah, 2Ch24²¹ who perished between the altar and the house. Yea, I am saying to you, exacted will it be from this generation! Woe to you who are learned in the law! for you take the key of knowledge. You yourselves do not enter, and those who are entering you prevent."^{Mt12313}

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,²⁰²⁰ that they shall be accusing Him, Mk12¹³ 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 heaven of the Pharisees, which^a is hypocrisy."^{Mk815-21}

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.^{817 Mt1026-27}

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.^{Is66²⁴} Yea, I am saying to you, of this One be afraid!^{Mt10²⁸}

Are not five sparrows selling for two pence?—and not one of them is forgotten in God's sight. But the hairs of your head also have all been numbered. Then do not fear! You are of more consequence than many sparrows.²¹¹⁸
^{Mt1020-31}

Now I am saying to you, that everyone whoever shall be avowing in Me in front of men, in him shall the Son of Mankind also be avowing in front of the messengers of God. Now he who is disowning Me before men, will be renounced before the messengers of God.^{Mt1032-33} And everyone who 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.^{Mt1231-32 Mk328-30}

Now whenever they may be bringing you on 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 should say, for the holy spirit will be teaching you in the same hour what you must be saying."^{Mt1019-20 Mk1311}
^{Ac48 72 55}

Now someone out of the throng said to Him, "Teacher, tell my

brother to part the enjoyment of
 14 the allotment with me." Now He
 said to him, "Man! who consti-
 15 tutes Me a judge or a parter ^{on}over
 you?" ^{Ex24}Now He said to ^d them,
 "See and 'guard 'against 'eal greed,
 'for 'one's 'life is not in the super-
 fluity ^o of his 'possessions." ^{1Ti68-10}

16 Now He told ^{ta} them a parable,
 saying, ^r"The country place of a
 17 'certain rich 'man bears well. And
 he reasoned in himself, saying,
 "What shall I be doing, seeing that
 18 I 'have nowhere to 'gather my
 'fruits?' And he said, 'This will I
 be doing: Down will I 'pull my
 'barns, and greater will I 'build, and
 19 I will 'gather there all my 'grain
 and my 'good things. And I will
 be declaring to my ^Asoul, 'Soul,
 many good things 'have you 'laid
 up ^{to}for many years. 'Rest, 'eat,
 'drink, make 'merry.' ^{Pr1811}

20 Yet 'God said to him, 'Imprudent
 one! In this 'night your 'soul are
 they demanding from you. Now,
 what you make ready, ^awhose will it
 21 be? ^{Jb2710-22}Thus is he who is hoard-
 ing for himself and is not 'rich ^{to}for
 God." ^{Jas25-34 Ja25}

22 Now He said to ^d His 'disciples,
 "Therefore I am saying to you, Do
 not 'worry about the soul, ^awhat
 you may be eating, nor yet about
 your 'body, ^awhat you should be
 23 putting on, for the soul is more
 than 'nourishment and the body
 24 than 'apparel. Consider the ravens,
 that they are not sowing, neither
 are they reaping, for whom there is
 not 'storeroom nor yet barn, and
 'God is nurturing them. ^{Psl479}Of how
 much 'more 'consequence ^aare you
 25 than the flying creatures! ^{Jb3841} Now
^awho ^o of you by worrying is 'able
 to add one cubit ^{on}to his 'stature?
 26 If, then, you are not 'even 'able for
 the least, ^awhy are you worrying
 'about the rest? ^{MG25-27}

27 ^r"Consider the anemones, how they
 are growing. They are not toil-
 ing, neither are they spinning, yet
 I am saying to you that not 'even
 Solomon in 'all his 'glory was cloth-
 28 ed 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? ^{Mt628-30}

29 And do not you be seeking ^awhat
 you may be eating and ^awhat you
 may be drinking, and be not in 'sus-
 30 pense. ^{Mt631-34}For all these things the
 nations of the world are seeking
 for. Now your 'Father is 'aware
 31 that you 'need these. However, be
 seeking the kingdom of 'God and
 all these things will be 'added to
 you.

32 Do not 'fear, 'little 'flocklet, 'for
 it delights your 'Father to give you
 33 the kingdom. ²²²⁰Sell your 'posses-
 sions and 'give alms. ^rMake your-
 selves purses which do not 'age, a
 treasure which does not default, in
 the heavens ^wwhere a thief is not
 34 nearing, neither moth is causing
 decay. ^{Hg16}For ^wwhere your 'treasure
 is, there will your ^rheart be also.

35 ^rLet your 'loins be 'girded about,
 36 and 'lamps burning, and you be
 like ^rmen anticipating their ^sown
 lord, when he should 'break loose
^ofrom the wedding festivities, that
 at his coming and knocking, they
 should immediately be opening to
 37 him. ^{Mt221-14}Happy are those 'slaves,
 whom the Lord, coming, will be
 finding watching. Verily, I am say-
 ing to you that He will be gird-
 ing Himself about, and, causing
 them to 'recline, and, coming by,
 will be serving them.

38 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.
 39 Now this you 'know, that, ^rif the
 householder were 'aware at what
 hour the thief is coming, he would
 watch and would not 'let his 'house
 40 be tunneled into. You also 'become
 ready, then, 'for, in an hour which
 you are not supposing, the Son of
 'Mankind is coming." ^{Mt2443-44 1Th51-11}

41 Now 'Péter said to Him, "Lord,
 to ^d us art Thou saying this 'parable,
 42 or also to ^d all?" And the Lord
 said, ^r"Who, consequently, is the
 'faithful and 'prudent administra-
 tor, whom the lord will be placing
^{on}over his 'attendance, to be giving
 them the measure of grain in sea-
 43 son? Happy is that 'slave, whom
 his 'lord, coming, will be finding do-
 44 ing thus. Truly, I am saying to you

that ^{on}over all his possessions will he be placing him. ^{Mt2445-47 1C41-5}

45 ^PNow 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, ^{Mt2448-51}
46 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.

47 ^PNow that 'slave who 'knows the will of ^s'his 'lord, and does not make ready, nor yet does aught with a view to ^dhis 'will, shall have many 'lashes. ^{Ja417} Now he who does not 'know, yet does what deserves blows, shall have few 'lashes. Now to everyone to whom much was given, ^bfrom him much will be 'sought, and to whom they committed much, more excessively will they be requesting of him.

49 ^PFire came I to be casting on the earth, and ^a'what 'will I if it was already kindled? ^PYet a baptism 'have I to be baptized with, and how am I being pressed till ^wit should be 'accomplished! Are you supposing that I came along to give peace 'to the earth? ²¹⁴ 'No^t, I am saying to you, but ^{or} rather division. ^{Mt1091-36} For from 'now on there will be five in one home 'divided, three ^{on}against two, and two ^{on}against three will be 'divided, ^{Mt176} 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."

54 Now He said to the throngs, also, ^P"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. ^PAnd whenever it is blowing from the south, you are saying that 'there will be a scorching wind,' and it is occurring. ^{Mt162}
55 Hypocrites! The aspect of the sky and the earth you are 'aware how to be testing, yet this 'era you are

57 not 'aware how to be testing! Now ^a'why, ^a'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 ^dthe 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 ^a'even the last mite. ^{Mt25-26 Pr25}

13 Now there were ^a'some 'present 'on the same occasion, reporting to Him concerning the Galileans whose 'blood Pilate mixes with their 'sacrifices. ^{Ac537} And, answering, 'Jesus said to them, "Are you supposing that these 'Galileans came to be sinners ^b'beyond all the Galileans, seeing that they have suffered such things?" ^{Jn92-3} 'No^t, 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 and kills them, are you supposing that they came to be debtors ^b'beyond all 'men 'dwelling in Jerusalem? ⁵ 'No^t, I am saying to you. But if ever you should not be repenting, all of you similarly shall be perishing."

6 Now He told this 'parable: ^P"A ^a'certain man had a fig tree, 'planted in his 'vineyard, and he came, seeking fruit 'on it and did not find it.
7 Now he said to ^dthe vineyardist, "Lo! 'For three years ^wI am coming seeking fruit 'on this 'fig tree, and I am not finding it. Hew it down, then. ^a'Why is it making the land unproductive also?" Yet he, answering, is saying to him, 'Lord, leave it this 'year also, till ^wI shall be digging and casting manure about it. And if, indeed, it 'ever should be ^a'producing fruit ⁱⁿto the impending year — otherwise you shall surely 'hew it down.' ^{Mt2119 2P39 15 1S51-7}

10 Now teaching was He in one of the synagogues 'on the sabbaths.
11 And 'lo! there was a woman having a spirit of ^a'infirmity eighteen years,

and she was bending together and ¹⁰utterly ^{no} 'unable to unbend. Now, perceiving her, 'Jesus shouts and said to her, "Woman, you have been ¹²'released from your 'infirmity!" And He ¹³'places His 'hands on her, and instantly she was made erect again, and glorified 'God.

¹⁴ 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, 'come to be 'cured, and ¹⁵not on the sabbath 'day." ^{Mt12⁹} Yet the Lord answered him and said, "Hypocrites! ¹⁶'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?

¹⁷ ^{14²⁻⁶} Now this woman, ^{19⁹} being a ¹⁸'daughter of Abraham, whom 'Satan ¹⁹'binds, 'lo! eighteen years—'must she not be ²⁰'loosed from this 'bond' on the sabbath 'day?' ^{Mt12¹¹⁻¹²} And at His saying these things, all those opposing Him were mortified, and the entire throng ²¹'rejoiced ^{on} at all the glorious things coming to be done by Him.

²² He said, then, "What is the kingdom of 'God like? And to ²³'what shall I be likening it? ²⁴'Like is it to a mustard kernel, which a ²⁵'man, getting, cast into ²⁶'his 'garden. And it grows and became ²⁷to a great tree, and the flying creatures of 'heaven roost among its 'boughs." ^{Mt13³¹⁻³² Mk4³⁰⁻³² Dn4¹⁰⁻¹²}

²⁸ And again He said, "To ²⁹'what shall I be likening the kingdom of 'God? ³⁰'Like is it to leaven, ³¹which a woman, getting, hides in ³²to three seahs of meal, till ³³the whole was leavened." ^{Mt13³³ Ze5⁵⁻¹¹}

³⁴ And He went through ³⁵by cities and villages, teaching and going, making ³⁶for Jerusalem. Now ³⁷'some-one said to Him, "Lord, ³⁸'are few 'being saved?" Now 'He said ³⁹to them, ⁴⁰"Be struggling to be entering through the cramped door, 'for many, I am saying to you, will be seeking to 'enter and will not be ⁴¹'strong enough. ^{Mt7¹³} ⁴²'From which

time the householder should be ⁴³'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!' answering also, he will be declaring to you, 'I am not 'acquainted with you! Whence are you?' ^{Mt25¹⁰} Then, should you be beginning to ⁴⁴'say, 'We ate and drank in your sight, and in our 'squares you teach!' He also will be declaring, ⁴⁵'I am saying to you, I am not acquainted with you! Whence are you? ⁴⁶'Withdraw from me, all 'workers of 'injustice!' ^{Mt7¹³⁻¹⁴ 21-23 2Ti2¹⁹}

⁴⁷ 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 ⁴⁸'cast outside. And they will be arriving from ⁴⁹'east and west and from north and south and will be made to 'recline' in the kingdom of ⁵⁰'God. ^{14²⁵} And 'lo! they are ⁵¹'last who will be ⁵²'first, and they are ⁵³'first who will be ⁵⁴'last. ^{Mt19³⁰ Hb11³⁹⁻⁴⁰}

⁵⁵ In the same hour ⁵⁶'some Pharisees approached, saying to Him, "Come out and 'go hence, 'for Herod 'wants to kill you." ⁵⁷And He said to them, "Go and say to this ⁵⁸'jackal, "Lo! I am casting out demons, and performing healings today and tomorrow, and the third day I am being ⁵⁹perfected.' Moreover I 'must 'go today and tomorrow and the coming one, 'for it is not credible that a prophet ⁶⁰'perish outside of Jerusalem.

⁶¹ Jerusalem! Jerusalem! 'killing the prophets and pelting with stones those who have been dispatched to ⁶²her! How many times do I want to assemble your ⁶³'children in ⁶⁴the manner a hen does her ⁶⁵'brood under her 'wings, and ⁶⁶'you will not! ⁶⁷Lo! 'left to you is your 'house. Yet I am saying to you that under no circumstances may you be ⁶⁸'acquainted with Me till it will be arriving when you should be saying, 'Blessed is He Who is coming in the ⁶⁹'name of the Lord!" ^{Mt23³⁷⁻³⁹}

14 And it occurred 'at His coming into the house of a 'certain one of the chiefs of the Pharisees on a sabbath to 'eat ^Nbread, and they
 2 were scrutinizing Him. And 'lo! a 'certain ^hman in front of Him was dropsical. And answering, 'Jesus spoke to^d 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, He heals and dis-
 4 misses him. And answering, He said to^d them, "Whose son or ox of yours will be falling into a well and he will not immediately 'pull
 6 him up 'on the sabbath day?" And they are not strong enough to answer Him again to^d these things.
 13¹⁰⁻¹⁷ Mt12⁹⁻¹³ Dt22⁴

7 Now He told a parable to^d those 'invited, attending to how they chose the first reclining places, saying to^d them,^{Mt12³⁶} "Whenever you may be 'invited by anyone ⁱⁿto wedding festivities, you may not 'recline ⁱⁿto 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.
 10 But whenever you may be 'invited, going, lean back ⁱⁿto the last place, that whenever he who has invited you may be coming, he will be declaring to you, 'Friend, 'step further up.' Then glory will be yours in the sight of all those lying back at table with you,^{Pr25⁶⁻⁷} 'for every one ^Fexalting himself shall be 'humbled' and ^Fhumbling himself shall 'be exalted.'^{18¹⁴ Mt23¹²}

12 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 re-
 13 payment should ^hcome to you. But

whenever you may be making a reception, 'invite the poor, the
 14 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."

15 Now, 'hearing these things,^{Rv19⁹} 'someone of those lying back at table said to Him, "Happy is he who^a will be ^{neating} ^Nbread in the kingdom of 'God!"^{13²⁹} Now He said to him, "A 'certain ^hman made a great dinner, and invites many.
 17 And he dispatches his 'slave at the dinner 'hour to 'say to those 'invited, "Come, 'for it is already ready!"
 18 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
 19 see it. I am asking you to 'have me 'excused.' And a different one said, 'I buy five yoke of oxen, and I am going to test them. I am asking
 20 you to 'have me 'excused.' And a different one said, 'I marry a wife, and therefore I 'cannot 'come.'^{Mt22⁵⁻⁷}
 21 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.'
 Mt22⁹⁻¹⁰ Pr9¹⁻⁵

22 And the slave said to him, 'Lord, what you enjoin 'is ^hdone and still
 23 there is place.' And the lord said to^d the slave, "Come out into the roads and stone dikes and compel them to 'enter, that my 'house 'may be 'crammed.^{Mk16¹⁵} For I am saying to
 24 you that not one of those 'men who are 'invited shall be tasting of my 'dinner.'"

25 Now vast throngs went together with Him. And, being turned, He said to^d them, "If anyone is coming to^d Me and is not hating his 'father and 'mother and 'wife and 'children and 'brothers and 'sisters, and still more ^shis soul^A besides, he 'cannot be My disciple. ^PAnd anyone who is
 27 not bearing ^shis 'cross^A and com-

ing after Me, 'cannot be My disciple.

Mt10³⁷⁻³⁸ Rv12¹¹ Dt13⁶⁻¹¹

23 "For ^awhich ^o of you, wanting to build a tower, is not first ^{seated} to 'calculate the expense, to see if he 'has the ^{to} wherewithal?—lest at some time, ^{Pr24²⁷} laying its foundation and not being strong enough to finish up, all who 'behold should be beginning to 'scoff at him, saying that 'This ^hman begins building and is not strong enough to finish up!"

31 "Or ^awhat king, going to 'engage ^another king in^{to} battle, will not, ^{being} seated, first 'plan to see if he is 'able to meet 'with ten thousand and him who is, coming ^{on}against him with twenty thousand? Otherwise, surely, at his being still at a distance, he, ^{dis}patching an embassy, is asking the terms ^{to} of peace. Thus, then, everyone ^o of you who is not taking leave of all of ^s'his 'possessions, 'cannot be My disciple.

34 "Ideal, then, is 'salt. Yet if ^aeven the salt should be made 'insipid, ^{with} ^awhat shall-it-be-^{seasoned}? 35 Neither is-it fit ^{to}for the land nor ^{to}for manure. Outside are—they ^{casting} it! Who 'has 'ears to 'hear, let him 'hear!" Mt15³³ Mk9⁵⁰

15 Now all the tribute collectors and the sinners were nearing 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!" 794-35 Mt9¹⁰⁻¹³

3 Now He told ^{to} them this 'parable, 4 saying, ^{Pr4^a} "What ^hman ^o of you, having a hundred sheep, and, ^{losing} one ^o of them, ^{Mt15²⁴} is not leaving the ninety-nine in the wilderness and is going ^{on}after that which is 'lost, ^{Jn10¹¹} till ^{he} may be finding^g it?" 1910

5 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 7 'sheep that was 'lost!" 1Pt2¹⁰ I am

saying to you that thus there will be joy in 'heaven ^{on}over one sinner repenting, more than ^{on}over the ninety-nine just persons who^a 'have not need of repentance. Mt18¹²⁻¹⁴ 1P2²⁵ Is53⁶ Ex34¹¹

8 "Or ^awhat 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} should 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!" 10 Thus, I am saying to you, there is coming to be joy in sight of the messengers of 'God ^{on}over one sinner repenting."

11 Now He said, ^{Pr4^a} "A ^acertain ^hman 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. Jb21¹⁴⁻¹⁵ Pr29³

14 Now, ^{spending} his all, ^{Pr23²¹} a severe famine occurred ⁱⁿ that 'country, and he begins 'to be in 'want. 15 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 not one gave to him.

17 Now, coming ^{into} himself, he averred, 'How many of my 'father's hired men 'cloy with ^{=bread}, yet I am perishing here of famine!" Jr31¹⁸ 18 "Rising, I will 'go ^{to} my 'father and 'declare to him, ^{Ps51³} "Father, I sinned ^{against} heaven^a and in your sight. ^{Is55⁶} Not longer 'am I worthy to be called your son. Make me as one of your 'hired men.'" And rising, he came ^{to} ^s'his 'father. ^{Hol4³} Now, at his being still far 'away,

his father perceived him and has compassion,^{P865} and running, falls on his neck and fondly kisses him.
 21 Jb3327 Now the son said to him, 'Father, I sinned ^{to}against heaven' and in your sight. No^t longer am I worthy to be called your son. Make
 22 me as one of your 'hired men.' Yet the father said to^d his 'slaves, 'Quick! 'Bring forth the first robe, and put it on him, and 'give him a ring ^{to}for his hand, and sandals ^{to}for his feet, and 'bring the grain-fed
 23 calf, sacrifice it, and, eating, we may make 'merry, 'for this my son was
 24 dead and revives, he was 'lost and was found.' And they begin to make 'merry.^{Gn4142 Is6110}

25 Now his elder son was in the field, and, as he is coming near the house, he hears music and choral dancing. And, calling one of the boys to him, he sought to ascertain
 26 '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
 27 got him back 'sound.' Now he is indignant and would not 'enter. Yet his father, coming out, entreated
 28 him. Now he, answering, said to his father, "Lo! so many years am I slaving for you, and I never
 29 passed by your precept, and me you never -give a kid that I may make
 30 '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!" Mt11920 Ro330-27 1019 Ma314

31 Now he said to him, 'Child, you are always with me, and all mine
 32 is yours.^{Ro91-5} Yet we 'must be merry and rejoice, seeing that this your brother was dead and revives, and was 'lost and was found."

16 Now He said to^d His disciples also, ^{P86}"A certain man, who was rich, had an administrator, and this man was accused to him by an adversary as dissipating his possessions.
 2 And summoning him, he said to him, "What is this I am hearing concerning you? 'Render an ac-

count of your administration, for you 'can no^t 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 know "what I shall be doing, that, whenever I should be 'deposed
 4 from the administration, they should be receiving me into ^stheir homes.'

5 And, calling each one of the debtors paying usury to ^shis lord to him, he said to the first, 'How much are you owing my lord?'
 6 Now he said to him, 'A hundred baths of oil.' Now he said to him, 'Receive your 'bills, and, being
 7 seated, quickly write fifty.' Thereupon to ^danother he said, 'Now you, how much are you owing?' Now
 8 he said, 'A hundred cors of grain.' And he is saying to him, 'Receive your bills, and write eighty.'

8 And the lord applauds the unjust administrator, 'for he does prudently, 'for the sons of this ^{con} are more prudent, above the sons of
 9 a light in^{to} their ^sown generation.^{Jn1286 Ep58 1Th55}

9 And am I saying to you, Make for yourselves friends ^owith the 'mammon of injustice, that whenever it may be defaulting, they should be receiving you into the
 10 eonian '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,
 11 then, you did not come to be 'faithful in the unjust mammon, "who
 12 will be entrusting to you the true?

12 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? ^{P86}No domestic 'can 'slave for two lords, for either he will be hating one and loving the ^dother, or he will be upholding one and despising the ^dother. You 'cannot 'slave for God and 'mammon.^{Mt624 Gal10 Ja41}

- 14 Now the Pharisees also, 'inherent-
 15 ly 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 ^hmen, yet ^God ^cknows
 your ^hearths, ^for what is ^high
 among ^hmen is an ^abomination in
 the sight of ^God.^{18¹¹⁻¹² 1S16⁷}
- 16 ^The ^alaw and the ^aprophets are
 unto John: thenceforth the ^evangel
 of the kingdom of ^God is being
 brought, and everyone is violently
 forcing into it, and the violent
 17 are snatching it. Yet it is easier
 for ^heaven and ^earth to ^pass by
 than for one ^serif of the ^alaw to
^fall.^{Mt4¹⁷ 5¹⁷⁻¹⁸ 11¹²⁻¹³}
- 18 Everyone ^dismissing his ^wife
 and marrying ^another is commit-
 ting adultery. And everyone mar-
 rying her who has been dismissed
 from a husband, is committing
 adultery.^{Mt5³² 19⁹ Mk10¹¹}
- 19 ^Now a ^acertain ^hman was rich
 and dressed in ^apurple and cambric,
^ac daily making merry splendidly.
- 20 Now there was a ^acertain poor man
 named Lazarus, who had been cast
 21 ^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,
 22 so, coming, licked his ^ulcers. Now
 the poor man ^bcame to ^die and he is
 carried away by the messengers in-
 to Abraham's ^bosom.^{Hb1¹⁴} Now the
 rich man also died, and was en-
 23 tombed. And in the unseen, ^lift-
 ing ^a up his ^eyes, existing in tor-
 ments, he is seeing Abraham from
 afar, and Lazarus in his ^bosom.
- 24 ^{Mt8¹¹} And he, shouting, said, 'Father
 Abraham, be merciful to me, and
 send Lazarus that he should be dip-
 ping the tip of his ^finger in water
 and ^cooling my ^tongue, ^for I am
^pained in this ^flame.'
- 25 Now Abraham said, 'Child, be ^r-
 minded that you got your ^good
 things in your ^life, and Lazarus
 likewise evil things. Yet now here
 he is being consoled, yet you are
 26 ⁱn ^pain.^{6²⁴} And in all ⁱs this, between

us and you a great chasm has been
 established, so that those wanting to
 cross hence to^d you may not be ^able,
 nor yet those thence may be ferry-
 ing to^d us.'

- 27 Yet he said, 'I am asking you
 then, father, that you should be
 sending him into my ^father's
 28 ^house, for I ^have five brothers, so
 that he may be certifying to them,
 lest they also may be coming into
 29 this ^place of ^torment.' Yet Abra-
 ham is saying to him, 'They ^have
^aMoses and the ^aprophets.^{Jn5³⁹⁻⁴⁷} Let
 30 them hear them!' ^ac15²¹ Yet ^he said,
 'Not, father Abraham, but if ^asome-
 one should be going to^d them from
 31 the dead they will be repenting.' Yet
 he said to him, 'If ^aMoses and the
^aprophets they are not hearing,
 neither will they be ^persuaded if
 someone should be rising ^ofrom
 among the dead.' ^{Mt28¹¹⁻¹³ Jn12⁹⁻¹¹}
- 17 Now He said to^d His ^disciples,
 "Incredible is it for ^snares not to
 be coming.^{1C11¹⁹} Moreover, woe to him
 through whom they are coming!
- 2 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 ^snar-
 3 ing one of these ^little ones.^{Mt18⁶} Take
^heed to yourselves.^{Mk9⁴²} Yet if your
 brother should be sinning, rebuke
 him, and if he should ever indeed ^re-
 4 pent, forgive him.^{Lv19¹⁷} And if he
 should ever be sinning ^oagainst you
 seven times a ^day, and if he should
 ever be turning about seven times a
^day to^d you, saying, 'I am repent-
 ing,' you shall be forgiving him."
^{Mt18¹⁵⁻²¹ 22²¹ Ep4²¹⁻²²}
- 5 And the apostles say to the Lord,
 "Add to us faith."
- 6 Yet the Lord said, "If ⁱs 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.
^{Mt17²⁰ 21²¹ Mk9²³}
- 7 Now ^awho ^o of you, having a slave
 plowing or tending sheep, who, on
 entering ^ofrom the field, will be de-
 claring to him, "Come by immedi-

X down
 ph-d-be-down-soulng?

8 ately, 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 ²this you shall be eating and drinking.'

9 '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.' " C9¹⁶⁻¹⁷ Jb22² 35¹⁻⁸

11 And it occurred 'at His going into Jerusalem, He also passed through the middle of Samaria and Galilee. And, at His entering into a ^ccertain village, ten men, lepers, meet Him, who stand ahead. Nu5²⁻³ 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." Lv14² And 'at their going away, it came to be that they are cleansed. Mt8⁴ Lv13²⁻⁴⁵

15 Now one ^o of them, perceiving that he was healed, returns, glorifying God with a loud voice. Ps30¹¹⁻¹²

16 And he falls on his face ^bat His feet, thanking Him. And he was a Samaritan. Now, answering, Jesus said, "Are not the ten ^rcleansed? 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." J7⁵⁰

20 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.

21 Neither shall they be declaring "Lo! here!" or "Lo there!" for 'lo! the kingdom of God is inside of you." Ro14¹⁷

22 Yet He said to^d His disciples, "Coming will be 'days when you will be yearning to 'perceive one of the days of the Son of Mankind and

23 you shall not 'see it. Jn13³⁸ And they shall be declaring to you, "Lo! there!" or "Lo! here!" You may not come away, nor yet should you be pursuing. 2¹⁸ For even as the lightning, flashing out from 'here under heaven ⁱⁿto 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. 5²⁵ 9²²

Mt24²³⁻²⁷ Mk13²¹⁻²³

26 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. Gn7 Mt24³⁶⁻³⁷

28 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. Gn19 In accord with ^sthese will it be on the day in which the Son of Mankind is 'unveiled. 2Th16⁻¹⁰

31 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 ^{into} that behind him. 'Remember Lot's wife. Gn19²⁶ Whosoever should be seeking to procure his 'soul^a will be destroying it, yet whoever should be destroying it, will cause it to 'live. Mt24¹⁵⁻¹⁸ Mk13³⁴⁻³⁶

34 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 ^{on}at the same place; the one shall be 'taken along, yet the other shall be 'left. Mt24⁴⁰⁻⁴¹ And, answering, they are saying to Him, "Where, Lord?" Yet He said to them, ^r"Wherever the body is, there the vultures also will be 'assembled." Mt24²⁹ Jb39³⁰ (Verse 36 not in Greek)

18 Now He told them a parable also, ¹⁸so that they 'must always be praying and not be 'despondent, saying, ¹⁹"A 'certain judge was in a 'certain city, who did not 'fear God and did not ²⁰'respect 'man. Now there was a widow in that city, and she came to^d him, saying, 'Avenge me from my 'plaintiff.' And ²¹on for a time he would not. Yet, after ²²this, he said in himself, "Even if I am not fearing God nor respecting 'man^N, surely, ²³because of the weariness this widow is 'affording me, I shall be avenging her, lest she, coming, should 'belabor me into a consummation.'" ²⁴11¹⁻³

6 Now the Lord said, "Hear ⁷what 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 ⁸on with them. ⁹Rv6⁹⁻¹¹ 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?"

9 Now He said to^d ¹⁰some, also, who 'have confidence ¹¹on in themselves that they are just, and are scorning the rest, this parable: ¹²"Two 'men went up into the sanctuary to pray, the one a Pharisee, and the ¹³other a tribute collector. The Pharisee, standing, prayed ¹⁴this to^d himself: "God, I am thanking you that I am not even as the rest of 'men, rapacious, unjust, adulterers, or ¹⁵even as this tribute collector. I am fasting twice of a 'sabbath. I am taking tithes from all what- ¹⁶ever I am acquiring." ¹⁷Mt23²³ Now the tribute collector, 'standing afar off, would not ¹⁸even lift up his eyes ¹⁹into heaven, but beat his chest, saying, "God, make a 'propitiatory shelter for me, the sinner!" ²⁰Jr31¹⁸⁻¹⁹ I am saying to you, this man descended ²¹justified ²²into his home, 'brather than that one, ²³for everyone who is 'exalting himself shall ²⁴'be 'humbled, yet he who is 'humbling himself shall ²⁵'be 'exalted." ²⁶Ro3¹⁹⁻²⁶ Ps40¹² 51¹⁻³

15 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^d 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." ¹⁶Mt18³ 19¹³⁻¹⁵ Mk10¹³⁻¹⁶

18 And a 'certain chief inquires of Him, saying, "Good Teacher, by 'doing ¹⁹what should I 'enjoy the 'allotment of life ²⁰eonian?" ²¹Ga3²¹ Now Jesus said to him, "Why are you terming Me good? No^t one is good except ²²One, 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.'" ²³Ex20¹² Yet ²⁴he said, "These all I 'maintain ²⁵'from my youth."

22 Now, 'hearing ²³this, 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." ²⁴Mt19¹⁶⁻²² Mk10¹⁷⁻²² 1Ti6¹⁷⁻¹⁹

23 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 ²⁴'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."

26 Now those 'hearing it said, "And ²⁷who 'can be saved?" Yet He said, "What is impossible ²⁸'with 'men is possible ²⁹'with God." ³⁰Mt19²³ Mk10²³ 1Ti6⁹

28 Now Peter said, "Lo! we, leaving ²⁹our own, follow Thee." Now He said to them, "Verily, I am saying to you that there is no^t one who 'leaves house or wife, or brothers,

or parents, or children, on account
30 of the kingdom of God, who may
not by all means be getting back
many-fold in this era, and in the
coming ^{8th}eon, life eonian. ⁹⁹Mt19²⁷ Mk10²⁸

31 Now, taking aside the twelve, He
said to^d them, "Lo! we are going up
into Jerusalem, and all will be 'ac-
complished as to the Son of Man-
kind that is 'written through the
32 prophets.⁹²²⁻⁴⁴ For He will be 'given
up to the nations and will be 'scuffed
at and 'outraged and 'spat upon,
33 and, 'scourging Him, they will be
killing Him. And the third day
34 He will be rising." And they 'un-
derstand none of these things, and
this declaration was 'hid from
them, and they knew not what was
'said. ¹Mt20¹⁷⁻¹⁹ Mk9³² 10³²⁻³⁴ Ps22 Is53

35 Now it occurred 'at His nearing
to Jericho that a 'certain blind man
sat beside the road, a 'mendicant.

36 Now, 'hearing a throng going
through, he ascertained 'what this
37 may be. Now they report to him
that "Jesus, the Nazarene, is pass-
38 ing by." And he implores, saying,
"Jesus, Son of David, be merciful
39 to me!" And those preceding re-
buked him, that he should be 'silent.
Yet he much the 'more cried, "Jesus,
Son of David, be merciful to me!"
¹Mt20²⁹ Mk10⁴⁶

40 Now, standing still, Jesus orders
him to be led to^d Him. Now at
his drawing near, He inquires of
41 him, "'What are you wanting I shall
be doing to you?" Now he said,
"Lord, that I should be receiving
42 sight!" And Jesus said to him,
"Receive sight! Your faith has
43 saved you."¹⁷¹⁹ And instantly he re-
ceives sight and followed Him, glori-
fying God. And the entire people,
perceiving it, 'give praise to God.
¹Mt20³²⁻³⁴ Mk10⁴⁹⁻⁵²

44 And entering, He passed through
2 Jericho. And 'lo! a man whose
name is 'called Zaccheus, and he
was a chief tribute collector, and he
3 was rich. And he sought 'to 'see
Jesus 'who He is, and was not

able from the throng, 'for he was
4 little in 'stature. ¹Jn12²¹ And, running
before in^{to} front, he climbed up on
a fig mulberry that he 'may 'see
Him, seeing that He was about to
5 be passing through that way. And
as He came ^{on}to the place, 'looking
up, Jesus perceived him and said
to^d him, "Zaccheus! 'Hurry! 'De-
scend, for today I 'must remain in
6 your house." And, 'hurrying, he de-
scended, and entertains Him with
7 rejoicing. And, perceiving it, all
grumbled, saying that ^bwith a man
who is a sinner He entered to put
'up for the night.

8 Now, standing, Zaccheus said to^d
the Lord, "'Lo! the half of my 'pos-
sessions, Lord, I am giving to the
poor! And if from anyone I get
9 anything by blackmail, I am giving
back fourfold." ¹Ex22² Now Jesus said
to^d him that "Today salvation ^bcame
to this 'home, forasmuch as he also
10 is a 'son of Abraham." ³⁸12-13 For the
Son of Mankind came to seek and
to save the 'lost." ¹Ro4¹¹⁻¹² Ga3³

11 Now at their hearing these
things, adding, He spoke a parable
thbecause of His 'being near Jeru-
salem, and they are supposing that
instantly the kingdom of God is
12 'about to be looming up. ¹Ac1⁶ He said,
then, "'A 'certain ^bman, a noble,
went into a far country, to 'obtain
for himself a kingdom and return.
13 ¹Ac1¹¹ Now, 'calling ten of ^shis slaves,
he 'gives to them ten minas and said
to^d them, 'Go into business while I
14 am coming.' Now his 'citizens hat-
ed him, and they dispatch an em-
bassy after him, saying, 'We do
not 'want this man to reign ^{on}over
us!" ¹Jn1¹¹19¹⁵

15 And it occurred 'at his 'coming
back, obtaining the kingdom, he
said also to summon to him these
'slaves to whom he had 'given the
'silver, that he may be knowing
16 'what business they do. Now along
came the first, saying, 'Lord, your
mina earns ten minas.' And he
17 said to him, 'Well done, surely, good

slave! Seeing that you became
 18 'faithful in the least, be having au-
 thority over ten cities.' And the
 19 second came, saying, 'Your mina,
 lord, makes five minas.' Now he
 said to this one also, 'And you 'be-
 come over five cities.'

20 And a different one came, saying,
 'Lord, 'lo! your mina, which I had,
 21 'reserved in a handkerchief. For
 I feared you, seeing that you are a
 harsh ^hman. You are picking up
 what you do not ⁻lay down, and
 22 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 ^hman, picking up what I do not
⁻lay down, and reaping what I do
 23 not sow. And wherefore do you not
⁻give my 'silver ^{on}to the bank, and
 I, coming, would utilize it ^{to} together

24 with interest?' And to those 'stand-
 ing by he said, 'Take away the mina
 from him and 'give it to him who
 25 'has the ten minas.' And they say
 to him, 'Lord, he 'has ten minas!'

26 For I am saying to you that to
 everyone who 'has, shall be 'given,
 yet from him who 'has not, what
 he 'has also shall be 'taken away
 27 from him. 'However, these, my
 'enemies, who are not 'willing for
 me to reign ^{on}over them—'lead
 them here and slay them in front of
 me.' " Mt25:14-30 Rv19:11-12

28 And, saying these things, He went
 in front, going up into Jerusalem.
 29 Dn9:26 And it occurred, as He nears ^{to}
 Bethphage and Bethany ^{td}at the
 mount 'called Olivet, Ze14:4 He dis-
 30 patches two of His 'disciples, saying,
 "Go away into the village facing
 us, in which, entering, you will be
 finding a colt 'bound, on which not
 31 ⁼man ever is seated, and 'loosing,
 be leading it.

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.' "

32 Now, coming away, those who
 have been dispatched found it ac-
 33 cording as He said to them. Now,
 at their loosing the colt, its 'masters
 say to^d them, "Why are you loos-
 34 ing the colt?" Now 'they say that
 35 "The Lord 'has need of it." Ze9:9 And
 they led it to^d Jesus, and 'tossing
 their 'garments on the colt, they
 36 mount Jesus. Now, at His going,
 they strewed ^{s/}their 'garments un-
 der Him in the road. Mt21:1-8 Mk11:1-8

37 Now at His already drawing near
 to^d the descent of the mount of
 'Olives, the entire multitude of the
 disciples begins rejoicing, praising
 'God with a loud voice, concerning
 all the 'powerful deeds which they
 38 perceived, saying, "Blessed be the
 King 'coming in the 'name of the
 Lord! In heaven peace, and glory
 among the 'highest!" 21:4 Jn12:12 Ps118:26 148:1

39 And ^asome of the Pharisees from
 the throng say to^d Him, "Teacher,
 40 rebuke your 'disciples!" And an-
 swering, He said to them, "I am
 saying to you that, if ever these will
 be 'silent, the 'stones will be cry-
 ing." Hk2:11

41 And as He draws near, perceiv-
 ing the city, He laments ^{on}over it,
 42 Ho11:8 saying that, "If you knew, ^aeven
 you, and surely in this 'day, Dn9:23
 =what is ^{td}for your peace—! Is48:13 Yet
 now it was hid from your ^Neyes, Dt5:29
 43 'for the days will be arriving on
 you, and your 'enemies will be cast-
 ing up a rampart about you, 21:20 and
 will be surrounding you, and will be
 44 pressing you everywhere, Dn9:26 and
 will be leveling you and your ^Fchild-
 ren in you, and they will not be
 leaving a stone on a stone in you,
 because you knew not the era of
 your 'visitation." Mt24:2 M13:32

45 And, entering into the sanctuary,
 He begins to 'cast out those who
 46 are selling and buying in it, say-
 ing to them, "It is 'written, 'My
 'house shall also be a house of
 'prayer,' yet you make it 'a 'cave
 of 'burglars.'" Is56:7 Jr7:11

- 47 And He was teaching ^{ac} daily in the sanctuary, yet the chief priests and the scribes and the ^fforemost of the people sought to destroy Him.
- 48 And they found not ^a what they should be doing, for ^e all the people, hearing, ^hung on Him. ^{Mt2132-37}
^{Mk1125-29 Jn1217-29}
- 20 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 ^d Him, "Tell us, 'by what authority are you doing these things, or, ^a who is giving you this authority?'"
- 3 Now, answering, He said to ^d them, "I also shall be asking you one word, and you tell Me: The baptism of John—was it ^o of ^e heaven, or ^o of ^h men?" Now they reckon together ^{td} among themselves, saying that "If we should be saying, ^o Of ^e heaven, He will be declaring, 'Wherefore, then, do you not believe him?'" Yet if we should be saying, ^o Of ^h men, the people ^e all will be stoning us, for they are ^persuaded that John is a prophet." And they answered, "We are not aware whence."
- 8 And Jesus said to them, "Neither am I telling you 'by what authority I am doing these things.'" ^{Mt2123-27}
- 9 Now He begins to be telling to ^d the people this parable, ^f "A ^a certain ^h man plants a vineyard and leased it to farmers, and travels a considerable ^{time}. And in season he dispatches to ^d the farmers a slave, that they shall 'give him ^{of} the fruit of the vineyard. Yet the farmers, ^lashing him, send him away empty. ^{2Ch3615-16} And, in addition, he sent a different slave, yet that one also, ^lashing and ^{dis}honoring him, those men send away empty. And, in addition, he sent a third. Yet ^wounding this one also, those men cast him out. ^{Mt2133-36}
^{Mk121-5 Ls51-7}
- 13 Now the lord of the vineyard said, "What shall I be doing? I shall be sending my ^{son}, the be-

- loved. Him they will be ^{IN-REVERE} respecting equally with me.' Now on perceiving him, the farmers reasoned ^{td} 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. ^{Ac752} ^a 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." ^{Mt2137} ^{Mk126} ^{1Th215}

- Now those ^{hearing} say, "May it not be ^b coming to that!" Yet He, ^{looking} at them, said, "^a What, then, is this that is ^{written}. ^{Ps11822}

^f The stone which is rejected by the ^{builders}, ^{1P24-9}

This came to be ^{to} for the head of the corner?' ^{Ep110}

- 18 ^f Everyone ^{falling} on that ^{stone} shall be ^{shattered}, yet ^{on} whom- ever it should be falling, ^{Dn234-35} it will be scattering him like chaff." ^{Mt2141-44}
^{Mk129-11} ^{Ac411}

- 19 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 ^d 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. ¹¹⁵⁴ And they inquire of Him, saying, "Teacher, we are ^{aware} that you are saying and teaching correctly, and are not taking the surface, but ^{on} of a truth the ^{way} of ^{God} you are teaching. Is it allowed us to give a tax to Cæsar, or not?" ^{Dt2347} Now, ^{considering} their ^{craftiness}, He said to ^d them, "^a Why are you trying Me? Show Me a denarius." Now they show Him one, and He said, "^a Whose image and inscription 'has it?'" Now answering, they say, "Cæsar's."
- 25 Now He said to them, "Now then, be paying ^{Cæsar's} to Cæsar, and

26 "God's to God." ^{Ro13⁷} And they are not strong enough ^{to} get hold of a declaration of His in front of the people. And, marveling ^{on} at His answer, they hush. ^{Mt2215-22 Mk1213-17}

27 Now, approaching, ^asome of the Sadducees, who say there is no resurrection, inquire of Him, ^{Ac236-8}
28 saying, "Teacher, Moses writes to us, if anyone's brother, having a wife, should be dying, and this one should be dying childless, that his brother may be getting the wife, and should be raising up ^aseed to his brother. ^{Dt25⁵} 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 ^awhich of them is she becoming the wife? For the seven have had her as wife."

34 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 ^ofrom 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^M of God, being sons^M of the ^aresurrection. ^{Mt2223-30 Mk1218-25 1Jn31-2}

37 Now that the dead are rousing ^aeven 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. ^{Ex3⁸} Now God is He, not of the dead, but of the living, for all, to Him, are living." Now, answering, ^asome of the scribes say to Him, "Teacher, ideally say you." For no longer dared they inquire of Him ⁿanything.

41 Now He said to^d them, "How are ^asome saying that the Christ is David's Son? For he, David, is saying in the scroll of the Psalms, ^{110¹}

'Said the Lord to my Lord, "Sit ^oat My right,

43 Till I should be placing Thine enemies for a ^ffootstool for Thy ^afeet."

44 David, then, is calling Him Lord. And how is He his Son?" ^{Mt2223 Mk1223}

45 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, ¹¹⁴³ who are devouring the homes of widows and for a pretense are prolix in praying. These will be getting more excessive judgment. ^{Mt231-7 34 Mk1238-40}

21 Now, looking up, He perceived the rich casting their oblations 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 oblations of God, yet this woman, out of her want, casts in all the livelihood which she had." ^{Mk1241-44 2Cs12}

5 And at ^asome 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, ^{Mt1312} which will not be demolished."

7 Now they inquire of Him, saying, ^{Mt241-34} "Teacher, when, then, will these things be, and ^awhat is the sign whenever these things may be about to be occurring?" ^{Mk131-4} Now He said, "Beware that you may not be deceived, ^{2Th2³} for many shall be coming ^{on} in My ^aname, 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."

10 Then He said to them, "Roused shall be nation ^{on}against nation, and

kingdom ^{on} against kingdom. ^{Rv6⁹⁻⁸} Besides, there shall be great quakes and, ^{ac}in places, shall be famines and pestilences. ^{Mt24⁴⁻⁸} There shall be fearful sights besides great signs also from heaven. ^{Mk13⁵⁻⁸} Yet before all these things they shall be ^{laying} their ^Ahands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led off ^{on}to kings and governors on account of My ^Aname. ^{12¹¹} Yet it shall ^{be} eventuating to you ^{to}for a testimony. 'Ponder, then, in your ^{hearts} not to be premeditating a defense, for I will be giving you a ^Amouth and wisdom, which all those opposing you shall not be ^{able} to withstand or ^{contradict}. ^{Ac6¹⁰} Yet you shall be ^{given} up by parents also, and brothers and relatives and friends, and they shall be putting some ^o of you to death. And you shall be ^{hated} by all because of My name. And a hair ^o of your head should by no means be perishing. ¹⁹ 'By your endurance shall you be acquiring your ^{souls}. ^{Mt10²¹ 24⁹ Hb10³⁶}

Now whenever you may be perceiving Jerusalem ^{surrounded} by encampments, then ^{know} that her desolation is ^{near}. ^{Dn9²⁶} 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 ^{on}in the land and ^{indignation} on this ^{people}. ^{Dt28⁴⁵⁻⁶⁸}

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}. ^{Ro11²⁵} And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, ^{Rv6¹²⁻¹⁷} at the resound-

ing 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. ^{Mk13²⁶ Rv1⁷} Now at the beginning of these ^{occurrences}, ^{unbend} and lift ^A up your ^{heads}, because near is drawing your ^{deliverance}. ^{Mt24²⁹ Dn7¹³}

And He told them a parable, ^{Perceive} the fig tree and all the trees. ^{Mt14⁴} 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}. ^{Ac3¹⁹}

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. ^{Mt24³²⁻³⁵}

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. 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}. ^{Ec9¹²}

Now in the days He was in the sanctuary, teaching. Yet, in the nights, coming out, He camped out ^{into} the mount ^{called} Olivet. ^{Jn8¹}

And the entire people came ^{to} Him early in the sanctuary to ^{hear} Him. 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, ^{Mt26¹⁻⁵} for they

3 feared the people.^{Mt14:3} Yet Satan entered into Judas, 'called Iscariot, being ° of the number of the twelve.
4 ^{Jn13:27} And, coming away, he confers with the chief priests and officers 'how he may 'give Him up to them.
5 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.^{Mt26:14-16 Mk14:10-11}

7 Now came the day of 'unleavened^a bread, in which the 'passover must be 'sacrificed.^{Ex12:18} And He dispatches Peter and John, saying, "Go and make ready for us the passover, that we may be eating."
9 Yet 'they say to Him, "Where dost Thou 'want that we should be making ready to be eating the 'pass-over?" Now He said to them. "Lo! at your entering into the city a 'man will 'meet with you, bearing a jar of water. Follow him into the house into which he is entering.
11 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.^{Mt26:17-19 Mk14:12-16}

14 And when the hour 'came, He leans back at table and the twelve apostles °with Him. And He said to^d them, "With yearning I yearn to be eating this 'passover^a with you before My suffering. For I am saying to you that I may under no circumstances 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.
18 For I am saying to you that under no circumstances may I be drinking from 'now on °of the product of the grapevine^{Mt26:20-29} till ° the kingdom of 'God may be coming."^{Mk14:17-25}
19 And, taking bread, giving thanks,

He breaks and °gives to them, saying, "Take. This is My 'body, 'given for your sakes. This 'do °for a 'recollection of Me."^{1C11:23} Similarly, the cup also, after the dinner, saying, "This 'cup is the new 'covenant in My^a 'blood,^{Mk14:22-24} which is 'shed for your sakes.^{Mt26:26-28} 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!"

23 And they begin to 'discuss °among themselves consequently 'which ° of them it may be who is 'about to
24 'commit this thing.^{Jn13:18-30} Now there came to be a rivalry also among themselves, °which of them is seeming to be greatest.

25 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.^{Mk10:42-45}
27 For °who is greater, the one lying back at table or the one serving? Is it not the one lying back? ^{Mt20:25-28} Yet I am in your midst as the One Who is serving.^{Jn13:1-17 Ph2:5-8}

28 Now you are those who have continued with Me in My 'trials.^{Mt19:28}
29 And I am covenanting 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."

31 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^r back, 'establish your brethren."^{Jn21:16} Now he said to Him, "Lord, with Thee ready am I to 'go into jail as well as into death!"
34 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." ^{Mt2630-35 Mk1426-31 Jn1336-38}

35 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, 36 "Nothing." ³³ 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. 37 For I am saying to you that this that is 'written 'must be 'accomplished in Me." ^{Is5312} And with the lawless is He reckoned. For that also 38 which concerns Me is having a consummation." ^{Mk1528} Now they say, "Lord, 'lo! here are two swords." Now He said to them, "It is enough."

39 And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples 40 also follow Him. ²¹³⁷ Now, coming to be ^{on}at the place, He said to them, "Be praying not to be 'entering into trial." ^{Mt1618 Jn181-2} And He is 'pulled away from them about a stone's 41 throw, and, kneeling, He prayed, saying, "Father, if it is Thy 'intention, 'carry' aside this 'cup^A from Me. However, not My 'will, but 42 Thine, 'be^c done!" Now a messenger from heaven was seen by 43 Him, ⁱⁿstrengthening 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. ^{Hb57-8}

45 And, rising from prayer, coming to^d the disciples, He found them reposing 'for sorrow. And He said to them, "^aWhy are you drowsing? 'Rise, 'pray, lest you should be entering into trial." ^{Mt2639-46 Mk1435-42}

47 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 Mankind?" ^{Mt2647-50 Mk1448-49 Jn188-9}

49 Now those about Him, perceiving what will 'be, say to Him, "Lord, ^{if} shall we be smiting 'with a sword?" 50 And ^asome one ^o 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. ^{Mt2651-54 Mk1447 Jn1810-11}

52 Now Jesus said to^d the chief priests and officers of the sanctuary and elders who 'came along ^{on}after Him, "As ^{on}after a robber do you come out with swords and cudgels? 53 At My being ^{ac} daily with you in the sanctuary, you do not stretch out your ^Ahands ^{on}for Me, but this is your 'hour^N and the jurisdiction of 54 'darkness." Now, apprehending Him, they led Him. And they led Him into the house of the chief priest. ^{Mt2655-57 Mk1448-53 Jn1812-14}

Now Peter followed afar off. 55 Now at their 'kindling a fire in the middle of the courtyard and being 'seated together, Peter sat in their midst. Now a ^ccertain maid, perceiving him, sitting toward the light, and 'looking intently at him, said, "This man also was ^{to}with Him!" Yet he denies, saying, "I am not 'acquainted with Him, woman!" 58 And after a bit, a different one, perceiving him, averred, "You also are ^o of them!" Yet Peter averred, 59 "^hMan, I am not!" And after an 'interval of about one hour ^asome other one stoutly insisted, saying, "^{on}Of a truth, this man also was with Him, for he is a Galilean also." 60 Yet Peter said, "^hMan, I am not 'aware what you are saying." And, instantly, at his still speaking, a cock crows. ^{Mk1454 66-71 Jn1815-27}

61 And, being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to Him, ^{that} "Ere a cock crows today, you will be renouncing Me thrice." And, coming ^o outside, Peter laments bitterly. ^{Mt2675 Mk1472}

63 And the men who are pressing

64 Jesus scoffed at Him, lashing and putting a covering about Him, they beat His face and inquired of Him, saying, "Prophecy! ^aWho is it that

65 hits you?" And many different things they said ^{to}against Him, blaspheming. ^{Mt2697-98 Mk1495}

66 And as it became day, the eldership of the people was gathered, both chief priests and scribes, and they led Him away into their

67 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 ^A hand of the ^apower of God."

70 Now they all say, "You, then, are the Son of God?" Yet He averred to ^d them, "You are saying that I am!"

71 Now they said, ^a"What need have we still of testimony? For we ^sourselves hear from His ^amouth!" ^{Mt2659-65 Mk1455-64 Jn1819-24}

23 And, rising, the entire multitude of them led Him ^{on} to Pilate.

2 Now they begin to 'accuse Him, saying, "This man we found 'perverting our nation and forbidding to be giving taxes to Cæsar, and saying

3 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!" ^{Mt2217-21 Ac177}

4 Now Pilate said to ^d the chief priests and the throngs, "Not one fault am I finding in this ^hman."

5 ^{Ac314} Yet they were insistent, saying that "He is exciting the people, teaching ^{ag}down the whole of Judea, beginning ^{ag}even from Galilee as far as here." ^{Mk152 Jn1828} Now Pilate, hearing "Galilee," inquires if the

7 ^hman is a Galilean. And realizing that He is out of the jurisdiction of Herod, he sends Him up to ^d Herod, he also being in Jerusalem in these days. ³¹⁻²

8 Now Herod, perceiving Jesus, was overjoyed, for he was ^{or}for a considerable time wanting to become 'acquainted with Him, because of hearing much concerning Him. And he expected to be perceiving

9 ^asome sign occurring by Him. ⁹⁹ Now he inquired of Him 'with ample words, yet He answers him nothing.

10 Now the chief priests and the scribes ^ostood strenuously accusing

11 Him. Now, 'scorning and 'scoffing at Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate. ^{Is533}

12 Now both Herod and Pilate became friends with one another 'on that same day, for before this they 'were inherently 'at enmity ^{to}between themselves. ^{Ac25-28}

13 Now Pilate, calling together the chief priests and the chiefs and the people, said to ^d them, ^{Mt2723} "You 'bring to me this ^hman, as one who is turning away the people, and 'lo! I, 'examining him in your sight, found in this ^hman not one fault of which you are accusing him.

15 ^{bt}Nay, neither Herod, for he sends him back to ^d us, and 'lo! nothing deserving of death is 'committed by him. ^{Ac1328} Disciplining him, then, I will 'release him." ^{Mt2715-19 Mk156-10 Jn1898}

17 Now of necessity he had to 'release one for them ^{ac}at the festival.

18 Yet all as one multitude cried out, saying, "Away with this one! Yet release for us Bar-Abbas"—who ^a was, because of a ^acertain insurrection occurring in the city, and a murder, 'cast into jail. Now again

20 Pilate shouts to them, willing to release Jesus. Yet they retorted, saying, "Crucify, 'crucify him!" ^{Mt2720-23 Mk1511-14 Jn1840}

22 Now for the third time he said to ^d them, "For ^aWhat evil does this man? Not one cause of death found I in him. Disciplining him, then, I will be releasing him."

23 Yet they 'importuned with loud voices, requesting that He be cruci-

42 fied. And their voices^a and the chief priests' prevailed. 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 ^N'will Mt27²⁴⁻²⁶ Mk15¹⁵ Jn19¹⁶

46 And as they led Him away, getting hold of a ^a'certain Simon, a Cyrenian, coming from the field, they 'place the cross on him to 'carry it behind Jesus. Jn19¹⁷ Now there followed Him a vast multitude of the people and women who grieved and

48 wailed over Him. Now, being turned toward them, Jesus said, "'Daughters of Jerusalem! Do not 'lament ^{on}over Me! However ^{on}over yourselves 'lament, and over your children, 'for 'lo! coming are days in which they will be declaring, 'Happy are the barren, and the ^Nwombs which bear not, and the ^Nbreasts which do not nourish!' 21²⁷ Then shall they 'begin to 'say to the 'mountains, 'Fall on us!' Rv6¹⁶ 9⁶ and to the 'hills, 'Cover us!' 'For if they are doing these things in the 'wet 'wood, 'what may be occurring in the 'withered?' 1P4¹⁷ Is2¹⁹ Ho10⁸

49 Now two ^aothers also, malefactors, were led to be despatched together with Him. And when they came away ^{on}to the place 'called a "skull," there they crucify Him, and the malefactors, ^wone, indeed, 'at the right, yet the ^wother 'at the left. Is53¹²

51 Now Jesus said, "Father, forgive them, for they are not 'aware 'what they are doing." Now, dividing His garments, they cast the lot. And the people had stood, beholding. Now the chiefs also ^wwith them scouted, saying, "Others he saves! Let him save himself, if this is the Christ, the Chosen of God!"

53 Yet the soldiers also scoff at Him, approaching, offering Him vinegar, and saying, "If you are the king of the Jews, save yourself!" Now there was an inscription also, 'inscribed ^{on}over Him, in

letters of Greek and Roman and Hebrew, "The King of the Jews is this." Mt27³²⁻⁴³ Mk15²²⁻³² Jn19¹⁷⁻²⁴ Ps22⁶⁻¹⁸

39 Now one of the 'hanged malefactors blasphemed Him, saying, "Are not you the Christ? Save yourself and us!" Yet, answering, the ^aother one, rebuking him, averred, "Yet you are not fearing God, seeing that you are in the same judgment!"

41 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." Ps106⁴⁻⁸

43 And Jesus said to him, "Verily to you am I saying today with Me shall you be in 'paradise." Mt27⁴⁴ Mk15⁴²

44 And it was already about the sixth hour, and darkness ^b'came ^{on}over the whole land till the ninth hour, at the defaulting of the ^a'sun. Now rent is the curtain of the temple in the middle. Ex36³⁵ And 'shouting with a loud voice, Jesus said, Ec12⁷

46 "Father, into Thy 'hands^c am I committing My 'spirit." Now, saying this, He expires. Mk15³⁸⁻³⁹ Jn19²⁸⁻³⁰ Ps31⁵

47 Now the centurion, perceiving what is occurring, glorified God, saying that, "Really, this Man was just!"

48 And all the throngs which 'came along together ^{on}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. Mt27⁵⁴⁻⁵⁶ Mk15⁴⁰⁻⁴¹

49 And 'lo! a man named Joseph, belonging to the counselors, and a good man and just (he has not 'con-
51 curred 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. Is53⁹

52 And, taking ^{it} down, he folds ^{it} in a linen wrapper, and he 'places Him in a rock-hewn tomb, where not

one was lying "as yet.^{Mt27⁵⁷ Mk15⁴² Jn19³⁸}

54 And it was the day of prepara-
 55 tion, and a sabbath ¹lighted up.
 Now, ²following after, the women
 who^a were ³come together out of
 Galilee with Him gaze at the tomb,
 and how His ⁴body was placed.
 56 Now, ⁵returning, they make ready
 spices and attars. And on the sab-
 bath, indeed, they are quiet, accord-
 ing to the precept.^{Mt27⁶¹ Mk15⁴⁷}

24 Now in the early ¹depths of ²one
 of the sabbath days,^{Lv23¹⁵} they and
³certain together with them, came
⁴on to the tomb, bringing the spices
⁵which they make ready. Now they
 found the stone ⁶rolled away from
 the tomb. Now, entering also, they
 found not the body of the Lord
 Jesus.

⁴ And it occurred, ⁵at their ⁶being
 perplexed concerning this, and ⁷'lo!
 two men stand by them in flashing
 5 attire. Now, at their becoming af-
 frighted and inclining their faces
⁸into the earth, they say to^d them,
⁹"Why are you seeking the living
 6 with the dead? He is not here, but
 was ⁷roused. Be ⁸reminded how He
 speaks to you, being still in Galilee,
 7 saying that ⁸'The Son of ⁹'Mankind
¹⁰'must be given up into the ¹¹'hands of
¹²'men, of sinners, and be crucified,
 8 and the third day rise."⁹²² And they
 are reminded of His ¹³declarations.
¹⁴^{Mt17²²⁻²³}

⁹ And, ¹⁰returning from the tomb,
 they report all these things to the
 10 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^d the apos-
 11 tles.⁸²⁻³ And these ¹²declarations ap-
 pear in their sight as if nonsense,
 and they disbelieved them.^{Mt28¹ Mk16¹}

12 Yet Peter, ¹³rising, ran ¹⁴on to the
 tomb, and ¹⁵peering in, is observing
 the swathings only. And he came
 away marveling to^d himself at that
 which has occurred.^{Jn20¹⁻¹¹}

13 And ¹⁴'lo! two ¹⁵of them in the same
 day were going into a village sixty
 stadia ¹⁶'away from Jerusalem, which

is named Emmaus. And they con-
 15 versed ¹⁶to with one another concern-
 ing all of these things which have
 befallen.^{Ma3¹⁶} And it occurred, in
 their ¹⁷'conversation and ¹⁸'discussion,
 Jesus ¹⁹'Himself also, drawing ²⁰'near,
 went together with them.^{Mt18²⁰} Yet
 their ²¹'eyes ²²'were held ²³'so as not to
 recognize Him.^{24³ Jn20¹⁴ 21⁴}

17 Now He said to^d them, ¹⁸"What
 words are these which you are ban-
 dying one ¹⁹to with another while
 walking?" And they stood with a
 sad countenance.^{Mk16¹²⁻¹³}

18 Now, answering, the one named
 Cleopas said to^d Him, ¹⁹"You are so-
 journeying alone in Jerusalem, and
 did not know what things are oc-
 ccurring in her in these ²⁰'days?"

19 And He said to them, ²⁰"Which?"

Now they say to Him, ²¹"Those
 concerning Jesus the Nazarean, a
 Man Who came to be a Prophet,
 powerful in work and in word, in
 front of ²²'God and the entire people,
 so that both our ²³chief priests and
²⁴chiefs ²⁵'give Him up ²⁶into the judg-
 ment of death, and they crucify Him.
 21 Yet we expected that He is the
 One ²²'about to be redeeming ²³'Israel.
²⁴But surely, together with all these
 things also, it is ²⁵'leading in this
 third day since these things occur-
 22 red.^{Ac1⁶} But ²³'some ²⁴of our women
 also amaze us, coming to be ²⁵on at the
 23 tomb early, and, not finding His
 body, they came saying that they
 have seen an apparition of messen-
 24 gers also, who ²⁵'say that He is liv-
 ing. And ²⁶'some of those ²⁷to with us
 came away ²⁸on to the tomb, and they
 found it thus, according as the wo-
 men also said, yet Him they did not
 perceive."^{Jn20²⁻¹⁶}

25 And He said to^d them, ²⁶"O foolish
 and ²⁷'tardy of ²⁸'heart to be believing
 on all which the prophets speak!
 26 'Must not the Christ be suffering
 these things, and be entering into
 27 His ²⁸'glory?" And, ²⁹'beginning from
 Moses and from all the ³⁰'prophets,
 He interprets to them, in all the
 scriptures, ³¹'that which concerns
 Himself.^{Dt18¹⁵ Ps22 Is53}

28 And they draw near ^{into} the vil-
lage where they went, and He does
as though He were going further.
29 And they urge Him, saying, "Re-
main with us, ^{for} it is toward
dusk and the day has already ^{de-}
clined." And He entered ^{to} re-
main together with them. And it oc-
curred, ^{at} His reclining at table
with them, taking the bread, He
blesses it, and, ^{breaking}, He hand-
31 ed it to them.²²¹⁹ Now their eyes
were ^{opened} up, and they recog-
nize Him. And He became unap-
parent ^{to} them.

32 And they say ^{to} one another,
"Was not our ^{heart} burning^r in us
as He spake to us ^{on} the road and
as He ^{opened} up to us the scrip-
33 tures?" And, ^{rising} in the same
hour, they return ^{into} Jerusalem
and found the eleven ^{convened} to-
34 gether and those ^{to} with them, saying
that "Really ^roused was the Lord
and was seen by Simon!" And
35 they unfolded the events ^{on} the
road, and how He is known to them
in the breaking of the bread.^{1C155}

36 Now, at their speaking these
things, Jesus ^sHimself stood in
their midst and is saying to them,
37 "Peace to you!" Yet, being dismayed
and becoming affrighted, they sup-
posed they are beholding a spirit.
38 And He said to them, "^aWhy are
you ^{disturbed}? And wherefore
are reasonings coming^r up in your
39 ^rhearts? ^{Perceive} My hands and
My feet, that it is I ^sMyself. Handle
Me and ^{perceive}, ^{for} a spirit has
not flesh and bones according as you
40 ^{behold} Me having." And, saying

this, He exhibits to them His hands
41 and feet. Now, at their still dis-
believing from joy, and marveling,
He said to them, "Have you any
42 food in this place?" Now they
^{hand} Him part of a broiled fish,
43 and, taking it, He ate ^{before} them.
Jn21¹⁰

44 Now He said ^{to} them, "These
are My words, which I speak ^{to}
you still being ^{to} with you, ^{for} all
^{must} be fulfilled that is ^{written}
in the ^{law} of ^{Moses} and the
^{aprophets} and ^{apsalms} concerning
45 Me."¹⁸³¹⁻³³ Then He ^{opens} up their
^{mind} ^{to} understand the scriptures,
46 Ps119¹⁸ and said to them that "Thus
it is ^{written},^{Ps22} and thus ^{must} the
Christ be suffering^{Is53} and rise ^{from}
47 among the dead the third day,²⁶⁻²⁷ and
there is to be heralded ^{on} in His
^{name} ^{repentance} ^{for} the pardon
of sins, ^{to} all the nations, ^{begin-}
ning from Jerusalem.^{Ac288} Now you
48 shall be witnesses of these things.
49 And ^{lo}! I am delegating the ^{prom-}
ise of My Father on you. Now you
be ^{seated} in the city of Jerusalem
till ^{you} should be ^{putting} on
power ^{from} on high.^{39Jn1435-37 26 167 Ac14}

50 Now He led them out as far as
^{to} Bethany, and, ^{lifting} ^{up} His
51 hands, He blesses them.^{Mk16¹⁹} And it
occurred ^{as} He is ^{blessing} them,
He put an interval ^{between} them,
and He was carried up into heaven.
52 Ac19-11 And they, ^{worshiping} Him,
return into Jerusalem with great
53 joy.^{Ac1¹²} And they were continually in
the sanctuary, praising and blessing
God. Amen!^{Ac246-47 543}

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,^{Col16} and apart from it not even one thing came into being which has come into being.^{Hbl17} In it was life, and the life was the light of men. And the light is appearing in the darkness, and the darkness grasped it¹⁵ not.

There came to be a man, commissioned by God. His name was John.^{Mt13} 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.^{Hb214}

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 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 not one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him.¹⁷⁶⁻⁸

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?"^{Ma45} And he is saying, "I am not." "Are you the Prophet?"^{Dt1815-19} 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 Isaiah⁴⁰³ 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!"^{Is537} 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 manifested to Israel, therefore came I, baptizing in water.'

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 Whom-ever 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." Mt 3¹³⁻¹⁷ Mk 12⁻¹¹ Lu 3¹⁻²²

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.

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.

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").

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, out of

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?" Jesus answered and said to him, "Before Philip summons you, being 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, according to the cleansing of the Jews, containing two or three firkins apiece. And Jesus is saying to them, "Brimfill 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.

9 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."

11 This 'beginning of the signs 'Jesus does in Cana of 'Galilee, and manifests His 'glory, and His 'disciples believe in^{to} Him.

12 After this He descended into Capernaum, He and His 'mother and His 'brothers and 'disciples, and there they remain not many days.

13 And near was the Passover of the Jews, and 'Jesus went up into Jerusalem. ^{Ex12¹⁵} And He found in the sanctuary those selling oxen and sheep and doves, and the money changers sitting. ^{Co3³} 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. ^{1C5⁷} And to those selling doves He said, "Take these away hence, and do not be making My 'Father's house the house for a merchant's 'store." ^{Mt21¹²⁻¹⁵} Now His 'disciples are reminded that it is 'written: "The zeal of Thy house will be 'devouring Me." ^{Ps69⁹}

15 The Jews, then, answered and said to Him, "'What sign are you showing us, seeing that you are doing these things?" ^{1C1²} Jesus answered and said to them, ^{Mt26⁶¹} "'Raze this temple and in three days I will 'raise it up." ^{Mk14⁵⁸} 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.

23 Now as He was in Jerusalem 'at the Passover in the festival, many believe in^{to} His 'name, beholding His 'signs which He did. Yet 'Jesus 'Himself did not 'entrust Himself to them, because of His 'knowing all men, ^{21¹⁷} and 'for He had not need that anyone should be testifying concerning 'mankind, for He knew 'what was in 'mankind. ^{Rv2²³}

3 Now there was a 'man ° of the Pharisees, Nicodemus his name, a chief of the Jews. This one came to^d Him by night and said to Him: "Rabbi, we are 'aware that Thou art a Teacher 'come from God, for not one 'can be doing these 'signs which Thou art doing, if 'God should not be with Him." ^{Ac2²² 10³⁸}

3 'Jesus answered and said to him, "Verily, verily, I am saying to you, if anyone should^r not be 'begotten anew, he 'cannot 'perceive the kingdom of 'God." 'Nicodemus is saying to^d Him, "How 'can a 'man, being a veteran, be begotten? He 'cannot 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^r not be²² 'begotten ° of water and of spirit, he 'cannot be entering into the kingdom of 'God. ^{Ps51¹⁰} That which is 'begotten ° by the 'flesh is 'flesh and that 'which is 'begotten ° by the spirit is spirit.

7 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. ^{Ec11⁴⁻⁵} Thus is everyone who 'is 'begotten ° by the water and the spirit." ^{Ez36²⁵⁻²⁸}

9 Nicodemus answered and said to Him, "How 'can these things 'be?"

10 ^{6³² 60} Jesus answered and said to him, "You are a teacher of 'Israel, and these things you do not 'know?"

11 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 testimony = 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 not one has ascended into heaven except He Who descends out of heaven, the Son of Mankind Who is in heaven. ^{Pr304} 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. ^{Nu214-9} For thus God loves the world, so that He gives His only begotten Son, that everyone who is believing in^{to} Him should not be perishing, but may be having life eonian. ^{1Jn49-10}

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. ¹²⁴⁷ He who is believing in^{to} Him, is not being judged: yet he who is not believing has been judged already, for he has not believed in^{to} the name of the only begotten Son of God. ^{1J44}

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^d the light, lest his acts may be exposed. Now he who is doing the truth is coming to^d the light that his acts may be made manifest, for they have been wrought 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 baptized, for not as yet was John cast into jail. ^{41-2 Mt35-6 143}

There occurred, then, a questioning of the disciples of John with

a Jew concerning cleansing. And they came to^d 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^d Him."

John answered and said, ^{1C47} "A man can not get anything if it should not be given him out of heaven. ^{Hb54} You yourselves are testifying to me that I said, 'Not I am the Christ,' but that 'Dispatched am I in front of Him.' He Who has the bride is the Bridegroom. ^{Jr22} Yet the friend of the Bridegroom, who stands and is hearing Him, is rejoicing with joy because of the Bridegroom's voice. ^{Jr3131} This, my joy, then, has been fulfilled. ^{Rv212} He must be growing, yet mine it is to be inferior. ^{Mt222}

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. ^{1CL547-48} What He has seen and hears, this He is testifying, and not one is getting His testimony. He who is getting His testimony sets to 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.

The Father is loving the Son and has given all into His hand. He who is believing in^{to} 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. ^{2C519}

As, then, the Lord knew that the Pharisees hear that Jesus is making and baptizing more disciples than John ³²² (though, to be sure, Jesus Himself did not baptize, but His disciples), He leaves Judea and came away again into Galilee.

Now He must pass through Samaria. He is coming, then, in^{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 ^owith the journey, was seated thus ^{on}at the spring. It was about the sixth hour. ^{Gn3318-19 Js2422}

7 A ^ccertain woman ^oof Samaria is coming to draw water. Jesus is saying to her, "Give Me a 'drink," ⁸for His disciples had come away into the city that they should be buying nourishment. The Samaritan woman, then, is saying to Him, "How are ^ayou, being a Jew, requesting a 'drink ^ofrom me, being a Samaritan woman?" ^{2K1724} (For Jews are not 'beholden to Samaritans.) ¹⁰Jesus answered and said to her, "If you were ^aaware of the gratuity of God, and ^aWho it is Who is saying to you, 'Give Me a 'drink,' you would request Him, and He would ^agive you 'living water." ¹¹The woman is saying to Him, "Lord, you 'have not ^aeven a bucket, and the well is deep. Whence, then, ¹²'have you ^a'living water? Not greater are you than our father Jacob, who ^a'gives us the well, and he himself drank out of it and his sons and what was nourished by him?"

¹³Jesus answered and said to her, "Everyone who is drinking ^oof this water will be thirsting again, yet ¹⁴^awhoever may be drinking ^oof the water which I shall be giving him, shall under no circumstances be thirsting ^ofor the ^aeon, but the water which I shall be giving him will 'become in him a spring of water, ¹⁵leaping up into life ^aeonian." The woman is saying to ^dHim, "Lord, 'give me this water, that I may not be thirsting, neither coming 'to this place to 'draw."

¹⁶Jesus is saying to her, "Go, summon your husband and 'come 'to this place." The woman answered and said to Him, "No^t husband 'have I." Jesus is saying to her, "Ideally said you that 'A husband ¹⁸I 'have not,' for five husbands have you had, and now he whom you 'have is not your husband. This you have declared truly." ^{2K1730-32}

¹⁹The woman is saying to Him, "Lord, I 'behold^r that thou art a prophet. Our fathers worship in

this mountain, ^{Gn127 3320} and ⁼you 'say that in Jerusalem is the place ²¹^wwhere one 'must 'worship." Jesus is saying to her, "Believe Me, woman, that, coming is an ⁿhour when neither in this mountain nor in Jerusalem shall you be worshipping the Father. You are worshipping that of which you are not ^aaware; we are worshipping that of which we are ^aaware, 'for 'salvation is ^oof the Jews. ^{Is23} But coming is the ⁿhour, and now is, when the true worshippers will be worshipping the Father in spirit and truth, for the Father also is ^a'seeking such to be worshipping Him. God is spirit, and those who are worshipping Him 'must be worshipping in spirit and truth."

²⁵The woman is saying to Him, "We are ^aaware 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." ^{D11315}

²⁷And, ^{on}at this, His disciples came, and they marveled that He spoke with a woman. Howbeit, not one said to Him, "^aWhat art Thou seeking?" or "^aWhat art Thou ²⁸speaking with her?" The woman, then, 'leaves her water pot and came away into the city, and is saying to the ⁿmen, "Hither! 'Lo! a ²⁹ⁿMan Who told me all whatever I do. Is not^a this the Christ?" They, then, came out ^oof the city and came to^d Him. ³⁰

³¹Now in the meantime the disciples asked Him, saying, "Rabbi, 'eat?" Yet He said to them, "I 'have ^a'food to 'eat^r of which you are not ^aaware." The disciples, then, said to^d one another, "No ³²^aone 'brings Him aught to 'eat." Jesus is saying to them, "My ^a'food is that I should be doing the will of Him Who sends Me, and should be perfecting His work. ¹⁷⁴

³⁵Are you not saying that, 'Still four months is it, and the harvest is coming?' ^{Mt1937} 'Lo! I am saying to you, ^a'Lift^a up your eyes and gaze on the countryside, 'for they are

36 white ^{td}for harvest already. ^{Lu10²} And he who is reaping is getting wages and is gathering fruit ^{to}for life eonian, that both the 'sower and the 'reaper likewise may be rejoicing.

37 For in this case is the saying 'true, that ^{other}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 ^a'toil."

39 Now out of that 'city many of the Samaritans believe in^{to} Him because of the word of the woman, testifying that "He told me all whatever I do." As, then, the Samaritans came together to^d Him, they asked Him to remain ^bwith them. And He

41 remains there two days. And many more believe because of His 'word.

42 Besides, to the woman they said that "No^t longer because of your 'speaking are we believing, for we ^sourselves have heard ^bHim, and we are

KOSMO
YG- aware that this truly is the Saviour of the world, the Christ."

43 Now after the two days He came out thence and came away into

44 Galilee, for Jesus ^sHimself testifies ^{Mt13³⁷} that a prophet 'has no^t honor in his 'own country. ^{Lu4²⁴} 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 in^{to} the festival. ^{2²⁸ Dt16¹⁶}

45 Jesus came again, then, into Cana of Galilee, ^wwhere He makes the water wine. And there was a 'certain courtier whose 'son was infirm in Capernaum. This man,

47 hearing that Jesus is arriving out of Judea in^{to} Galilee, came away to^d Him and asked Him that He may be descending and should be healing his 'son, for he was about to be dying. Jesus, then, said to^d him,

48 "If ⁼you should not be perceiving signs and miracles, ^{21⁸} you should under no circumstances be believing."

49 The courtier is saying to^d Him, "Lord, 'descend ere my 'little boy

50 'dies!" Jesus is saying to him, "Go. Your 'son is living." And the ^hman believes the word which Jesus said to him, and went.

51 Now as he is already descending, his 'slaves meet him, and they report, saying that his 'boy is living.

52 He, then, ascertained ^bfrom 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 is in that 'hour in which Jesus said to him, "Your 'son is living." And he believes, he and his whole 'house.

54 Now this, again, is the second sign Jesus does, coming out of Judea into Galilee.

5 After these things there was a festival of the Jews, and Jesus

2 went up into Jerusalem. Now there is, in Jerusalem, 'at the sheep gate, a pool, which is 'termed, in Hebrew, "Bethesda," having five porticos.

3 In these were laid down a multitude of the 'infirm, blind, lame, withered, waiting for the stirring

4 of the water. (For a messenger of the Lord ^{ac}at a certain season bathed in the pool and disturbed the water. He who first, then, steps in after the disturbing of the water, became sound of ^wwhatsoever disease he was held.)

5 Now there was a ^acertain ^hman there having been in his 'infirmity

6 thirty-eight years. Jesus, perceiving this one lying, and knowing that he 'has already spent much time, is saying to him, "Do you

7 'want to 'become sound?" The 'infirm man answered Him, "Lord, I 'have no^t ^hman 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."

8 Jesus is saying to him, "'Rouse and pick up your 'pallet and 'walk!"

9 And immediately the ^hman became sound, and he was roused and picks up his 'pallet and walked. ^{Mt19⁶}

Now it was a sabbath 'on that 'day.

10 ^{Hb4²} 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!"^{Jr1721} Yet ^w he answered them, "He Who makes me sound, that One said to me, 'Pick up your pallet and walk.'" They ask him then, "^aWho is the ^bman who 'said to you, 'Pick up your pallet and 'walk'?"

Now he who is 'healed had not perceived ^aWho 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 ^asomething worse should be ^bcoming to you."

And the ^bman, 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, ^tfor He did these things ^{on} a sabbath. Yet Jesus answers them, "My Father is working hitherto, and I am working."⁹⁴ Therefore, then, the Jews sought the more to kill Him, ^tfor He not only ^rannulled 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 'cannot be doing ^{nt}anything ^{of} Himself if it is not what He should be ^robserving the Father doing, for whatever ^tHe 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}.¹¹²⁶ For neither is the Father judging ^{nt}anyone, but has given ^eall judging to the Son, ^{Ac1721} 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.

Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, 'has ^rlife eonian and is not coming into judging, but has ^rproceeded out of ^rdeath into ^rlife.^{1J59-13}

Verily, verily, I am saying to you that coming is an ⁿhour, and now is, when the ^adead shall be hearing the voice of the Son of God, and those who hear shall be living.^{Rv206}

For even as the Father 'has life in Himself, thus to the Son also He ^{-o}gives to 'have life in Himself.⁶⁵⁷

And He ^{-o}gives Him authority to 'do judging, seeing that He is a son of mankind.^{Ac1042} Marvel not at this, ^tfor coming is the ⁿhour in which all who are in the tombs shall 'hear His voice,^{Rv2012} and those who do ⁼good shall 'go out into a resurrection of ^alife, yet those who commit ⁼bad into a resurrection of ^ajudging.^{Dn122}

I 'cannot 'do ^{nt}anything ^{of} Myself. According as I am hearing am I judging; and My judging is just, ^tfor I am not seeking My will, but the will of Him Who sends Me.

If I should be testifying concerning Myself, is My testimony not true?⁸¹⁴ There is another who is testifying concerning Me, and I am ^aware that the testimony which he is testifying concerning Me is true.⁸¹⁸ You have dispatched to ^dJohn, and he has testified to the truth. Yet I am not getting the testimony ^bfrom ^bmanⁿ, but I am saying these things that you may be ^saved. ^tHe was a ^mlamp, 'burning' and appearing, yet you want to exult ^{td} an ⁿhour in its ^rlight.

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 ^sthemselves which I am doing are testifying concerning Me that the Father has commissioned Me.^{Ac222} And the Father Who sends Me, ^tHe has testified concerning Me. Neither have you ever heard His

voice nor a perception of Him have
 38 you 'seen. And His word you 'have
 not remaining in you, 'for that One
 Whom 'He commissions, this One
 you are not believing.^{118 1T16161J412}

39 'Search the scriptures, 'for in
 them you are supposing you 'have
 life eonian, and those are they
 which are testifying concerning Me,
 40 Ac17¹¹ and not willing are you to 'come
 to^d Me that you may 'have life.^{121 319}
 Lu24²⁵

41 Glory ^bfrom ^hmen I am not get-
 42 ting. But I 'know you, that you
 'have not the love of 'God in your-
 43 selves. I have come in the ^aname
 of My 'Father, and you are not get-
 ting Me. If another should be
 coming in his 'own ^aname, 'him you
 44 will 'get. How 'can you believe,
 getting glory ^bfrom one another,
 and are not seeking the glory which
 is ^bfrom the only God?¹²¹⁸

45 Be not supposing that I shall be
 accusing you to^d the Father. He
 who is accusing you to^d the Father
 is Moses, ^{to}on whom you 'rely.^{Dt3126}
 46 For if you believed Moses, you
 would believe Me, for he writes
 47 concerning Me. Now if you are not
 believing 'his writings, how shall
 you be believing My 'declarations?"
 Dt18¹⁶

6 After these things Jesus came
 away to the other side of the sea of
 2 Galilee of 'Tiberias. Now there
 followed Him a vast throng, 'for
 they beheld the signs which He did
 3 on the 'infirm. Now Jesus came
 up into the mountain, and there He
 4 sat with His 'disciples. Now near
 was the Passover, the festival of
 5 the Jews. Jesus, then, 'lifting^a up
 His 'eyes and 'gazing, 'for a vast
 throng is coming toward Him, is
 saying to^d Philip, "Whence should
 we be buying ^bbread that these may
 6 be eating?" Now this He said to
 'try him, for He was 'aware ^awhat
 7 He was about to be doing. Then
 Philip answered Him, "Two hun-
 dred denarii worth of ^bbread is not

'sufficient for them, that each may
 'get^{anya} a bit."

8 One ^o of His 'disciples, Andrew,
 the brother of Simon Peter, is say-
 9 ing to Him, "There is a lad here
 who 'has five cakes of barley bread
 and two food fishes. But ^awhat are
 10 these ^{to}for so many?" Yet Jesus
 said, "Make the ^hpeople 'lean back."
 Now there was much grass in the
 place. The ^hpeople, then, lean back,
 the ^hmen in number about five
 11 thousand. Jesus, then, took the
^bbread, and, giving 'thanks, He '^dis-
 tributes it to those lying back. Like-
 wise also ^o of the food fish, as much
 as they wanted. Mt14¹³⁻²¹ Mk6³¹⁻⁴⁴ Lu9¹⁰⁻¹⁷

12 Now as they are 'filled, He is say-
 ing to His 'disciples, "Gather the
 'superfluous fragments, lest ^asome
 should 'perish." They gathered
 13 them, then, and cram twelve pan-
 niers with fragments ^o of the five
 cakes, of 'barley bread which are
 superfluous for those who were
 14 'fed. The ^hmen, then, perceiving
 the sign which Jesus does, said that
 "This truly is the Prophet Who is
 coming into the world!"^{Dt1815-19}

15 Jesus, then, knowing that they
 are 'about 'to come and 'snatch Him,
 that they should be making Him
 king, retires again into the moun-
 16 tain by ^aHimself alone.¹²¹⁸ Now as it
 became evening, His 'disciples de-
 17 scended ^{onto} the sea. And, 'step-
 ping into the ship, they came to the
 other side of the sea ^{into} Capernaum.
 Mt14²²⁻²⁴ Mk6⁴⁵⁻⁴⁶

And darkness had already ^bcome,
 and Jesus had not as yet come to^d
 18 them. Besides the sea was roused
 19 by the blowing of a great wind. Hav-
 ing, then, rowed about twenty-five
 or thirty stadia, they are beholding
 Jesus walking on the sea, and com-
 ing to be near the ship, and they
 20 were afraid. Yet He is saying to
 21 them, "It is I. Do not 'fear!" They
 wanted, then, to 'take Him into the
 ship. And immediately the ship
 came to be ^{on}at the land ^{into} which
 they went.^{Mt1425-28 Mk647-52}

22 On the morrow the throng,

standing on the other side of the sea, perceived that not other boat was there except one, and that Jesus did not enter to 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 into 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 to 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 should 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, if 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 eonian, 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. Not 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 ⁶⁶for the ⁶⁶eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My ⁶⁶flesh."

⁵² The Jews, then, fought ⁵²td with one another, saying, "How then 'can this one give us his flesh to 'eat?" ⁵³ 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 not eonian life in yourselves. He who is masticating My flesh and drinking My blood 'has life eonian, and I shall be raising him in the last ⁵⁴day, 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. ⁵⁷ ^{1J324}According as the living Father commissions Me, I, also, am living 'because of the Father. And he who is masticating Me, ⁵⁸he also will be living ⁵⁸th 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 ⁵⁹for the ⁵⁹eon." These things He said, teaching in a synagogue in Capernaum.

⁶⁰ Many ⁶⁰of His disciples, then, hearing it, said, "Hard" is this saying! ⁶¹Who 'can 'hear it?" Now Jesus, being aware in Himself that His disciples are murmuring concerning this, said to them, "This is ⁶²snaring you? If, then, you should be beholding the Son of Mankind ascending ⁶³where He was formerly—? The spirit is that which is vivifying. The flesh is not benefiting ⁶⁴nt anything. The declarations which I have spoken to you are ⁶⁴spirit and are ⁶⁴life. But there are ⁶⁵some ⁶⁵of you who are not believing." For Jesus had perceived from the beginning ⁶⁵who those are who are not believing, and ⁶⁵who it is that gives Him up. And He said, "Therefore have I declared to you that not one 'can be coming to^d Me if it should not be given him ⁶⁵of

the Father." ⁶⁶At this, then, many ⁶⁶of His disciples came away, ⁶⁶dropping behind, and walking no^t longer with Him.

⁶⁷ Jesus, then, said to the twelve, "Not you also are wanting to 'go away!" ⁶⁸Simon Peter answered Him, "Lord, to^d ⁶⁸whom shall we 'come away? Declarations of ⁶⁹eonian 'hast Thou! And we 'believe and 'know that Thou art the Holy One of God." ⁶⁹ ^{Mt16¹¹ Lu9²⁰}

⁷⁰ Jesus answered and said to them, "Do not I choose you, the twelve, and one ⁷⁰of you is an adversary?" ⁷¹Now He said it of Judas of Simon Iscariot, for this man was about to 'give Him up, being one ⁷¹of the twelve.

⁷ And after these things Jesus walked in Galilee, for He would not 'walk in Judea, 'for the Jews ²sought Him to kill Him. Now near was the Jews' festival of Tabernacles. ³ ^{Lv23³⁴⁻³⁶} His brothers, then, said to^d Him, "Proceed hence and 'go away into Judea, that your disciples also should be beholding your ⁴works which you are doing. For not one is doing anything in hiding and he is seeking publicity. If you are doing these things, manifest ⁵yourself to the world." For not ⁵even His brothers believed in^{to} Him.

⁶ Jesus, then, is saying to them, "The season for Me is not as yet 'present; yet the season for you is always 'present, ready." ⁷ ²The world 'cannot be hating you, yet Me it is hating, ⁷ ^{15¹⁹} 'for I am testifying concerning it that its acts are wicked. ⁸ ^{3¹⁹} You go up ⁸into this festival. I am not going up ⁸into this festival, 'for the season for Me has not as yet been fulfilled." Now, saying these things to them, He remains in Galilee. ⁹ ^{9¹⁶}

¹⁰ Yet as His brothers went up ¹⁰into 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?" ¹¹ And there was much murmuring concerning Him among the

throngs. These, indeed, said that "He is good," yet others said, "Not. But he is deceiving the throng." Howbeit not one spoke with boldness concerning Him because of fear of the Jews.^{922 1242 1938}

Now at length, 'midway of the festival, Jesus went up into the sanctuary and taught. The Jews, then, marveled, saying, "How is this one 'acquainted with ^Nletters, not having learned?" ^{Mt1354} 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 ^o 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 ^o of you is doing the law! ^aWhy are you seeking to kill Me?"
^{117 Ac738-58}

The throng answered, "A demon 'have you! ^aWho 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 ^{Gn1730-34} (not that it is ^o of Moses, but that it is ^o of the fathers) and 'on a sabbath you are circumcising a ^hman. ^{Lv123} If a ^hman^N is getting 'circumcision 'on a sabbath lest the law of Moses may be 'annulled, am I raising your ^Nbile, seeing that I make a whole ^hman sound 'on a sabbath? Be not judging ^aby the countenance, but be judging 'just judging."

^aSome ^o 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, not one 'knows Him, whence He is."

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. ^{Mt1127} Yet I am 'acquainted with Him, 'for I am ^bfrom Him, and 'He has commissioned Me." They sought, then, to arrest Him, and not one 'laid a 'hand^a on Him, 'for not as yet had come His 'hour.^{N 820}

Now many ^o of the throng believe in^{to} Him, and said, "The Christ, whenever He may 'come, He no more signs will be doing than what this Man does!"

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.

Jesus, then, said, "Still a little time am I with you, and I am going away to^d Him Who sends Me. You will be seeking Me, and you shall not be finding Me. And ^wwhere I am, there you 'cannot be coming."
^{821 1338}

The Jews, then, said to^d themselves, "Where is 'He 'about to 'go, that we shall not 'find him? He is not 'about to 'go in^{to} the dispersion of the Greeks and 'teach the Greeks? ^{1Pt1} ^aWhat is this word which he said, 'You will be seeking me and you shall not be finding me, and ^wwhere I am, you 'cannot be coming'?"

Now 'on the last, the great day of the festival, ^{Nu2955} Jesus 'stood and cries, ^{Lv2338} saying, "If anyone should be 'thirsting, let him 'come to^d Me and 'drink. He who is believing in^{to} Me, according as the 'scripture said, 'out of his 'bowel shall 'gush rivers of living water." ^{Is443} Now this He said concerning the spirit which those 'believing in^{to} Him were about to 'get. For not as yet was holy spirit 'given, 'for Jesus is not as yet glorified.¹⁴³¹

Some ^o 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 Christ coming! Did not the scripture say that out of the seed of David, and from Bethlehem, ^{MI51} the village where David was, comes the Christ?" There came, then, to be a schism in the throng because of Him. Yet some of them wanted to arrest Him, but not 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?" Now the deputies answered, "Never speaks a man thus!" The Pharisees, then, answered them, "Not you also are deceived? No one of the chiefs believes in him, or the Pharisees. But this throng that knows not the law is accursed."^{IC28}

Nicodemus is saying to them (who formerly came to Him, being one of them), "No 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 not prophet is roused." [And they went each into his home. Yet Jesus went into 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.^{Lv20¹⁰}

^{Nu5¹⁵⁻¹⁷ Dt22²²}

Now Jesus, stooping down, wrote

down something with a finger into the earth.^{Jr17²¹} Now as they persisted asking Him, He unbends and said to them, "Let the sinless one of you first cast a stone at her." And, again stooping, He wrote into the earth. Now those hearing it came out one by one, beginning with the elders, to the last.^{Ro2¹ 22 Jb5¹¹⁻¹⁶}

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, "Not one, Lord!" Now Jesus said, "Neither am I condemning you. Go! From now on by no means any longer be sinning."^{3¹⁷ 5¹⁴ Ro8³⁴ 2C5¹⁸⁻²¹}

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."¹⁴⁻¹⁷ The Pharisees, then, said to Him, "You are testifying concerning yourself. Your testimony is not true!"^{5³¹⁻³⁸}

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."^{12⁴⁷} 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.^{Dt17⁶ Dt19¹⁵} 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 not one ar-

rests Him, 'for not as yet had come His ⁿ hour.

21 He said, then, again to them, "I am going away and you will be seeking Me, and in your 'sin shall you be dying. "Where I am going, 22 you 'cannot be coming." The Jews, then, said, "He will not^a kill himself, seeing that he is saying, 23 "Where I am going, you 'cannot be 'coming'?"⁷³⁵

23 He said, then, to them, "You are ^o of that which is below, I am ^o of that which is above: you are ^o of this world, I am not ^o of this world. 24 ³⁸¹I 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."

25 They said, then, to Him, "Who are you?" Jesus, then, said to them, "For the 'beginning, ^{Ac1} what^a 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 ^bfrom Him, these things I am speaking ^{into} to the world." They know not that He said this to them of the Father.

28 Jesus, then, said to them again that "Whenever you should be exalting the Son of 'Mankind,³¹⁴ then you will 'know¹²⁹² that I am, and from Myself I am doing nothing, but, according as My 'Father teaches Me,^{519 716} 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^{to} Him.

31 Jesus, then, said to^d 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."

33 They answered ^{td} Him, "The 'seed of Abraham are we, and we have never been slaves of ^{nt} anyone. How are you saying that 'You shall be becoming free'?"^{Mt 39 Lv 25 42}

34 Jesus answered them, "Verily, verily, I am saying to you that everyone who is doing 'sin, is a ^{Ms} slave of 'sin. ^{Ro 6 16} Now the 'slave is not remaining in the house ^{to} for the ³²⁰ⁿ son. The son is remaining ^{to} for the ³⁶² son. 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 not 'room^F in you. What I have seen ^bwith My 'Father am I speaking. You also, then, what you hear ^bfrom your father are doing."

39 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? ^{Ro 2 23-29} Yet now you are seeking to kill Me, a ^hMan Who has spoken to you the truth which I hear ^bfrom God. This does not Abraham. Yet you are doing the works of your 'father."

They say to Him, "We were not born ^o of prostitution! One 'Father have we, God!"

42 Jesus, then, said to them, "If God is your ^M Father, did you ever love Me? For I came out and am arriving out of God. For neither have I come ^{to} of Myself, but ⁴³ He commissions Me. Wherefore do you not 'know My speech? Seeing that you 'cannot 'hear^A My word.

44 ^{Jr 6 10} You are ^o of your 'father^F, the Adversary, and the desires of your 'father you are wanting to 'do. 'He ^{Ms} was a ^hman-killer from the beginning, and does not stand^F in the truth, 'for truth is not in him. ^{1J 3 15} Whenever he may be speaking a lie, he is speaking ^o of his own, 'for he is a liar, and the 'father of it.

45 Yet I—seeing that I am speaking the truth, you are not believing Me.

46 ^aWho ^o of you is exposing Me concerning sin? If I am telling the truth, wherefore are you not believing Me? He who 'is ^o of God is hearing God's declarations. Therefore you are not hearing, seeing that you are not ^o of God. ^{10 26 37}

48 The Jews answered and say to

Him, "Are we not saying ideally that you are a Samaritan and 'have a demon?"

49 Jesus answered and said, "I 'have not 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."⁵⁴

52 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^a died! And the prophets died. "Whom are you making yourself?"

54 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
56 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."⁷³

57 The Jews, then, said to^d Him, "You 'have not as yet lived fifty years, and you have seen Abraham!"
58 Jesus said to them, "Verily, verily, I am saying to you, ere Abraham came into being, I am."^{Ph28} They pick up stones, then, that they should be casting them ^{on}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.^{Col17}

9 And, passing along, He perceived a man, blind 'from birth.

2 And His disciples ask Him, saying,

"Rabbi, 'who sinned, this man or his parents, that he 'should be
3 'born blind?"^{Hb92b} Jesus answered, "Neither this man sinned, nor his parents, but it is that the works of
4 God may be 'manifested in him."¹¹ I 'must be working the works of Him Who sends Me while it is 'day. Coming is the 'night, when not one
5 'can 'work."⁴²⁴ Whenever I may be in the world, I am the 'Light of the
6 world."^{11 5 9} 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,¹²⁰ and said to him, "Go, wash into the pool of Siloam" (which, being translated, is "Commissioned"). He came away, then, and washes, and came, observing.^{Mk733 823}

8 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, "Not, but he is like him." Yet 'he said that "I am."

10 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, that "Go ⁱⁿto the pool Siloam and wash." Coming away, then, and
12 washing, I receive sight." And they say to him "Where is that man?" He is saying, "I am not 'aware."

13 They are leading him, who once was blind, to^d the Pharisees. Now it was 'on a sabbath day that Jesus makes mud and opens his eyes. Again, then, the Pharisees also asked him how he receives sight. Now 'he said to them, "Mud 'places He upon my eyes, and I wash, and I am observing." 'Some^o 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.⁷³

17 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."

18 The Jews, then, do not believe concerning him, that he was blind and receives sight, till ^w a they summon the parents of him who receives sight. And they ask them, saying, "This is 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 said his 'parents, seeing that they feared the Jews, for the Jews had already agreed that if anyone should ever be avowing Him to be Christ, he should be^c 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

31 'eyes! We are 'aware that 'God is not 'hearing sinners, ^{Pr15} but if anyone should be a reverer of God and doing His will, 'him He is 'hearing.

32 ^{Ps66} From out of the 'e^on 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.' ^{Is15}

34 They answered and say to him, "You were wholly born in sins, and you are teaching us!" And they cast him out.

35 'Jesus hears that they cast him out, and, finding him, said to him, "Are you believing in^o the Son of 'Mankind?"

36 He answered and said, "And 'Who is He, Lord, that I should be believing in^o Him?"

37 Now 'Jesus said to him, "You have also seen Him, and He Who is speaking with you is 'He."

38 Now he averred, "I am believing, Lord!" And he worships Him.

39 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 ^o of the Pharisees who 'are with Him hear these things and they said to Him 41 "Not we also are 'blind!" 'Jesus said to them, "If you were 'blind, you would have had no^t sin. Yet now you are saying that 'We are observing.' Your 'sin, then, is remaining." ^{Pr26}

10 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 ^aby 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
6 with the voice of the outsiders." Jesus
told them this proverb, yet
'they know not 'what things they
were that He spoke to them.^{Ps95⁷}

7 Jesus, then, said to them again,
"Verily, verily, I am saying to you
that 'I am the Door of the sheep.
8 All whoever came before Me are
thieves and robbers, but the sheep
9 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 out
10 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 eonian, and 'have it
superabundantly.

11 'I am the Shepherd 'ideal. The
ideal 'shepherd is laying down his
'soul^A for the sake of the sheep.^{15¹³}
12 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
13 the hireling is fleeing 'for he is a
hireling and he is not caring con-
cerning the sheep.^{1P2²⁵ Rv7¹⁷ Is40¹¹ Ez34¹¹}

14 I am the Shepherd 'ideal, and I
'know 'Mine and 'Mine 'know Me,
15 according as the Father 'knows^C Me,
and I 'know the Father. And My
'soul^A am I laying down for the
sake of the sheep.

13 And other sheep 'have I which are
not^O of this fold.^{1P1¹} Those also I
'must be leading and they will be
hearing My 'voice^A, and there will
be^C one flock, one Shepherd.

17 Therefore the Father is loving
Me, seeing that I am laying down
My 'soul^A that I may be getting it
18 again. Not 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
'take it again. This 'precept I got
19 'from My 'Father.'^{Is53¹²}

19 A 'schism^B came again among the
20 Jews because of these 'words. Now
many^O of them said, "A demon 'has
he, and is 'mad. 'Why are you hear-

21 ing him?" Yet others said, "These
'declarations are not those of a
'demoniac. No demon 'can open the
eyes of the blind!"

22 Now there came to be the Dedi-
cations in 'Jerusalem, and it was
23 winter. And Jesus walked in the
sanctuary in the portico of 'Solo-
24 mon. 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."

25 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 testi-
26 fying concerning Me.^{5³⁶} But you are
not believing, seeing that you are
not^O of My 'sheep, according as I
said to you.

27 My 'sheep^P are hearing My 'voice,
and I 'know them, and they are fol-
28 lowing Me. And I am giving them
life eonian, and they should by no
means be perishing 'for the^{1²⁶} eon,
and not^O 'one shall be 'snatching
29 them out of My 'hand. My 'Father,
Who has given them to Me, is
greater than all, and not^O one is
'able to be snatching them out of
30 My 'Father's 'hand^C. I and the
Father are one."

31 Again, then, the Jews hear stones
that they should be stoning Him.

32 Jesus answered them, "Many
ideal acts I show you 'from My
'Father. Because of what act of
33 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.'^{5¹⁸ Mt26⁶⁵}

34 Jesus answered them, "Is it not
'written in your 'law, that 'I say
35 you are 'gods'?^{Ps82⁶} If He said those
were 'gods, to^d whom the word of
'God^B came (and the scripture 'can-
36 not be annulled), are you saying to
Him Whom the Father hallows
and dispatches into the world that
'You are blaspheming,' seeing that
37 I said, 'Son of 'God am I'? If I am
not doing My 'Father's 'works, do
38 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.¹²⁸

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!"¹²¹⁻³

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."⁹³ 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?"¹⁰¹

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 observing the light of this world."¹²⁵

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 that I should be awakening him out of sleep."¹²⁴

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 whatever 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."⁶⁰

Jesus said to her, "I am the Resurrection and the Life.⁵¹ He who is believing in Me, even if he should be dying, shall be living. And everyone who is living and believing in Me, should by no means be dying for the ¹²eon. Are you believing this?"⁵¹

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.

30 Now Jesus had not as yet come into the village, but was still in the place ^wwhere Martha meets Him.

31 The Jews, then, who ^are with her in the house and comforting her, perceiving Mary, that she rose quickly and came out, follow her, ^ssupposing that she is going into the tomb in order that she should be lamenting there.

32 Mary, then, as she came ^wwhere Jesus was, perceiving Him, falls ^tat His feet, saying to Him, "Lord, if Thou wert here, my brother would not have died!"

33 Jesus, then, as He perceived her lamenting and the Jews coming ^wwith 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."

35 Jesus weeps.

36 The Jews, then, said, "Lo! how fond He was of him!" Yet ^asome ^of them said, "Could not this One Who [']opens the eyes of the blind man, make it that this man also should not be dying?"

38 Jesus, then, again muttering in Himself, is coming ⁱnto the tomb. Now there was a cave, and a stone [']was laid on it. Jesus is saying, "Take away the stone."

Martha, the sister of him who is [']deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."

40 Jesus is saying to her, "Did I not say to you that, if ever you should be believing, you should be seeing the [']glory of God?" They, then, take away the stone. Yet Jesus lifts up His eyes and said, "Father, I [']thank Thee that 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 dost commission Me."¹²³⁰ 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!"^{Lu7:11-15}

45 Many ^of the Jews, then, who [']come to^d Mary and gaze at what Jesus does, believe ⁱnto Him. Yet ^asome ^of them came away to^d the Pharisees, and told them how much Jesus does.

47 The chief priests and the Pharisees, then, gathered a Sanhedrin and said, "^aWhat are we doing, seeing that this [']man is doing many signs? If we should be leaving him thus, all will be believing ⁱnto him, and the Romans will [']come and [']take [']away our place as well as [']nation."

49 Now a ^acertain one ^of them, Caiaphas, being the chief priest of that year, said to them, "You are not [']aware of [']anything, neither are you reckoning that it is [']expedient for us that one [']man [']should be dying for the sake of the people, and not the whole nation should [']perish." Now this he said, not from himself, but, being the chief priest of that year, he prophesies that Jesus was about to be dying for the sake of the nation, and not for^s the nation only, but that He may be gathering the [']scattered children^r of God also into one. From that day, then, they consult that they should kill Him.

54 Jesus, then, not 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 Passover 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, "^aWhat do you [']suppose? That He may under no circumstances [']come ⁱnto 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.

Nu9⁹ 2Ch30¹⁷⁻¹⁹

12 Jesus, then, six days before the
Passover, came ⁱⁿto Bethany, ^wwhere
Lazarus was who had ^ddied, whom
Jesus ^rrouses ^ofrom among the
2 dead. They make, then, for Him a
dinner there, and Martha served.
Now Lazarus was one ^oof those
lying back at table ^wwith Him.

3 Mary, then, taking a pound troy
of veritable nard attar, very pre-
cious, rubs the feet of Jesus and
wipes off His feet with her ⁼hair.
Now the house was filled ^wwith the
odor of the attar. ¹¹² Lu7³⁸⁻⁴²

4 Now Judas of Simon Iscariot, one
^oof His disciples (who is [']about to
5 [']give Him up) is saying, "Where-
fore was not this attar disposed of
for three hundred denarii and given
6 to the poor?" Now this he said,
not that he cared concerning the
poor, but that he was a thief, hav-
ing the coffer also, and bore what
is cast into it.

7 Jesus, then, said, "Let her be,
that she should be keeping ^{it} ^wfor
8 the day of My burial. For the poor
you [']have always with yourselves,
yet Me you [']have not always." ¹¹³ Mt26⁶⁻¹³
¹¹⁴ Mk14³⁻⁹ Dt15¹¹

9 The vast throng, then, ^oof 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 ^rrouses ^ofrom among
10 the dead. Yet the chief priests also
plan that they should be killing
11 Lazarus also, [']for many of the Jews
went because of him, and believed
in ^{to} Jesus. ¹¹⁴⁻⁴⁶

12 On the morrow the vast throng,
who are coming ^ofor the festival,
hearing that Jesus is coming into
13 Jerusalem, got fronds of palms and
came out ⁱⁿto meet Him. And they
clamored, saying, "Hosanna! Bless-
ed is He Who is coming in the
[']name of the Lord!" and "The King
of Israel!" ¹¹⁵⁻²⁶ Ps118²⁵⁻²⁶

14 Now Jesus, finding a little ass, is
seated on ^{it} ^{ac}according as it is ^written,
15 ^{Ze9} Do not [']fear, daughter [']of
Zion! [']Lo! your King is coming,
sitting on an ass's colt.

16 Now these things are not known
to His disciples at first, but when
Jesus is glorified, then they are re-
minded that these things were ^writ-
ten ^oof Him and these things they
do to Him. ¹⁴²⁶ Mt21⁴⁻¹¹ Mk11⁷⁻¹⁰ Lu19³⁵⁻⁴⁰

17 The throng, then, which [']is with
Him when He summons Lazarus
out of the tomb, and ^rrouses him
^ofrom among the dead, was testi-
18 fying. Therefore, also, the vast
throng meets Him, [']for they hear
19 that He has done this sign. The
Pharisees, then, say ^{to}d themselves,
"You are beholding that you are not
benefiting nothing. [']Lo! the world
came away after him!"

20 Now there were ^osome Greeks
^ofrom among those going up that
they should be worshipping in the
21 festival. These, then, came to Philip
[']from Bethsaida of Galilee, and
they asked him, saying, "Lord, we
want to become [']acquainted with
22 Jesus." Philip is coming and tell-
ing Andrew, and again Andrew
and Philip are coming and telling
23 Jesus. Yet Jesus is answering
them, saying, "Come has the [']hour
that the Son of Mankind should be
[']glorified. ¹⁷¹

24 Verily, verily, I am saying to
you, [']if a kernel of grain, fall-
ing into the earth, should not be
dying, it is remaining alone, yet if
it should be dying, it is [']bringing
25 forth much fruit. He who is [']fond
of his [']soul^A is destroying it, and he
who is hating his [']soul in this
world, shall be guarding it ^ofor life
eonian. ¹⁷¹ Mt10³⁹ Mk8³⁵ Lu17³³

26 If anyone should be serving Me,
let him be following Me, and ^wwhere
I am, there My servant also shall
be. And if anyone should be serv-
ing Me, the Father shall be honor-
27 ing him. Now is My [']soul [']dis-
turbed. And [']what may I be say-
ing? [']Father, save Me out of this
[']hour? But therefore came I into
28 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."¹¹⁻¹² Now is the judging of this 'world.¹⁴⁻²⁰ Now shall the Chief of this 'world be 'cast^o out.
32 ¹⁶⁻¹⁷ And I, if I should be 'exalted^r out of the earth, shall be drawing all to^d 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^{to} for the^{veon}, and how are you saying that the Son of 'Mankind 'must be exalted?"
35 "Who is this 'Son of 'Mankind?"
Jesus, then, said to them, "Still a little time the light is among you. 'Be walking while you 'have the light, lest the darkness should be overtaking you. And he who is walking in the darkness is not^o aware whither he is going. As you 'have the light, be believing in^{to} the light, that you may be becoming sons of 'light."

These things speaks Jesus, and, coming away, He was hid from them. Yet, after His having done so many signs in front of them, they
38 believed not in^{to} Him, that the word of Isaiah,⁵³⁻⁵⁴ the prophet, may be being fulfilled which he said,

"Lord, 'who believes our 'tidings?
And the 'arm^c of the Lord, to 'whom was it revealed?"

39 Therefore they could not 'believe,^{Ro11³²} seeing that Isaiah⁶⁹⁻⁷⁰ 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.^{Mt13¹⁴}

41 These things Isaiah said, seeing that he perceived His 'glory, and speaks concerning Him.

42 Howbeit, likewise, 'of the chiefs also many believe in^{to} Him, but because of the Pharisees they did not avow it, lest they may 'come to

43 be put out of the synagogue, for they love the glory of 'men rather than even the glory of 'God.

44 Now Jesus cries and said, "He who is believing in^{to} Me is not believing in^{to} Me, but in^{to} Him Who
45 'sends Me. And he who is beholding Me is 'beholding Him Who
46 sends Me. I have come into the world a 'Light, that everyone who is believing in^{to} Me should not be remaining in 'darkness.

47 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
48 should be saving the world.³⁷ 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
49 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.
50 And I am 'aware that His 'precept^m is life eonian. 'What, then, I am speaking, according as the Father has declared it to Me, thus am I speaking."^{1J3²³ Dt18¹⁸⁻¹⁹}

13 Now before the festival of the 'Passover, Jesus, being 'aware that His 'hour^N came that He may be proceeding out of this 'world to^d the Father, 'loving His 'own who are in the world, He loves them in^{to}
2 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,^{Lu22³⁻⁶}
3 Jesus, being 'aware that the Father has given all into His 'hands,³⁵ and that He came out from God and
4 is going away to^d 'God,^{16²⁸} is rising 'from dinner and is laying down His 'garments, and, getting a cloth, He girds Himself.

5 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
6 He was 'girded. He is coming, then, to^d Simon Peter. And 'he is say-

ing 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 edification!"

Jesus answered him, "If ever I should not be washing you, you are having not part with Me."^{Ex30:19}

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 not need, except to wash his feet, but is wholly clean. And you are clean, but not all."^{15a}

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,^{Ps41:9-10}

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 should be occurring, that I am.^{Mt26:20-25 Mk14:17-21 Lu22:21-23}

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."^{Mt10:40 25:24-29}

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 which one He is saying it. Now one of His disciples,^{19:28} whom Jesus loved,^{20:2} 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,^{on} 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 not one of those lying back at table knew 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.¹²⁹ Getting the morsel, then, that man came out straightway. Now it was night.

When, then, he came out, Jesus is saying, "Now is the Son of Man kind glorified, and God is glorified in Him. If God is glorified in Him, God also shall be glorifying Him in Himself and shall straightway be glorifying Him."¹⁷

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 cannot be coming," at present I am saying it to you also.^{734 821}

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

aré My disciples, if you should be having love 'for one another."^{1J311}

36 Simon Peter is saying to Him, "Lord, whither art Thou going?"¹¹ Jesus answered him, "^wWhere I am going, you 'cannot follow Me now, yet you shall be following subsequently."²¹¹⁸⁻¹⁹

37 Peter is saying to Him, "Lord, wherefore 'cannot I follow Thee at present? My 'soul^a for Thy sake will I 'lay^r down."

38 Jesus is answering, "Your 'soul^a for My sake you will be laying^r down? Verily, verily, I am saying to you, under no circumstances should a cock be crowing till ^wyou will be renouncing Me thrice."^{Mt2633-35}
Mk1429-31 Lu2231-34

14 Let not ⁼your heart be 'disturbed. 'Believe in^{to} God, and 'believe in^{to} Me. In My Father's house are many abodes, otherwise 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^d Myself, that ^wwhere I am, ⁼you also may be. And ^wwhere I am going ⁼you are 'aware, and of the 'way ⁼you are 'aware."

5 Thomas is saying to Him, "Lord, we are not 'aware whither Thou art going, and how 'can we be aware of the 'way?"

6 Jesus is saying to him, "I am the ^mWay and the ^mTruth and the ^mLife. Not one is coming to^d 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."

8 Philip is saying to Him, "Lord, show us the Father, and it is sufficing us."

9 Jesus is saying to him, "I am so much time 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?"¹²⁴⁵ Are you not believing that I am in the Father and the Father is in Me?¹⁰³⁰ 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."¹⁷²¹

11 'Believe Me that I am in the Father and the Father in Me; otherwise 'believe Me because of the works ^sthemselves. Verily, verily, I am saying to ⁼you, he who is believing in^{to} 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^d the Father."^{Mk1619}

13 And ^qwhatever ⁼you should be requesting in My ^aname, 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 ^aname, this I will be doing. If ⁼you should be loving Me, ⁼you will be keeping My 'precepts."^{1510 1J53}

16 And I shall be asking the Father, and He will be giving you another 'consoler, that it, 'indeed, may be with you ^{to}for the ^{eon}; the spirit of ^atruth,^{1Jn45} which the world 'cannot 'get, 'for it is not beholding it, neither is knowing it. Yet you 'know it, 'for it is remaining ^bwith you and will be in you."⁷³⁰

18 I will not 'leave you 'bereaved: I am coming to^d you. Still a little and the world is beholding Me not 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.

21 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 ^qwhat 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^d him and making an ^aabode ^bwith him. He who is not loving Me, is not keep-

ing 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
26 you, remaining ^bwith 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.¹⁶¹³

27 Peace I am leaving with you. My
peace I am giving to you. Not ac-
cording as the world is giving to
you, am I giving to you. Let not
your heart be 'disturbed, nor let
28 it be 'timid.¹⁶³⁸ You hear that I said
to you, 'I am going and I am com-
ing to^d you.' If you loved Me, you
would have rejoiced that I am going
to^d the Father, 'for the Father is
29 greater than I. And now I have
declared it to you ere it is occur-
ring, that, whenever it may be
occurring, you should be believing.

30 Not longer shall I be speaking
much with you, for the Chief of
the world is coming,¹⁶³¹ and in Me it
31 'has not ^{nta}ny thing.¹²³¹ But that the
world may 'know that I am loving
the Father, and according as the
Father directs Me, thus I am doing,
'rouse! We may be going hence!

15 'I am the true Grapevine, and My
2 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 bring-
ing forth much fruit, 'for apart
from Me you 'can 'do nothing.

3 Already you are clean because of
the word which I have spoken to
4 you. Remain in Me. I also am in
you. According as the branch
'cannot 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.

5 I am the Grapevine. You are the
branches. He who is remaining in
Me, and I in him, this one is bring-
ing forth more fruit.^{P808-16 Is57}

6 If anyone should not be remain-
ing in Me, he was cast out as a
'branch and is withered. And they
are gathering them, and into the fire
are they casting them, and he is

7 being burned.^{Hb6} If ever you should
be remaining in Me and My declar-
ations should be remaining in you,
whatever you should be wanting,
request,^{Mk1124} and it will be occur-
8 ing to you.^{1J322} In this is My Father
glorified, that you may be bringing
forth much fruit, and you shall 'be-
come My disciples.^{Jd913}

9 According as the Father loves
Me, I, also, love you. Remain in
10 My love. If ever you should be
keeping My precepts, you will be
remaining in My love,¹⁴¹⁵ according
as I have kept the precepts of My
Father and am remaining in His
11 love. These things have I spoken to
you, that My joy should be remain-
ing in you and your joy may be
'filled.^{1J13-4}

12 This is My precept, that you be
loving one another, according as I
13 love you. Greater love than this
'has not one, that anyone may be
laying^r down his 'soul^A for^s his
14 friends. You friends of Mine will
be, if you should be doing whatever
I am directing you.

15 Not longer am I terming you
'slaves, 'for the slave is not aware
'what his lord is doing. Yet I
have declared that you are friends,
'for all that I hear ^bfrom My Father
16 I make known to you.^{Gn1817} Not you
choose Me, but I choose you, and
I 'appoint^r you, that you may be
going away and be bringing forth
much 'fruit, and your 'fruit^r may
be remaining, that anything which
you should ever be requesting the
Father in My 'name, He will be
giving it to you.

17 In these things I am directing
you, that you may be loving one
18 another. If the world is hating
you, 'know that it has hated Me
19 first before you. If you were ^o of the
world, the world would be fond of
its own. Now, seeing that you are
not ^o of the world, but I choose you
out of the world, therefore the
world is hating you.^{1714 1J4-6}

20 '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
21 will they be keeping. But all these

things will they be doing into you because of My ^Aname, seeing that they are not acquainted with Him Who sends Me.^{13¹⁶ 16³}

²² If I came not and speak to them, they had not sin. Yet now they 'have not pretense concerning their sin. He who is hating Me is hating My ^FFather also. If I do not the works among them which not other one does, they had not sin. Yet now they have seen also, and they have hated Me as well as My ^FFather, but it is that the word written in their ^Alaw may be fulfilled, that they hate Me gratuitously.^{Ps35¹⁹ 69⁴⁻⁵}

²⁶ Now, whenever the 'consoler which I shall be sending you from the Father may be coming, the spirit of ^Atruth 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.^{Ac1⁸}

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 ^Nhour that everyone who is killing you should 'suppose he is offering divine service to 'God. And these things will they be doing to you.^{Ac26⁹⁻¹¹} for they know not the ^FFather nor 'even Me.^{Ro10¹} But these things have I spoken to you that, whenever their 'hour^N 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^d 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 ^Fheart.

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^d you. Now if I should be 'gone, I will 'send him to^d you.^{14¹⁶⁻²⁰} And, coming, that will be exposing the world concerning sin and concerning righteousness and concerning judging:^{Ac2³⁶} concerning

sin, indeed,^{15²²} seeing that they are not believing into Me; yet concerning righteousness, seeing that I am going away to^d My ^FFather and not longer are you beholding Me; yet concerning judging, seeing that the Chief of this world has been judged.^{12³¹ 14³⁰}

¹² Still much 'have I to 'say to you, but you are not 'able to 'bear it at present.^{Col1²⁰} Yet whenever that may be coming, the spirit of ^Atruth, 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 will it be informing you. That will be glorifying Me, seeing that of Mine will it be getting, and informing you. All, whatever the Father 'has, is Mine. Therefore I said to you that of Mine will it be getting, and informing you.

¹⁶ A little, and not longer are you beholding Me, and again, a little, and you shall be seeing Me."^{14¹⁹}

¹⁷ Some, then, of His 'disciples said to^d 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^d the Father'?" They said, then, "What is this 'little' which He is saying? Not 'aware are we of 'what He is speaking."

¹⁹ 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 to joy. ^FA woman, whenever she may be bringing forth, is having sorrow, seeing that her 'hour^N came, yet whenever she should be bearing the little child, not longer is she remembering the affliction, because of the joy that a human being was born into the world. You, also, then, now, indeed, will be having sorrow, yet I

shall be seeing you again, and your heart shall be rejoicing, and your joy not one shall be 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 not 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 proverb art Thou telling. Now we are aware that Thou art aware of all and hast not need that anyone may be asking Thee. By this we are believing that Thou camest out from God."

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."

These things speaks Jesus, and lifting His eyes to heaven, He said, "Father, come has the hour. Glorify Thy Son, that Thy Son should be glorifying Thee, according as Thou givest Him authority

over all flesh, that everything which Thou hast given to Him, He should be giving it to them, even life eternal. Now it is eternal life that they may know Thee, the only true God and Him Whom Thou dost commission, Jesus Christ.

I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

And now glorify Thou Me, Father, with Thyself, with the glory which I had before the world was 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.

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 not 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.

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

16 one ° Of the world they are not, according as I am not ° of the world.
17 Hallow them ° by Thy truth. Thy word is truth.

18 According as Thou dost dispatch Me into the world, I also dispatch them into the world.²⁰²¹ 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^{to} 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.

22 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^{to} °one, and that the world may 'know that Thou dost commission Me and dost love them according as Thou dost love Me.

24 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."

18 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.
Lu21³⁷

3 Judas, then, getting a °squad and deputies ° of the chief priests and

Pharisees, is coming there with lanterns and torches and weapons.

Mt2636-50 Mk1432-46 Lu2239-48

4 Jesus, then, being °aware of all that is coming on Him, coming out, said to them, "°Whom are you seeking?" They answered Him, "Jesus, the Nazarene." Jesus is saying to them, "I am." Now Judas, also, who is giving Him up, °stood with them.

6 As, then, He said to them, "I am," 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. 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."¹⁷¹²

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?"^{Mt2642 51 57 Mk1447-53 Lu2247-54} (19-46)

12 The squad, then, and the captain, and the deputies of the Jews apprehended Jesus. And they bind Him, and led Him away to^d Hannas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year. Now it was Caiaphas who advises the Jews that it is °expedient for one °man to be dying for^s the people.¹¹⁴⁹⁻⁵²

15 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 door keeper 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!"^{Ro7¹⁵}

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. "Why are you asking Me? Inquire of those who have heard what I speak to them. 'Lo! these are aware what I said."^{Mt26⁶⁹⁻⁶⁹ Mk14⁵⁴⁻⁶⁵ Lu22⁵⁴⁻⁷¹}

22 Now at His saying these things, one of the deputies standing by gives Jesus a slap, saying "Are you answering the chief priest thus?"^{Ac23²}

23 Jesus answered him, "If evilly I speak, testify concerning the evil, yet if ideally, why are you lashing Me?" Hannas, then, dispatches Him bound to^d Caiaphas, the chief priest.^{1P2¹⁹⁻²³}

25 Now Simon Peter was standing and warming himself. They said, then, to him, "Not you also are o of his disciples?" "He disowns and said,^{13³⁸} "I am not." One o of the slaves of the chief priest, being a relative of the one whose ear Peter strikes off, is saying,^{Mt26⁷¹⁻⁷⁵} "Did not I perceive you in the garden with him?"^{Lu22⁵⁸⁻⁶²} Again, then, Peter disowns. And immediately a cock crows.

28 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^f be defiled, but may be eating the passover.

29 Pilate, then, came o outside to^d them and is averring, "What accusation are you bringing against this man?"

30 They answered and said to him, "If this man were doing no evil, we would not give him up to you."

31 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 ^{nt}anyone," that the word of Jesus may be fulfilled which He said,^{12³²} signifying by what death He was about to be dying.^{Mt20¹⁹ 27¹ Mk15¹ Lu23¹}

33 Again, then, Pilate entered into the pretorium and summons Jesus and said to Him, "You are the king of the Jews?"

34 Jesus answered him, "From yourself are you saying this, or did others tell you concerning Me?"

35 Pilate answered, "No Jew am I! Your nation and the chief priests give you up to me. What is it you do?"

36 Jesus answered, "My kingdom is not o of this world. If My kingdom were o 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."

37 Pilate, then, said to Him, "Is it not then so? A King are you?"^{Dn24⁴ 7¹³}

Jesus answered, "You are saying that I am a King. ^{io}For this also have I been born, and ^{io}for this have I come into the world, that I should be testifying to the truth. Everyone who is o of the truth is hearing My voice."^{Mt27¹¹⁻¹⁴ Mk15²⁻⁵ Lu23²⁻¹²}

38 Pilate is saying to Him, "What is truth?" And, this saying, again he came out to^d 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?"^{Ac3¹³⁻¹⁴}

40 They, then, all clamor again, saying, "Not this one, but Bar-Abbas!" Now Bar-Abbas was a robber.^{Mt27¹⁵⁻²⁸ Mk15⁶⁻¹⁵ Lu23¹⁸⁻²⁵}

19 Then Pilate took Jesus, then, and
 2 scourges Him. And the soldiers,
 braiding a wreath out of thorns,
 place it on His head, and with a
 3 purple cloak they clothed Him. And
 they came to^d Him and said, "Re-
 joice! King of the Jews!"^{Is50^e} and
 4 give Him slaps.^{Mt20¹⁸⁻¹⁹} And Pilate
 came ° outside again and is saying
 to them, "Lo! I am leading him out-
 side to you, that you may know
 that not one fault am I finding in
 him."^{Mt27²⁴⁻³¹ Mk15¹⁵⁻²⁰}

5 Jesus, then, came ° outside, wear-
 ing the thorny wreath and the pur-
 ple cloak. And he is saying to them,
 6 "Lo! the °man!" When, then, the
 chief priests and the deputies per-
 ceived him, they clamor, saying,
 "Crucify! Crucify him!"

And Pilate is saying to them,
 "You take him and crucify him,
 for I am finding not fault in him."

7 The Jews answered him, "We
 have a law, and according to our
 law he ought to die, for he makes
 himself son of God."^{Is5¹⁸ 10³⁸⁻³⁸ Mt26⁶³⁻⁶⁶}
^{Lv24¹⁶ Dt13¹⁻⁵}

8 When, then, Pilate hears this
 saying, he was the more afraid.
 9 And he entered into the pretorium
 again and is saying to Jesus,
 "Whence are you?" Yet Jesus
 10 gives him not answer.^{Is53⁷} 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?"

11 Jesus answered him, "Not au-
 thority 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."^{Ac4²⁷⁻²⁸}

12 °At this, Pilate sought to release
 Him, yet the Jews clamored, say-
 ing, "If ever this man you should be
 releasing, you are not a friend of
 Cæsar! Everyone who is making
 himself king is contradicting Cæ-
 sar!" Pilate, then, hearing these
 13 words, led Jesus outside, and is

seated on a dais into a place termed
 the "Pavement," yet in Hebrew
 "Gabbatha."^{Ac3¹³ 17⁷}

14 Now it was the preparation of
 the Passover. The hour was about
 the third. And he is saying to the
 15 Jews, "Lo! your king!" Yet they
 clamor then, "Away! Away! Cru-
 cify him!" Pilate is saying to
 them, "Shall I crucify your king?"
 The chief priests answered, "Not
 16 king have we except Cæsar!" Then
 he gives Him up to them, then,
 that He may be crucified.

They took Jesus along, then, and
 17 led Him away. And, bearing the
 cross Himself, He came out into
 what is termed a "Skull's Place,"
 which is termed, in Hebrew, "Gol-
 gotha," where they crucify Him,
 18 and with Him two others, hence
 and hence, yet in the midst is Jesus.
^{Ps22¹⁶ Is53¹²}

19 Now Pilate writes a title also,
 and places it on the cross. Now it
 was written, Jesus the Nazarene,
 20 the king of the Jews. This title,
 then, many of the Jews read, for
 the place where Jesus was cruci-
 fied was near the city, and it was
 written in Hebrew, Latin, Greek.

21 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 am I of
 the Jews.'"

22 Pilate answered, "What I have
 written, I have written!"

23 The soldiers, then, when they
 crucify Jesus, took His garments
 and make four parts, to each sol-
 dier a part, and the tunic. Now
 the tunic was seamless, woven
 24 from above throughout the whole.

They said, then, to one 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. ^{Mt2724-25 Mk1515-24 Lu2324-24}

25 Now there stood beside the cross of Jesus His mother and the sister of His mother, Mary of Clopas, 26 and Mary Magdalene. Jesus, then, perceiving His mother and the disciple whom He loved standing beside Him, is saying to His mother, 27 "Woman, lo! your son!" Thereafter He is saying to the disciple, "Lo! your mother!" And from that hour the disciple took her ^{into} to his own.

28 After this, Jesus, being aware that all is already accomplished, that the scripture may be perfected, is saying, "I thirst!" ^{Ps2215} 29 Now a vessel lay there distended with vinegar. Placing a sponge, then, distended with vinegar on hyssop, they carry it to His 30 mouth. ^{Ps6921-22} When, then, Jesus took the vinegar, He said, "It is accomplished!" And reclining His head, He gives up the spirit. ^{Mt2745-51 Mk1533-36 Lu2346}

31 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 of that sabbath), ^{Lv237} ask Pilate that they might be fracturing their legs and they may be taken away. 32 The soldiers, then, came and fracture 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. ^{Js829 1024 Dt122}

34 But one of the soldiers pierces His side with a lance head, and straightway out came blood and 35 water. ^{Lv156-8} 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, ^{Ex1240 Nu912 Ps3420} "A bone of it shall not be crushed." 37 And again, a different scripture

is saying, ^{Zel1210 Rv17} they shall see Him to whom they stab.

38 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.

39 Now Nicodemus also came (who came to Him at night at first), bringing a mixture of myrrh and aloes, about a hundred pounds troy. 40 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. ^{32 750}

41 Now there was in the place where He was crucified, a garden, and in the garden a new tomb in which not one has been placed ^{not} as yet. There, then, because of the preparation of the Jews, seeing that the tomb was near, they place Jesus. ^{Mt2757-60 Mk1542-46 Lu2350-54 Lv2325 Is539}

20 Now, on one of the sabbath days, Miriam Magdalene is coming ^{into} to the tomb in the morning, there being still darkness, and is observing the stone taken away from the door ^o 2 of the tomb. She is racing, then, and is coming to ^d Simon Peter and to ^d 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!" ^{Mt281 Mk161-4 Lu241-2}

3 Peter, then, and the other disciple, came out and they came ^{into} to the tomb. Now the two raced alike, and the other disciple runs more swiftly before Peter and came first 5 into the tomb. And, peering in, he is observing the swathings lying. Howbeit, he did not enter.

6 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 fold-

ed up into one place apart. The other disciple also, then, who came first into 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.

Lu24¹² Ac24⁻³² 13³⁴⁻³⁷

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 to behind, 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. Mk16⁹⁻¹¹

Being, then, the evening of that day, one of the sabbaths, Lv23¹⁵ and the doors having been locked where the disciples were gathered together, because of fear of the Jews, Jesus came and stood into the midst and is saying to them, "Peace to you!" 1C15⁵ And saying this,

He shows them His hands also, and His side. The disciples, then, rejoiced at perceiving the Lord. 16²² Mk16¹⁴ Lu24³⁸⁻⁴³

Jesus, then, said to them again, "Peace to you! According as the Father has commissioned Me, I also am sending you." 17¹⁸ 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 into 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." 2C5¹ 1P13⁻⁹

Many other signs also, indeed, then, 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 eonian in His name. 1J5¹³

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 Nathanael¹⁴⁵ from Cana of Galilee, and those of Zebedee, and two others^o of His disciples.

3 Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming^{to} with you!" They, then, came out and stepped into the ship straightway, and in that night they net nothing.

4 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^r children, 'have you no^a viands?" They answered Him, "No!" Now He said to them, "Cast the net^{to} on the right parts of the ship and you will be finding." They cast, then, and they no^t longer were strong enough to draw^{it} for the multitude of fishes.^{Lu5:1-7}

7 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^a about two hundred cubits^o off), dragging the net of fishes.

9 As, then, they stepped offⁱⁿ to the land, they are observing a charcoal fire^r laid and food fish lying on it, and bread. Jesus is saying to them, "Bring^o of the food fish which you now net."

11 Simon Peter, then, went up and draws the netⁱⁿ to the land, distended with a hundred and fifty-three large fishes. And, being so many, the net is not rent.

12 Jesus is saying to them, "Hither! Lunch!" Now no^t one of the disciples dared to inquire of Him, "Who art Thou?" being^a 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.

14 Now this is already the third time Jesus was manifested to the

disciples, being roused^o from among the dead.

15 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^a aware that I am^r fond of Thee!" He is saying to him, "Graz^e My lambkins!"

16 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^a aware that I am^r fond of Thee!" He is saying to him, "Shepherd My sheep!"

17 1P5:1 He is saying to him the third time, "Simon of John, are you^r fond of Me?" Peter was sorry that He said to him a third time "Are you^r fond of Me?" and he is saying to Him, "Lord, Thou art^a aware of all things! Thou knowest that I am^r fond of Thee." And Jesus is saying to him, "Graz^e My little sheep! Verily, verily, I am saying to you, when you were younger you girded yourself and walked^o 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^o where you would not." 2P1:14 Now this He said, signifying by what death he will be glorifying God. And, saying this, He is saying to him, "Follow Me!"

20 Now, Peter, being turned about, is observing the disciple whom Jesus loved following, who leans back also on His chest^a 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^a 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^d you? You be following Me!" This word, then, came outⁱⁿ 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^d you?"

24 This is the disciple who is testifying also concerning these things,

and who writes these things. And
we are aware that his testimony is
25 true. Now there are many other
things also, which Jesus does,

which^a, if they should be 'written,
one ^{ac} by one, I am surmising not
even the world itself would 'con-
tain the 'written scrolls.

ACTS OF THE APOSTLES

+ God-Ford

1 The first account, indeed, I make,
 2 O XTheophilus, Lu1³ concerning all
 3 which Jesus begins both to 'do and
 4 to 'teach, Lu1⁴ until the day on which
 5 He was taken up; directing the
 6 apostles whom He chooses, through
 7 holy spirit; to whom He presents
 8 Himself 'alive also, after His 'suffer-
 9 ing, 'with many tokens, thduring
 10 forty days, being visualized to them
 11 and telling them =that which con-
 12 cerns the kingdom of God. Dn2⁴⁴ And,
 13 being foregathered, He charges
 14 them not to be departing from Je-
 15 rusalem, but to be remaining about
 16 for the 'promise of the Father,
 17 "which you hear of Me, seeing that
 18 John, indeed, baptizes in water, yet
 19 you shall be 'baptized' in holy spirit
 20 after not many of these days."

1 Those, indeed, then, who are com-
 2 ing together, asked Him, saying,
 3 Am9¹¹ "Lord, if art Thou 'at this time
 4 restoring the kingdom to 'Israel?"
 5 Lu24²¹ Yet He said to^d them, "Not
 6 yours is it to know times or eras
 7 which the Father placed" in His
 8 'own jurisdiction. Mt24³⁶ But you shall
 9 be obtaining power at the oncoming
 10 of the holy spirit on you, and you
 11 shall be My witnesses both in Jeru-
 12 salem and in entire 'Judea and Sa-
 13 maria, and as far as the limits of
 14 the land."

1 And, saying these things, while
 2 they are looking, Mk16¹⁹ He was lifted
 3 up, and a cloud took Him up from
 4 their eyes. Lu24⁵⁰ And, as they were
 5 looking intently into 'heaven at His
 6 going, 'Io! two men 'stand beside
 7 them in white attire, Lu24⁴⁴ who say
 8 also, "Men! Galileans! aWhy do you
 9 'stand, looking at into 'heaven? This
 10 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." Lu21²⁷ Rv1⁷
 Ze14³⁻⁴

12 Then they return into Jerusalem
 from the mount 'called Olivet,
 which is near Jerusalem a 'sab-
 13 bath's journey. And when they en-
 14 tered it, they went up into the up-
 per chamber where they were resid-
 ing w—both Peter and John and
 James and Andrew, Philip and
 Thomas, Bartholomew and Mat-
 thew, James, son of Alpheus, and
 Simon the Zealot, and Judas, son
 15 of James. These all were perse-
 16 vering 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, said—
 there was besides a throng on in the
 same place of about a hundred and
 16 twenty 'names: "Men! Brethren!
 17 Fulfilled 'must be the scripture in
 which the holy 'spirit said before
 through the 'mouth of David, con-
 cerning Judas, who 'becomes the
 guide of those apprehending Jesus,
 18 Ps41⁹ seeing that he 'was 'numbered
 among us, and chanced upon the
 'allotment of this 'dispensation."
 19 (This man, indeed, then, acquires a
 freehold owith the wages of 'injus-
 tice, and b'coming to fall prone, rup-
 20 tures in the middle, and all his 'in-
 testines were poured out. Mt27⁹⁻¹⁰ And
 it became known to all who are
 dwelling in Jerusalem, so that that
 'freehold is called, in their 'own
 vernacular, "Acheldamach," that is,
 20 "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,

Ps69²⁵

and Ps109⁵

'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 ^Ncame in^{to} 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 'become a witness of His res-
urrection together with us." Jn15²⁷

23 And they nominate two, Joseph,
'called Bar-Sabbas, who was sur-
named Justus, and Matthias. And
praying, they say, "Thou, Lord,
Knower of all hearts, indicate one
whom Thou choosest, out of these
25 'two, to 'take the place of this 'dis-
pensation 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
26 'enumerated with the eleven apos-
tles. Fr16³³

2 And 'at the 'fulfillment^r of the
day of 'Pentecost they were all
2 alike ^{on}in the same place. Ex23¹⁴ And
suddenly there 'came out of 'heaven
a blare, even as of a violent, carry-
ing blast, and it fills the whole
3 house where they were sitting. And
seen by them were dividing tongues
as if of fire, and one is seated on
4 each one of them. And they are
all 'filled with holy spirit, and they
begin to 'speak in different 'lang-
uages, according as the spirit gave
them to 'declaim. Mt3¹¹ Lv23¹⁵⁻²¹ Dt16⁹⁻¹²

5 Now there were dwelling in Je-
rusalem Jews, pious men from every
6 nation under heaven. Now when
this 'sound 'occurs, the multitude
came together and was confused,
'for each one hears them speaking
7 in his 'own vernacular. Gn11⁵⁻⁹ Now
they are all amazed, and marveled,
saying, "'Lo! are not all these who
8 are speaking, Galileans? And how
are we hearing, each in our 'own
vernacular in which we were born?

9 Parthians and Medes and Elamites
and those dwelling in Mesopotamia,
Judea, as well as Cappadocia, Pon-
tus, and the province of Asia, Phry-
gia, Pamphylia, Egypt, and the
parts of 'Libya ^{ac}about Cyrene, and
the repatriated Romans, both Jews
and proselytes, Cretans and Arabs
11 —we are hearing them speaking
in these 'languages of ours of the
great things of 'God!" 1Pt¹¹

12 Now, amazed are they all, and
they were bewildered, saying one
other^{to} another, "What is this
13 wanting to be?" Yet 'others,
taunting, said that, "With sweet
wine are they 'bloated!" Now
14 'Peter, standing ^{to}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
15 'drunk, as you 'take it, for it is the
third hour of the day. But this is
16 that which 'has been declared
through the prophet Joel: 22⁵⁻³²

17 'And it shall be in the last days,'
(God is saying)

'I shall be 'pouring out from My
'spirit on 'all ^Nflesh,
And your 'sons and your 'daugh-
ters shall 'prophesy,
And your 'youths visions shall be
seeing,
And your 'elders shall be dream-
ing dreams,
18 And surely on My men 'slaves^r
and on My women 'slaves^r in
those 'days shall I be pouring
out from my 'spirit,'

and they shall be prophesying.

19 'And I will 'give miracles in 'heav-
en above,
And signs on the earth below,
Blood and fire and vapour pil-
lars of smoke, Rv9²
20 The 'sun shall 'be converted into
'darkness
And the 'moon into 'blood
Ere the coming of the day^r of
the Lord,
The great and advent day.

21 And it shall be that everyone, whoever should be invoking the ^aname of the Lord, shall be [']saved.'

22 Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God ^{to}for you by ^apowerful deeds and miracles and signs, which God does through Him in the midst of you, according as you ^syourselves are
23 aware, This One, given up in the specific counsel and ^cforeknowledge of God, you, gibbeting thby the hand of the lawless, assassinate.⁴²⁸
24 Whom God raises, [']loosing^r the [']pangs of death, forasmuch as it was not possible for Him to be [']held by it.

25 For David is saying ^{into} Him,^{Ps168}
[']I saw the Lord ^sbefore me continually,
Seeing that He is ^oat my ⁼right^a hand, that I may not [']be [']shaken.

26 Therefore gladdened was my [']heart,
And exultant my ^Ntongue.
Now, still my ^fflesh^N also shall be [']tenting ^{on}in expectation,
27 [']For Thou wilt not be forsaking my [']soul in^{to} the unseen,
Nor wilt Thou be giving Thy [']Benign One to be acquainted with decay.
28 Thou makest known to me the [']paths of ^alife.^{Ec127}
Thou wilt be filling me with gladness with Thy [']face.'

29 Men! Brethren! Allow me to [']say ^{to}d you with boldness concerning the patriarch David, that he deceases also and was entombed, and his [']tomb is among us until this
30 day.¹³⁸⁶ 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
31 One on his [']throne,^{Ps13211} perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken in^{to} the unseen, nor was His [']flesh acquainted with decay. This Jesus God raises,
32 of Whom we all are witnesses. Be-

ing, then, at the right^a hand of God exalted, besides obtaining the promise of the holy [']spirit ^bfrom the Father, He [']pours out this which you are observing and hearing.

34 For not David ascended into the heavens, yet he is saying,^{Ps1101}

[']Said the Lord to my [']Lord,
[']Be sitting ^oat ^cMy ⁼right^a
35 Till I should be placing Thine [']enemies for a [']footstool for Thy [']feet."

36 Let [']all the house of Israel [']know certainly, then, that God makes Him Lord as well as Christ—this [']Jesus Whom you crucify!"

37 Now, [']hearing this, their [']heart was [']pricked with compunction. Besides, they said ^{to}d Peter and the rest of the apostles, "^aWhat should we be doing, men, brethren?" Now Peter is averring ^{to}d them, "[']Repent and be [']baptized each of you ^{on}in the [']name of Jesus Christ ^{to}for the pardon of your [']sins,^{Mt187} and you shall be obtaining the gratuity
39 of the holy spirit. For to you is the promise and to your [']children, and to all those ^{to} afar, whoever^{ever} the Lord our God should be calling to Him."^{Dn97} Besides, with more and different words, he conjures and entreated them, saying, "[']Be [']saved from this [']crooked^r generation!"^{Dt325}

41 Those indeed, then, who welcome his word, are baptized, and there were added in that day about three thousand ^Nsouls. Now they were persevering in the teaching of the apostles, and in [']fellowship, and in the ^Nbreaking of ^Nbread, and in [']prayers.

43 Now on every ^Nsoul ^bcame fear, yet many miracles and signs occurred through the apostles in Jerusalem. Besides, great fear was on
44 all. Now all those who believe also were ^{on}in the same place and had
45 all things in common.⁴³² And they disposed of the acquisitions and the properties, and divided them to all, forasmuch as ^asome would have had
46 need. Besides persevering day ^{ac}by day with one accord in the sanctu-

ary, besides ^Nbreaking ^Nbread home ^{ac}by home, they partook of nourishment ^{with} exultation and simplicity ^{of} heart, praising God and having favor ^{td}for the whole people. Now the Lord added those being saved ^{ac}by day ^{on}in the same place.

3 Now Peter and John went up into the sanctuary ^{on}at the hour of ² prayer, the ninth. And a ^ccertain man, being inherently lame ^ofrom his mother's womb, was borne, whom they placed day ^{ac}by day ^{td}at the door of the sanctuary which is ^{termed} "Beautiful," to ^{request} alms ^bfrom 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} ^{to}at him intently together with John, said, "Look ^{to}at us!" Now ^{he} attended to them, hoping to ^{get} ^asomething ^bfrom 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 ⁴ 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 ^{to}with them into the sanctuary, walking and leaping and praising God. ^{Is35}

9 And the entire people perceived him walking and praising God. ¹⁰ Now they recognized him, that this was the one sitting ^{td}for alms ^{on}at the Beautiful Gate of the sanctuary. And they are ^{filled} with awe and amazement ^{on}at that which has befallen him.

11 Now, at his holding himself to Peter and John, the entire people ran together to ^d them ^{on}at the portico ^{called} Solomon's, overawed. ¹² Now, perceiving it, Peter answers ^{td}the people: "Men! Israelites! ^aWhy are you marveling ^{on}at this? Or ^awhy at us are you looking so intently, as if by our own power

or devoutness we had ^{made} him ¹³ ^{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 ^{ac}before the ^{face} of Pilate, when ¹⁴ ^{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. ¹⁵ ^{Mt2720} Yet the Inaugurator of ^aLife you kill, Whom God ^{rouses} ^ofrom among the dead, of which we are witnesses. And ^{on}in the faith of His ^aname, His ^aname gives stability to ^{him} 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.

17 And now, brethren, I am ^{aware} that ^{ac}in ignorance you commit it, ¹⁸ even as your ^{chiefs} also. ^{1C28} Yet what God announces before through the ^{mouth} of all the prophets—the suffering of His ^{Christ}—¹⁹ He thus fulfills. Repent, then, and turn ^{about} ^{td}for the ^{erasure} of your ^{sins}, so that seasons of ^{refreshing} should be coming from the ^{face} of the Lord, ²⁰ ^{and} He should ^{dispatch} the One ^{fixed} upon before ²¹ 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 ²² ^{con}. ¹⁵⁻¹⁷ ^{Lv25}

Moses, indeed, said that A Prophet will the Lord, your God, be ^{raising} up to you ^ofrom among your brethren, as me. Him you shall hear, according to all, ^{what} ever ^{ever} He should be speaking to ^d you. Yet it shall be, every ^{soul} which ^a should ^{ever} not hear that Prophet, shall be utterly exterminated ²⁴ ^ofrom among the people. ^{Dt1815} Now all the prophets also, from Samuel, and ^{consecutively}, whoever speak, also

25 announce these days. You are the sons of the prophets and of the covenant which God covenanted ^{td}with your fathers, saying to ^dAbraham: Gn22¹⁸ And in your seed^a all the kindreds of the earth shall be 'blessed. 26 To you first God, raising His ^rBoy, commissions Him to 'bless you 'by 'turning away^r each of you from your 'wickedness."

4 Now, at their speaking to ^dthe people, the priests and the officer of the sanctuary and the Sadducees stand 2 by them, being exasperated because of their 'teaching the people and announcing in Jesus the resurrection 3 'of from among the dead. And they 'laid hands^a on them, and they were placed into custody ^{io}for the morrow, for it was already dusk.

4 Now many of those who hear the word, believe, and the number of men became ^{as}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 ^oof the chief 7 priestly race. And, 'standing them in the midst, they inquired to ascertain "By what power or in what 8 'name do you do this?" Mt21²³

8 Then Peter, being ^rfilled with holy spirit, Mt10²⁰ said to ^dthem, "Chiefs of the people and elders! 9 If we today are being examined ^{on}as to the benefaction to the infirm ^hman, 'by ^awhat ^{the}he has been 10 saved, let it be known to you all and to the entire people of Israel, that in the ^aname of Jesus Christ, the Nazarene, Whom you crucify, Whom God ^rrouses ^ofrom among the dead, 'by this One, this man 11 'stands by ^abefore you sound. ^rThis is the Stone that is being scorned by you 'builders, which is becoming 12 ^{io}the head of the corner. Ps118²² And there is not salvation in ⁿany other one, for neither is there any ^aother

^aname, 'given under heaven among ^hmen, in which we 'must be saved." Mt1²¹

13 Now, on beholding the boldness of Peter and John, and grasping^r that they are ^aunlettered and plain ^hmen, they marveled. Besides, they recognized them, that they were 14 ^{to}with Jesus. Besides, observing the ^hman who has been cured 'standing ^{to}with them, they had nothing to 'contradict.

15 Now, 'ordering them to 'come forth out of the Sanhedrin, they 16 parleyed ^{td}with one another, saying, "What should we be doing to these ^hmen? For, indeed, that a known sign has occurred through them, is apparent to all who are dwelling at Jerusalem, and we 'cannot 'deny it. 17 Jn11¹⁴ But, lest it may be disseminated ^{on}more ^{io}among the people, we should be threatening them, that by no means should they still be speaking ^{on}in this 'Name^a to ⁿany 18 ^hman." And, 'calling them, they give them a sweeping charge, not to 'utter aught, nor yet to be teaching, ^{on}in the ^aname of Jesus.

19 Yet Peter and John, answering, said to ^dthem, "If it is just in the sight of God to be hearing you rather than God, judge you; for we 20 'cannot ^{no} but be speaking of what we perceive and hear." Ro13¹ Yet those 21 who are 'menacing them release them, finding nothing 'how they should be chastening them because of the people, 'for all glorified God ^{on}for that which has occurred, for 22 the ^hman was of more than forty years, on whom this 'sign of healing had occurred.

23 Now, being released, they came to ^dtheir own and report whatever the chief priests and the elders say 24 to ^dthem. Now those who hear with one accord ^rlift up their voice to ^dGod and say, "O Owner, Thou Who makest heaven and earth and the sea and all ^{is}that is in them, Who

through holy spirit, by the ⁴mouth
of our ¹father, Thy boy David, art
saying, ^{that Ps21-2}

^aWhat perturbs the nations?
And why do the peoples mumble
¹empty phrases?

²⁶ Standing by are the kings of the
land,
And the chancellors gathered
^{on}in the same place,
Against the Lord and against His
Christ.

²⁷ For ^{on}of a truth, in this city, were
gathered ^{on}against Thy ¹holy ¹Boy
Jesus, Whom Thou dost ¹anoint,
both Herod, and Pontius Pilate,
together with the nations and the
²⁸peoples of Israel, to do whatever
Thy ^chand^a and Thy counsel design-
ates beforehand to occur.

²⁹ And now, Lord, take notice ^{on}of
their threatenings, and be Thou en-
dowing Thy ¹slaves^f with ^eall bold-
³⁰ness to be speaking Thy word, ¹by
the stretching out of ^cThy ¹hand
¹for healing and signs and miracles,
to occur through the ¹Name of Thy
¹holy ¹Boy Jesus."

³¹ And at their beseeching, shaken
was the place in which they were
gathered, and they are all ¹filled
with the holy spirit, and they spoke
the word of God with boldness.

³² Now the multitude of ¹believers
was of one ^mheart and ^msoul, and
not ¹even one said that any of his
¹possessions are his own, but it was
³³all theirs in common. And with
great power the apostles rendered
testimony to the resurrection of
Jesus Christ, the Lord. Besides,
³⁴great 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 them, they brought
the ¹price of that which is being dis-
³⁵posed of, and placed it ¹at the feet
of the apostles. Now it was dis-
tributed to each forasmuch as ^asome
would have had need. ^{Ez4713}

³⁶ Now Joseph, who ¹by the apostles
is surnamed "Barnabas" (which is,

'construed, "Son of ¹Consolation"),
a Levite, a native Cyprian, selling
a field belonging to him, ¹brings
the money and ¹places it ¹at the
feet of the apostles. ^{Lv2534}

⁵ Now a ^acertain man named An-
anias, together with Sapphira, his
²wife, sells an acquisition and em-
bezzles from the price (his wife
also having been conscious of it)
and, ¹bringing a ^acertain part, he
¹places it ¹at the feet of the apos-
³tles. Now Peter said, "Ananias,
wherefore does Satan fill your
¹heart^f for you to falsify to the holy
¹spirit and to embezzle from the
⁴price of the freehold? Did it not,
while remaining, remain yours?
And, being disposed of, it belonged
¹to you by right. ^aWhy is it that
you placed^f this matter in your
¹heart? You do not lie to ¹men,
but to God."

⁵ Now Ananias, hearing these
words, falling down, gives up the
¹soul. And great fear ¹came on all
⁶those hearing these things. Now,
rising, the younger men enshroud
him, and, ¹carrying him out, they
entomb him.

⁷ Now it occurred, after an interval
of about three hours, and his wife,
not being ¹aware of what has oc-
⁸curred, entered. Now Peter an-
swered ¹td her, "Tell me if ¹you took
so much pay for the freehold?"
Now she said, "Yes, so much."
⁹ Now Peter said to ^dher, "^aWhy is it
that you agreed to try the spirit of
the Lord? ¹Lo! the ¹feet of those
who entomb your husband are ^{on}at
the door and they shall be carrying
you out."

¹⁰ Now, instantly, she falls ¹td at his
feet and gives up the ¹soul. Now,
entering, the youths found her dead,
and, ¹carrying her out, they en-
¹¹tomb her ¹td with her husband. And
great fear ¹came on the whole ec-
clesia and on all those who ¹hear
these things.

¹² Now through the ¹hands of the
apostles many signs and miracles
occurred among the people. ²⁴³ And

they were all, with one accord, in
 13 the portico of Solomon. Now of the
 rest no^t one dared to 'join them, but
 14 the people 'magnify them, yet,
 rather, there were added of those
 believing the Lord, multitudes of
 15 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
 16 them. Now a 'multitude also from
 the cities about Jerusalem came
 together, bringing the infirm and
 those molested by unclean spirits,
 all of whom^a were cured.

17 Now when the chief priest and
 all those ^{to}with him rise (being the
 sect of the Sadducees), they are
 18 'filled with jealousy, and laid
^ahands on the apostles and placed
 19 them in public custody. Yet a mes-
 senger of the Lord, thduring the
 night, opens the doors of the jail.
 Besides, leading them out, he said,
 20 "Go, and, standing in the sanctuary,
 'speak to the people all the declara-
 21 tions of this ^alife." Now, 'hearing
 this, they entered into the sanctu-
 ary ^{under}in the early morning and
 taught.

Now the chief priest and those
^{to}with him, coming along, call to-
 gether the Sanhedrin and the entire
 senate of the sons of Israel, and
 they dispatch ⁱⁿto the prison to have
 22 them led forth. Yet the deputies,
 coming along, did not find them in
 the jail. Now, 'turning back, they
 23 report, saying that, "The prison we
 found 'locked 'with ^eall security and
 the guards 'standing ^{on}at the doors.
 Yet, when 'opening them, we found
 24 no^t one within." Now, as they hear
 these words, both the officer of the
 sanctuary and the chief priests
 were bewildered concerning them,
 as to ^awhatever may 'bcome of this.

25 Now ^asomeone, coming along, re-
 ports to them that "Lo! the men

whom you placed in the jail are in
 the sanctuary, 'standing and teach-
 26 ing the people." Then the officer, to-
 gether with the deputies, coming
 forth, led them, but not with vio-
 lence, for they feared the people,
 lest they should be 'stoned. Now,
 leading them, they stand them in
 the Sanhedrin. And the chief priest
 28 inquires of them, saying, "Do we
 not charge you with a charge not
 to be teaching ^{on}in this ^aName?"^{41b}
 And 'lo! you have filled 'Jerusalem
 with your 'teaching, and are intend-
 ing to 'bring^r on us the ^ablood of
 this ^aMan."^{Mt 27²⁵}

29 Yet, answering, Peter and the
 apostles say, "One 'must 'yield to
 30 God rather than to ^amen. Now the
 God of our fathers 'rouses Jesus,
 on Whom you ^alay hands, 'hanging
 31 Him on a tree. This Inaugurator
 and Saviour 'God exalts to His
 'right^a hand, to give repentance to
 32 '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."

33 Now those who hear were 'har-
 rowed, and they intended to 'assas-
 34 sinate them. Yet, rising, a ^acertain
 Pharisee in the Sanhedrin, named
 Gamaliel,²² a teacher of the law,
 honored by the entire people, or-
 ders them to ^aput the men out-
 35 side a bit. Besides he said ^{to}d them,
 "Men! Israelites! Take 'heed to
 yourselves, ^{on}as to these ^amen,
^awhat you are 'about to be com-
 36 mitting. For before these 'days
 rose Theudas, saying that he is
^asomebody himself, to whom men
 numbering about four hundred in-
 clined, who was assassinated, and
 all whoever were persuaded by him,
 were 'disbanded, and 'bcame ⁱⁿto
 37 nothing. After this, one rose, Judas,
 the Galilean, in the days of the reg-
 istration, and draws away people
 after him, and 'he perished, and all,

whoever were persuaded by him, are scattered.^{Lu21} And now I am saying to you, 'Withdraw from these ^hmen and leave them be, ^for, if this ^ccounsel or this ^work should be ^o of ^hmen, it will ^be ^demolished, yet if it is ^o of God, you will not be ^able to ^demolish them—lest at some time you may be ^found fight-ers against God also."

Now they are persuaded by him, and, ^calling the apostles to them, and ^lashing them, they charge them not to be speaking ^on 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.^{1Co4} Besides, every day, in the sanctuary and home ^aby home, they ceased not teaching and bringing the evangel of ^Christ Jesus.^{Mt510-12 1P413}

Now in these ^days, the disciples multiplying, there came to be a murmuring of the Hellenists ^ta against the Hebrews, that their ^widows were overlooked in the ^ac daily dispensation. Now the twelve, ^calling the multitude of the disciples to them, say, "It is not pleas-ing for us, ^leaving the word of ^God, to be serving at tables. Now, brethren, pick out seven ^attested men ^ofrom among you, ^rfull of the spirit and of wisdom, whom we will ^place ^on 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, ^and they choose Stephen, a man ^rfull of faith and holy spirit, and Philip and Pro-choros 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 Je-rusalem multiplied tremendously. Besides, a vast throng of the priests obeyed the ^afaith.

Now Stephen, ^rfull of grace and power, did great miracles and signs among the people. Now there ^rise ^acertain of those ^o of the synagogue ^termed Freedmen, and of the Cy-renians, 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.^{Lu2115}

Then they suborned men, saying that, "We have heard him speak-ing declarations, blaspheming ^o 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 ^hman does not ^cease speak-ing, making declarations against this ^holy ^place^{Mt2661} and the law, for we have heard him saying that this Jesus the Nazarene will be demol-ish-ing this ^place^{Mt242} 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 mes-senger. *In Israel all the men raised up by them said,* Now the chief priest said, "Are have these things ^so?"

Now ^he averred, "Men, brethren, and fathers, hear! The God of ^aglory was seen by our ^father Abraham, being in ^Mesopotamia, ere ^or he dwelt in Charan, and said ^to ^him, ^{Gn1310-21 124} "Come out of your ^land and ^ofrom your ^relation-ship and come hither into the land which I would be showing to you." Then, coming out ^o 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^to which you are now dwelling. And He does not ^give him any allotment to enjoy in it, nor ^even a platform for a foot.^{Gn1315}

And He promises to give it to him ^for a tenure and to his ^seed^a after him, there being not child of

6 his. Yet God speaks thus, that his seed^a shall be a sojourner in an alien land, and they shall ¹⁹enslave it, and will treat it four hundred years.

7 ^{Gn15¹³⁻¹⁶} And the nation for which they should ever be slaving shall I judge, said God. And after these things they shall be coming out ^{Gn15¹⁴} and offering divine service to Me in this place.

8 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. ^{Gn17⁹⁻¹¹}

9 And the patriarchs, being jealous of Joseph, gave him up into Egypt. 10 And God was with him, ^{Gn37} 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 ^{on}over Egypt and ^{on}over his whole house. ^{Gn41⁵⁴⁻⁵⁷}

11 Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers 12 found not provender. Now Jacob, hearing that there are stores of grain into Egypt, delegates our 13 fathers first. ^{Gn42¹⁻²} And in the second time Joseph is made known again to his brethren, and Joseph's race became apparent to Pharaoh. ^{Gn45¹⁻⁸}

14 Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five souls. ^{Gn45⁹⁻²⁸} And Jacob descended into Egypt, and he deceases, he 15 and our fathers, and they were transferred into Shechem and placed in the tomb which Abraham purchases for a price, in silver, ^bfrom the sons of Hamor in Shechem. ^{Gn46⁵⁻⁷} 50¹³ Ex13¹⁹ Js24²²

17 Now, ^{ac}as the time of the promise which God avows to Abraham drew near, the people grow and were 18 multiplied in Egypt, ^{Ex1⁷⁻⁹} until ^wa

different king ^rose ^{on}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 ^{Ex1²²} so that they should not 20 live. ^{Hb11²³} In which era Moses was born (and was handsome even to God), who was reared three months 21 in the home of his father. Now, at his being exposed, Pharaoh's daughter lifts him up and rears him for 22 herself, ^{to}for a son. And Moses was trained in all the wisdom of the Egyptians, yet was powerful in his words and works.

23 Now as his forty-year time was completed, it came up on his heart^a to visit his brethren, the sons of 24 Israel. And, perceiving someone being injured, he succors him, and does the avenging of him who is harried, smiting the Egyptian. 25 Now he inferred that his brethren understood that God, through his 26 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 ^{to}for peace, saying, Men! Brethren are you! ^aWhy is it that you are injuring one another? Yet he who is 27 injuring his associate, thrusts him away, saying, ^aWho constitutes you a chief and a justice ^{on}over us?

28 You do not want to despatch me in ^wthe manner you despatched the 29 Egyptian yesterday? ^{Ex2¹⁴} Now Moses fled at this word, and became a sojourner in the land of Midian, where he begets two sons. ^{Ex23⁻²²}

30 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. ^{Ex31⁻¹⁰}

31 Now Moses, perceiving it, marvels at the vision. Yet, at his approaching to consider it, the voice of the 32 Lord came: I am the God of your fathers, the God of Abraham and

Isaac and Jacob.^{Ex36} Now Moses, coming to be in a tremor, dared not consider it.

33 Now the Lord said to him, 'Loose the sandals from your feet,^{Ex35} for the place on which you stand is holy land.'^{Js515} 'In perceiving I perceived the ill treatment of My people who are in Egypt,'^{Ex34} and their 'groaning I hear,' and I descended to 'extricate' them.^{Ex386} And now, come hither! I should 'dispatch you' into Egypt.^{Ex310}

35 This Moses, whom they disown, saying, 'Who constitutes you a chief and a justice ^{on}over us?' this one has God commissioned to be a chief as well as a redeemer, a justice, ^{to}with the ^Ahand of the messenger who was 'seen 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.

37 ^{Ps10526-387} This is the Moses who says to the sons of Israel: A Prophet will 'God be 'raising up to you ^ofrom among your brethren, as me.

38 ^{Dt18157} 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 ^{into} Egypt in their ^ohearts, saying to 'Aaron, 'Make us gods who will 'go before us—for this Moses, the ^hman who led us ^oout of the land of Egypt, we are not 'aware ^awhat became of him.'^{Ex321-6}

41 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 ^Nhands. 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?

43 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.^{Ps8111-12 Am526-27}

44 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,^{Ex2540} which also our fathers who 'succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the ^Aface 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.^{1K817 1Ch227 Ps1321-5}

47 Yet Solomon builds Him a house.^{1K61} But the Most ^FHigh is not 'dwelling' in what is made by hands, according as the prophet is saying, "'Heaven is My throne, yet the earth is a ^Ffootstool for My ^cfeet. What kind of house shall be 'built for Me?"^{Is6614} the Lord is saying, or ^awhat is "the place of My 'stopping?"^{Is666} Is it not 'My 'hand^A that does all these things?"

51 'Stiff-necked and 'uncircumcised in your ^Ahearts and ^Aears, you are ever clashing with the 'holy spirit! 52 As your fathers, you also! ^aWhich 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^a got the law ^{to}for a mandate of messengers and do not 'maintain it!"^{Hb22 Ex329 Is484}

54 Now, hearing these things, they were 'harrowed in their ^Fhearts, and gnashed their teeth ^{on}at him. 55 Now, possessing the ^Ffullness of faith and holy spirit, 'looking intently into heaven, he perceived the glory of God, and Jesus, 'standing ^oat the ^{=right^A} hand^c of God, and said, "Lo! I am beholding the heavens 'opened' up, and the Son of Mankind 'standing ^oat the ^{=right^A} hand^c 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. Lu19¹⁴

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}. Mt5⁴⁴ Lu23⁴⁴⁻⁴⁶

Now Saul was endorsing his assassination.

Now in that day there came to be a great persecution ^{on} of the ecclesia which is in Jerusalem, and they were all dispersed ^{ac} among the districts of Judea and Samaria, save the apostles. Yet pious men are Stephen's pall-bearers and make a great grieving ^{on} over him.

Now Saul devastated the ecclesia: going into ^{ac} the homes, dragging out both men and women, he gave them over ^{into} jail. Gal¹³

Those indeed, then, who are ^{dis}persed, 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 ^{para}lyzed and lame were cured. Now much joy came to be in that city. Mk16¹⁷ Jn4⁴⁰⁻⁴²

Now a ^{certain} man named Simon belonged in the city before, using magic and amazing the nation of Samaria, saying himself to be ^asome great one, whom they all heeded, from the small ^{until} to the

great, saying, "This man is the ^apower of the god, which is ^{called} Great." Now they heeded him because of the considerable time the magic had ^{to} amaze them.

Now when they believe Philip bringing the evangel concerning the kingdom of God and the ^aname of Jesus Christ, they baptized, both men and women. Now Simon, he also believes, and, being baptized, was waiting on Philip. Besides, beholding the signs and great ^apowerful deeds occurring, he is amazed.

Now the apostles in Jerusalem, ^{hearing} that Samaria has received the word of God, dispatch ^{to} them Peter and John, who ^a, descending, pray concerning them, so that they may be obtaining holy spirit, for not as yet was it ^rfallen on ^{many} of them, yet only, having baptized, they ^{belonged} ^{into} the ^aname of the Lord Jesus. Then they place their hands on them and they obtained holy spirit.

Now 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} thby means of ⁼money! For you there is neither part nor ^{lot} in this matter, for your ^rheart is not ^rstraight in front of God. Repent, then, from this evil of yours, and ^{besech} the Lord, if, consequently, the notion of your ^{heart} will be ^{forgiven} you. For I ^{see} you ^{are} ^{into} the ^{bile} of ^{bitter}ness and the ^{fetter} of injustice."

Now, answering, Simon said, "You ^{besech} ^{to} the Lord for my sake so that nothing may be com-

ing on me which you have declared." 36

25 Those indeed, then, who certify and speak the word of the Lord, returned ^{into} Jerusalem. Besides, they evangelized many ^{villages} of the Samaritans.

26 Now a messenger of the Lord speaks ^{to} Philip, saying, "Rise and 'go ^{at} midday on the road which is descending from Jerusalem ^{into} Gaza. 'This is a wilderness."

27 And rising, he went. And 'lo! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was ^{on} over her entire 'exchequer, who had come, to be worshipping, ^{into} Jerusalem. ^{Is56:1-6}

28 Besides, he was returning and sitting on his 'chariot, and read the 'prophet Isaiah.

29 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, "For you 31 'know what you are reading!" 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 32 ^{to} with him. Now the context of the scripture which he read was this: ^{Is53:7-8}

"As a sheep ^{on} to slaughter was He led,
And as a lamb in front of its 'shearer is not bleating,
Thus He is not opening His 'mouth.

33 In His humiliation His 'judging was taken^r away.
His 'generation ^{who} will be relating?
'For His 'life is being taken^r 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 35 ^{some} different person?" Now Philip, 'opening^a his 'mouth, and 'beginning from this 'scripture, evangelizes to him 'Jesus. (No 37)

Now as they went ^{along} the road they came ^{on} to ^{some} water, and the eunuch is averring, "'Lo! Water! ^{What} is preventing me 38 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 39 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. ^{1K18:12}

40 Now Philip was found ^{into} Azotus, and, passing through, he brought the evangel to all the cities, till his 'coming into Cæsarea. ^{21:8-9}

9 Now 'Saul, still 'breathing out threatening and ^{murder} ^{against} the disciples of the Lord, ^{as} approaching the chief priest, requests 2 ^{from} him letters ^{for} Damascus to^d 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 ^{into} Jerusalem. ^{22:1-5 26:9-11}

3 Now in his 'going he came to be nearing 'Damascus. ^{as} Suddenly a light out of heaven flashes about 4 him. And, falling on the earth, he hears a 'voice saying to him, "Saul, Saul, ^{why} are you persecuting 5 'Me?" Yet he said, "'Who art Thou, Lord?" Yet 'He said, "I am Jesus Whom you are persecuting. 6 ^{but} Nevertheless, 'rise and 'enter ^{to} the city, and it will be spoken to you what^a you 'must be doing."

7 Now the men who are journeying with him, stood dumbfounded, hearing, indeed, the sound, yet beholding no^t one. Now Saul was raised from the earth, yet, his 'eyes being 'open, he observed nothing. Now, leading him by the hand, they 9 led him into ^{to} Damascus, and he was three days not observing aught, and he neither ate nor drank.

10 Now there was a 'certain disciple in Damascus named Ananias, and the Lord said to^d him in a vision,

11 ^v"Ananias!" Now he said, "Lo! it is I, Lord!" Now the Lord to^d him, "Rise! 'Go ^{on}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."

13 Yet Ananias answered, "Lord, I hear from many ^aabout this man, how much evil he does to Thy saints in Jerusalem. And here he has authority ^bfrom the chief priests to bind all who are invoking Thy ^aname."^{1C12} Yet the Lord said to^d him, "'Go, 'for he is a choice ^minstrument of Mine, 'to ^rbear My ^aname ^sbefore 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^a sake."^{2C1128-28}

17 Now Ananias came away and entered ^{to} the house, and, placing his hands on him, 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^r with holy spirit."²²¹²⁻¹⁶
18 And immediately fall from his eyes as if scales, and he receives sight.
19 Besides, rising, also, he is baptized, and, obtaining nourishment, is ^{ln}strengthened.

20 Now he came to be with the disciples in Damascus ^asome 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^{to} Jerusalem, ravages those who are invoking this ^aName? And here ^{to} for this had he come that 'bound he may be leading them ^{on}to the chief priests."^{9Ga128-28} Yet Saul was the ^rmore ^rinvigorated, and threw the Jews ^ddwelling in Damascus into confusion, deducing that this One is the Christ.¹⁶²⁸

23 Now as a considerable number of days were fulfilled, ^{Gal17} 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.^{2C1132-33}

26 Now, on coming along ^{ln}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^d 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 ^aname of Jesus.

28 And he was with them, going in^{to} and out, in^{to} Jerusalem. Speaking boldly in the ^aname of the Lord Jesus, he both spoke and discussed ^{td}with the Hellenists. Yet they took in hand to 'assassinate him.
30 ²²¹⁷⁻¹⁸ Now, realizing this, the brethren led him down into Caesarea, and they send him away ^{ln}to Tarsus.
31 ¹¹²⁸ Indeed, then, the ecclesia down the whole of Judea and Galilee and Samaria had peace, being ^redified, and, ^rgoing on in the fear of the Lord and the consolation of the holy spirit, multiplied.

32 Now it occurred that Peter, passing through all, 'comes down to^d the saints who are dwelling at Lydda also. Now he found there a ^acertain ^hman named Eneas, ^oeight years lying down on a pallet, who was ^pparalyzed.^{Is4321} And Peter said to him, "Eneas, Jesus Christ is healing you! 'Rise and spread your pallet by yourself!" And immediately he rose.¹⁴⁸ And all those dwelling at Lydda and Saron are aware of it, who^a turn^r back ^{on}to the Lord.

36 Now in Joppa there was a ^acertain disciple named Tabitha, which, being interpreted, is 'termed Dor-

cas. This woman was ^rfull of good
 37 acts and alms which she did. Now
 in those days, being ⁱnfirm, she
 came to be dying. Now, ^bbathing
 her, they ^place her in an upper
 chamber.

38 Now, Lydda being near Joppa,
 the disciples, ^hearing that Peter is
 in it, dispatch two men to^d him, en-
 treating, "You should not be ^sloth-
 39 ful 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.

40 Now Peter, ^ejecting them all out-
 side and ^kneeling, prays. And,
^turning about to^d the body, he said,
 "Tabitha, ^rise!" Now ^she opens
 her eyes, and, perceiving Peter,
 41 sits up. Now, giving her a hand,
 he raises her. Now, ^summoning
 the saints and the widows, he pre-
 sents her ^alive.²⁰⁹

42 Now it became known down the
 whole of Joppa, and many believe
 43 on the Lord. Now it ^bcame that he
 remains a considerable number of
 days in Joppa ^with a ^ccertain
 Simon, a tanner.¹⁰⁶

10 Now a ^ccertain man in Cæsarea,
 named Cornelius, a centurion ^of
 2 a squadron ^called "Italian," de-
 vout and fearing God ^with his
 entire house, doing many alms to
 the people and beseeching God
 3 continually, ^perceived in a vision
 apparently, as if about the ninth
 hour of the day, a messenger of
 God entering to^d him and saying
 4 to him, "Cornelius!" Now, he, ^look-
 ing intently at him, and becoming
 affrighted, said, "^aWhat is it, lord?"
 Now he said to him, "Your prayers
 and your alms ascended ^for a
 5 memorial in front of God. And
 now send men ⁱnto Joppa and send
 after a ^ccertain Simon, who is
 6 ^surnamed Peter. This man is lodg-
 ing ^with a ^ccertain Simon, a tan-

ner, whose house is beside the sea."

7 Now as the messenger who is
 speaking to him came away, ^sum-
 moning two of the domestics and
 a devout soldier of those who
 8 ^waited on him, and ^unfolded it
 all to them, he dispatches them ⁱnto
 Joppa.

9 Now, on the morrow, as ^they
 are journeying and drawing near
 the city, Peter went up on the
 housetop to pray about the sixth
 10 hour of the day. Now he became
 ravenous and wanted to taste food.
^Now, while they are preparing it,
 an ecstasy ^bcame on him, and he
 11 is beholding ^heaven ^open^r and a
^ccertain utensil descending, as a
 large sheet, with four edges, being
 12 let down on the earth, in which be-
 longed all the quadrupeds and rep-
 tiles of the earth and the flying
 creatures of heaven.

13 And a ^voice ^bcame to^d him,
 "Rise, Peter! Sacrifice and ^eat!"
 14 Yet Peter said, "Far be it from
 me, Lord, ^for I never ate ^eany-
 thing ^contaminating and ^un-
 15 clean!" And again, a ^o second time,
 a ^voice came to^d him, "What God
 cleanses, do not you count ^con-
 16 taminating!" Now this occurred ^on
 thrice, and straightway the utensil
 was taken up into heaven.^{114-10 Ez414}

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 Cor-
 nelius, ^asking the way through to
 the house of Simon, stand by ^on at
 18 the portal. And, ^shouting, they in-
 quired to ascertain if Simon, ^sur-
 named Peter, is lodging in this
 place.

19 Now, as Peter is ^engrossed, con-
 cerned with the vision, the ^spirit
 said to him, "^lo! three men are
 20 seeking you! But, ^rising, ^descend
 and ^go ^with them, nothing doubt-
 ing, ^for I have commissioned
 them."

21 Now Peter, ^descending to^d the
 men, said, "^lo! I am he whom you

are seeking. "What is the cause
 22 thfor 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
 23 declarations ^bfrom you." 'Calling
 them in, then, he lodges them.

Now on the morrow, on 'rising,
 he came away together with them,
 and ^asome of the brethren from
 24 Joppa came with him.¹¹ Now on the
 morrow he entered into Cæsarea.
 Now 'Cornelius was hoping for
 them, 'calling together his 'rela-
 25 tives and 'intimate friends. Now as
 'Peter ^bcame to 'enter, 'Cornelius,
 'meeting with him, falling ^{on} at his
 26 feet, worships. Yet 'Peter raises
 him, saying, "'Rise! I ^smyself also
 27 am a ^hman." And, conversing with
 him, he entered, and is finding
 28 many 'come together. Besides, he
 averred to^d 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 ^hmanⁿ is ^rcon-
 29 taminating or 'unclean. Wherefore,
 without gainsaying, also, being sent
 after, I came. I am inquiring to
 ascertain, then, on ^awhat account
 you send after me."

30 And 'Cornelius averred, "Fourth
 days 'ago unto this 'hour was I
 fasting, and, at the ninth, praying
 in my 'house, and 'lo! a man stood
 31 ^sbefore me in splendid attire, and
 is averring, 'Cornelius, your prayer
 is hearkened to and your 'alms are
 brought to remembrance in 'God's
 32 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.'
 33 Forthwith, then, I send to^d you. Be-
 sides you do ideally in coming
 along. Now, then, we are all 'pres-
 ent in 'God's sight to hear all that
 you have been bidden 'by the
 Lord.'¹¹ ¹³⁻¹⁴

Now Peter, 'opening^a his 'mouth,
 said, "^{on}Of a truth I am grasping^r
 35 that 'God is not partial,^{Ro} ²¹but in
 every nation he who is fearing Him
 and acting righteously is accept-
 36 able to Him. Of the word He dis-
 patches to the sons of Israel, bring-
 ing the evangel of peace through
 Jesus Christ ('He is Lord of all),
 37 you are 'aware, the declaration
 coming to be down the whole of
 'Judea, 'beginning from 'Galilee
 after the 'baptism which John
 38 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.

39 And we are witnesses of all that
 He does^{Jn} ¹⁵ ²⁷both in the country of
 the Jews and in Jerusalem: Whom
 they assassinate also, 'hanging Him
 40 on a tree. This One 'God rouses
 the third day, and 'gives Him to
 41 'become disclosed, not to the entire
 people, but to witnesses who have
 been 'selected before by 'God, to
 us who^a ate and drank together
 with Him after His 'rising ^ofrom
 42 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
 43 the living and the dead. To this
 One are all the prophets testifying:
 everyone who is believing in^{to} Him
 is to 'obtain the pardon of sins
 through His ^aname."

44 While 'Peter is still speaking
 these 'declarations, the holy 'spirit
 falls on all those hearing the word.
 45 And amazed are the believers^o of
 the 'Circumcision, whoever come to-
 gether with 'Peter, seeing that on
 the nations also the gratuity of the
 holy spirit has been ^rpoured out.¹¹ ¹⁵
 46 For they heard them speaking^a in
 languages and 'magnifying 'God.²⁴
 47 Then Peter answered, "There 'can-
 not^a be anyone to forbid 'water
 that these are not 'to be baptized,

who^a obtained the holy 'spirit ^aeven
 48 as we."¹¹¹⁶⁻¹⁷ Now he bids them to
 be baptized in the ^aname of Jesus
 Christ.²⁸⁸ Then they ask him to stay
^asome days.

11 Now the apostles and the brethren
 who ^aare ^aof Judea hear that
 the nations also receive the word of
 2 God. Now when Peter went up
 into Jerusalem, those ^o of the ^aCir-
 3 cumcision doubted ^{td} him, saying that
 "You entered to^d men having un-
 circumcision, and you ate with
 them!"

4 Now Peter begins and expounded
 5 it to them consecutively, saying, "^vI
 was in the city of Joppa, praying,
 and I perceived, in an ecstasy, a
 vision, a ^acertain utensil descend-
 ing, as a large sheet with four
 edges, being let down out of
^hheaven, and it came as far as me,
 6 into which, ^llooking intently, I con-
 sidered and perceived the quadru-
 peds of the earth and the wild
 beasts and the reptiles and the
 7 flying creatures of ^hheaven. Now,
 I hear a ^avoice also, saying to me,
 'Rise, Peter! Sacrifice and ^h'eat!'
 8 Yet I said, 'Far be it from me,
 Lord, ^hfor a thing ^h'contaminating
 or ^h'unclean never entered into my
 9 ^h'mouth!' Yet the ^avoice answered
 a ^osecond time out of ^hheaven,
 'What ^aGod ^h'cleanses, do not you
 10 count ^h'contaminating!' Now this
 occurred ^{on} thrice, and it is all
 pulled up again into ^hheaven.

11 And ^llo! forthwith three men
 stand by ^{on}at the house in which we
 were, having been dispatched from
 12 Cæsarea to^d me. Now the ^h'spirit
 said to me to ^h'come together with
 them, nothing ^h'doubting. Now these
^h'six brethren also came ^{to}with me,
 and we entered into the man's
 house.

13 Now he reports to us how he per-
 ceived the messenger, standing in

his house and saying, 'Dispatch ^{into}
 Joppa and send after Simon, who is
 14 ^h'surnamed Peter, who will be speak-
 ing declarations to^d you ^h'by which
 you shall be ^h'saved, and your entire
 house."¹⁰⁹⁻⁴³

15 Now ^{as} I begin to ^h'speak, the
 holy ^h'spirit falls on them, even as
 16 on us also in the beginning.²⁴ Now I
 am reminded of the declaration of
 the Lord, as He said that 'John, in-
 deed, baptizes in water, yet you
 shall ^h'be 'baptized in holy spirit.'¹³

17 If, then, ^aGod ^o'gives them the equal
 gratuity as to us also, when ^h'believ-
 ing on the Lord Jesus Christ, ^awho
 was I—able to forbid ^aGod?"¹⁰⁴⁴⁻⁴⁸

18 Now, on ^h'hearing these things,
 they are quiet, and glorify ^aGod,
 saying, "Consequently, to the na-
 tions also ^aGod ^o'gives ^h'repentance
^{to}unto life!"

19 Those indeed, then, who are ^h'dis-
 persed from the affliction which
 is occurring ^{on}over Stephen, passed
 through as far as Phœnicia and
 Cyprus and Antioch, speaking the
 word to no one except to Jews only.

20 Now ^asome ^o of them were the Cy-
 prian men and Cyrenians, who^a,
 coming into Antioch, spoke to^d the
 Greeks also, evangelizing to them
 21 the Lord Jesus. And the ^ahand^c of
 the Lord was with them. Besides,
 a vast number who believe turn^r
 back ^{on}to the Lord.

22 Now heard is the account con-
 cerning them ^{into} the ^h'ears of the
 ecclesia which ^{is} in Jerusalem, and
 they delegate Barnabas to Antioch,
 23 who, coming along and perceiving
 the grace of ^aGod, rejoiced and en-
 treated all ^h'with purpose of ^h'heart^a
 24 to be remaining in the Lord—^h'for
 he was a good man and ^h'full of
 holy spirit and faith. And a con-
 siderable throng was added to the
 Lord.

25 Now he came away ^{into}to Tarsus to

²⁶ hunt Saul, and finding him, he led him ^{into} Antioch. Now it ^{became} that they are gathered ^a whole year, also, in the ecclesia and teach a considerable throng. Besides, in Antioch first^{ly} the disciples are styled "Christians."^{26²⁸}

²⁷ Now in these days prophets came down from Jerusalem ^{into} Antioch.

²³ Now one ^o of them, named Agabus, rising, signifies through the spirit, the great famine, which is ^{about} to be on the whole inhabited earth, which^a occurred ^{on} under Claudius.

²⁹ Now according as any of the disciples thrived, they each of them designate something to send to the brethren dwelling in Judea, ^{for} dispensing, which they do also, ^{dis-}patching to^d the elders through the ^{hand} of Barnabas and Saul.^{12²⁵ Ro 15²⁶}
1C161-4 Ga2¹⁰

¹² Now ^{at} that season Herod, the king, put forth his ^{hands} to ill-treat ^a some from the ecclesia. Now ^{he} assassinated James, the brother of John, with the sword.^{Mt 20²⁸} Now, perceiving that it is pleasing to the Jews, he proceeded to ^{apprehend} Peter also (now they were the days ^{of} unleavened ^{bread}),^{Ex 12¹⁴⁻²⁰} whom, ^{arresting} also, he placed ^{into} 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^d God concerning him. Now when Herod was about to be leading him to them, in that night Peter was ^{re-}posing 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

⁸ ^{from} his hands. Now the mes-

senger said to^d 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.

¹⁰ Now, passing through the first jail and the second, they come ^{onto} the iron gate that ^{brings} them into the city, which^a spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger with-
¹¹ drew from him. And Peter, ^{com-}ing ^{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."

¹² Besides, being conscious, he came ^{onto} the house of Mary, the mother of John who is ^{surnamed} Mark, where a considerable number were ^{convened} together and praying. ¹³ 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^d her, "You are ^{mad!}" Yet she stoutly insisted on having it thus. Yet they said, "It is his messenger."

¹⁶ 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 ^o of the jail. Besides, he said, "Report these things to James and the brethren." And, coming out, he went ^{into} a different place.

¹⁸ Now, at the ^{com-}ing of day, there was no^t slight disturbance among the soldiers as to ^{what}, consequently, became of Peter. Now

Herod, seeking for him and not finding him, examining the guards, orders them to be led away to death. And, coming down from Judea into Casarea, he tarried there.

20 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.

22 Now the populace retorted, "A god's voice, and not a man's!"

23 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. Dn5²⁰

24 Yet the word of God grows and was multiplied.

25 Now Barnabas and Saul return out of Jerusalem, completing the dispensing, ^{11³⁰} taking along with them John, he who is surnamed "Mark."

13 Now there were in Antioch, to accord with the ecclesia which is there, prophets and teachers, ²⁰ 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." Ga28-9 Then, fasting and praying and placing their hands on them, they dismiss them.

4 They, indeed, then, being sent out by the holy spirit, came down into Seleucia. Besides, from thence they sail away ^{12²⁵} into 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.

6 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 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 some 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 into Perga, of Pamphylia. Yet John, departing from them, returns into Jerusalem. ^{15³⁸} 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 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^c He led them out ° of it.

18 And for about forty years' time He carries them as a nurse in the wilderness. And, pulling^f 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.^{1S320}
 21 And thence they request a king, ^{1S85-22}and God °gives them Saul, son of Kish, a man out of the tribe of Benjamin, forty years.^{1S101} 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.'^{1S1314} From this one's, A-seed God, according to the promise, led to Israel a Saviour, Jesus.^{Lu132-39 2S712 Ps13211}

24 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."
 Jn120-27

26 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.

29 Now as they accomplish all that which is °written concerning Him, taking Him down from the tree, 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 into Jerusalem, who^a are now His witnesses to^d the people.¹⁰⁴⁰

32 And we are bringing to you the evangel which comes to be a promise to^d the fathers, that this God has fully fulfilled for our children, in raising Jesus, as it is °written in the first psalm also, ^{Ps27}'My Son art Thou; I, today, have begotten Thee.'
 34 Now, seeing that He raises Him °from among the dead, by no means longer about to return into decay, He has thus declared, that I shall be giving you 'the faithful benignities of David.'^{1S553} Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy Benign One to be acquainted with decay.'^{Ps1610} For David, indeed, subserving his own generation by God's counsel, was put to repose, and was added to^d his fathers, and was acquainted with decay, yet He Whom God rouses was not acquainted with decay.

38 Let it be known to you, then, 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.
 Ro328 103

40 '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.'^{Ha15}

42 Now, at their being out, they entertained that these declarations be spoken to them °on the intervening sabbath. Now the synagogue being broken^f up, many of the Jews and the reverent proselytes follow Paul and Barnabas, who^a, speaking to them, persuaded them to remain in the grace of God.

44 Now on the coming sabbath almost the entire ^acity was gathered
 45 to hear the word of the Lord. Yet the Jews, perceiving the throngs,
 are ^rfilled with jealousy, ^{Dt3221} and they contradicted the things ^sspoken
 46 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 ^rare turning ⁱⁿto the nations. ¹⁴ For thus
 47 the Lord has directed us: I have appointed Thee ^{to}for ^a ^rflight of the nations;
 for Thee to be ^{to}for salvation as far as the limits of the earth." ^{Is496}

48 Now, on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, who
 ever were ^set ^{to}for life ^eonian.

49 Now the word of the Lord was
 50 carried through ^{ac} the whole country. Yet the Jews spur on the
 reverent, respectable women, and the ^rforemost ones of the city, and
 rouse up persecution ^{on}for Paul and Barnabas, and they ejected
 51 them from their boundaries. Now they, shaking the dust off their
 feet ^{on}against them, came ⁱⁿto Iconium. ^{bs} And the disciples were filled
 52 with joy and holy spirit. ^{Mk611 2Ti311}

14 Now in Iconium ^{ac} the same thing occurred, at their entering into the
 synagogue of the Jews, and speaking ^{so} that a vast multitude of
 2 both Jews and Greeks believe. Yet the stubborn Jews rouse up and pro-
 voke the ^asouls of the nations against the brethren. ^{1Th216} They, indeed,
 3 then, tarry a considerable time, speaking boldly ^{on}in the Lord, Who is
 testifying to the word of His grace, granting signs and miracles
 to occur through their ^ahands.

^{Mk1617-20 Hb24}

city: and these, indeed, were ^{to}with the Jews, yet those ^{to}with the apostles.
 5 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,
 6 being conscious of it, they fled for refuge into the cities of Lycaonia,
 7 Lystra and Derbe, and the country about. And there they were, bringing
 the evangel.

8 And a ^acertain man in Lystra, impotent in the feet, sat there, lame
 9 from his mother's womb, who never walks. ³²⁻⁸ This one hears Paul speaking,
 who, looking intently at him, and perceiving that he has faith to
 10 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, ^rlift up their voice
 in Lycaonian, saying, "The gods, made ^{like} ^hmen, descended to ^d us!"
 12 Besides, they called Barnabas Zeus, yet Paul, Hermes, since, in fact, he
 13 was the leading speaker. Besides, the priest of the Zeus which ^{is}
 before the city, ^rbringing bulls and garlands ^{on}to the portals, wanted to
 sacrifice together with the throngs.

14 Now, on hearing this, the apostles Barnabas and Paul, tearing
 15 ^stheir garments, spring out into the throng, crying and saying, "Men!
^aWhy are you doing these things? We also are ^hmen, of like emotions as you,
 bringing the evangel to you to ^{turn} you back from these ^avain things
 16 ^{on}to the living God, Who makes heaven and the earth and the sea and all
 that is in them, Who, in ^{by}gone generations, leaves all the nations to
 17 go their ^rways, although He ^rleaves Himself not without the testimony
 of good ^aacts, giving showers from heaven and fruitbearing seasons,
^rfilling our hearts with nourishment and gladness." ^{Ro24} And, saying

these things, they hardly stop the throngs, so as not to be sacrificing to them.

19 Yet Jews from Antioch and Iconium come on, and, persuading the throngs, and stoning Paul,^{2Ti13} they dragged him outside of the city, inferring that he is dead.^{2Ci125} Yet, when the disciples surround him, rising, he entered into the city. And on the morrow he came out ^{to} with Barnabas ^{into} 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 entreating 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 ^{into} Whom they had believed.

24 And, passing through into Pisia-
25 dia, they came ^{into} Pamphylia. And, speaking the word of the Lord in Perga, they descended ^{into} Attalia, and thence they sail away ^{into} Antioch, whence they were given over to the grace of God ^{to} for the work which they fulfill.¹³ⁱ⁻³

27 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 not brief time ^{to} with the disciples.

15 And some, coming down from Judea, taught the brethren that, "If you should not be circumcised after the custom of Moses, you cannot be saved." Now as Paul and Barnabas ^{to} come to have not slight commotion and questioning ^{to} with them, they prescribe that Paul and Barnabas ^{Ga2i-10} and some others ^{of} from among them are to go up ^{to} the apostles and elders ^{into}

Jerusalem concerning this question.

3 They indeed, then, being sent forward by the ecclesia, passed through Phœnicia as well as Samaria, detailing the turning about of the nations. And they caused great joy to all the brethren.

4 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."

6 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.

8 And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also, and in nothing discriminates between both 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 ^{Ga5i-6} we shall be believing, to be saved ⁱⁿ a manner even as they." ^{Ga2ii-21}

12 Now the entire multitude hushes and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them.

13 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

15 A^aname. And with this agree the words of the prophets, according as it is ^{Am9¹¹⁻¹²}written,

15 ^PAfter these things I will ^tturn back,

^AAnd I will ^rrebuild the tabernacle of David which has fallen. . .

And its ^ooverturned structure will I ^rrebuild,

And I will ^rre-erect it. . .

17 So that those left of ^mankind should be seeking out the Lord,

And all the nations, on them ^onover whom My name is ⁱn-voked.

Is saying the Lord, Who is doing these things.' ^{R1-25}

18 ^CKnown from the ^eon to the Lord is His work.

19 Wherefore I ^decide not to be har-

20 assing those from the nations who are ^rturning back ^onto God, but to

write an epistle to them ^to be ab-staining from ceremonial-pollution with idols, and prostitution, and what is strangled, and blood. ^{Gn9⁴}

21 For ^AMoses, ^ofrom ancient genera-tions, city ^acby city, 'has those who are heralding him, being read ^acon every sabbath in the synagogues."

22 Then it seems good to the apos-tles and the elders, together with

the whole ecclesia, ^choosing men ^ofrom among them, to send ⁱnto An-tioch together with Paul and Bar-nabas, Judas, ^called Bar-Sabbas,

and Silas, leading men among the

23 brethren, ^writing through their ^ahand:

"The apostles and the elders and the brethren, to the brethren ^acat

Antioch and Syria and Cilicia, out of the nations: 'Rejoice!

24 Since, in fact, we hear that ^asome coming out ^ofrom us disturb you with words, ^dismantling your

souls, whom we gave not assign-ment, it seems good to us, in com-

25 ing to be of one accord, ^choosing

men, to send them to^d you ^towith our beloved Barnabas and Paul, ^hmen who ^give ^rup their ^souls^a for^s the ^aname of our Lord Jesus Christ.

27 We have, then, commissioned Judas and Silas, and they are reporting

28 the same ^thy word. For it seems good to the ^holy spirit and to us

in nothing to be placing one more burden on you save these essen-

29 tials: to be abstaining from idol sacrifices, and blood, and what is

strangled, and prostitution; ^ofrom which, carefully keeping yourselves,

you will be well ^engaged. Fare-well!" ^{1Co8 Ep2¹⁵}

30 They, indeed, then, being dismiss-ed, came down ⁱnto Antioch, and

gathering the multitude, ^hand them the epistle. Now, reading it, they

31 rejoiced ^oat the consolation. Both Judas and Silas, they also being

32 prophets, ^thy by many a word entreat and ^restablish the brethren. Now,

after ^aspending some time, they were dismissed with peace from the

brethren to^d those who commission them. ^(no 34) Yet Paul and Barnabas

tarried in Antioch, teaching and bringing the evangel of the word of the Lord, with many ^aothers also.

36 Now, after ^asome days, Paul said to^d Barnabas, "By all means, ^turn-

ing back, we should be visiting the brethren ^acat every city in which we

announce the word of the Lord, to see how they are faring."

37 Now Barnabas intended to ^take along with them John also, who is ^called

38 Mark. ^{Co4¹⁰} Yet Paul counted the man who ^withdraws from them

from Pamphylia and ^comes not with them ⁱnto the work—this man

39 not worthy to ^take along. ^{13¹⁸} Now they became so incensed as to re-coil from one another. Besides

Barnabas, ^{4²⁶} taking Mark along, sails off ⁱnto Cyprus. ^{2Ti4¹¹ Phn²⁴}

40 Now Paul, ^singling out Silas, came away, being given over to the

grace of the Lord by the brethren.

41 Now he passed through Syria and Cilicia, establishing the ecclesias.¹⁶⁵

16 Now he arrives also ¹⁰at Derbe and ¹⁰at Lystra, and ¹⁰! a ^acertain disciple was there, named Timothy, the son of a believing Jewish woman, ²yet of a Greek father, who was attested by the brethren in Lystra and Iconium. This one Paul wants to ¹⁰come out with him, and, taking him, circumcised him because of the Jews who ¹⁰are in those places, for they all were ¹⁰aware that his father belonged to the Greeks.^{1C4 17 2TI 15}

4 Now, as they went through the cities, they give over to them the decrees^{Ep 2 15} to ¹⁰maintain, which have been decided upon by the apostles and elders who are in Jerusalem.^{15 28}

5 The ecclesias, indeed, then, were stable in the faith and superabounded in number day ^aby day.

6 Now they passed through Phrygia and the Galatian province, being forbidden by the ¹⁰holy spirit to speak the word in the province of Asia. Yet, coming ^aabout Mysia, they tried to go into ¹⁰Bithynia, and the ¹⁰spirit of Jesus does not let them. Yet they, passing by Mysia, descended into Troas.^{see 16 10}

9 And ¹⁰during the night a vision was seen by Paul. ^aA ^acertain man, a Macedonian, was ¹⁰standing and entreating him, and saying, "Cross over into Macedonia! Help us!"

10 Now as he perceived the vision, we immediately seek to ¹⁰come out ¹⁰into Macedonia, deducing that God has called us to bring the evangel to them.^{Central part of Greece by Phrygia, Mysia}

11 Now, setting out from Troas, we run straight ¹⁰into Samothrace, yet the ensuing day ¹⁰into Neapolis, and thence ¹⁰into Philippi, which ^ais the ¹⁰foremost city of that part of Macedonia, a colony.

Now we were in this city, tarrying ^asome days. Besides, on the day of the sabbaths we came outside ⁰ of the gate beside a river, where we inferred there is ^aprayer, and, being seated, we spoke to the women who are coming together. And a ^acertain woman named Lydia, a seller of ^apurple of the city of Thyatira, revering God, heard, whose heart ¹⁰the Lord ¹⁰opens up to ¹⁰heed what is ¹⁰spoken by Paul. Now as she is baptized, she and her household, she entreats, saying, "If you have judged me to be ^afaithful to the Lord, ¹⁰enter into my house and ¹⁰remain." And she urges us.

Now it occurred, at our going ¹⁰into the prayer, a ^acertain maid, having a python spirit, meets us, who ^aafforded a vast income to her masters, divining. She, following after Paul and us, cried, saying, "These ^amen are ¹⁰slaves of God ¹⁰most high, who ^aare announcing to you a ¹⁰way 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 ^aname of Jesus Christ, to be coming out from her!" And it came out the same hour.^{Mk 16 17}

Now her masters, perceiving that the ^aexpectation of their income was come out, getting hold of Paul and Silas, draw them into the market ¹⁰onto the magistrates, and, leading them to the officers, say, "These ^amen are confounding our city. Belonging to the Jews, they are also announcing customs which it is not allowed us to ¹⁰assent to, nor to ¹⁰do, being Romans." And the throng assailed ^athem, and the officers, tearing off their garments, ordered them to be flogged with ¹⁰rods. Besides, placing on them many blows, they cast them into

24 jail, charging the warden to 'keep them securely, who, getting such a charge, casts them into the interior jail, and secures their feet in^{to} the stocks.^{2C6^s 1Th2²}

25 Now ^{ac}at midnight Paul and Silas were praying and sang hymns to 'God. Now the prisoners listened to them. Now, suddenly, a great 26 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.^{12^s 19}

27 Now the warden, ^bcoming 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. 28 Yet Paul shouts with a loud voice, saying, "You should 'commit nothing evil to yourself, for we are 29 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, ^awhat 'must I be doing that I may be 'saved?" 31 Now 'they say, "Believe on the Lord Jesus, and you shall be 'saved, you 32 and your 'household." And they speak to him the word of the Lord, together with all those in his 'house. 33 And, taking them aside, in that 'hour of the night he bathes off their ^ablows, and is baptized, he and all 34 his 'household, instantly. Besides, leading them up into his 'house, he 'sets a 'table before them, and exults with all his household, having believed 'God.

35 Now, day ^bcoming on, the officers dispatch the constables, saying, 36 "Release those ^hmen." Now the warden reports these words to^d 'Paul, that "The officers have dispatched that you may be 'released. Then, coming out now, 'go in peace." Yet 'Paul averred to^d them, "Lashing us in public, uncondemn-

ed, ^hmen belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously!^{for} No^t! 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. 40 Now, coming out from the jail, they came in^{to} to^d 'Lydia, and, ²seeing the brethren, they console them and came away.

17 Now, 'traversing 'Amphipolis and 'Apollonia, they came in^{to} 'Thessalonica, ^wwhere there was a synagogue of the Jews.^{1Th2¹ 4} Now, ^{ac}as 'Paul's 'custom was, he entered to^d them and on three sabbaths he argues with them from the scrip- 3 tures, ^ropening up and placing before them that the Christ 'must 'suffer and rise ^ofrom among the dead, and that "This One is the Christ—the Jesus Whom I am announcing to 4 you." And ^asome ^oof them are persuaded, and were ^rallotted to 'Paul and 'Silas, both a vast multitude of the reverent Greeks, ^{bs}and of the ^rforemost women not a few.

5 Now the Jews, 'being jealous and taking to themselves ^asome wicked men of the loafers and 'making up a mob, made a tumult in the ^acity, and, 'standing by the house of Jason, they sought to 'lead them be- 6 fore^{io} the populace. Now, not finding them, they dragged Jason and ^asome brethren ^{on}to the city magistrates, imploring that "Those who raise the inhabited earth to insurrection, these are 'present in this place also, 7 whom Jason has entertained. And all these are committing things contravening the decrees of Cæsar, saying there is a different King, Jesus." 8 Lu23² Now they disturb the throng and the city magistrates on hearing

⁹ these things. And, obtaining 'bail
^bfrom Jason and the rest, they re-
lease them.

¹⁰ Now the brethren immediately
send out both Paul and Silas thby
night into Berea, who^a are away,
coming along into the synagogue of
¹¹ the Jews. Now these were more
noble than those in Thessalonica,
who^a receive the word with ^eall ea-
gerness, examining the scriptures
day ^{ac}by day, to see if these 'have it
¹² thus. Many ^o of them, indeed, then,
believe, and of the respectable
'Greek women and men not a few.

¹³ Now as the Jews from 'Thessa-
lonica know that in Berea also the
word of 'God was announced by
'Paul, they came there also, 'agiti-
tating and disturbing the throngs.
¹⁴ Now immediately, then, 'Paul was
sent away by the brethren to 'go as
far as ^{on} the sea. Besides, both Silas
and Timothy remain behind there.

¹⁵ Now those who are conducting
'Paul led him as far as Athens, and,
obtaining a direction to^d Silas and
'Timothy that they may be coming
^{as} most quickly to^d him, they are off.

¹⁶ Now, while Paul was waiting for
them in Athens, his 'spirit was in-
cited in him at beholding the city
being idol-ridden. Indeed, then, he
¹⁷ argued in the synagogue with the
Jews and with the 'reverent, and in
the market ^{ac}on every day ^{td}with
those happening along.

¹⁸ Now ^asome of the Epicurean as
well as Stoic philosophers parleyed
with him, and ^asome said, "^aWhat-
ever may this 'rook^f be wanting
to 'say?" Yet others, "He 'seems
to be an announcer of ^astrange de-
mons," seeing that he brought them
the evangel of Jesus and the res-
¹⁹urrection. Besides, getting hold of
him, they led him ^{on}to the Areopa-
gus, saying, "Can we know ^awhat
this 'new teaching is, which is 'spok-
²⁰ en of by you? For ^astrange is ^awhat
you are 'bringing ⁱⁿto our 'hearing.

We are 'resolved, then, to know
²¹ ^awhat ⁼this is wanting to be!" Now
the Athenians all, and the repatri-
ated guests, had opportunity ^{to}for
nothing different than to be saying
^asomething or hearing ^asomething
newer.

²² Now Paul, standing in the center
of the Areopagus, averred, "Men!
Athenians! ^{ac}On all sides am I be-
holding how ^{more}unusually religious
²³ you are. For, passing through and
contemplating the objects of your
veneration, I found a pedestal also,
'on which had been inscribed, 'To
an Unknown God.' To Whom then,
you are 'ignorantly 'devout, This
²⁴ One am I announcing to you. The
God Who makes the world and ^aall
⁼that is in it, 'He, the Lord 'inherent
of heaven and earth, is not ^cdwell-
ing in temples made by ^ahands,
neither is He, requiring anything,
being attended by human ^ahands,
^{Is 66:2} ^sHimself giving to all life and
²⁶ breath and ^aall. Besides, He makes
out of one every nation of man-
kind, to be dwelling on ^aall the sur-
face of the earth, ^sspecifying the
'setting of the seasons and the
²⁷ bounds of their dwelling, for them
to be ^rseeking 'God, if, consequent-
ly, they may surely ^rgrope for Him
and may be finding Him, though to
be sure, not far from each one of
²⁸ us is He 'inherent, ^{Ro 120} for in Him we
are living and moving and are, as
^asome 'poets ^{ac}of yours also have
²⁹ declared, 'For of that 'race also are
we. 'Belonging, then, to the race of
'God, we 'ought not to be inferring
that the Divine is like gold, or sil-
ver, or stone, a sculpture of art and
ⁿhuman sentiment.

³⁰ Indeed, then, condoning the times
of 'ignorance, ¹⁴⁰ God is now, charg-
ing 'mankind that all ²everywhere
³¹ are to 'repent, forasmuch as He
'assigns a 'day in which He is
'about to be judging the 'inhabited
earth in righteousness ^bby the Man

Whom He specifies, tendering 'faith to all, 'raising Him 'from among the dead."—

32 Now, on 'hearing of the resurrec-
tion of the dead, these, indeed,
jeered,^{1C126} yet those say, "We will
33 'hear you concerning this again
also." Thus 'Paul came out ° of their
34 midst. Yet °some men, being joined
to him, believe, among whom were
Dionysius, the Areopagite, also, and
a woman named Damaris, and °others
to with them.

18 After these things, departing
°from 'Athens, he came into Corinth.

2 And, finding a °certain Jew named
Aquila, a 'native of Pontus, having
recently come from 'Italy, and Pris-
cilla, his wife (because Claudius
'prescribed that all the Jews 'de-
part from 'Rome), he came to them,
3 and, because of his 'being of a like
trade, he remained °with them and
worked, for they were tentmakers
by 'trade.^{2034 1C412}

4 Now he argued in the synagogue
°on every sabbath and persuaded
5 both Jews and Greeks. Now, as
both 'Silas and 'Timothy came down
from 'Macedonia, 'Paul was 'pressed
in the word, certifying to the Jews
6 that Jesus is the Christ. Now at
their resisting and blaspheming,
shaking out his 'garments, he said
to^d them, "Your 'blood^a be on your
'head! Clear am I! From 'now on
I shall 'go into the nations."^{1346 Ez318-19}

7 And, 'proceeding thence, he en-
tered to the house of a °certain one
named Titus Justus, who is revering
'God, whose 'house was 'adjacent to
8 the synagogue. Now Crispus, the
chief of the synagogue, believes the
Lord, together with his whole
'household. And many of the Co-
rinthians, hearing, believed and
baptized.^{1C134}

9 Now the Lord said to 'Paul, in
the night, through a vision, °"Fear
not! but be speaking: and you
10 should not be 'silent, because I am

with you, and not one shall 'place^a
hands on you to illtreat you, be-
cause there are many people of
11 Mine in this 'city."^{1C23} Now he is
'seated one year and six months,
teaching the word of 'God among
them.^{1C310}

12 Now, Gallio being proconsul of
'Achaia, the Jews with one accord
assaulted 'Paul, and they led him
13 onto the dais, saying that, "°Aside
from the law, is this man inducing
14 °men to 'revere 'God." Now 'Paul,
being about to 'open^a his 'mouth,
'Gallio said to^d the Jews, "If, in-
deed, it were °some injury or wicked
knavery, O Jews, I might, °on that
15 account, tolerate you. Yet if they
are questions concerning a word,
and names and a law °of 'yours,
you °will 'see to it! A judge of
these I am not intending to be!"
16 And he drives them away from the
17 dais. Yet they all, getting hold of
Sosthenes,^{1C11} the chief of the syna-
gogue, beat him in front of the dais.
And 'Gallio cared for none of these
things.

18 Now 'Paul, 'remaining still a con-
siderable number of days with the
brethren, 'taking leave, sailed off
into 'Syria, and to with him Pris-
cilla and Aquila; 'having shorn his
'head in Cenchrea, for he had a
19 vow.^{Nu618 2123} Now they arrive into
Ephesus and he left 'them there.
Yet he, entering to the synagogue,
20 argues with the Jews. Yet at their
asking him to stay on more time,
21 he does not consent, but, 'taking
leave and saying, "I shall 'come back
again to^d you, 'God willing," he set
22 out from 'Ephesus. And, coming
down into Cæsarea, 'going up and
'greeting the ecclesia, he descended
23 into Antioch. And, °spending °some
time, he came away, passing consec-
utively through the Galatian prov-
ince and Phrygia, °establishing all
the disciples.

24 Now a °certain Jew, named Apol-

los, a native Alexandrian, a scholarly man, arrives ¹⁰at Ephesus, being able in the scriptures.^{1C36} 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.^{Pr99}

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.

Now it occurred while Apollos is in Corinth, Paul, passing through the upper parts, comes down ¹²to Ephesus and, finding some disciples, said ^{bs}to ^dthem, "if Did you obtain holy spirit on 'believing?" Yet they to ^dhim, "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 into the One coming after him they should be believing, that is, on Jesus. Now, hearing this, they are baptized into the name of the Lord Jesus."^{1C17} 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.

Now, entering ¹⁰the synagogue, he spoke boldly ^{on}for three months, arguing and persuading as to that which concerns the kingdom of God. Now, as some were hardened and stubborn, saying things that are

evil of the way before the multitude, withdrawing from them, he severs the disciples, arguing day ^{ac}by day in the school of Tyrannus. Now this occurred ^{on}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 ^{on}to the infirm also, to clear the diseases from them. Besides, wicked spirits go out.

Now some of the wandering Jews also, exorcists, take in hand to name the name of the Lord Jesus ^{on}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. 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 ^{ac}for them, so that, naked and wounded, they are escaping out of that house.

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. 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 ^{ac} mightily the word of the Lord grows and was strong.

Now, as these things were fulfilled,^{Ro1519} Paul pondered, in spirit, passing through Macedonia and

Achaia, to 'go ^{into} Jerusalem, saying that, "After my 'coming to be there I 'must ^{see} Rome also."²³¹¹

22 Now, 'dispatching ^{into} Macedonia two of those serving him, Timothy and Erastus, he attended, for the time, ^{into} the province of Asia.

23 Now ^{at} that 'season not slight disturbance occurred concerning the

24 'way, for a ^{certain} man named Demetrius, a silversmith, making silver temples of Artemis, afforded not

25 slight income to the artificers, whom 'convening together, as also the workers about 'such things, he said, "Men! You are 'versed in the fact

26 that ^{by} this 'vocation ^{is} 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 ^{thby} means of ⁿhands. Now, not only

27 is this endangering our 'party, ^{why} 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^r 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!"

29 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

30 Paul. (Now, at Paul's intending to 'enter ^{into} to the populace, the disciples did not let him. Yet ^asome of the chiefs of the province of Asia also, being his friends, 'sending^d him, entreated him not to venture

31 into the theater himself.) Others, 32

indeed, then, cried ^asome other thing, for the ecclesia was in 'confusion, and the majority were not 'aware on ^awhat account they had come together.

33 Now they unite on Alexander, one ^o of the throng, the Jews pushing him forward. Now Alexander, 'gesturing with his 'hand, wanted to make a 'defense to the populace.

34 Yet, on recognizing that he is a Jew, one voice ^bcame ^ofrom all ^{on}for about two hours, crying, "Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!"

35 Now, 'composing the throng, the scribe is averring: "Men! Ephesians! For ^awhat ^{=b}man is there who 'knows not the ⁿcity of the Ephesians, which is the ^rsexton of the temple of the great Artemis and of

36 that which fell from Zeus? These things, then, not being gainsaid, you ^{is} 'must 'possess 'composure and

37 'commit nothing ^{any} rash. For you led these 'men, who are neither despoilers of the sanctuary, nor 'blasphemers of our 'goddess. Indeed,

38 then, if Demetrius and the artificers ^{to}with him 'have a charge ^{td}against anyone, court sessions are being

'held, and there are proconsuls: let them be indicting one another. Now

39 if you are seeking for anything concerning ^dother things, in the legal

40 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 ⁿany account concerning this 'riot." And, saying these things,

41 he dismisses the ecclesia.

20 Now, after the tumult 'ceased, Paul, 'sending after the disciples and 'consoling and 'saluting them, came away to 'go into Macedonia.

2 Now, passing through those parts

and entreating them with many
 3 a word, he came into Greece. Besides, ^dspending three months, at there coming to be a plot against him by the Jews, being about to
 4 'set out ^{io}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
 5 Asia, Tychicus and Trophimus. Now these, coming before, remained for us in Troas. Yet we sail off from Philippi after the days of unleavened ^abread, and came to ^d them into Troas ^{until} in five days, where we tarried seven days.^{16s 2C212}

7 Now 'on one of the sabbath days, at our having gathered to ^Nbreak ^Nbread, Paul argued with them, being about to be off on the morrow. Besides, he prolonged the word unto
 8 midnight. Now there were a considerable number of torches in the upper chamber where we were ^gathered.

9 Now a ^acertain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing ^{on}still more,^{1Th510}
 10 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."

11 Now, going up and breaking ^Nbread^N and tasting, besides ^{con}versing ^{on} a considerable time until daybreak, thus he came away. Now they led the boy 'alive, and were not measurably consoled.

13 Now we, coming before ^{on}to the ship, set out ^{on}for Assos, thence being about to 'take up Paul, for thus it has been prescribed, he being

14 about to go on 'foot. Now, as he came up with us into Assos, taking
 15 him up, we came ^{into} Mitylene. And, sailing from thence, the ensuing day we arrive abreast of Chios, yet on ^aanother we put in ^{io}at Samos, yet the 'next we came ^{into} Miletus, for Paul had decided to sail by Ephesus, so that he should not be ^bcoming to linger in the province of Asia, for he hurried, if it may be possible for him to 'be^c into Jerusalem the day of Pentecost.¹⁹²¹

17 Now from Miletus, sending ^{into} Ephesus, he calls for the elders of the ecclesia. Now, as they came along to ^d 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 ^eall the time, ^rslaving for the Lord with ^eall 'humility and tears, and the trials which 'befell me 'by the plots of the
 20 Jews, how under no circumstances do I shrink from 'informing you of anything which is 'expedient, and teaching you in public and ^aat your homes, certifying to both Jews and to Greeks repentance ^{io}toward God and faith ^{io}toward our Lord Jesus Christ.

22 And now, 'lo! I, 'bound^r in 'spirit, am going ^{into} Jerusalem, not being 'aware what I will 'meet with in it, more than that the 'holy 'spirit, city ^aby city, certifies to me, saying that bonds and afflictions are remaining
 24 for me. But of nothing 'have I a word, nor yet am I making my 'soul^a precious to myself, till I should be perfecting my 'career^r and the dispensation which I got ^bfrom the Lord Jesus, to certify the evangel of the grace of God.

25 And now, 'lo! I am 'aware that you all, among whom I pass through heralding the kingdom, shall be seeing my 'face^a not longer.
 26 Wherefore I am attesting to you in

this^{today}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}. ^{Ep1⁹ 31-9 Col1²⁶}

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. ^{2Th1¹⁵} Where-fore ^{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. ^{1Ti4¹⁶}

I covet not one's ^{silver} or ^{gold} or ^{vesture}. 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}. ^{1Th2⁹}

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 ^{on} at the word which he had declared that not longer are they ^{about} to ^{behold} his ^{face}. Yet they sent him forward into the ship. ^{21⁶}

Now as we ^{came} to set out, being pulled away from them, running straight, we came ^{into} Coos, yet the next day ^{into} Rhodes, and ^{thence} ^{into} Patara. And finding a

ship ferrying ^{into} Phœnicia, ^{step-}ping on board, we set out. Now, Cyprus looming up, and leaving it on the left, we ^{sailed} ^{into} Syria, and came down ^{into} Tyre, for there the ship was unloading the cargo.

Now, finding out the disciples, we stay with them seven days, who^a said to Paul, through the spirit, not to be stepping on board ^{into} 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 ^{into} to their own.

Now we, ^{terminating} the voyage, from Tyre descended ^{into} Ptolemais, and, ^{greeting} the brethren, we remain one day ^{with} them.

Now, on the morrow, coming away, we came ^{into} Cæsarea, and, entering into the house of Philip the evangelist, who ^{is} ^{of} the seven, we remain ^{with} him. Now of this man there were four daughters, virgins, prophesying.

Now, at our staying on more days, a ^{certain} prophet came down from Judea, named Agabus. ^{11²⁸} And, coming to^d us and ^{picking} up Paul's girdle, ^{binding} his ^{own} feet and hands, he said, "Now ^{this} is saying the ^{holy} ^{spirit}, '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} entertained him not to ^{go} up ^{into} 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 ^{into} Jerusalem for^s the ^{name} of the Lord Jesus." Now, as he was not ^{persuaded}, we are quiet, saying,

"Let the will of the Lord be^c done!"

15 Now, after these days, taking
up our baggage, we went up into
16 Jerusalem. Now disciples from
Cæsarea, also, came together with
us, leading us to Mnason, a ^acertain
Cyprian, a disciple from the begin-
17 ning, ^bwith whom we should lodge.
Now at our coming to be in^{to} Jeru-
salem, the brethren welcome us
with gratification.

18 Now, on the ensuing day, Paul
was in together with us to^d James.
Besides, all the elders came along.
19 And, greeting them, he unfolded,
one ^aby one, each of the things
which God does among the nations
through his dispensation.

20 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
21 the law? Now they were instructed
concerning you that you teach all
the Jews ^aamong the nations apos-
tasy from ^aMoses, telling them not
to be circumcising their children,
nor yet to be ^rwalking in the cus-
22 toms. ^aWhat is it, then? Undoubt-
edly a multitude ^rmust come to-
gether, for they will hear that you
23 have come. ^{Ro15³¹} This, then, which we
are saying to you, do. With us are
four men having a vow ^ron them^s.

24 ^{Nu61-8} Taking these along, be ^rpurified
together with them, and bear on
their expenses, that they should be
shaving their heads, and all will
know that what they have been in-
structed concerning you is nothing,
but you also are observing the ele-
ments and you ^syourself are ^rmain-
25 taining the law. Now concerning
those of the nations who have be-
lieved, we write an epistle, decid-
ing they are to ^rguard^r themselves
from idol sacrifice, besides from
blood also, and what is strangled,
and from prostitution."^{15³⁹}

26 Then Paul, taking the men along

on the next day, being purified to-
gether with them, had been in ^{to} the
sanctuary, publishing the full ^rcom-
pletion of the days of purification,
till ^uthe offering for^s each one of
them was offered.

27 Now as the seven days were
about to be concluding, Jews from
the province of Asia, gazing at
him in the sanctuary, threw the en-
tire throng into confusion, and laid
28 hands on him, crying, "Men! Israel-
ites! Help! This is the ^bman who
is teaching all men everywhere
against the people, and the law, and
this holy place. Besides, still
more, he led ^{to} Greeks also into the
sanctuary, and has ^rcontaminated
29 this holy place." For, before this,
Trophimus the Ephesian was ^rseen
in the city ^{to}with him, whom they
inferred that Paul led into the sanc-
tuary. ^{Ep2¹⁴}

30 Besides, stirred was the whole
city, and there came to be a run-
ning together of the people. And,
getting hold of Paul, they drew
him outside of the sanctuary, and
immediately the doors are locked.
31 ^bAnd, while they are seeking to kill
him, the allegation came up to the
captain of the squadron that the
whole of Jerusalem is in ^rconfu-
32 sion, who, taking along soldiers and
centurions, forthwith ran down ^{on}to
them. Now they, perceiving the
captain and the soldiers, cease beat-
ing Paul.

33 Then the captain, drawing near,
got hold of him, and orders him to
be bound with two chains. And he
ascertained ^awho he may be and
34 ^awhat he ^{is} has done. Now they re-
torted in the throng, some this,
others, ^asome other thing. Now,
at his not being able to know for
certain because of the tumult, he
orders him to be led into the
35 citadel. Now when he ^bcame on
the stairs, it befell that he was
borne by the soldiers because of the
36 violence of the throng, for the mul-

titude of the people followed, crying
 "Away with him!"

37 Besides, being about to be 'led ^{to} into the citadel, Paul is saying to the captain, "Is it allowed me to 'say anything to^d you?" Yet he
 38 averred, "Greek you 'know, consequently you are not the Egyptian who, before these 'days, 'raises an insurrection and 'leads out into the wilderness the four thousand men of the Assassins." Yet Paul said,
 39 "I, indeed, am a Jewish ^hman, a Tarsian of Cilicia, a citizen of not insignificant city. Now I 'beseech you, permit me to speak to^d the people."

40 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 ver-
 22 nacular, saying, "Men! Brethren and fathers! Hear my 'defense to^d
 2 you now!" Now, 'hearing that he shouted to them in the Hebrew vernacular, they 'tendered 'more quiet-
 3 ness, and he is averring, "I am a man, a Jew, 'born in Tarsus of Cilicia, yet 'reared in this 'city ^bat the feet of Gamaliel,⁵⁴ 'trained according to the strictness of the hereditary law, being inherently zealous for 'God according as all of you
 4 are today, who persecute this 'way^r to^{untill} death, binding and giving over
 5 both men and women ^{into} jail, as the chief priest also was testifying to me, and the entire eldership, ^bfrom whom, 'receiving letters also to^d the brethren, I went into Damascus, to be leading those also being there 'bound ^{into} Jerusalem, that they may be 'punished.

6 Now it occurred, at my going and drawing near to 'Damascus, about midday, suddenly out of 'heaven a considerable light flashes
 7 about me. Besides, I fall ^{to} flat, and I hear a 'voice saying to me, 'Saul! Saul! 'Why are you persecuting
 8 'Me?' Yet I answered and said,

"Who art Thou, Lord?' Besides, He said to^d me, 'I am Jesus, the Nazarene, 'Whom you are persecuting.'
 9 Now those who 'are ^{to}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 be doing, Lord?' Now the Lord said to^d me, 'Rise. 'Go into Damascus, and there you will be 'spoken to concerning all which has been set for you to do.'

11 Now, as I observed nothing 'for the glory of that light, being led by the hand by those who 'are ^{to}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^d me and 'standing by, said to me, 'Saul! Brother! Receive your sight!' And I, in the same hour, look
 14 up ^{into} him. Now he said, 'The God of our fathers fixes upon you beforehand to know His 'will, and to be 'acquainted with the Just One, and to hear the voice ^o of His 'mouth, that you shall be His witness to^d all ^hmen of what you have
 15 seen and hear. And now, 'why do you 'defer? Rise, baptize, and bathe^r off your 'sins, 'invoking His
 16 'name.'⁹⁸⁻¹⁹

17 Now it occurred, at my 'returning ^{into} 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
 19 testimony concerning Me.' And I said, 'Lord, they are 'versed in the fact that I was jailing and lashing those ^{ac}at the synagogues who are believing on Thee. And when the
 20 '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 assassinating him.' And He said to^d
 21 me, "Go! 'For I shall be delegating you afar ^{into} the nations.'^{9915 Ga27 Ep37}

22 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 thfor what cause they retorted thus at him.^{2C1124}

Now, as they stretch him before them with the thongs, 'Paul said to the centurion 'standing by. "If It is allowed you to 'scourge a Roman ^hman, and uncondemned?" Now, 'hearing it, the centurion, coming to the captain, reports, saying, "What are you 'about to be doing? For this ^hman 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 ^awhich 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 ^{to}among them.

Now, 'looking intently at the Sanhedrin, 'Paul said, "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 ^dhim, "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!" Besides, '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!"^{Ex2228}

Now 'Paul, knowing that the one party is Sadducees, yet the ^aother Pharisees, cries in the Sanhedrin, "Men! Brethren! A Pharisee, son of Pharisees am I. Concerning the ^aexpectation 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.^{Mt2223 Mk1213}

Now a great clamor occurred, and 'rising, ^asome of the scribes of the party of the Pharisees, 'fought it out ^{to}with one another, saying, "Nothing evil are we finding in this ^hman. Now if a spirit speaks to him or messenger—" 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 ^{is}that which concerns Me in ^{to}Jerusalem, thus you 'must testify in ^{to}Rome also."^{189 2724}

Now, day ^bcoming on, 'making a conspiracy, the Jews anathematize themselves, saying that they would neither 'eat nor 'drink till ^w they should 'kill 'Paul. Now there were more than forty who make this 'cabal, who^a, coming to the chief priests and the elders, say, "With an anathema we anathematize our-

177 SUN-8 MOSAIC - together - search -
have found together again on earth

15 selves to "taste nothing till ^w we should 'kill Paul. Now, then, you inform the captain together with the Sanhedrin, so that he may be leading him down ⁱⁿ to you, as being about to 'investigate more exactly ⁼ that which concerns him, yet we, before he draws near, are ready to 'assassinate him."

16 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 ^d the captain, for he 'has ^a something to report to him."

18 He, indeed, then, taking him along, led him to ^d the captain and is averring, "The prisoner, Paul, calling me to him, asks me to 'lead this youth to ^d you, who 'has ^a something to speak to you."

19 Now the captain, taking hold of his hand, and retiring privately, inquired to ascertain "^aWhat is it that you 'have to report to me?"

20 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 ^a somewhat more exactly concerning him. You, then, should not be 'persuaded by them, for there are ambushing for him more than forty ^o of their men, who ^a anathematize themselves neither to 'eat nor 'drink till ^w they may be assassinating him. And now they are ready, anticipating the promise from you."

22 Indeed, then, the captain dismisses the youth, charging him "To no one speak out that you disclose these things to ^d 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 Cæsarea, and seventy cavalry, and two hundred slingers, from the third hour of the night.

24 Besides, present beasts that, mounting Paul, they should be bringing him safely through to ^d Felix, the

25 governor, writing a letter having this model:

26 '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 ^{to} 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. ^w 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 ^{to} against the man, forthwith I send him to ^d you, charging the accusers also to 'speak ^{td} against him ^{on} before you. Farewell."

31 The soldiers, indeed, then, according to that which has been prescribed to them, taking up Paul, led him through the night ^{into} Antipatris. Now, on the morrow, they return into the citadel, leaving the cavalry to 'come away ^{to} with him, who ^a, entering into Cæsarea and giving up the letter to the governor, present Paul also to him.

34 Now, reading it, and inquiring ^o 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. ^{Lu237}

24 Now after five days Ananias, the chief priest, descended with some elders and an orator, a ^a certain Tertullus, who ^a 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 ³ your providence, both in every way and everywhere, we are welcoming it, most mighty Felix, with ^e all thankfulness. Now, lest I may be

hindering you ^{or} still more, I am entreating you to hear us concisely ⁵ in your leniency. For, finding this man a ⁷pestilence and ⁸stirrer of insurrections among all the Jews who are ^aon the inhabited earth, besides a ringleader of the sect of ⁶the Nazarenes, who tries to profane the sanctuary also, of whom we lay ⁸hold also, ^(Verse 7 not genuine) ^bfrom whom you ^syourself will, by examining him, be ⁹able to recognize all of these things concerning which ⁹we are accusing him." Now the Jews also agreed, alleging these things to ¹⁰have been thus.

¹⁰ Besides, Paul, the governor ¹¹nodding to him to ¹²speak, answered, "Being versed in the fact that ¹³for many years you ¹⁴are a judge in this nation, cheerfully am I defending ¹⁵that which concerns myself, at your being able to recognize that it ¹⁶is not more than twelve days since I went up to ¹⁷worship in ¹⁸Jerusalem. And they neither found me in the sanctuary arguing ¹⁹with anyone, nor making a concourse of the throng, nor in the synagogues, nor ²⁰at the city, nor ²¹can they ²²present evidence to you for that concerning which they are now accusing me.

²³ Yet I am avowing this to you, that, according to the ²⁴way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all ²⁵that is ²⁶written, according to the ²⁷law and ²⁸in the ²⁹prophets, having an expectation in ³⁰God, which these ³¹themselves also are anticipating, that there shall be a resurrection which is impending for both the just and the unjust.

³² In this, I am exerting ³³myself also, to ³⁴have a conscience which is no stumbling ³⁵block, toward God and ³⁶men, continually.

³⁷ Now, ³⁸after the lapse of more years, I came along doing alms ³⁹for my nation, and making offerings, in which they found me, ⁴⁰purified, in the sanctuary, not with a throng, nor with tumult. Now there were

⁴¹some Jews from the province of Asia, on whom it was binding to be ⁴²present ⁴³before you and to ⁴⁴accuse me, if they may ⁴⁵have anything ⁴⁶against me. Or let these ⁴⁷themselves say ⁴⁸what injury they found when I ⁴⁹stood ⁵⁰in the Sanhedrin, or concerning this one voice with which I cry out, ⁵¹standing among them, that, ⁵²Concerning the resurrection of the dead am I being judged today ⁵³on by you."

⁵⁴ Now Felix made them postpone, being ⁵⁵acquainted more exactly with ⁵⁶that which concerns the ⁵⁷way, saying, "Whenever ⁵⁸captain Lysias may ⁵⁹come down, I shall ⁶⁰investigate your ⁶¹affairs." He prescribes to the centurion that he is to be ⁶²kept, besides, he is to be having his ease, and to ⁶³prevent no one of his ⁶⁴own to be ⁶⁵subservient to him.²⁷⁸

⁶⁶ Now after ⁶⁷some days Felix, coming along ⁶⁸with Drusilla, his ⁶⁹own wife (being a Jewess), sends after Paul and hears him concerning the ⁷⁰faith in ⁷¹Christ Jesus. Now as he is arguing ⁷²concerning righteousness, and self-control, and the impending judgment, Felix, becoming ⁷³affrighted, answered, "⁷⁴Now ⁷⁵go. Yet, ⁷⁶given occasion, I shall be calling for you," at the same time expecting also that ⁷⁷money will be ⁷⁸given him by Paul. Wherefore, sending after him more frequently also, he conversed with him.

⁷⁹ Now, two years being fulfilled, Felix got a successor, Porcius Festus. Besides, wanting to curry ⁸⁰favor with the Jews, Felix left Paul ⁸¹bound.

⁸² Festus, then, ⁸³stepping in to the prefecture, after three days went up ⁸⁴into Jerusalem from Caesarea. Besides, the chief priests and the ⁸⁵foremost of the Jews inform him against Paul, and they entreated him, requesting a favor against him, so that he should ⁸⁶send after him to bring him into Jerusalem, making an ambush to ⁸⁷assassinate him ⁸⁸on by the way. Festus, indeed, then, answered that Paul is to be

'kept into Cæsarea, yet he himself was 'about to be going out 'quickly.

5 "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."

6 Now, 'tarrying among them not more than eight or ten days, 'descending into Cæsarea, on the morrow, being 'seated on the dais, he 7 orders '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 8 to demonstrate, 'Paul defending that "Neither 'against the law of the Jews, nor 'against the sanctuary, nor 'against Cæsar did I any sin."

9 Now 'Festus, wanting to curry favor with the Jews, answering 'Paul, said, "Are you willing to go up into Jerusalem to be judged there 'onbefore me concerning these things?" Yet 'Paul said, "onAt the 10 dais of Cæsar am I 'standing, where I 'must be 'judged. The Jews in nothing have I injured, as you also are most ideally recognizing. 11 If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing 'to die. Yet if there is nothing in that of which these are accusing me, not one 'can surrender me to them as a favor. To Cæsar am I appealing!"

12 Then 'Festus, 'conferring with the council, answered, "To Cæsar have you appealed, onTo Cæsar shall you 'go!"

13 Now, 'some days elapsing, Agrippa, the king, and Bernice arrive 'at 14 Cæsarea, greeting 'Festus. Now as they tarried more days there, 'Festus submitted 'Paul's 'acaffairs to the king, saying, "There is a 'certain 15 man, 'left prisoner by Felix, 'concerning whom, at my 'coming into

Jerusalem, the chief priests and the elders of the Jews inform, requesting ^{as} his conviction, to^d whom I answered that it is not the custom for Romans to surrender as a 'favor any ^hman ere^{or}the 'accused may 'have the accusers face ^{ac}to 'face, besides getting a defensive position concerning the indictment.

17 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, ^aconcerning whom the accusers, when they 'stand up, brought not one charge of the 18 'wicked things which I suspected, yet they had ^acertain questions 19 concerning their own ~~X~~religion 'against him, and concerning a ^acertain Jesus, who 'has died, whom 20 'Paul alleged to be 'alive. Now I being perplexed by the questioning ^cabout these things, said, If he may be intending to 'go into Jerusalem and to be 'judged there concerning these things? Now at 21 'Paul's 'appealing to be kept 'for the Imperial investigation, I order him to be 'kept till ^wI shall 'send him up to^d Cæsar."

22 Now Agrippa to^d 'Festus: "I 'myself also intended to hear the ^hman." "Tomorrow," he is averring, "you shall 'hear him." On 23 the morrow, then, at Agrippa and Bernice's coming with much pageantry and entering ^{to} the audience chamber together, besides captains and ^{ac}prominent men of the city, and at 'Festus' order, 'Paul was 24 led forth. And 'Festus is averring, "King Agrippa, and all 'men 'present ^{to}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.
 25 Now I grasped^r that he has committed nothing deserving of death, yet as he ^shimself appeals to the Imperial judge, I decide to 'send
 26 him—concerning whom I 'haven't anything certain to write to the lord. Wherefore I led him ^{on}before you, and especially ^{on}before you, king Agrippa, so that, the examination occurring, I should 'have
 27 ^something to 'write. For it 'seems to me irrational, sending a prisoner, not also to signify the charges against him."

26 Now Agrippa averred to^d Paul, "It is 'permitted to you to 'speak concerning yourself." Then Paul, 'stretching out his hand, made his
 2 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
 3 defense ^{on}before you today, especially as you 'are an expert, 'versed in all, both the customs and questions ^{ac}of the Jews. Wherefore I
 'beseech you to hear me patiently.

4 My 'life, indeed, then, ^ofrom youth, which came to be from the beginning ⁱⁿamong my nation, besides in Jerusalem, all the Jews are
 5 '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.^{Ph3s} And now, ^{on}in 'expectation of the promise which 'bcame by God
 6 ^{into} our fathers, I 'stand being judged, ^{into}to which our 'twelve tribed people, earnestly offering divine service night and day, is expecting
 7 to attain. Concerning which 'expectation I am being indicted by
 8 Jews, O king! ^aWhy is it being judged unbelievable ^bby ⁼you, if God is 'rousing the dead?^{Dn122}

9 I, indeed, then, suppose myself 'bound to commit much contrary to^d the 'name of Jesus the Nazarene,

10 which I do also in Jerusalem. And many of the saints besides, I lock up in jails, obtaining 'authority
 11 ^bfrom the chief priests. Besides, I 'deposit a ballot to 'despatch them.
 11 And ^{ac}at all the synagogues, often punishing them, I compelled them to 'blaspheme. Besides, being exceedingly maddened against them, I persecuted them as far as ^{to} the outside cities also. Among which persecutions, going ^{into}to 'Damascus with the authority and permission of the chief priests, at midday, ^{ac}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 ^{into}to the earth, I hear a voice saying to^d me in the Hebrew vernacular, 'Saul! Saul! ^aWhy are you persecuting
 13 ^rMe? ^rHard is it for you to be kicking ^{td}against the goads! Now I say, ^aWho art Thou, Lord?' Now the Lord said, 'I am Jesus, Whom
 14 you are persecuting. But 'rise and 'stand on your 'feet, for I was seen by you ^{to}for this, to fix upon you before for a deputy and a witness both of what you have perceived
 15 ^{bs}and that in which I will be 'seen by you, extricating^r you ^ofrom the people and ^ofrom the nations, ^{into}to whom I am commissioning you, ^rto open their eyes, 'to 'turn them about from 'darkness ^{into}to 'light and from the 'authority of 'Satan ^{onto}to God, for them 'to 'get a pardon of sins and an 'allotment among those who have been hallowed by faith
 17 'that is in^{to} Me.'^{91-6 228-30}

19 Whence, king Agrippa, I did not become stubborn as to the heavenly apparition, but first to those in Damascus, besides in Jerusalem also, besides to the entire province of Judea, and to the nations, I reported that they are to be repenting and turning^r back ^{on}to God, engaging in acts worthy of 'repentance.

21 On ⁼this account the Jews, appre-

hending me as I 'am in the sanctuary, tried to 'lay hands on me.
 22 Happening, then, on assistance from God, until this 'day 'stand I, attesting both to small and to great, saying nothing outside of what both the prophets and Moses speak of impending 'occurrences—
 23 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."

24 Now, as he is making 'this defense, Festus is averring with a loud voice, "You are 'mad, Paul! Much 'scripture is deranging you
 25 into madness!" Yet Paul is averring, "Not 'mad am I, most mighty Festus, but I am declaiming declarations of truth and sanity. For
 26 the king is an 'adept concerning these things, to^d whom I am speaking 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
 27 a 'corner. King Agrippa, are you believing the 'prophets? I am 'aware that you are believing!"

28 Yet Agrippa to^d Paul: "'Briefly me are you persuading, to make me a Christian!"^{1P4} Yet Paul, "May I
 29 ever wish to God, that, ' briefly as well as ' greatly, not only you, but also all who are hearing me to-day, 'become such a 'w kind as I am also, outside of these 'bonds!"

30 Both the king and the governor rose, besides Bernice and those
 31 sitting together with them. And, retiring, they spoke ^{to} with one another, saying that, "Nothing deserving of death or of bonds is anything this 'man is committing."

32 Now Agrippa averred to Festus, "This 'man could have been 'released if he had not appealed to Cæsar."

27 Now, as it was decided that we

are to 'sail away into Italy, they gave over both Paul, and 'some
 2 other prisoners to a centurion named Julius, of the Imperial
 3 squadron. Now, 'stepping on board a ship of Adramyttium, 'about to be sailing ^{to}for 'places ^{ac}in the province of Asia, we set out, ^{to}with us being Aristarchus, a Macedonian of Thes-
 4 salonica. Now, on 'another day, we were led down into Sidon. Besides,
 5 Julius, using Paul humanely, permits him to 'go to^d friends for 'casual care.

4 And, setting out thence, we sail under the lee of Cyprus, because of
 5 the winds being contrary. Besides, 'sailing through the ocean ^{ac}off Cilicia and Pamphylia, we come
 6 down into Myra, of Lycia. And there the centurion, finding an Alexandrian ship sailing ⁱⁿto Italy,
 7 has us step on board ^{to}of it. Now, 'for a considerable number of days, sailing tardily and hardly ^{bc}coming
 8 ^{ac}off Cnidus, the wind not leaving us toward it, we sail under the lee of Crete, ^{ac}off Salmone. Besides,
 9 hardly skirting it, we came into a 'certain 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 ex-
 10 hortated 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,
 11 but of our 'souls^a 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 ^{to}for wintering, the majority gave counsel to set out thence, if somehow they may be 'able to arrive ^{to}at Phoenix to winter, a harbor of Crete, 'looking ^{ac}toward the

13 southwest and ^{ac}toward the north-
west. 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 ^{it} the island.
15 Now, the ship 'being gripped by it,
and not being able to 'luff to the
wind, giving her up, we were
16 'carried along. Now, running un-
der a ^acertain islet 'called Cauda,
we are hardly strong enough to ^{bcm}
17 hold off the skiff, 'hoisting which,
they used stays, undergirding the
ship. Besides, fearing ^{no} lest they
should be falling into the Syrtis
quicksand, 'lowering the gear, thus
18 they were 'carried along. Yet at
our being 'tremendously tossed by
the tempest, the next day, they jet-
19 tioned, and on the third with their
^aown hands they toss over the ship's
20 'gear. Now, neither sun nor con-
stellations making their advent
^{on}for more days, and besides, not
slight tempest 'lying on us, ^{all}
further expectation of our 'being
saved was 'taken from us.

21 Besides, there being much inher-
ent 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
22 'damage and 'forfeit. And 'now I
am exhorting you to be 'cheerful,
for not one ^Nsoul ^ofrom among you
will be cast 'away, more than the
23 ship. For there stood beside me
this 'night a messenger ^{189 2311} of
God, Whose I am, to Whom I am
24 offering divine service also, saying,
"Fear not, Paul! Before Cæsar you
'must stand. And 'lo! ^ograciously
has God granted you all those who
25 are sailing with you.' Wherefore, be
'cheerful, men, for I am believing
God that thus it will be, ^{ac}even in

the manner which has been spoken
26 to me. Yet we 'must be falling ^{off}
¹⁰on a ^acertain island."

27 Now as the ^{fourteenth} night
^{bcame}, at our ^{cr}uising about in the
Adria, ^{ac}in the middle of the night
the mariners suspected ^asome coun-
28 try to be nearing them. And, 'sound-
ing, they found twenty fathoms.
Now, after a bit of an 'interval, and
'sounding again, they found fifteen
29 fathoms. Besides, fearing lest at
some time we should be falling ^{ac}on
rough places, 'pitching four anchors
out of the stern, they wished for the
^bcoming of day.

30 Now at the mariners seeking to
'flee out of the ship, and 'lowering
the skiff into the sea under pre-
tense ^{as} of being about to 'stretch
31 anchors out of the prow, Paul said
to the centurion and the soldiers,
"If ever these should not be remain-
ing in the ship, you 'cannot be
32 saved." Then the soldiers strike off
the ropes of the skiff and they leave
her 'fall off.

33 Now, until ^{to} the day was about to
^{bc}ome, Paul entreated all to 'par-
take of nourishment, saying, "To-
day is the fourteenth day, 'appre-
hensive, you are 'constantly abstin-
34 ent, taking nothing. Wherefore I
am entreating you to 'partake of
nourishment, for this 'belongs to^d
this salvation of yours, for not a
hair from the head of one of you
35 shall 'perish." Now, 'saying ^{is}this,
and taking bread, he thanks God in
sight of all, and, 'breaking it, begins
36 to 'eat. Now, becoming cheerful,
they also all took nourishment.
37 Now we were, in 'all, two hundred
38 seventy-six ^Nsouls in the ship. Now,
being sated with nourishment, they
buoyed the ship, casting out the
grain into the sea.

39 Now when the day ^{bc}ame, they
did not recognize the land, yet con-
sidered a ^acertain 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^{to} the sea, at the same time slacking the lashing of the rudders, and 'hoisting the foresail to the 'breeze, they kept her course ^{to}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 ^{on}to the land first, and the rest, ^{with}these, indeed, on planks, yet ^{with}those on ^asomething 'from the ship, and thus all ^{came} safely through on 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, '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, ^{on}after much 'ap-

prehension, and beholding nothing coming to be amiss ^{with} him, retracting, they said he is a god. Mk16¹⁸ Lu10¹⁹

Now in the regions about that 'place the freeholds belonged 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^r with ⁼fever and dysentery. 'Paul, entering ^{to} ^{him} and 'praying, placing his 'hands on him, heals him. Mk16¹⁸

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 ^{to}for our 'needs.

Now, after three months, we set out in an Alexandrian ship with the ensign Dioscouri, which has wintered in the island. And, landing ^{at} Syracuse, we stay three days, whence, tacking about, we arrive ^{at} Rhegium, and the south wind coming on after one day, we came the second day ⁱⁿto Puteoli, where, finding brethren, we were entreated to stay ^{with} them seven days. And thus ⁱⁿto 'Rome we come.

And thence the 'brethren, 'hearing ^{about} us, come ⁱⁿto meet us as far as Appii Forum and Three Taverns, perceiving whom, 'Paul, 'thanking 'God, took courage. Now when we entered ^{to} Rome, 'Paul was permitted to 'remain ^{by} himself together with the soldier who 'guarded him.

Now it occurred three days after, that he calls together those who 'are foremost of the Jews. Now, at their coming together, he said ^{to} them, "I, men, brethren, 'doing nothing contrary to the people or to the hereditary 'customs, was given up a 'prisoner out of Jerusalem, into

18 the ^ahands of the Romans, who^a,
 examining me, intended to release²⁶
 me, because not one cause of death
 19 existed in me. Now at the contra-
 dicting of the Jews, I am compelled
 to appeal to Cæsar, not as though
 having anything of which to 'accuse
 20 my nation. thFor this 'cause, then,
 I call for you, 'to ²see and speak to
 you. For on account of the expecta-
 tion of Israel this 'chain is lying 27
 about me."

21 Now they say to^d him, "Neither
 receive we letters concerning you
 from Judea, nor does any of the
 brethren coming along report or
 speak anything wicked concerning
 22 you. Now we count it 'worthwhile
 to hear ^bfrom you what your ^adis-
 position is. For, indeed, concerning
 this 'sect, it is known to us that
 (64-17 8011) everywhere it is being contradicted."

23 Now, setting a day for him,
 more came to^d him into the lodging,
 to whom he expounded, certifying 28
 to the kingdom of God, besides per-
 suading them concerning Jesus,
 both from the ^alaw of Moses and the
 'prophets, from morning till dusk. 30
 24 And these, indeed, were persuaded
 by what is 'said, yet others dis-
 25 believed. Now there being dis-
 agreements one ^{td}with another, they
 were dismissed, Paul^{say}making one
 declaration, that, "Ideally the 'holy

'spirit speaks through Isaiah⁶⁹⁻¹⁰ the
 prophet, to^d your 'fathers, saying,
 Mt13¹⁴ Mk4¹² Lu8¹⁰ Ro11²⁵

"Go to^d this 'people and say,
 "In hearing, you will be hearing,
 and may by no means be under-
 standing,

And observing, you will be ob-
 serving, and may by no means
 be perceiving."

For ^rstoutened is the ^rheart of
 this 'people,

^rAnd with their ears heavily they
 hear,

^rAnd with their 'eyes they squint,
^rLest at some time they may be
 perceiving with their eyes,

^rAnd with their ears should be
 hearing,

And in their ^rheart may be
 understanding,

And should be turning^r about,
 And I shall be ^rhealing them.'

28 Let it be known to you, then,
 that to the nations was dispatched
 this 'salvation of God, and they
 will 'hear." (Verse 29 not genuine)

30 Now he remains two whole years
 in his own hired house, and he wel-
 comed all those going in to^d him,
 31 heralding the kingdom of God, and
 teaching ³that which concerns the
 Lord Jesus Christ, with ^eall bold-
 ness, unforbidden. 2Ti2⁹ Ph1¹²⁻¹⁴

12 HAVING been FROM defined
V. 4 holy-togetherness

A.D. 60

PAUL TO THE ROMANS

Paul, a slave of Christ Jesus, a called apostle,^{Gal 1⁹} severed ¹⁰for the evangel of God (which He promises before through His prophets in the holy scriptures), concerning His Son (Who ^{1b}comes ^o of the ⁴seed of David according to the flesh, Who is ¹designated Son of God ⁴with power, according to the spirit of holiness, ^{1b}by the resurrection^{Jn 11⁴⁴} of the ^{Lu 7¹⁴} dead^{Mk 5⁴²}), Jesus Christ, our Lord, through Whom ^{1C 15¹⁰} we obtained grace and apostleship ¹⁰for the obedience of faith among all the nations,^{15¹⁶} for His name's^a sake, ⁶Ga 2⁷⁻⁹ among whom are you also, the called of Jesus Christ: to all who ⁷are 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 in the whole world.

¹Thi⁸ For God is my witness, to Whom I am ²offering divine service in my spirit in the evangel of His Son,^{15¹⁶} how unintermittingly I am making mention of you,^{Ep 1¹⁶} always ¹⁰in my prayers beseeching, if somehow, sometime, at length I shall be ¹prospered, in the will of God; to ²come to^d you.^{Ac 16²¹} For I am longing ¹⁰to ²see you, that I may be sharing ^asome spiritual grace with you,¹⁰ for you to be ²established: yet this is to be consoled together among you through ⁱⁿone another's faith, both yours and mine.

Now I do not ¹want you to be ignorant, ^{1b}brethren, that often I purposed to ¹come to^d you (and was

prevented hitherto) that I should be having ^asome ²fruit among you also, according as among the rest of the nations. ^{also, 8-11}

To both Greeks and barbarians, to both wise and foolish, a debtor am I. Thus this eagerness ^aof mine to bring the evangel to you also, who are in Rome. For not ¹ashamed am I of the evangel, for it is God's ^apower ¹⁰for salvation^{1C 1¹⁸} to every-one who is believing—to the Jew first, and to the Greek as well. For a righteousness which is ^{of} God is being revealed in it, out ^{of} faith ¹⁰for faith, according as it is ¹written.^{Ha 2⁴} Now the just one ¹⁰by faith shall ^{1b}be living.

For God's ^aindignation is being revealed from ^aheaven on ^aall the irreverence and injustice of ^hmen 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 ¹descried^r from the creation of the world, being ^aapprehended by His ^{Ps 19¹⁻⁶} achievements, besides His imperceptible power and divinity, ¹⁰for them ¹⁰to be defenseless, because, knowing God, not as God do they glorify or thank Him,² but vain were they made in their reasonings, and ¹darkened ^{Jn 1⁵} is their unintelligent heart.^r ^{Ep 4¹⁸} Alleging themselves to be wise, they are made stupid,^{1C 1²⁰} and they change the ^aglory of the incorruptible God into the likeness of an image of a corruptible ^hhuman being and flying creatures and quadrupeds and reptiles.^{Dt 4¹⁵⁻¹⁹ Jr 10¹⁴}

Wherefore God ²gives them over, in the lusts of their ^rhearts, ⁱⁿto the

uncleanness of dishonoring their
bodies among themselves, those
who^a 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 sons! Amen!

Therefore God gives them over
into dishonorable passions, for their
females, besides, alter the natural
use into that which is beside nature.
Likewise also the males, besides,
leaving the natural use of the
female, were inflamed in their
craving for one another, males
with males^{Lv18²²} effecting indecency,
^{1C6⁹}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 into 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, inven-
tors of evil things, stubborn to
parents, unintelligent, perfidious,
without natural affection, implac-
able, unmerciful: those who^a, recog-
nizing the just statute of God, that
those committing such things are
deserving of death, not only are do-
ing them, but are endorsing, also,
those who are committing them.

Wherefore, defenseless are you,
O man^N! everyone who is judging,
for in what you are judging^a an-
other, you are condemning yourself,
for you who are judging^{2S12²} are
committing the same things.^{Jn8⁷} 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^N, 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 pa-
tience, being ignorant that the
kindness of God is leading you into
repentance? Yet, in accord with
your hardness^p and unrepentant
heart you are hoarding for your-
self indignation in the day of in-
dignation and revelation of the just
judgment of God, Who will be pay-
ing each one in accord with his
acts: to those, indeed, who^a by en-
durance in good acts are seeking
glory and honor and incorruption,
life eonian; yet to those^o 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.³¹⁰

For there is not 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 just-
ified.³²⁰

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^a are displaying the
action of the law written in their
hearts, their conscience testifying
together and their reckonings be-
tween 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 instruc-
ted out of the law. Besides, you
have confidence in yourself to be a
guide of the blind, Mt15¹⁴ a flight of
those in darkness, a discipliner of

the imprudent, a teacher of minors, having the form of knowledge and the truth in the law.

21 You, then, who are teaching another, you are not teaching yourself! ^{Mt23} who are heralding not to be stealing, you are stealing! ^{Ma3} 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! ^{Ps50:6-21} For because of you the name of God is being blasphemed among the nations, according as it is written. ^{Ex20 Dt5 Is52}

25 For circumcision, indeed, is benefitting if you should be putting law into practice, yet if you should be a transgressor of law; your circumcision has become ^{circumcision}. 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.

28 For not that which is ^{apparent} is the ^{Jew}, ^{Jn8:9} nor yet that which is ^{apparent} in flesh is ^{circumcision}; but that which is ^{hidden} is the ^{Jew}, ^{Dt30:6} and ^{circumcision} is of the ^{heart}, in spirit, ^{Ph3} 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}? ^{Dt47} Much ^{in every} manner. For first, indeed, that they were entrusted with the oracles of God. ^{Ps147:20} For ^{what} if ^{some} disbelieve? Will not their unbelief ^{nullify} the faithfulness of God? ^{2Ti2:24} May it not be ^{becoming} to that! Now let God ^{be} true, yet every ^{man} a liar, ^{Ps116:11} even as it is written: ^{Ps51:4}

And shalt be ^{conquering} ⁱⁿ 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!

6 (^{As} ^a ^{man} am I saying it.) May it not be ^{becoming} to that! Else how shall God be judging the world?

7 Yet if the truth of God superabounds in my lie, ^{for} His glory, ^{why} am I also still being judged as

8 a sinner, and why not say, according as we are ^{calumniated} and according as ^{some} are averring that we are saying, that "We should be doing evil that good may be coming"—whose judgment is fair. ⁶¹

9 ^{What}, then? Are we ^{privileged}? Undoubtedly not, for we previously charge both Jews and Greeks to be all under sin, ^{Ga3:22} according as it is written, that ^{Ps142:3} "Not one is just"—not ^{even} one. ^{Ec7:20} Not one is understanding. Not one is seeking out God.

12 "All avoid Him: at the same time they were useless.

Not one is doing kindness: there is not till even one!" ^{Ps141}

13 "A ^{sepulcher} opened is their throat. ^{Ps59}

With their tongues they defraud."

"The ^{venom} of asps is under their ^{lips}." ^{Ps140:4}

14 Whose mouth ^{with} imprecation and ^{bitterness} is ^{crammed}. ^{Ps107}

15 ^{Sharp} are their feet ^{to} shed ^{blood}. ^{Pr16}

"Bruises and wretchedness are in their ^{ways},

And the ^{way} of ^{peace} they do not know." ^{Is59:7-8}

18 There is not fear of God in front of their ^{eyes}. ^{Ps36:1}

19 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, ^{Ga3:22} because, ^{by} works of ^{law}, not ^{flesh} at ^{all} shall be ^{justified} in

His sight, ^{Ga216} for through law is the recognition of sin. ^{Ps1432}

21 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, ¹⁰for all, and on all who are believing, for there is not distinction, for all sinned and are wanting of the glory of God.

24 Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a propitiatory shelter, ^{Lv1644} through faith in His blood, ¹⁰for 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, ¹⁰for 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? Of works? Not! But through faith's law. ^{1CI29} For we are reckoning a man to be justified by faith apart from works of law. ^{Ga216}

29 Or is He 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. ^{Mt517}

4 What, then, shall we declare that Abraham, our forefather 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? ^{Gn158} Now "Abraham believes God and it is reckoned to him ¹⁰for righteousness." ^{Ga38}

4 Now to the worker, the wage is not reckoned ^{as} as a favor, but ^{as} as a debt. Yet to him who is not working, yet is believing on Him Who is

justifying the irreverent, his faith is reckoned ¹⁰for righteousness.

6 Even as David also is telling of the happiness of the man to whom God is reckoning righteousness apart from acts; ^{Ps321-2}

7 Happy they whose lawlessnesses were pardoned and whose sins were covered over!

8 Happy the man to whom the Lord by no means should be reckoning sin!

9 This happiness, then, is it on for the Circumcision, or on for the Uncircumcision also? For we are saying, "To Abraham faith is reckoned ¹⁰for righteousness." How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he obtained the sign of righteousness of the faith which was in uncircumcision, ¹⁰for him to be the father of all those who are believing through uncircumcision, ¹⁰for 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. ^{Ga37}

13 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. ^{Gn155} 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 not law is, neither is there transgression.

16 Therefore it is of faith that it may accord with grace, ¹⁰for 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^{Gn17⁵} 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^{on} expectation, ¹⁰for^a him to become the father of many nations, according to that which has been declared, "Thus shall be your seed^A,"^{Gn15⁵} And, not being infirm in faith, he considers his^{sf} body, already deadened^r (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,^{Gn17¹⁷} ¹⁰yet the promise of God was not doubted in unbelief, but he was invigorated by faith,^{Hb11¹¹} 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 him¹⁰ for righteousness.

Now it was not written¹²³ because of him³ only that it is reckoned to him²⁴, 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,^{Ep3¹²} 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.^{Ep1¹³}

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 His¹²⁰ into 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.^{1Th5⁹}

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.^{2Cs1¹⁵} 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,^{Gn2¹⁷} 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 on 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, into 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.

5 18

18 Consequently, then, as it was
 15 through one offense ¹⁰for all ³man-
 kind ¹⁰for condemnation, thus also
 it is ¹⁰through one just award ¹⁰for
 all ³mankind ¹⁰for life's justifying.
 19 For even as, ¹⁰through the disobedi-
 ence of the one ^hman, ^{1C1522}the many
 were constituted sinners, thus also,
 15 through the obedience of the One,
 the many shall be 'constituted just.

20 Yet ¹law ¹came in by the way, that
 the offense should be increasing.
^{Ga319} Yet where ¹sin increases, ¹grace
 21 superexceeds, that, even as ¹Sin
¹reigns in death, thus ¹Grace also
 should be ¹reigning ¹⁰through right-
 eousness, ¹⁰for life eonian, ¹⁰through
 Jesus Christ, our Lord.

6 ¹What, then, shall we 'declare?

That we may be ¹persisting in ¹sin
 5 that ¹grace should be increasing? ³⁸

2 May it not be ¹coming to that!
 We, who ¹died to ¹sin, how shall we
 3 still be living in it? Or are you
¹ignorant that whoever are ¹bap-
 4 tized into Christ Jesus, are ¹bap-
 tized into His death? ^{Co212} We, then,
 were ¹entombed together with Him
 5 through ¹baptism into death, that,
 even as Christ was ¹roused ¹⁰from
 among the dead through the glory
 of the Father, thus we also should
 be ¹walking in newness of ¹life. ³¹¹

5 For if we have become ¹planted to-
 gether in the likeness of His death,
 6 nevertheless we shall be of the
 resurrection also, ^{Ph307} knowing this,
 that our old ¹humanity was ¹cruci-
 fied together with Him, ^{Ga524} that the
 body of ¹Sin may be 'nullified, for
 us by no means to be still slaving
 7 for ¹Sin, for one who ¹dies has been
 justified from ¹Sin.

8 Now if we ¹died together with
 Christ, we 'believe that we shall be
 living together with Him also, ^{2Ti21}
 9 having perceived that Christ, being
¹roused ¹⁰from among the dead, is
 no¹ longer dying. ¹Death is ¹lording
 10 over Him no¹ longer, for in ¹⁰that He
 died, He died to ¹Sin once for all,

yet in ¹⁰that He is living, He is liv-
 11 ing to God. Thus you also, be reck-
 oning yourselves to be ¹dead, in-
 deed, to ¹Sin, yet ¹living to God
 in Christ Jesus, our Lord. ^{Ga220} ^{2C945}

12 Let not ¹Sin, then, be ¹reigning
 in your mortal body, ¹⁰for you to
 13 be obeying its lusts. Nor yet be
¹presenting your members, as ¹im-
 plements of ¹injustice, to ¹Sin, but
¹present yourselves to God as if
¹alive ¹⁰from among the dead, and
 your members as ¹implements of
 14 ¹righteousness to God. ¹²¹⁻² For ¹Sin
 shall not be ¹lording it over you, for
 you are not under law, but under
 grace.

15 ¹What then? Should we be
 sinning, seeing that we are not un-
 der law, but under grace?

May it not be ¹coming to that!
 16 Are you not ¹aware that to whom
 you are ¹presenting yourselves as
¹slaves ¹⁰for obedience, his ¹slaves
 you are, whom you are obeying,
 whether of ¹Sin ¹⁰for death, or of
¹Obedience ¹⁰for righteousness?

17 Now thanks be to God that you
 were ¹slaves of ¹Sin, ^{Jn834} yet you
 obey ¹⁰from the heart the type of
 teaching ¹⁰to which you were given
 18 over. Now, being freed from ¹Sin,
 you are ¹enslaved to ¹Righteousness,

19 As a ^hman am I saying this, be-
 cause of the infirmity of your ¹flesh.
 For even as you present your mem-
 bers as ¹slaves to ¹Uncleanness and
 to ¹Lawlessness ¹⁰for lawlessness,
 thus now ¹present your members
 as ¹slaves to ¹Righteousness ¹⁰for
 20 holiness. For when you were ¹slaves
 of ¹Sin, you were free as to
 21 ¹Righteousness. Then ¹what ¹fruit
 had you then? — ¹⁰of which you are
 now ¹ashamed, for, indeed, the con-
 summation of those things is death.
 22 Yet now, being freed from ¹Sin,
 yet ¹enslaved ¹⁰to God, you ¹have
 your ¹fruit ¹⁰for holiness. ¹⁰Now the
 23 consummation is life eonian. For
 the ¹ration of ¹Sin is death, yet

the gracious gift of God is life¹² ^{eonian, in Christ Jesus, our Lord.}

7 Or are you 'ignorant, 'brethren (for I am speaking to those who 'know¹ law), that the law is 'lording it over^{Na} ^hman^{on} for as much time as he is living?

2 For a woman in wedlock is 'bound^r to a living man by law. Yet if the man should be dying, she is 'exempt from the law of the man.

3 Consequently, then, while the man is living, she will be 'styled an adulteress if she should be becoming^a another man's, yet, if the man should be dying, she is free from the law, being no adulteress, on becoming^a another man's.

4 So that, my 'brethren, you also were put to 'death to the law^d through the body of Christ, ^{to}for you to 'become^a Another's, Who is 'roused^r from among the dead, that we should be bearing^r fruit to God.

5 Ga²¹⁹⁻²⁰ For, when we were in the^N flesh, the passions of^A sins, which were through the law, operated in our members ^{to}be bearing fruit to 'Death.⁶²¹ Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be^rslaving in newness of spirit and not in oldness of^A letter.

7 'What, then, shall we 'declare? That the law is^a sin?

13 May it not be^a coming to that! But 'sin I knew not except through law.³²⁰ For besides, I had not been aware of coveting except the law said, Ex²⁰¹⁷ "You shall not be coveting." Now 'Sin, getting an incentive through the precept, produces in me^a all manner of coveting. For

8 apart from law 'Sin is^r dead.⁵¹³ 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 ^{to}for life, this is ^{to}for death.¹⁷¹³⁵ For 'Sin, getting an incentive through the precept, deludes me, and through it,

'kills me. So that the law, indeed, is holy, and the precept holy and just and good.¹⁷¹¹³

13 Because^a good, then, death to me? May it not be^a coming to that! But 'Sin, that it may be appearing^r 'Sin, is producing death to me through^a good, that 'Sin should 'become an inordinate sinner^r through the precept. For we are^a aware that the law is spiritual, yet I am fleshly, having been^r disposed of under^r 'Sin. For what I am effecting I 'know^a not, for not what I 'will, this I am putting into practice, but what I am hating, this 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 not longer I who am-effecting^a it,¹² but 'Sin making its^r home in^r me.

18 For I am^a aware that 'good is not making its^r home in me (that is, in my^N 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,¹² 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 not longer I who am-effecting^a it,¹² but 'Sin which is making its^r home in me.

21 Consequently, I am-finding the law that, at my willing to-be-doing the ideal, the evil is 'lying beside me. For I am-'gratified with the law of God^{ac} as to the^h man^N within, yet I am-'observing a different law in my members, 'warring with the law of my mind, and leading me into^r captivity^{to} the law of^r sin which 'is in my members.^{Ga⁵¹⁷}

24 A wretched^h man am I! 'What will 'rescue me out of this 'body of^a death? 'Why, grace! I 'thank God, through Jesus Christ, our Lord. Consequently, then, I 'myself, with the mind, indeed, am^a saving for God's law, yet with the^N flesh for 'Sin's law.

8 Nothing, consequently, is now condemnation to those in Christ Jesus. Not according to ¹flesh are they ²walking, but according to spirit, for the ³spirit's law of ⁴life in Christ Jesus frees you from the law of ⁵sin and death. For the impotence of the law, in which it was infirm through the ⁶flesh, and God sending His ⁷own Son in the likeness of sin's ⁸flesh and concerning sin, condemns sin in the flesh, that the just requirement of the law may be ⁹fulfilled in us, who are not ¹⁰walking in accord with ¹¹flesh, but in accord with spirit. ¹²Ga5:18

13 For those who are in accord with ¹⁴flesh are ¹⁵disposed to ¹⁶that which is of the ¹⁷flesh, yet those who are in accord with spirit to ¹⁸that which is of the spirit. For the disposition of the ¹⁹flesh is ²⁰death, ²¹yet the disposition of the spirit is ²²life and ²³peace, because the disposition of the ²⁴flesh is ²⁵enmity ²⁶into God, for it is not ²⁷subject to the law of God, for neither is it ²⁸able. Now those who are in the ²⁹flesh are not ³⁰able to please God. ³¹11:41

32 Yet you are not in ³³flesh, but in spirit, if so be that God's spirit is making its ³⁴home 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 ³⁵dead because of sin, yet the spirit is ³⁶life because of righteousness. Now if the ³⁷spirit of Him Who ³⁸rouses Jesus ³⁹from among the dead is making its ⁴⁰home in ⁴¹you, He Who ⁴²rouses Christ Jesus ⁴³from among the dead will also be ⁴⁴vivifying your mortal bodies ⁴⁵because of His ⁴⁶spirit making its ⁴⁷home in ⁴⁸you. Consequently, then, brethren, debtors are we, not to the ⁴⁹flesh, to be living in accord with ⁵⁰flesh, for if you are living in accord with ⁵¹flesh, you are ⁵²about to be dying. ⁵³Ga6:8 Yet if, in spirit, you are putting the practices of the body to ⁵⁴death, you will be ⁵⁵living. For whoever are being ⁵⁶led by God's ⁵⁷spirit, these are sons of God.

15 For you did not get ¹⁶slavery's spirit ¹⁷into fear again, ¹⁸but you got the spirit of sonship, in which we are crying, "Abba, Father!" ¹⁹Ga4:6

20 Mk14:36 The ²¹spirit itself is testifying together with our ²²spirit that we are ²³children of God. Yet if ²⁴children, enjoyers also of an ²⁵allotment, enjoyers, indeed, of an ²⁶allotment from God, yet ²⁷joint enjoyers of Christ's ²⁸allotment, ²⁹Ga4:14 if so be that we are suffering together, that we should be ³⁰glorified together also.

18 For I am reckoning that the sufferings of the current era do not deserve ¹⁹the glory ²⁰'about to be revealed ²¹for us. ²²2C4:17 For the premonition of the ²³creation is awaiting the ²⁴unveiling of the sons of God. ²⁵Co3:3 For to vanity was the ²⁶creation subjected, not voluntarily, but because of Him Who ²⁷subjects it, ²⁸in expectation that the ²⁹creation itself, also, shall be ³⁰freed from the ³¹slavery of ³²corruption ³³into the glorious freedom of the ³⁴children of God. For we are aware that the entire ³⁵creation is groaning and ³⁶travailing together until now. Yet not only so, but we ³⁷ourselves also, who ³⁸have the ³⁹firstfruit of the spirit, we ⁴⁰ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body. ⁴¹For to ⁴²expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, ⁴³why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it ⁴⁴with endurance.

26 Now, similarly, the ²⁷spirit also is aiding our ²⁸infirmity, for ²⁹what we should be praying for, to accord with what ³⁰must be, we are not ³¹aware, but the ³²spirit ³³itself is pleading for ³⁴us with inarticulate groanings. Now He Who is searching the ³⁵hearts is ³⁶aware ³⁷what is the disposition of the ³⁸spirit, ³⁹for in accord with God is it pleading for ⁴⁰the saints.

28 Now we are aware that God is working ²⁹all together ³⁰for the good

of those who are loving God,^{2C45} who
 'are called according to the purpose
 29 that, whom He foreknew, He design-
 ates beforehand, also, to be con-
 formed to the image of His Son,
 30 for Him to be Firstborn among
 many brethren. Now whom He
 designates beforehand, these He
 calls also,^{2Ti19} and whom He calls,
 these He justifies also: now whom
 He justifies, these He glorifies also.
 31 "What, then, shall we declare to
 these things? If God is for us,
 32 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?^{1C31-23}
 33 "Who will be indicting God's
 chosen ones? God, the Justifier?
 34 "Who is the Condemner? Christ
 Jesus, the One dying, yet rather be-
 ing roused, Who is also at God's
 right hand, Who is pleading also
 for our sakes?

35 "What shall be separating us from
 the love of God in Christ Jesus?
 Affliction, or distress, or persecu-
 tion, or famine, or nakedness, or
 36 danger, or sword? According as it
 is written, that ^{Ps4422}

"On Thy account we are being
 put to death the whole day,
 We are reckoned as sheep for
 slaughter."

37 "Nay! in all these we are more than
 conquering through Him Who loves
 us.^{2C24}

38 For I am persuaded that neither
 death nor life, nor messengers, nor
 39 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.

9 The truth am I telling in Christ,
 I am not lying, my conscience tes-
 tifying together with me in holy

spirit, that my sorrow is great, and
 2 unintermittent pain is in my heart
 3 —for I myself wished to be anath-
 ema from Christ—for my brethren,
 my relatives according to the
 4 flesh,^{Ex322} who are Israelites, whose
 is the sonship^{Ex422} and the glory and
 the covenants and the legislation
^{Ps14719} and the divine service and the
 5 promises; whose are the fathers,
 and out of whom is the Christ ac-
 cording to the flesh, Who is over
 all, God ^{Hb18} blessed for the eons.
 Amen!

6 Now it is not such as that the
 word of God has lapsed,¹¹⁻⁶ for not
 all those out of Israel, these are
 7 Israel; neither that Abraham's seed
 are all children, but "In Isaac shall
 8 your seed be called."^{Gn2112} 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.^{Ga423}

9 For the word of the promise is
 this:^{Gn1810} at "this season" I shall
 'come "and there will be for Sarah
 10 a son." Yet, not only so, but Re-
 becca also is having her bed of
 11 one, Isaac, our father.^{Gn2521} For, not
 as yet being born, nor yet 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,
 12 it was declared to her that^{Gn2523}
 13 "The greater shall be slaving for
 the inferior," according as it is writ-
 ten,^{Mal2-3} "Jacob I love, yet Esau I
 hate."

14 "What, then, shall we be declar-
 ing? Not that there is injustice
 15 with God? May it not be coming
 to that! For to Moses He is say-
 ing,^{Ex3319} "I shall be merciful to
 whomever I may be merciful, and
 I shall be pitying whomever I may
 be pitying."^{Gn27} Consequently, then,
 it is not of him who is willing, nor
 of him who is racing, but of God,

17 the 'Merciful. For the 'scripture is saying to Pharaoh that ^{Ex916} "For this 'selfsame thing I rouse you up, ~~that so I should be displaying in you My power, and that so My name should be published in the~~ ³⁰ ~~entire earth."~~ Consequently, then, to whom He 'will, He is 'merciful, yet whom He 'will, He is 'hardening. ^{Ex421}

19 You will be protesting to me, then, "Why, then, is He still blaming? for 'who has withstood His intention?" O ^hman^N! ^awho are you, to be sure, who are answering again to God? ^{Jb3312} ^PThat which is molded will not 'protest to the 'molder, ^{Is459}
21 "Why do you make me thus?" Or 'has not the potter the right over the clay, out of the same kneading to make ^w one vessel, indeed, ^{to}for honor, yet ^w one ^{to}for dishonor? Now if God, wanting to display His indignation^a and to make His powerful doings known, 'carries^F, 'with much patience, the ^Fvessels of indignation, 'adapted ^{to}for destruction, ²³ it is that He should also be making known the riches of His 'glory^a on the ^Fvessels of 'mercy, which He makes ready before ^{to}for glory—us, whom He calls also, not only out of the Jews, but out of the nations ²⁵ also. As He is saying in 'Hosea²²³ also:

I shall be calling those who are not my people "My people," And she who is not 'beloved "Beloved,"

26 "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.' " ^{Hol10}

27 Now Isaiah¹⁰²² is crying over Israel, If the number of the sons of Israel should be as the sand of the sea, the residue¹¹⁵ shall be 'saved, ²⁸ for "a 'conclusive and 'concise accounting the Lord will be doing" on the earth.

29 And according as Isaiah¹⁹ 'declared before,

"Except the Lord Sabaoth conserved us a 'seed, As Sodom would we become. And to Gomorrah would we be likened."

³⁰ "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 ^Fstone, according as it is 'written: ^{Is814}

^PLo! I am laying in 'Zion a Stumbling Stone and a Snare Rock, And the one believing on Him shall not be disgraced. ^{Is2816} ^{1P26}

10 Indeed, 'brethren, the delight of my ^Fheart and my 'petition to^d God for their sake is, ^{to}for salvation. For I am testifying to them that they 'have a zeal of God, but ² not in accord with recognition. For they, being ignorant of the righteousness of God, and seeking to 'establish their own righteousness, were not subject to the righteousness of God. For Christ is the 'consummation of law ^{to}for righteousness to everyone who is believing. ⁸¹⁻⁴

5 For Moses is writing of the righteousness which is ^oof law, that a ^hman^N who does the same shall be living in it. Yet the 'righteousness ⁶ ^{Lv185} ^oof faith is saying thus: You may not be saying in your ^Fheart, "Who will be ascending into heaven?—that is, to be leading Christ ⁷ down—or ^{Dt3012} "Who will be descending into the abyss?—that is, to be leading Christ up ^ofrom among the dead. But ^awhat is it saying? Near you is the declaration, in your 'mouth^a and in your ^Fheart—that is, the declaration of 'faith which we ⁹ are heralding, that, if you should ever be avowing 'with your 'mouth^a the declaration that Jesus is Lord, and should be believing in your 'heart^F that God 'rouses Him ^ofrom among the dead, you shall be 'saved.

- 10 For with the heart it is believed 11 I am saying, then: Does not
 10 for righteousness, yet with the God thrust away His people?
 11 mouth it is avowed for salvation. May it not be coming to that! Jr31³⁷
 11 For the scripture is saying: Every For I also am an Israelite, out of
 12 one who is believing on Him shall Abraham's seed, Benjamin's tribe.
 12 not be disgraced. Is28¹⁰ For there is 2 God does not thrust away His
 12 not distinction between Jew and people whom He foreknew.
 13 and Greek, for the same One is Lord of Or have you not perceived in
 13 all, being rich for all who are in- Elijah what the scripture is say-
 13 voking Him? For everyone, who- ing, as he is pleading with God
 14 ever should be invoking the name against Israel? 1K19¹⁴ Lord, Thy
 14 of the Lord, shall be saved. Jo2²² prophets they kill, Thine altars
 14 How, then, should they be invok- they dig down, and I was left
 14 ing One in Whom they do not be- alone, and they are seeking my
 15 lieve? Yet how should they be be- 4 soul. But what is that which
 15 lieving One of Whom they do not appraises saying to him? I left
 15 hear? Yet how should they be hear- for Myself seven thousand men
 15 ing apart from a heralding? Yet who do not bow the knee to the
 15 how should they be heralding if image of Baal. 1K19¹⁸ Thus, then, in
 16 ever they should not be commis- the current era also, there has come
 16 sioned? According as it is to be a remnant according to the
 16 written: Is52¹⁷ How beautiful are the choice of grace. Now if it is in
 16 feet of those bringing an evangel grace, it is not longer out of works,
 16 of good! But not all obey the evan- else the grace is coming to be not
 16 gel, for Isaiah 53¹ is saying, longer grace. Now, if it is out of
 16 "Lord, who believes our tidings?" works, it is not longer grace, else
 17 Consequently faith is, out of tid- the work is not longer work. 4¹⁰
 17 ings, yet the tidings through a de- 7 What then? What Israel is
 17 clarator of Christ. seeking for, this she did not en-
 18 But, I am saying, Do they not counter, yet the chosen encoun-
 18 hear at all? To be sure! tered it. 9¹¹ Now the rest were cal-
 18 "Into the entire land came out loused, even as it is written. Is29¹⁰
 18 their utterance, God gives them a spirit of stupor,
 18 And into the ends of the in- eyes not to be observing, and
 18 habited earth their declara- ears not to be hearing, till this very
 18 tions." Ps19⁴ day. Dt29⁴
 19 But, I am saying, Did not Israel 9 And David is saying, Ps69²²⁻²³
 19 know at all? Dt32²¹ First Moses is Let their table become to a trap
 19 saying, and to a mesh,
 19 I shall be provoking you to jeal- And to a snare and to a repayment
 19 ousy over those not a nation; to them:
 19 on Over an unintelligent nation 10 Darkened be their eyes, not to
 19 shall I be vexing you. be observing,
 20 Yet Isaiah 65¹ is very daring and is And their backs bow together
 20 saying, continually.
 20 Found was I by those who are 11 I am saying, then, "Do they not
 20 not seeking Me: trip that they should be falling?"
 20 Disclosed I became to those who May it not be coming to that! But
 20 are not inquiring for Me. in their offense is salvation to the
 21 Now to Israel He is saying, Is65² nations, to provoke them to jeal-
 21 The whole day I spread out My ousy. 10¹⁹ Ac13⁴⁶
 21 hands to a stubborn and con- 12 Now if their offense is the
 21 tradicting people! world's riches and their discom-
 21 figure the nations' riches, how much
 21 rather that which fills them! Now
 21 to you am I saying, to the nations,

Whenever I should be eliminating their sins. Jr³¹³⁴

^{ac}As to the ^vevangel, indeed, they are enemies ²because of you, yet, ^{ac}as to choice, they are beloved ^vbecause of the ^ffathers. Dt10¹⁵

For unregretted are the graces and the calling of God. For even as you once are 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 flocks
all up together in^{to} stubbornness,
that He should be 'merciful to all.
Ga³²² 1Ti²⁴

O, the ^Fdepth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and ^Funtraceable His ^Fways! For, ^awho ^{12:1}know the mind of the Lord? or, ^awho ^{12:2}became His adviser? ^{Is 40:13}or, ^awho ^{12:3}gives to Him first, and will be repaid by Him? seeing that out of Him ^{1Co 8:6}IC⁸ and ^{12:4}through Him and ^{12:5}for Him is ^{Col 1:16}all: ^{12:6}to Him be the glory ^{12:7}for the ^{12:8}cons! Amen! ^{12:9}12:1-18:9

I am entreating you, then, thbrethren, ^{by} the pities of God, to present your bodies ^fa sacrifice, living, holy, well pleasing to God, your ^{logical} divine ^{service}, ^{and} not to be ^{configured} to this ^{eon}, but to be ^{transformed} by the renewing ^{Ep423} of your mind, ^{io}for you to be testing ^awhat is the will of God, good and well pleasing and mature. ^{Ep510}

For I am saying, through the grace which is 'given to me, to everyone who 'is among you, not to be ^{over-bearing} overweening, beyond what your 'disposition must be, but to be ^{of} of a 'sane disposition, as God

parts to each the 'measure of faith.

4 Ep4¹ "For even as, in one body, we
'have many members, yet all the
members 'have not the same func-
5 tion, thus we, who are many, are
one 'body in Christ, yet 'individ-
ually members of one another. 1C12¹²
6 Now, having graces excelling, in
accord with the grace which is
'given to us, whether prophecy, ex-
ercise it in accord with the analogy
7 of the 'faith; or dispensing, in the
dispensation; or the 'teacher, in the
8 'teaching; or the 'entreater, in 'en-
treaty; the 'sharer, 'with generos-
ity; the 'presider, 'with diligence;
the 'merciful one, 'with glee.

9 Let 'love be unfeigned. Abhor-
ring that which is wicked, clinging
10 to 'good, let us have 'fond affection
for one another with brotherly
fondness, in 'honor deeming one
11 another first, Ph2² in 'diligence not
slothful, 'fervent' in 'spirit, 'slav-
12 ing for the Lord, rejoicing in 'ex-
pectation, enduring 'affliction, per-
13 severing in 'prayer, 1Th5⁴ 'contributing
to the needs of the saints, 'pursuing
'hospitality. Ga6¹⁰

14 'Bless those who are persecuting
you: 'bless, and do not 'curse, so as
to be rejoicing with those rejoicing,
'lamenting with those lamenting,
16 being 'mutually disposed in to one
another, 15⁵ not being disposed to
'that which is 'high, but being led
away to the 'humble. Do not 'bcome
to pass for prudent bwith your-
17 selves. Now to no one 'render evil
for evil, 1Th5¹⁵ making 'ideal
18 provision in the sight of all, 'men, if
possible that which comes out from
yourselves. Being at peace with all
19 'mankind, you are not avenging
yourselves, 14¹⁹ beloved, but be giving
'place to His 'indignation, for it is
'written, Dt32²⁵ Mine is vengeance! I
will 'repay! the Lord is saying.

20 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
21 head." Pr24²¹⁻²² Be not conquered' by
'evil; but 'conquer 'evil 'with good.

13 Let every 'soul be 'subject to
the 'superior 'authorities, 11³ for
there is not 'authority except by un-
der God. Now those which 'are,
2 have been set by 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,
3 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
4 be having applause of from it. 'For
it is God's 'servant for your 'good.
Now if you should be doing 'evil,
'fear, for not feignedly is it wear-
ing the 'sword. For it is God's 'ser-
vant, an avenger for 'indignation
to him who is committing 'evil.
5 Wherefore it is necessary to be
'subject, not only because of 'in-
dignation, but also because of 'con-
science.

6 For 'therefore you are 'settling
taxes also, for they are God's 'min-
isters, 'perpetuated for this 'self-
7 same thing. 'Render to all their
dues, to whom 'tax, 'tax, to whom
'tribute, 'tribute, to whom 'fear,
'fear, to whom 'honor, 'honor. Mt22²¹

8 To no one 'owe 'anything, ex-
cept to be loving one another, for
he who is loving 'another has ful-
filled law. For this: "You shall not
9 'commit adultery," "you shall not
'murder," "you shall not 'steal,"
"you shall not 'testify falsely,"
"you shall not 'covet," Ex20¹³⁻¹⁷ and if
there is any 'other precept, it is
'summed up in this saying, in this:
"You shall 'love your 'associate as
yourself." Lv19¹⁸ 'Love' is not working
evil to an 'associate. The comple-
ment, then, of law, is 'love.

11 This, also, do, being 'aware of the
era, that 'it is already the 'hour for
us to be roused 1Th5⁵ out of sleep, Ep5¹⁴

for now is our salvation nearer
 12 than when we believe. The night progresses, yet the day is near. Then we should be putting off the acts of darkness, yet should be putting
 13 on the implements of light. As in the day, respectably, should we be walking, not in revelries and drunkenness,^{Ep518} not in chambering and wantonness, not in strife and jealousy, but put on the Lord Jesus Christ,^{Ga327} and be making no provision for the lusts of the flesh.
 14 Now the infirm in the faith be taking to yourselves, but not for
 2 discrimination of reasonings. One, indeed, is believing to eat all things, yet the infirm one is eating
 3 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
 4 God took him to Himself.^{Co218} Who are you who are judging Another's domestic? To his own Master he is standing or falling. Now he will be made to stand, for the Lord is able to make him stand.
 5 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
 6 own mind.^{Ga410} 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
 7 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^{bs} and if we should be dying, we are the
 9 Lord's. For for this Christ died and lives, that He should be Lord of the dead as well as of the living.
 10 Now why are you judging your brother? Or why are you also scorning your brother? For all of us shall be presented at the
 11 of God, for it is written.^{Is4523}

Living am I, the Lord is saying,

'For to Me shall bow^A every knee,^{Ph210}
 And every tongue shall be acknowledging God!

12 Consequently, then, each of us shall be giving account concerning himself to God.^{Ga61} By no means, then, should we still be judging one another, but rather decide this, not
 13 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 contaminatingth of itself, except that the one reckoning anything to be contaminating, to
 15 it one it is contaminating. For if, because of food, your brother^F is sorrowing, you are no longer walking according to love. Do not, by your food, destroy that one
 16 for whose sake Christ died. Then let not your good be calumniated,
 17 for the kingdom of God is not food and drink, but righteousness and
 18 peace and joy in holy spirit. For he who in this is slaving for Christ, is well pleasing to God and attested by men.

19 Consequently, then, we are pursuing that which makes for peace and that which is for the edification
 20 of one another.^{1Co1023} Not on account of food demolish the work of God. All, indeed, is clean, but it is
 21 evil to the man^N who is with
 21 stumbling is eating. It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do
 22 aught by which your brother is stumbling, or is being snared or weakened.^{1Co813}

22 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
 23 should be eating is condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.

15 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
 2 associate, for his good, toward

3 his 'edification.^{Ph2}For 'Christ also
pleases not Himself, but, according
as it is 'written, "The reproaches
of those reproaching Thee 'fall on
4 Me."^{Ps69}For whatever was written
before, was written ¹⁰for this teach-
ing^{1Cl10} of ours, that 'through the
endurance and the consolation of
the scriptures we may 'have 'expect-
ation.^{2Ti3}

5 Now may the God of 'endurance
and 'consolation 'grant you to be
mutually 'disposed 'to one another,
6 according to Christ Jesus, that, with
one accord, 'with one 'mouth, you
may be glorifying the God and
Father of our Lord Jesus Christ.
7 ^{Ph3}Wherefore be taking^r one an-
other to yourselves according as
'Christ also took^r you to Himself,
¹⁰for the glory of 'God.

8 For I am saying that Christ has
become the 'Servant of the 'Circ-
umcision,^{Mt15} for the sake of the
truth of God, ¹⁰to confirm the
9 'patriarchal promises. Yet the na-
tions are to glorify 'God for^s 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."^{Ps18}

10 And again He is saying:^{Dt32}

"Be 'merry, ye nations, with
His 'people!"

11 And again He is saying:^{Ps117}

"Praise the Lord, all the na-
tions."

And, "let all the peoples laud
Him."^{2.9}

12 And again Isaiah¹¹¹⁻¹⁰ is saying, there
will be "the 'root of Jesse,

And He who is rising^r to be
Chief of the nations:

On Him will the nations 'rely."

13 Now may the God of 'expecta-
tion be filling you with 'all joy and
peace in believing, ¹⁰for you 'to be
superabounding in 'expectation, in
the power of holy spirit.

14 Now I 'myself also am 'persuad-
ed concerning you, my 'brethren,
that you 'yourselves also are 'bulg-

ing with goodness, 'filled^r with all
'knowledge, 'able also to be admon-
15 ishing one another. Yet more dar-
ingly do I write to you, 'in part,
as prompting you, 'because of the
grace 'being given to me from 'God,
16 ¹⁰for me 'to be the 'minister of
Christ Jesus ¹⁰for the nations, act-
ing as a 'priest of the evangel of
'God, that the 'offering of the na-
tions may be becoming well re-
ceived, having been hallowed 'by
holy spirit.

17 I 'have, then, ^{9.11.12} boast in Christ
Jesus, in 'that which is toward 'God.
18 For I am not daring to 'speak any
of 'what Christ does not effect
19 through me ¹⁰for 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 'Illyri-
cum, I have completed the evangel
20 of the Christ. Yet thus I am 'am-
bitious to be bringing the evangel
¹⁰where Christ is not named lest 'I
may be building on another's foun-
21 dation,^{2Cl10} but, according as it is
'written,^{Is52}

"They who were not informed
concerning Him 'shall 'see,

And they who have not heard
shall understand."

22 Wherefore, I was 'much hindered
23 also in 'coming to^d you. Yet now,
having by no means still place in
these 'regions, yet having 'for many
years a longing 'to 'come to^d you,¹¹⁰
24 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,
25 by you)—yet now I am going ¹²to
Jerusalem, dispensing to the saints.

26 ^{Ac18}For it delights 'Macedonia and
'Achaia to make 'some contribution
¹⁰for the poor of the saints who are
27 in Jerusalem.^{2C8}For they are de-
lighted, and they are their debtors,
for if the nations participate in
their 'spiritual things,^{1C9} they
¹⁰'ought to 'minister to^d them in
28 'fleshly things also. When, then,
'performing this, and 'sealing^r to

PAUL TO THE CORINTHIANS (1)

Paul, ^a called apostle of Christ Jesus, through the will of God, and Sosthenes, a brother, to the ecclesia of God which is in ^{Ac18} Corinth, hallowed ⁶¹¹ 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: ^{Ro10¹²}

3 Grace to you and peace from God,
our Father, and the Lord Jesus
Christ.

4 I am thanking my God always
concerning you ^{on}over the grace of
God which is being given you in
5 Christ Jesus, ^tfor in everything are
you ^renriched in Him, in ^eall ex-
6 pression and ^eall knowledge, ^{2CB} ac-
cording as the testimony of Christ
7 was confirmed among you, so that
you are not ^ddeficient in ⁿany grace,
awaiting the ^Funveiling of our Lord
8 Jesus Christ, ^{1Th5}Who will be con-
firming you also until the consum-
mation, unimpeachable in the ^Fday
9 of our Lord Jesus Christ. ^AFaithful
is God, through Whom you were
called into the fellowship of His
Son, Jesus Christ, our Lord.

10. ¹³ Now I am entreating you, brethren, through the ^aname of our Lord Jesus Christ, that all may be saying the same thing, and there may be no ^fschisms among you, ^hbut you may be ⁱattuned ^tto the same mind
11 ^{Ph²²} and ^tto the same opinion. ^{Ep^{4:1-6}} For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes among
12 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."
13 Christ is ^parted! Not Paul was

**crucified for your sakes! Or into the
name of Paul are you baptized?**

14 I am thanking God that I baptize
not one of you except Crispus and
15 Gaius, lest anyone may be saying
that you are baptized in^{to} my
16 name. Yet I baptize the house-
hold of Stephanas also. Further-
more, I am not aware if I baptize
17 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.

18 For the word of the ^Across is
^Mstupidity, indeed, to those who are
perishing, yet to us who are being
saved it is the ^Mpower of God. Ro¹³
19 For it is ^{written}, ^{Is29¹⁴} I shall be de-
stroying the wisdom of the wise,
and the understanding of the intel-
20 ligent shall I be repudiating. Where
is the wise? Where is the scribe?
Where is the discussor of this ^{eon}?
Does not ^God make stupid the wis-
21 dom of this world? Jb^{12¹⁷} For since,
in fact, in the wisdom of ^God, the
world through wisdom ^{knew} not
^God, ^God delights, through the
^Astupidity of the heralding, to save
22 those who are believing, since, in
fact, ^{and} Jews signs are requesting,
23 and Greeks wisdom are seeking, yet
we are heralding Christ ^{crucified}, to
Jews, indeed, a ^{snare}, ^{Is^{8¹⁴}} yet to the
24 nations ^{stupidity}, yet to those who
are called, both Jews and Greeks,
Christ, the ^{power} of God and the
25 ^{wisdom} of God, ^{for} the ^Astupidity
of ^God is wiser than ^{men}, and the
^Aweakness of ^God is stronger than
^{men}.

26 For you are observing your calling, brethren, that there are not

many wise according to the ^Nflesh; not many powerful, not many noble, but the stupid of the world God chooses, that He may be disgracing the wise, and the weak of the world God chooses, that He may be disgracing the strong, and the ignoble of the world, and the contemptible God chooses, and that which is not, that He should be discarding that which is, so that no ^Nflesh at all should be boasting in God's sight. Yet you, ^o of Him, are in Christ Jesus, Who became to us ^Fwisdom from God, besides ^Frighteousness and ^Fholiness and ^Fdeliverance, that, according as it is ^owritten, ^{Jr923-24} He Who is ^{boasting}, in the Lord let him be boasting.

2 And I, coming to ^d you, brethren, came not ^{ac}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 ^tHim crucified. ^{Ga614} And I came to be ^{to}with you in weakness, and in fear, and in much trembling, ^{Ac189} and my word and my heralding were not ^{with} the persuasives of human wisdom, but ^{with} demonstration of spirit and of power, ^{1Th13} that your faith may not be in the wisdom of ^hmen but in the power of God.

6 Yet wisdom are we speaking among the mature, ^{Ep413} 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, ^{Ep31-12} which has been concealed, which God designates before the ^{eons} ^{to}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 ^gglory. But, according as it is ^owritten, That which the ^Neye did not perceive, and the ^Near did not hear, and ^{on}to which the ^Fheart of ^hman did not ^Fascend—whatever God makes ready for those who are loving Him. ^{Is644} Yet to us God reveals them through

His ^ospirit, for the spirit is searching all, ^{even} the ^Fdepths of God.

11 For ^{is} any of ^hhumanity acquainted with ^{that} which is ^Nhuman except the spirit of ^Nhumanity which is in it? Thus also, ^{that} which is of God not 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 that which is spiritual with those who are spiritual.

14 Now the soulish ^hman is not receiving those things which are of the spirit of God, for they are ^Mstupidity 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 not one. 16 For ^{who} knew the mind of the Lord? ^{Rol134} Who will be deducing from Him? ^{Is4013} Yet we ^{have} the mind of Christ.

3 And I, brethren, could not speak to you as to ^hspiritual, but as to fleshy, as to minors in Christ. ^{Ep414}

2 ^{Milk} I give you to drink, not solid food, for not as yet were you able. ^{bt} 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 ^hman? For whenever anyone may be saying, "I, indeed, am of ^NPaul," yet ^{another}, "I, of ^NApollos," will be not be fleshy?

5 ^{What}, then, is ^NApollos? Now ^{what} is ^NPaul? ^{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 ^Mworkers are we. ^{2C61} God's ^Mfarm, God's ^Mbuilding, are you. ^{Ep220}

According to the grace of God which is being granted to me, ^Pas 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} not 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 ^{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. If anyone's ^{work} shall be ^{burned} up, he will ^{forfeit} it, yet he shall be ^{saved}, yet thus, as through fire.

Are you not ^{aware} that you are a ^Mtemple of God ^{Ep221} and the ^{spirit} of God is making its ^{home} in you? ^{2C618} If anyone is corrupting the ^{temple} of God, God will be corrupting him, for the ^{temple} of God is holy, which ^a you are. ⁶¹⁹⁻²⁰

Now 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} ^bwith God. For it is ^{written}, ^{Jb513} "Who is ^{clutching} the wise in their ^{craftiness}." And again, The Lord ^{knows} the reasonings of the wise, ^{U-19} that they are ^{vain}. ^{Ps9411} 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.

Thus let a ^{man} be reckoning with us—as deputies of Christ, and

administrators of God's secrets.

² ^{Ep38-9} Here, furthermore, it is being sought in administrators that any ³ such may be ^{found} faithful. Now to me it is ^{to} the least trifle that I may be being examined by you or by man's ^{day}. But neither am I ⁴ examining myself. For of nothing am I ^{conscious} as to myself, but not ^{by} this am I ^{justified}. Now He Who is examining me is the ⁵ Lord. So that, be not judging anything before the season, till the Lord should be coming, ^PWho will also ^{illuminate} the hidden things of ^{darkness} and ^{manifest} the counsels of the ^{hearts}. And then ^{ap}plause will be ^{becoming} to each one from God.

⁶ Now these things, brethren, I transfer in a figure ^{into} myself and Apollos because of ^{you}, that in us you may be learning not to be ^{disposed} above what is ^{written}, that no one may ^{be} ^{puffed} up in behalf of the one, against the ⁷ ^{other}. ^{Rol28} For ^awho is discriminating between you? Now ^awhat ^{have} you which you did not obtain? Now if you obtained it also, ^awhy are you ^{boasting} as though not ⁸ obtaining? Already ^are you ^{sated}, already are you ^{rich}, apart from us you ^{reign}. And would that you surely reign, that we also should ⁹ be ^{reigning} 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 ¹⁰ 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 ¹¹ are dishonored. Until the ^{at} present hour we are hungering also and thirsting, and are ^{naked} and are ¹² ^{buffeted} and ^{unsettled} and toiling, working with our own hands. ^{2C1123-27} Being reviled, we are blessing, being persecuted, we are bearing with it, being calumniated, we are ¹³ ^{ent}treating. As the offscourings of the

world we became, the scum of all things, hitherto.

14 Not to be ^{Revel. 1.14}abasing you am I writing these things, but as my ^{Revel. 1.14}children beloved am I admonishing you. For if you should be having ten thousand ^{Revel. 1.14}escorts in Christ, nevertheless not many ^{Revel. 1.14}fathers, for in Christ Jesus, through the evangel, I ^{Revel. 1.14}beget you. I am entreating you, then, 'become imitators of me.

17 ¹¹Therefore I send to you Timothy, who is my beloved and ¹¹faithful ¹¹child in the Lord, who will be reminding you of my ¹¹ways which are in Christ Jesus, according as I am teaching everywhere in every ecclesia.

18 Now ¹¹some were puffed^r up as though I were not coming to^d you.

19 Yet I shall be coming to^d you swiftly, if the Lord should ever be willing, and I will ¹¹know, not the word of those who are ¹¹puffed^r up, but the power. For not in word is the kingdom of ¹¹God, but in power.

21 ¹¹What are you wanting? ¹¹With a rod may I be coming to^d you, or in love ¹¹and a spirit of meekness?

22 Absolutely, it is ¹¹heard that there is prostitution among you, and such prostitution (which^a is not ¹¹even named among the nations), so that ¹¹someone 'has his father's wife.

2 And you are ¹¹puffed up, and mourn not rather, that the one who commits this act may be ¹¹taken away ¹¹from your midst. For I, indeed, being absent in ¹¹body, yet ¹¹present in ¹¹spirit, have already, as if ¹¹present, thus judged the one ¹¹effecting this. In the ¹¹name of our ¹¹Lord Jesus Christ, you being gathered, and my ¹¹spirit, together with the power of our ¹¹Lord Jesus, to give up ¹¹such a one to ¹¹Satan ¹¹for the extermination of the ¹¹flesh, that the spirit may be ¹¹saved in the day of the Lord Jesus.

6 Not ideal is your ¹¹boast. ¹¹Are you not ¹¹aware that a little leaven is leavening the whole kneading?

7 Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For

our ¹¹Passover also, Christ, was sacrificed for our sakes ^{Ex 12.8-20}so that we may be keeping the festival, not ¹¹with old leaven, nor yet ¹¹with the leaven of evil and wickedness, but ¹¹with unleavened sincerity and truth.

9 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 ¹¹come out of the world. Yet now I write to you not to be commingling with anyone ¹¹named a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With ¹¹such a one you are not ¹¹even to be eating. For ¹¹what is it to me to be judging those outside? You are not judging those within! Now those outside ¹¹God is judging. Expel the wicked one ¹¹from among yourselves.

6 ¹¹Dare any of you, having business ¹¹with ¹¹another, be ¹¹judged ¹¹before the unjust, and not ¹¹before the saints? Or are you not ¹¹aware that the saints shall ¹¹judge the world? And if the world is being judged ¹¹by you, are you unworthy of the least tribunals? Are you not ¹¹aware that we shall be judging messengers, not to mention life's affairs?

4 If indeed, then, you should ¹¹have tribunals for life's affairs, the ¹¹contemptible in the ecclesia, these ¹¹you are seating? ¹¹To^d abash you am I saying this. Thus is there not among you one wise man who will be ¹¹able to adjudicate ¹¹amidst his ¹¹brethren, but brother is suing ¹¹brother, and this ¹¹before unbelievers!

7 Already, indeed, then, it is absolutely a discomfiture for you that you are having lawsuits ¹¹among yourselves. Wherefore are you not rather being injured? Wherefore are you not rather being cheated?

8 But you are injuring and cheating, ¹¹and this brethren! Or are you not ¹¹aware 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; not revilers, not extortioners shall be enjoying the allotment of God's kingdom. 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.

All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything. 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. ^{1Th42-5}Now God rouses the Lord also, and will be rousing us up ^{1Th414}through His power.

Are you not aware that your bodies are members of 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 one flesh. ^{Gn224}Now he who joins the Lord is one spirit. Flee from prostitution. The penalty of every sin, whatsoever a man may be doing, is outside of the body, yet he who is committing prostitution is sinning 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 sown? For you are bought with a price. By all means glorify God in your body.

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 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. 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.

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. ^{1Ti514}

Now to the married I am charging, not I, but the Lord: 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 a wife.

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. 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. ^{Ex2937} Yet if the unbeliever is separating, let them separate. A brother or a sister is not enslaved in such a case.

Now God has called us in peace.

- 16 For of ^awhat are you ^aware, O ⁿwife—if will you be ^asaving your ⁿhusband—or of ^awhat are you ^aware, O ⁿhusband—if will you be ^asaving your ^wwife—except as the Lord parts to each?

Each as God has called him, thus let him be ^fwalking. And thus am I prescribing in all the ecclesias.

- 18 Was anyone called having been circumcised? Let him not be ^de-circumcised. Is anyone ^called in uncircumcision? Let him not ^circumcise. Circumcision is ⁿothing, and uncircumcision is ⁿothing, but the keeping of the precepts of God.

- 20 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 ^mfreedman. Likewise, he who is being called, being free, is a ^mslave of Christ. With a price are you bought. Do not ^become the slaves of ^hmen. Each one, in what he was called, brethren, in this let him ^remain ^with God.

- 25 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 ⁿhumanity to be thus. You are ^bound to a wife? Do not ^seek to be ^loosed. You have been ^floosed 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.

- 29 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. ^{1J2 15-17}

- 32 Now I ^want you to be without worry. ^{Lu1041} 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 ^sown ^expedience, not that I should be casting a ^rnoose over you, but ^for that which is respectable and assiduous—to be undistractedly for the Lord.

- 36 Now if anyone is inferring it to be ⁱndecent ^on 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. 37 Let them ^marry. Yet he who ^stands ^f settled ^f in his ^fheart, having no necessity, yet ^has authority ^as to ^his own will, and has decided this in ^his own ^fheart (^to be keeping his ^sf virgin) ideally will be doing. So that he also who is taking his ^sf virgin in marriage, ideally will be doing, yet ^he who is not taking in marriage will be doing better.

- 39 A wife is ^bound ^f by law ^on for whatever time her ^husband is living. ^{Ro72} Yet if the husband should be ^reposing, she is free to be married to whom she ^will, only in the Lord. 40 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.

- 8 ^{ad} Now ^c concerning the idol sacrifices: We are ^aware that we all ^have knowledge. Knowledge ^puffs ^up, yet ^love ^f 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 ^a by

in, for necessity is ¹lying 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 ²wages, yet if involuntarily,
~~X~~ I have been entrusted with an admin-
istration. ³Col²⁵ What, then, is my
⁴wage? That, in bringing the
evangel, I should be ⁵placing the
evangel without expense, so ⁶as
not to use up my authority in the
evangel. ⁷For, being free of all, I ⁸enslave
myself to all, that I should be gain-
ing the more. And I became to the
Jews as a Jew, that I should be
gaining Jews; ⁹Ac¹⁶ to those under law
as under law (not being ¹⁰myself
under law), that I should be gaining
those under law; ¹¹Ac²¹ to those with-
out law as without law (not being
without God's law, but ¹²legally
Christ's), that I should be gaining
those without law. ¹³Ga²³ I became as
weak to the weak, that I should be
gaining the weak. To all have I
become all, that I should undoubt-
edly be saving ¹⁴some. Now all am
I doing because of the evangel, that
I may be becoming a joint partici-
pant of it.

Are you not ¹⁵aware that ¹⁶those
racing in a stadium are, indeed,
all racing, yet one is obtaining the
prize? Thus be racing that you
may be grasping it. ¹⁷Now 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 belabor-
ing my body and leading it into
slavery, lest somehow, when ¹⁸her-
alding to others, I ¹⁹myself may be-
come disqualified. ²⁰Ro⁸ ²¹13¹⁴

For I do not ²²want you to be ig-
norant, brethren, that our fathers
all were under the cloud, and all
passed through the sea, ²³Ex¹³ ²⁴14²² and
all are ²⁵baptized into Moses in the
cloud and in the sea, and all ²⁶ate
the same spiritual ²⁷food, and all

²⁸drank the same spiritual ²⁹drink,
for they ³⁰drank of the spiritual
Rock following the food. Now the
Rock was Christ. ³¹Ex¹⁷ ³²1-6

But not, in the majority of them,
is the delight of God, for they were
strewn along in the wilderness. ³³Nu²⁶ ³⁴9⁴
Now these things became ³⁵types of
us, ³⁶for us not to be lusters after
evil things, according as they also
lust. ³⁷Null¹⁴ Nor yet be becoming idol-
aters, according as ³⁸some of them,
even as it is written, "Seated are
the people to eat and drink, and
they rise to sport." ³⁹Ex³² ⁴⁰26
Nor yet may we be committing prostitution, ac-
cording as ⁴¹some of them commit
prostitution, and fall in one day
twenty-three thousand. ⁴²Nu²⁵ ⁴³1-8
Nor yet may we be putting the Lord on
trial, according as ⁴⁴some of them put
Him on trial, and perished by ser-
pents. ⁴⁵Nu²¹ ⁴⁶4-6
Nor yet be murmuring
even as ⁴⁷some of them murmur, and
perished by the exterminator.

Now all this befalls them typi-
cally. Yet it was written ⁴⁸for our
admonition, ⁴⁹into whom the consum-
mations of the eons have attained.
So that, let him who is sup-
posing he ⁵⁰stands beware that he
should not be ⁵¹falling. 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 ⁵²able, but, together
with the trial, will be making ⁵³the
sequel also, ⁵⁴to enable you to un-
dergo it. ⁵⁵ROU-STEP-OR-RECUCT

Wherefore, my beloved, ⁵⁶flee
from idolatry. As to the prudent
am I saying it. Judge you what I
am averring. The ⁵⁷cup of blessing
which we are blessing, is it not the
communion of the ⁵⁸blood of Christ?
The ⁵⁹bread which we are break-
ing, is it not the communion of the
body of Christ? ⁶⁰Ro¹² ⁶¹1-5
For we, who
are many, are one ⁶²bread, one
body, ⁶³12¹² for all are partaking of
the one bread.

Observe Israel according to the
flesh. Are not those eating the
sacrifices participants with the al-

19 tar? ^{Dt12²⁷} What, then, am I aver-
ring? That an idol sacrifice is any-
thing? Or that an idol is anything?

20 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 partici-
21 pants with the demons. ^{Dt32¹⁷} 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.

22 Or are we provoking the Lord to
jealousy? Not stronger than He
are we!

23 All is allowed me, but not all is
'expedient. All is allowed me, but
24 not all is 'edifying. Let no one be
seeking the welfare of himself, but
25 that of ^danother. Everything that is
'sold 'at the meat market be eating,
examining nothing because of 'con-
26 science. ^{1Ti4⁴} For "the Lord's is the
earth and that which fills it." ^{Ps24¹}

27 If anyone of the unbelievers is in-
viting you, and you 'want to 'go, be
eating everything that is 'placed
before you, examining nothing be-
28 cause of 'conscience. Yet if anyone
should be saying to you, "This is a
sacred sacrifice," do not 'eat, be-
cause of that one who divulges it,
29 and 'conscience. ⁸⁷ Yet conscience, I
am saying, not that of yourself, but
that of ^danother. For why is my
freedom being decided by another's
30 conscience? If I, with gratitude, am
partaking, ^awhy am I being calum-
niated for ^sthat for which I am giv-
31 ing thanks? ^{1Ti4³} Then, whether you
are eating or drinking, or anything
you are doing, 'do all ^{to}for the glory
32 of God. And 'become not a 'stum-
bling block to Jews as well as to
Greeks and to the ecclesia of 'God,
33 ^{Ro14¹³} according as I also am pleasing
all in all things, not seeking my
^sown 'expedience, but that of the
many, that they may be 'saved.

11 'Become imitators of me, ^{Ph3¹⁷} ac-
cording as I also am of Christ. ^{4⁸}

2 Now I am applauding you that
you 'remember all of mine, and are
retaining the traditions according

3 as I 'give them over to you. Now
I 'want you to be aware that the
^MHead of every man is 'Christ, yet
the ^Mhead of the woman is the man,
^{Ep5²³} yet the ^MHead of 'Christ is
'God.

4 Every man praying or prophesy-
ing having aught ^{on}his head, is
5 disgracing his ^FHead. Yet every
woman praying or prophesying
with uncovered 'head, is disgracing
her ^Fhead, for it is one and the
6 same as 'being 'shaven. 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
7 'shaven, let her be covering. For a
man, indeed, 'ought not to be cov-
ering his 'head, being inherently the
image and glory of God. Yet the
woman is the ^Mglory of the man.
8 For man is not out of woman, but
9 woman out of man. ^{Gn2²²} For, also,
man is not created because of the
woman, but woman because of the
10 man. Therefore the woman 'ought
to 'have authority ^{on}over her 'head
11 because of the messengers. How-
ever, neither is woman apart from
man, nor man apart from woman,
12 in the Lord. For even as the
woman is out of the man, thus the
man also is through the woman, yet
all is ^o of 'God.

13 Judge in yourselves: Is it be-
coming in a woman to be praying
14 to 'God uncovered? Is not ^{even}
^{nature} ^sitself teaching you that if
a man, indeed, should have 'tresses,
15 it is a ^Mdishonor to him, yet if a
woman should have 'tresses, it is
her ^Mglory, seeing that 'tresses
have been given her instead of
16 clothing? Now if anyone is pre-
suming to be rivalrous, we 'have
not such usage, neither the ecclesias
of 'God.

17 Now in giving this charge I am
not applauding, ^{for} you are coming
together, not ^{to}for the better, but
18 ^{to}for 'discomfiture. For first, in-
deed, at your coming together in
the ecclesia, I am hearing of
^{schisms} ^{inhering} among you, and

19 ^asome part I am believing.¹² For it
 20 ^m 'must be that there are sects also
 among you, that those also who are
 qualified may be becoming apparent
 among you.^{Ep43}

20 Then, at your coming together
 21 ^{on} in the same place, it is not to be
 eating the Lord's dinner, for each
 one is getting his own dinner be-
 fore in the eating, and ^wone, in-
 deed, is 'hungry, yet ^wone is 'drunk.
 22 For 'have you not homes at ⁿall in^{to}
 which to 'eat and 'drink? Or are
 you despising the ecclesia of 'God,
 and mortifying those who 'have
 nothing? ^aWhat may I be saying to
 you? Shall I be applauding you in
 this? I am not applauding.

23 For I accepted from the Lord,
 what I ^ogive over also to you, that
 the Lord Jesus, in the night in
 which He was given up, took bread,
 24 and, ⁻giving thanks, breaks it and
 said, "This is MyTM body, 'broken
 for your sakes. This 'do ^{to}for a
 'recollection of Me."

25 Similarly, the cup also, after
 dining, saying, "This ^Mcup^A is the
 new ^Acovenant in My^A blood. This
 'do, whensoever you should be
 drinking, ^{to}for a 'recollection of
 26 Me." For whensoever you should
 be eating this 'bread and drinking
 this ^Acup, you are ^rannouncing the
 Lord's death until ^wHe should be
 coming.^{Mt2626-29 Mk1422-25 Lu2219-20}

27 So that, whoever should be eating
 the bread or drinking the ^Acup of
 the Lord unworthily, will be liable
 for the ^rbody and the ^Ablood of the
 28 Lord. Now let a ^hman^N 'test him-
 self first, and thus let him ^{eat} of
 the bread and 'drink ^o of the ^Acup.
 29 For he who is eating and drinking
 unworthily is eating and drinking
 judgment to himself, not discrim-
 inating the ^rbody of the Lord.
 30 Therefore many among you are in-
 firm and ailing, and a considerable
 31 number ^rare reposing. For if we
 adjudicated ourselves, we would not
 32 be judged. Yet, being judged, we
 are being ^rdisciplined by the Lord,

that we may not be 'condemned
^{to}with the world.

33 So that, my brethren, when com-
 ing together ^{to} to 'eat, be waiting
 34 for one another. Now if anyone
 may be 'hungry, let him 'eat 'at
 home, that you may not be coming
 together ^{to}for judgment. Now the
 rest I shall be prescribing as soon
 as I should be coming.

12 Now concerning the spiritual en-
 dowments, brethren, I do not ^want
 2 you to be 'ignorant. You are ^aware
 that when you were of the nations,
 you were 'led away' ^{to}d the voice-
 less idols, as ever you ^were led.
 3 Wherefore I am making known to
 you that not one, speaking 'by God's
 spirit, is saying, "Anathema is
 Jesus." And not one is 'able to 'say
 "Lord is Jesus" except 'by holy
 spirit.^{Ph211}

4 Now there are ^apportionments
 of ^rgraces, yet the same spirit,^{Ep411}
 5 and there are ^apportionments of
 service, and the same Lord, and
 6 there are ^apportionments of opera-
 tions, yet the same God Who is
 operating ^{all} in all.

7 Now to each one is being given
 the manifestation of the spirit, with
 8 a view ^{to}d ^oexpedience. For to ^wone,
 indeed, through the spirit, is being
 9 given the word of wisdom, yet to
 another the word of knowledge, ac-
 cording to the same spirit, yet to
^aanother faith, 'by the same spirit,
 yet to another the ^rgraces of heal-
 10 ing, 'by the one spirit, yet to an-
 other operations of ^apowerful deeds,
 yet to another prophecy, yet to an-
 other discrimination of spirits, yet
 to ^aanother species of ^Alanguages,
 yet to another translation of ^Alan-
 11 guages. Now all these one and the
 same spirit is operating, ^apportion-
 ing to each his own, according as He
 is intending.^{CONSENT - mutual consultation or advice}

12 ^rFor even as the body is one and
 'has many members, yet all the
 members of the one^r body, being
 many, are one^{body},^{Ep44} thus also is
 13 the Christ.^{Ro12} For in one spirit also

we all are baptized into one ¹¹body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

14 For the ¹²body also is not one member, but many. If the ¹³foot should be saying, "Seeing that I am not a hand, I am not ¹⁴of the ¹⁵body," not ¹⁶for this is it not ¹⁷of the ¹⁸body. And if the ¹⁹ear should be saying, "Seeing that I am not an eye, I am not ²⁰of the ²¹body," not ²²for this is it not ²³of the ²⁴body. 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 ²⁵body?

20 Yet now there are, indeed, many members, yet one ²¹body. Yet the ²²eye can not say to the hand, "I have not need of you," or, again, the ²³head to the feet, "I have not need of you." ²⁴Nay, much rather, those members ²⁵of the ²⁶body supposed to be ²⁷inherently 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 ²⁸indecent members have more exceeding respectability. Now our respectable members have not need, but God blends the body together, giving to that which is ²⁹deficient more exceeding honor, that there may be no schism in the ³⁰body, but the members may be ³¹mutually ³²solicitous for ³³one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing ³⁴with it.

27 Now you are the ²⁸body of Christ, and members ²⁹of a part, whom also God, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers, thereupon ³⁰powers, thereupon ³¹graces of healing, supports, ³²pilotage, species of ³³lan-

guages. Not all are apostles. Not all are prophets. Not all are teachers. ³⁴Not all have ³⁵powers. Not all have the ³⁶graces of healing. Not all are speaking ³⁷languages. Not all are interpreting. Yet be ³⁸zealous for the greater ³⁹graces. ⁴⁰And still I am showing you a ⁴¹path, ⁴²sued to transcendence. ⁴³

13 If I should be speaking in the ¹⁴languages of ¹⁵men and of ¹⁶messengers, yet should have no love, I have become resounding ¹⁷copper or a clanging ¹⁸cymbal. And if I should have prophecy and should be perceiving all ¹⁹secrets and ²⁰all knowledge, and if I should have ²¹faith, so as to transport mountains, yet have no love, I am nothing. And if ever I should be mortgaging out all my ²²possessions, and if I should be giving up my ²³body, that I should be boasting, yet may have no love, in nothing do I ²⁴benefit. ²⁵Love is ²⁶patient, is ²⁷kind. ²⁸Love is not ²⁹jealous. ³⁰Love is not bragging, is not ³¹puffed up, is not ³²indecent, is not ³³self-seeking, is not ³⁴incensed, is not taking account of ³⁵evil, is not rejoicing ³⁶in ³⁷injustice, yet is rejoicing together with the truth, is foregoing all, is believing all, is expecting all, is enduring all.

8 Love is never lapsing: yet, whether prophecies, they will be ⁹discarded, ¹⁰or ¹¹languages, they will ¹²cease, ¹³or knowledge, it will ¹⁴be ¹⁵discarded. ¹⁶For out of an instalment are we knowing, and out of an instalment are we prophesying. Now whenever ¹⁷maturity may be coming, that which is out of an instalment shall be ¹⁸discarded. ¹⁹When I was a ²⁰minor, I spoke as a ²¹minor, I was disposed as a ²²minor, I took account of things as a ²³minor. Yet when I have become a man, I have discarded ²⁴that which is a ²⁵minor's. ²⁶For at present we are observing ²⁷by means of a mirror, in an enigma, yet then, ²⁸face to ²⁹face. At present I ³⁰know out of an instalment, yet then I shall

'recognize according as I am recognized also.

13 Yet now are remaining faith, expectation, love—these three. Yet
14 the greatest of these is love. Be pursuing love.

Now be zealous for spiritual endowments, yet rather that you may be prophesying.¹³ 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 to edification and consolation and comfort.^{Nu1128} 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.¹²¹⁰

6 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?¹
9 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.
12 Thus you also, since you are zealots

for spiritual endowments, seek that you may be superabounding to the edification of the ecclesia.

13 Wherefore let even him who is speaking in a language, pray that
14 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! at 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.

18 I thank God that I speak in a language more than all of you.
19 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?

20 Brethren, do not become little children in disposition. But in evil be minors, yet in disposition become mature.^{Ep414} 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.^{Is2811-12} 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.

23 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 worshipping God, reporting that God really is among you.

26 ^aWhat, 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 ^d edification. Besides, if anyone is speaking in a ^{'language}, ^{ac}by two, or, the most, three, and ^{up} 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 let the prophets ^{'speak} by twos or threes, 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 ^{ac}by one, that all may be learning and all be ^{'consoled}. 32 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. ^{1Ti12}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? Or ^{into} 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, ¹²and the speaking in ^{'languages} do not ^{'forbid}. Yet let all ^{'occur} respectfully and ^{ac}in order. ^{Co25}

15 Now I am making known to you, brethren, the evangel which I ^{'bring} to you, which you accepted also, in

2 which you ^{'stand} also, through which you are ^{'saved} also, if you are retaining ^awhat I said in bringing the evangel to you, outside and except you believe feignedly. ^{Co2:17}

3 For I ^{'give} over to you among the ^{'first} what I accepted also, that Christ ^{'died} for ^s our ^{'sins} according to the scriptures, and that He was entombed, and that He has been ^{'roused} the third day according to the scriptures, and that He was seen by Cephas, ^{Lu24}thereupon by the twelve. ^{Mk16}Thereupon He was seen by over five hundred brethren at once, ^o of whom the majority are remaining hitherto, yet ^asome were 7 put to ^{'repose} also. Thereupon He was seen by James, thereafter by all the apostles.

8 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, ^{Ep3}because I persecute the ecclesia of God. ^{Ac8}Yet, in the grace of God I am what I am, and His ^{'grace}, which is ^{into} me, did not come to be for ^{'naught}, but more exceedingly than all of them ^{1Ti12}toil I—yet not I, but the grace of God which is ^{to} with me. ^{2Co12:30}

11 Then, whether I or ^{'they}, thus we are heralding and thus you believe.

12 Now if Christ is being heralded that He has been ^{'roused} ^ofrom among the dead, how are ^asome among you saying that there is not

13 ^{'resurrection} of the dead? Now if there is not ^{'resurrection} of the dead, neither has Christ been

14 ^{'roused}. Now if Christ has not been ^{'roused}, for ^{'naught}, consequently, is our ^{'heralding}, and for

15 ^{'naught} is your ^{'faith}. Now we are being found false witnesses also of God, seeing that we testify ^{ac}by God that He ^{'rouses} Christ, Whom, consequently, He ^{'rouses} not, if so be that the dead are not being

16 ^{'roused}. For, if the dead ^{'are} not being ^{'roused}, neither has Christ 17 been ^{'roused}. Now, if Christ has not

been 'roused, vain is your faith—
 18 you are still in your 'sins! Conse-
 quently those also, who are put to
 19 'repose' in Christ, perished. If we
 are having an expectation in Christ
 in this 'life only, more forlorn than
 all 'men are we.

20 (Yet now Christ has been 'roused
 'from among the dead, the 'First-
 fruit of those who are 'reposing. Col^{1:18}

21 For since, in fact, through a 'man
 came death, through a 'Man, also,
 comes the resurrection of the dead.

22 For even as, in 'Adam, all are dy-
 ing, thus also, in 'Christ, shall all
 23 be 'vivified. Yet each in his own
 class: the Firstfruit, Christ; there-
 upon those who are 'Christ's in His

24 'presence, ^{1Th^{4:13}} thereafter comes the
 'consummation, whenever He may
 be giving up the kingdom to His

'God and Father, ^{Jn^{20:17}} whenever He
 should be nullifying 'all sovereignty
 and 'all 'authority and 'power. For

25 He 'must be reigning until ^v He
 should be placing all His 'enemies
 26 under His 'feet. ^{Ps^{110:1}} The last en-
 emy being abolished is 'death. ^{2Ti^{1:10}}

27 For He subjects all under His 'feet.
^{Ps⁸⁶} Now whenever He may be say-
 ing that all is 'subject, it is evident

28 that it is outside of Him Who sub-
 jects all to Him. Now, whenever
 'all may be 'subjected to Him, then

the Son Himself also shall be 'sub-
 jected to Him Who subjects all to
 Him, that 'God may be All in all.)

29 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
 30 sake? 'Why are we also in 'danger

every hour? ^{Ro^{8:36}} ac Daily am I 'dying.
 31 By this ^{1Co^{1:12}} boast of yours, brethren,

which I 'have in Christ Jesus, our
 32 'Lord, if, ^{ac} 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
 33 dying." ^{Is^{22:13}} Be not 'deceived: evil
 conversations are corrupting kind
 34 characters. 'Sober up justly and do
 not be sinning, for 'some 'have an
 ignorance of God. ^{Ep^{5:14}} To^d abash you
 am I saying it.

35 But 'someone will be protesting,
 "How 'are the dead being 'roused?

36 Now with what body are they com-
 ing?" Imprudent one! 'What you
 are sowing is not vivifying if it

37 should not be dying. And, what
 you are sowing, you are not sowing
 the body which shall 'come to be,
 but a naked kernel, ^{if} 'perchance of

38 wheat or 'some of the rest. Yet
 'God is giving it a body according
 as He wills, and to each of the seeds

39 its 'own body. Not 'all flesh is
 the same flesh, but there is ^{other} one,
 indeed, of 'men, yet another flesh

40 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,

41 another glory of the sun, and an-
 other glory of the moon, and an-
 other glory of the stars, for star is
 42 'excelling star in glory.

Thus also is the resurrection of
 the dead. It is 'sown' in corruption;

43 it is 'roused' in incorruption. It is
 'sown' in dishonor; it is 'roused' in
 glory. It is 'sown' in infirmity; it

44 is 'roused' in power. It is 'sown' a
 soulish body; it is 'roused' a spirit-
 ual body. ^{Ph^{3:21}}

If there is a soulish body, there
 45 is a spiritual also. Thus it is 'writ-
 ten also, ^{Gn^{2:7}} The first 'man, Adam,

"became ^{to} a living 'soul;" the last
 46 'Adam ^{to} a vivifying 'Spirit. But
 not first the spiritual, but the soul-
 ish, thereupon the spiritual.

47 The first 'man was out of the
 earth, soilish; the second 'Man is
 48 the Lord out of heaven. Such as the

soilish one is, such are those also who are soilish, and such as the Celestial One, such are those also
 49 who are celestials. And according as we wear the image of the soilish, we should be wearing the image also of the Celestial. Ph320-21

50 Now this I am averring, brethren, that flesh and blood Lu2429 is not able to enjoy an allotment in the kingdom of God, neither is corruption enjoying the allotment of
 51 incorruption. Lo! a secret to you am I telling! We all, indeed, shall not be put to repose, yet we all shall
 52 change, in an instant, in the twinkling of an eye, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and we shall change. 1Th416 For this
 53 corruptible must put on incorruption, and this mortal put on immortality. 2Cs4

54 Now, whenever this corruptible should be putting on incorruption and this mortal should be putting on immortality, then shall come to pass the word which is written,

Swallowed up was Death by Victory. 1s258

55 Where, O Death, is your victory? Ro1314 (Sept)

Where, O Death, is your sting?

56 Now the sting of Death is sin, yet the power of sin is the law. Ro415

57 Now thanks be to God, Who is giving us the victory, through our Lord Jesus Christ. Ro837

58 So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord. Ga68-10

1-22
 p. 19
 16 Now, concerning the collection for the saints, Ac1127 even as I prescribe to the ecclesias of Galatia,

2 Ga210 Lv2530 thus do you also. On one of the sabbath days let each of you lay aside by himself in store that in which he should be prospered, that no collections should be occurring then, whenever I may
 3 come. Now whenever I should be coming along, whomsoever you should be attesting through letters, these shall I be sending to carry

away your grace into Jerusalem.

4 Now if it should be worth while for me also to be going, they shall be going together with me.

5 Now I shall be coming to you whenever I may pass through Macedonia, 2C116 for I am passing through Macedonia. Ac1921 Now, perchance, I shall be abiding with you, or wintering also, that you should be sending me forward
 7 wheresoever 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
 8 stay in Ephesus till Pentecost, for a door has opened for me, great and operative, and many are opposing. Ac191-5

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. Ph222 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. 1Th412

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!
 14 Be manly! Be staunch! Let all your actions occur in love!

15 Now I am entreating you, brethren—you are acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of Achaia, and they set themselves into 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 on 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. Ph220 1Th522

19 Greeting you are the ecclesias of the province of Asia. Greeting you much in the Lord are Aquila and

Prisca, together with the ecclesia
 20 ^{ac}of their house. ^{Ro16⁸⁻⁹}Greeting you
 are all the brethren. Greet one an-
 other with a holy kiss. ^{Ro16¹⁶}

21 The salutation with my hand—
 22 Paul. ^{2Th3¹⁷} If anyone is not fond of

the Lord Jesus Christ, let him be
 anathema! Maranatha! ^{Ga1⁸}

23 The grace of the Lord Jesus
 24 Christ be with you! My love be
 with all of you in Christ Jesus!
 Amen!

X (Hebrew) = Devoted
 X MARANATHA = The LORD
 The Chaldean Equivalent, "The LORD
 cometh" is out of line with the
 context, For the LORD does not
 come a doom to the saints
 MARAN = Devoted.
 O atha = (ARAMAIC) = YOU-ARE

X act 23:14

3-cancel = BRSIDE-CAL
3-pity (7)
A.D. 53
PAUL TO THE CORINTHIANS (2)

Paul, an apostle of Christ Jesus, through the will of God, and brother Timothy, to the ecclesia of God which is in Corinth, ^{Ac181} 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 pitie^s and God of ^{all} ^{consolation}, ^{Rol15} Who is consoling us ^{on} in our every affliction ^{to} ^{to} enable us to be consoling those ^{on} 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^{to} us, thus, through Christ, our consolation also is superabounding.

Have 7 Now, whether we are being afflicted for^s your consolation and salvation, or whether we are being consoled for^s 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.

8 For we do not want you to be ignorant, brethren, concerning our affliction which ^{bc}ame to us in the province of Asia, that we were inordinately ^{burdened}, over our ability, so that we were despairing of life also. But we have the ^{rescript} of death in ourselves, that we may be having no confidence ^{on} in ourselves, but ^{on} in God, Who ^{rouses} the dead, Who rescues us ^o 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^s us, ^{Rol1530} in order that, ^o from many ^{faces} He may be ^{thanked} th by many in our behalf for the gracious gift given ^{into} us.

12 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 not 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, ^t for we are your ^{glorying} (even as you also are ours) in the day of our Lord Jesus.

15 And in this confidence I intended formerly to ^{come} to^d you, that you should be having a second ^{grace}, and through you to ^{pass} through into Macedonia, and to ^{come} again from Macedonia to^d you, and by you to be sent forward into Judea. 17 ^{IC165} Intending this, then, consequently do I not^a use lightness? Or what I am planning, am I planning according to the ^{flesh}, that it may be ^{with} me "Yes, yes," and "Not, not"?

18 Now God is ^{faithful}, ^t 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, ¹¹ in the face of Christ, lest we should be overreached by Satan, for we are not ignorant of the things he apprehends.
- ²¹ ¹² Now, on coming into Troas for the evangel of Christ, and a door being open for me in the Lord, I have not ease in my spirit at my not finding Titus, my brother, but taking leave of them, I came away into Macedonia.
- ²⁴ ¹³ Not that we are lording over your faith, but are fellow workers of your joy, for you stand fast in the faith.
- ² ¹⁴ 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.
- ¹⁴ ¹⁵ 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.
- ¹⁵ ¹⁶ Now if anyone has caused sorrow, he has not made me sorry, but in part (lest I should be burdening), you all. ¹⁶ ¹⁷ 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. Wherefore I am entreating you to ratify your love to him.
- ¹⁷ ¹⁸ 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
- ¹⁸ ¹⁹ Are we beginning again to commend ourselves? ¹⁹ ²⁰ Or need we not, even as some, commendatory letters to you or from you? You are our letter, ¹⁹ ²⁰ 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, ²⁰ ²¹ but on the fleshy tablets of the heart. ²¹ ²² 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. ²² ²³ (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 ^Acondemnation is glory, much rather the dispensation of righteousness is exceeding in glory. ^{Gal 3:10} 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 covering ^{on}over his face, ^{1st}so that the sons of Israel were not to look intently ^{into} the consummation of that which is being nullified. ^{Ex 34:20} But their ^{own}apprehensions were ^{became}calloused, for until this very day the ^{same}covering is—remaining ^{on}at the reading of the old covenant, it not being ^{discovered}that, in Christ, it is being—nullified. But till today, if ever the reading of ^AMoses should be reached, a ^{covering}is lying on their ^{heart}. Yet if ever it should reach a ^{turning}back to ^dthe 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, viewing the Lord's glory as in a mirror, are being ^{transformed}into the same image, from glory ^{into} 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 ^{adulterating}the word of God, but, by manifestation of the truth, commending ourselves to ^devery ^{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 ^{age}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, ^{1st}for the God Who ^{says}that, ^{Gn 1:3}out of darkness light shall be shining, is He Who ^{shines}in our ^{hearts}, ^{1st}with a view to the ^{illumination}of the knowledge of the glory of God in the ^{face}of Jesus Christ. ^{same = demon = prou}

Now we ^{have}this ^{treasure}in ^{earthen}vessels, that the ^{transcendence}of the power may be of God and not ^{of}us. ^{3rd}In everything, being afflicted, but not distressed, perplexed, but not despairing, persecuted, but not forsaken, ^{cast down}, but not perishing—always ^{carry}ing about in the body the deadening of Jesus, that the life also of Jesus may be ^{manifested}in our ^{body}. ^{Gal 2:20} For we who are living are ever being given up ^{into} death because of Jesus, ^{Ro 8:36}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," ^{Ps 116:10} 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, ^{increasing}through the majority, should be superabounding in ^{thanksgiving} ^{into}the glory of God.

Wherefore we are not ^{despondent}, but ^{even}if our ^{outward} ^{man}is decaying, ^{nevertheless}that within us is being renewed day

17 ^{by} day. ^{Ep316} For the momentary
^{lightness} of our affliction is pro-
^{ducing} for us a ^{ac} transcendently ^{to}
^{transcendent} eonian ^{burden} of
^{glory}, at our not noting what is
^{being} observed, but what is not be-
^{ing} observed, for what is being ob-
^{served} is temporary, yet what is
^{not} being observed is eonian. ^{Ro823}
^{For} we are ^{aware} that, if our
^{terrestrial} tabernacle house ^{2P113}
^{should} be ^{demolished}, we ^{have} a
^{building} of God, a house not made
^{by} hands, eonian, in the heavens. ^{Ro823}
^{For} in this also we are groaning,
^{longing} to be dressed in our ^{habi-}
^{tation} which is ^{from} 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. ^{Ro823}
^{Now} He Who produces us ^{for}
^{this} same ^{longing} is God, Who is
^{also} giving us the ^{earnest} of the
^{spirit}. ^{Ep113}
^{Being}, then, courageous always,
^{and} ^{aware} that, being at ^{home}
ⁱⁿ the body, we are ^{away} from
^{home} from the Lord (for ^{by} faith
^{are} we ^{walking}, ^{Hb111} not ^{by} per-
^{ception}), 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.
^{For} all of us ^{must} be manifested
ⁱⁿ front of the ^{dais} of Christ, ^{Ep63}
^{that} each should be ^{requited} ^{for}
^{that} which he puts into practice
^{through} the body, whether good or
^{bad}. ^{Ro1410}
^{Being} ^{aware}, then, of the fear
^{of} the Lord, we are persuading
^{men}, yet we ^{are} manifest to
^{God}. ^{Ep513} Now I am expecting to be
^{manifest} in your consciences also.

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. For the love of Christ
is ^{constraining} us, ^{judging} this,
that, if One died for the sake of all,
consequently all ^{died}. 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. ^{Ro147}
So that we, from now on, are
^{acquainted} with not one according
to ^{flesh}. ^{Co311} Yet, ^{even} if we have
^{known} Christ according to ^{flesh},
^{nevertheless} now we ^{know}
Him so not longer. So that, if any-
one is in Christ, there is a new ^{cre-}
^{ation}: ^{Ga615} the ^{primitive} passed by.
^{Lo!} there has ^{come} ^{new}. ^{Rv211-5}
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 ^{offen-}
^{ses} to them, and placing in us the
word of the conciliation. ^{down-change}
For Christ, then, are we ^{ambas-}
^{sadors}, as ^{of} God entreating
through us. We are beseeching:
^{For} Christ's sake be ^{conciliated} to
^{God}. ^{Ro511} For the One not ^{knowing}
^{sin}, He ^{makes} to be a ^{sin} offering
^{for} our sakes that we may be be-
coming God's ^{righteousness} in Him.
Now, working together, we are
also entreating you not to receive
the grace of God ^{for} ^{naught}. For
He is saying ^{Is493}
^{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}!

3 We are giving no one cause to
 4 ^rstumble in ⁿanything, lest ^rflaws
 be found with the service, but in
 5 everything we are commending our-
 selves as servants of God, in much
 endurance, in afflictions, in neces-
 6 sities, in distresses, in blows, in
 jails, in turbulences, in ^{toil}, in
 7 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
 8 righteousness of the right hand and
 of the left, through glory and dis-
 honor, through defamation and re-
 9 nown, as deceivers and true, as
 'unknown and 'recognized, as dy-
 10 ing, and 'lo! we are living, as 'disci-
 plined and not put to 'death, as sor-
 rowing, yet ever rejoicing, as poor,
 yet enriching many, as having noth-
 ing, and retaining all. ^{Ph412}

11 Our ^{mouth} is ^{open} toward you,
 Corinthians, ^{your} our ^{heart} is
 12 ^rbroadened. You are not 'distressed
 in us, yet you are 'distressed in
 13 your 'compassions. Now, as a rec-
 ompense in ^{kind} (as ^{to} ^rchildren
 am I saying this), you also be
 14 ^rbroadened!

14 Do not 'become diversely ^ryoked
 with unbelievers. For ^{what} part-
 15 nership have 'righteousness and
 'lawlessness? Or ^{what} commu-
 nion has 'light ^{td} with 'darkness?
 16 Now ^{what} agreement has Christ
^{td} with Beliar? ^{Dt1315} Or ^{what} part a
 17 believer, with an unbeliever? ^{Ep511}

18 Now ^{what} concurrence has a
 temple of God with idols? ^{1C316} For
 you are the ^{temple} of the living
 God, according as God said, that
 19 ^{Lv2611} I will be making My 'home
 and will be ^cwalking ^r in ^{them}, and
 I will be their God, and they shall
 20 be My people. Wherefore, Come
 out ^o of their midst and be 'severed,
 the Lord is saying. ^{Is5211} And 'touch
 not the ^runclean, and I will 'admit
 21 you, and I will be ^{to} a ^rFather to you,
 and you shall be ^{to} sons ^r and ^rdaugh-
 ters to Me, 'says the Lord Al-
 mighty.

7 Having, then, these promises,
 beloved, we should be ^rcleansing
 ourselves from every pollution of
 8 ⁿflesh and spirit, completing holi-
 ness in the fear of God.

2 Make ^rroom for us. We injure
 not one; we corrupt not one; we
 3 overreach not one. ^{Ac203} I am not say-
 ing this with a view to ^d condemna-
 tion, for I have declared before
 that you are in our ^rhearts ^{to} to
 'die together and to 'live together.
 4 Much is my ^rboldness toward you;
 much is my ^rboasting over you. I
 am ^rfilled full with consolation, I
 am superexceeding in 'joy ^{on} in ^eall
 5 our affliction. For ^eeven at our
 coming into Macedonia, our ⁿflesh
 'has not ease, but we are 'afflicted
 in everything: outside fightings; in-
 side fears.

6 But God, Who is consoling the
^rhumble, consoles us ^{by} the ^rpres-
 7 ence of Titus, yet not only ^{by} his
 'presence, but ^{by} the consolation
 also with which he was consoled
 8 ^{on} over you, informing us of your
 'longing, your 'anguish, your 'zeal
 for my sake; so that I rather re-
 9 joice that, ^eeven if I make you sorry
 'by an 'epistle, I am not regretting
 it, ^eeven if I did regret. For I am
 observing that that 'epistle makes
 you sorry, ^eeven if it is ^{td} for an
 10 ⁿhour. Now I am rejoicing, not
 that you were made sorry, but that
 you were made sorry ^{into} repent-
 ance. For you were made sorry
 according to God, that you may
 11 'forfeit nothing ^o by us. For 'sorrow
 according to God is producing re-
 pentance ^{to} for unregretted salva-
 tion, yet the sorrow of the world is
 producing death. ^{Mt27}

11 For 'lo! this ^{is} ^{everything}—for you
 to be made sorry according to God
 —how much it produces in you of
 diligence, ^{bt}nay, defense, ^{bt}nay, re-
 sentment, ^{bt}nay, fear, ^{bt}nay, longing,
^{bt}nay, zeal, ^{bt}nay, avenging! In
 everything you commend your-
 selves to be pure in this matter. ^{1C5}

12 Consequently, ^aeven 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^d you your diligence on our behalf in God's sight.

13 Therefore we are ^cconsoled, yet ^{on}in our consolation we rather rejoiced more exceedingly ^{on}in the joy of Titus, ^tfor his spirit has been ^rsoothed ^bby you all, ^tfor, if I have ^bboasted any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our ^bboasting ^{on}before Titus came to be truth. And his compassions ^{to}for you are superabundantly more, having a recollection of the obedience of you all, as, with fear and trembling, you receive him. ²⁹ I am rejoicing that in everything I am ^cencouraged in you.

8 Now we are making known to you, brethren, the grace of God which has been ^bbestowed in the ecclesias of Macedonia, ^tfor, in a test of much affliction, the superabundance of their joy and the ^{ac}corresponding ^rdepth of their poverty superabounds ^{into} the riches of their generosity, ^{Ro15²⁶} ^tfor, according to their ability, I am testifying, and ^bbeyond their ability, of their own accord, with much entreaty beseeching of us the grace and the fellowship of the service ^{to}for the saints; ^{Ac11²⁹} and not according as we expect, but themselves they ^cgive first to the Lord, and to us through the will of God. ^{to}So that we entreat Titus that, according as he undertakes before, thus also should he be completing ^{into} you this ^agrace also. But, even as you are superabounding in everything—in faith and word and knowledge and ^eall diligence and the love that flows out of you into us—that you may be superabounding in this ^agrace also. ^{1CI¹⁵} I am not saying this ^{ac}as an injunction, but, through the dili-

gence of ^aothers, testing also the genuineness of this love of yours.

9 For you ^kknow the grace of our Lord Jesus Christ, that, being rich, because of you He is poor, that you, by His poverty, should be ^rrich. ^{Ph2⁶} And in this I am giving an opinion, for this is ^cexpedient for you, who^a, 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.

13 For it is not, that, to others ease, yet to you affliction, but ^{by} an equality, in the current occasion, your superabundance is ^{to}for ^ttheir want, that ^ttheir superabundance also may be coming to be ^{to}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. ^{Ex16¹⁸}

16 Now thanks be to God, Who is imparting the same diligence ^{for} you ^{to} the heart of Titus, ^tfor he, indeed, receives the entreaty, yet, being ^{inherently} more diligent, of his own accord he came out ^{to} you. 18 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 ^{to} with this grace which is being dispensed by us ^{to} 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. ^{Ro12¹⁷}

22 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 ^{into} you, whether on behalf of Titus, my mate and fellow worker ^{for} you, or our brethren, the apostle of the ecclesias, the glory of Christ. Then the display of your love and our ^{boasting} over you ^{into} them is being displayed ^{into} the ^{face} of the ecclesias. 2Th 14

9 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}.

5 I deem it necessary, then, to entreat the brethren that they may be coming before ^{into} 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} on bountifully, on bountifully shall be ^{reaping} also, each according as he has proposed in his ^{heart}, not ^{sorrowfully}, nor ^{of} compulsion, for the gleeful giver is 'loved by God. Pr 1125

8 Now God is 'able to lavish ^{all} grace ^{on} you, that, having ^{all} contentment in everything always, you may be superabounding ^{into} every good work, according as it is 'written. He scatters, He ^{gives} to the drudges, His ^{righteousness} 'remains ^{for} the ^{son}. Ps 1122 Now may He Who is supplying seed to the sower, and bread ^{for} food, ^{be} furnishing and multiplying your

seed and be making the product of your ^{righteousness} 'grow, being enriched in everything, ^{for} ^{all} the generosity, which ^{is} producing ^{through} us thanksgiving to God, ^{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 ^{on} at the subjection of your ^{avowal} ^{into} the evangel of Christ, Ph 127 and in the generosity of the contribution ^{for} them and ^{for} all, and in their petition for ^{you}, longing to be 'acquainted with you, because of the ^{transcendent} grace of God on you. 1C 1231 Now thanks be to God ^{on} for His 'incredible gratuity!

10 Now I, Paul, ^{myself} am entreating you, through the meekness and leniency of Christ, who, ^{as} to ^{personal} appearance, indeed, am ^{humble} 'among you, yet, being absent, ^{have} 'courage ^{toward} you. 1C 28 Yet I am beseeching, not, being present, ^{to} have courage with the confidence ^{with} which I am reckoning to dare ^{on} any who 'reckon us as walking according to the ^{flesh}. For, ^{walking} in ^{flesh}, we are not warring ^{according} to the ^{flesh}. Ep 612 For the ^{weapons} of our ^{warfare} are not fleshly, but powerful to God ^{to} ^{ward} the ^{pulling} down of bulwarks; ^{pulling} down reckonings and every ^{height} elevating ^{itself} against the knowledge of God, 1C 28-8 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} ^{on} the ^{surface}? If anyone is presuming ^{to} have confidence in himself to be Christ's, let him be reckoning this again ^{on} 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 'author-

ity (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.¹³² 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} ^{to} immeasurably, but according to the ^{measure of} ^{our} ^{range}—which ^{measure} ^{God parts to us}^{Ro123}—to reach on as far as you also (for it is not as though, not ^{reaching on} ^{into} you, we are ^{overstretching} ourselves, for we outstrip others even as far as you in the evangel of Christ), ^{Ro1520} not ^{boasting} ^{to} immeasurably^r in others' toils, yet having the expectation, your 'faith ^{growing}, to be ^{magnified} ^{among} you ^{to} superabundantly,^{Ac513} according to our 'range, so as to bring the evangel ^{to} beyond you, not ^{to} boast in another's 'range over ^{to} that which is ready. Now he who is ^{boasting}, let him be boasting in the Lord.^{1C131} For not he who is commending himself is qualified, but whom the Lord is commending.^{1C45}

Would that you had borne with any little imprudence of mine! ^{bt} 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.

^{Ep52v} Yet I 'fear lest somehow, as the serpent deludes Eve by its 'craftiness, it should be corrupting your ^{apprehension} from the singleness

and 'pureness which is in^{to} 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 evangel, which you do not receive, you are bearing with him ideally. For I am reckoning to be ^{deficient in} ^{nothing per-} ^{FL} ^{taining to} the paramount apostles.

^{1221v} Yet even if I am plain in 'expression, ^{bt} 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 gratuitously? Other ecclesias I ^{despoil}, getting rations ^{td} ^{for} ^{dis-} ^a ^{pensing to you.}^{Ph45} And, being present ^{td} 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 ^{burden-} ^u ^{some to you.}

The truth of Christ is in me, ^{for} ^u ^{this} ^{boasting} shall not be ^{barred} ^o ^{from me} in the regions of Achaia.^{1C915} ^a Wherefore? Seeing that I am not loving you? God is ^{aware}! Now what I am doing and will be doing is that I should ^{strike} ^r off the incentive from those wanting an incentive, that in what they are ^{boasting} they may be ^{found} according as we also. For such are ^{false} apostles, fraudulent ^{workers}, being transfigured into apostles of Christ.^{21v} And not marvel, for Satan ^{himself} is ^{being} transfigured into a messenger of ^{FL} ^{light.}^{1P58} It is not great thing, then, if his ^rservants also are being transfigured as dispensers of ^{right-} ^{eousness} — whose 'consummation shall be according to their 'acts.

Again I am saying, no ^{one} should ^{NO} ^{presume me to be} imprudent. Otherwise surely, ^a even if it should be as imprudent, receive me, that I

also should ¹²⁵boast "some little!" ¹²⁵32
 17 What I 'speak, I am not speaking
 in accord with the Lord, but as in
 imprudence, in this 'assumption of
 18 ¹⁸boasting. Since many are ¹⁸boasting
 according to the 'flesh, I also shall
 19 be ¹⁹boasting. For with relish are
 you bearing with the imprudent,
 20 being prudent. For you are bear-
 ing with it if anyone is 'enslaving
 you, if anyone is 'devouring, if any-
 one is obtaining, if anyone is ele-
 vating^r himself, if anyone is lash-
 21 ing you in^{to} the face. ^{ac}By way of
 dishonor am I saying this, as that
 we are 'weakened.

Now in whatever anyone is dar-
 ing (in imprudence am I saying it),
 22 I also am daring. Hebrews are
 they? I also! Israelites are they?
 I also! The 'seed of Abraham
 23 are they? I also! ^{Ph3}Servants of
 Christ are they? (Being insane, I
 am speaking.) Above them am I!
 In 'weariness more exceedingly, ^{1C15}30
 in jails more exceedingly, in blows
 24 inordinately, in 'deaths often. By
 Jews five times I got forty ^bsave
 25 one. ^{D1253}Thrice am I flogged with
 rods, ^{Ac1622}once am I stoned, ^{Ac1419}thrice
 am I shipwrecked, a night and a day
 26 have I spent in a 'swamp, in jour-
 neys often, in dangers of rivers, in
 dangers of robbers, in dangers ° of
 5814 my race, ^{Ac2019}in dangers ° of the na-
 tions, in dangers in the city, in dan-
 gers in the wilderness, in dangers
 in the sea, in dangers among false
 27 brethren; in toil and labor, in vigils
 often, in famine and thirst, in fasts
 often, in cold and nakedness; ^{1C41}28
 apart from what is outside, that
 which is coming upon me ^{ac}daily,
 the solicitude for all the ecclesias.

29 "Who is 'weak and I am not
 'weak? "Who ^ris 'snared and I am
 30 not ^ron 'fire? If I 'must^r boast, I
 will be boasting in that which is of
 31 my 'weakness. The God and Fa-
 ther of the Lord Jesus, Who is
 'blessed ¹⁰for the 'eons, is 'aware

that I am not lying. In Damascus
 the ethnarch of Aretus, the king,
 garrisoned the city of the Damas-
 33 cenes, wanting to arrest me, and I
 am lowered in a wicker basket
 through a window through the wall,
 and escaped his ^{Ac922}hands.
 12 If ¹²boasting 'must be, though it
 is not 'expedient, indeed, yet I shall
 also be coming ⁱⁿto apparitions and
 2 revelations of the Lord. I am 'ac-
 quainted with a ^hman in Christ,
 fourteen years before this, ^{Ac1419}
 (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
 3 heaven. ^{Rv21}And I am 'acquainted
 with such a ^hman (whether in a
 body or outside of the body I am
 4 not 'aware—God is 'aware) that he
 was snatched away into 'paradise
 and hears ineffable declarations,
 which it is not 'allowed a ^hman^a
 5 to speak. Over such a one ¹¹⁸⁰I shall
 be ¹¹⁸⁰boasting; ^{Ph34}yet over myself I
 shall not be boasting, except in my
 6 'infirmities. ^{1C121}For, if ever I should
 be wanting to ¹²boast, I shall not be
 imprudent, for I shall be declaring
 the truth. Yet I am 'reticent. No
 7 "one should-be-reckoning ¹⁰me to be
 above what he is observing of me
 or anything he is hearing ° of me.
 Wherefore also, lest I should be
 7 "lifted up by the transcendence of
 the revelations, there was given to
 me a ^rsplinter in the flesh, a mes-
 senger of Satan, that he may be
 buffeting me, lest I may be 'lifted
 8 up. ^{Ga412}For^s this I entreat the Lord
 thrice, that it should 'withdraw
 9 from me. And He has protested
 to me, "Sufficient for you is my
 'grace, for My 'power in infirmity
 is being perfected." With the great-
 est relish, then, will I rather be
 8 ¹²glorifying in my 'infirmities, that the
 power of 'Christ should be 'taber-
 10 nacleing ^{on}over me. ^{Ph419}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.^{Ro53}

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, ^{10.5} 'even if I am ¹² nothing. Indeed, the signs of an 'apostle are produced among you in 'all endurance, besides in signs and miracles and 'powerful deeds. ¹³ 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? ^{11.5-9} Deal graciously with me for this 'injustice!

14 'Lo! this third time I 'hold myself ready to 'come to^d you and I shall not be an 'encumbrance, for I am not seeking 'yours but you. For ¹⁵ 'the children 'ought not to be hoarding for the parents, but the parents for the children. Yet with the greatest relish shall I 'spend^r and be 'bankrupted^r 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 ¹⁷ inherently crafty, I got you by guile! Did not anyone of those whom I have dispatched to^d you? Through him overreach I ¹⁸ 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 'foot-prints?⁸⁸

19 Again, you are presuming that we are defending ourselves to you. Facing 'God, in Christ, are we speaking, yet 'all, beloved, for the ²⁰ 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, ¹¹ 'puffing up, turbulences.¹⁰²

21 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 ^{on} of the 'uncleanness and prostitution and wantonness which they commit.

13 'Lo! This is the third time I am coming to^d you. ^{on}At the 'mouth of two witnesses, and three, shall every declaration be made 'to ² 'stand.^{Mt1816} 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 ^{to} again, I shall ³ not 'spare,^{1Co418} since you are seeking a test of Christ 'speaking in me, Who is not 'weak ^{to} for you, but ⁴ 'powerful among you. For 'even if He was crucified out of weakness, ^{bt} 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 ^{to} for you.^{Ph27}

5 'Try yourselves, if you are in the faith; 'test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you ⁶ are 'somewhat disqualified? Now I am expecting that you will 'know ⁷ that we are not disqualified! Now we are wishing to^d '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 ⁸ disqualified. For we are not 'able for anything against the truth, but ⁹ 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: ¹⁰ your readjustment. 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 ^{to} for building up and not ^{to} for 'pulling down.¹⁰¹

11 Furthermore, brethren, 'rejoice, readjust, be 'entreated, be 'mutually 'disposed, be at 'peace, and the

God of ¹²love and of ¹⁴peace will be with you. ^{Ph4:7} Greet one another ¹³with 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!

2Co 11:7 2:17 op 324 536 A.D. 00

PAUL TO THE GALATIANS

Paul, an apostle (not from ^hmen, neither through a ^hman, but through Jesus Christ and God, the Father, Who ^rouses Him ^ofrom among the dead), and all the brethren ^{to}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^r us out of the [']present wicked ^{con}, according to the will of our God and Father, to Whom be glory ^{to}for the ^{cons} of the ^{cons}. Amen!

I am marveling that you ^{are} transferred^r thus swiftly, from that which calls you in the grace of Christ, ^{into} 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. ^{Ac15} 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! ^{1C16}

For, at present, am I persuading ^hmen or God? Or am I seeking to [']please ^hmen? If I still pleased ^hmen, I were not a [']slave of Christ. ^{1Th2} For I am making known to you, brethren, as to the evangel which is being ^{bring} brought by me, that it is not in accord with ^hman. ^N For neither did I accept it ^ofrom a ^hman, nor was I taught it, but it came through a revelation of Jesus Christ. ^{Ep3} For you hear of my behavior once, in Judaism, that I

inordinately persecuted the ecclesia of God and ravaged it. ^{Ac9} And I progressed in Judaism above many contemporaries in my race, being ^{inherently} exceedingly more zealous for the traditions of my fathers. ^{Ac22}

Now, when it delights God, Who severs me ^ofrom 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, ^{Ac22} I did not immediately submit it to ⁿflesh and ⁿblood, neither came I up ^{into} to Jerusalem ^{to} those who were apostles before me, but I came away into Arabia, and I returned again ^{into} to Damascus.

Thereupon, after three years, I came up ^{into} to Jerusalem to relate my story to Cephas, and I stay ^{to} with him fifteen days. ^{Ac26} Yet I did not become acquainted with any ^{other} one of 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 was persecuting us once, now is evangelizing the [']faith which once he [']ravaged." And they glorified God in me.

Thereupon, thafter the lapse of fourteen years, I again went up ^{into} 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 'to for 'naught. ^{Ph216}

3 But not even Titus, who is ^{to}with me, being a Greek, is compelled
4 to be circumcised. ^{Ac168} Yet, it was because of the false brethren who were smuggled in, who^a came in by the way to 'spy out our freedom which we 'have in Christ Jesus, ^{Ac151}
5 ~~that they shall be 'enslaving us—~~ to whom, not even ^{to}for an hour do we simulate by 'subjection, that the truth of the evangel should be continuing ^{to}with you.

6 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
7 submitted nothing. But, on the contrary, perceiving /that I have been entrusted with the evangel of the
8 ^{Ac1}Uncircumcision, according as Peter of the 'Circumcision (for He Who operates in Peter ^{to}for the apostleship of the 'Circumcision operates in me also ^{to}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
9 we, indeed, are to be ^{to}for the nations, yet they ^{to}for the 'Circumcision—only that we may be remembering the poor, which ^{same} thing ^{this} I endeavor also to do. ^{Ac1120}

11 Now when Cephas came ⁱⁿto Antioch, I withstood him ^{ac}to the 'face, ^{to}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 ^{Ph216} inherently a Jew, are living as the nations, and not as the Jews, ^{Ac1028} how are you compelling the nations to be judaizing?"

We, who by nature are Jews, and not sinners ° of the nations, having perceived that a 'man^N is not being justified ° by works of law, if he should not be through the faith of Christ Jesus, we also believe in^{to} 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 not flesh^N 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 'becoming to that! For if I am 'building again these things which I 'demolish, I am commending myself as a transgressor. For I, through law, 'died to law, that I should be 'living to God. ^{to}With Christ have I been 'crucified, yet I am 'living; not 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 Himself up for^{me}. ^{Ro68} I am not repudiating the grace of 'God, for if righteousness is through law, consequently Christ died gratuitously.

3 O foolish Galatians! ^{to}Who 'bewitches you, ^{ac}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? ^{Jn68} ^{Ro813} So foolish are you? 'Undertaking in spirit, are you now being completed 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

6 or ^oby the hearing of ^afaith, according as Abraham believes God, and it is reckoned to him ^{to}for righteousness? ^{Gn15⁶} Know, consequently, that

7 those ^oof faith, these are ^Msons of

8 Abraham. Now the scripture, perceiving before that God is justifying the nations ^oby faith, brings

9 before an evangel to Abraham, that ^{Gn12³}In you shall all the nations be

10 blessed. So that those ^oof faith are being blessed together with believing Abraham. ^{Ro4¹⁶}

11 For whoever are ^oof works of law are under a curse, for it is

12 written that, ^{Dt27²⁶}Accursed is everyone who is not ^rremaining in all things ^wwritten in the scroll of the

13 law ^{to}do them. Now that in law not one is being justified ^bwith God

14 is evident, ^{for}the just one ^oby faith shall ^rbe living. ^{Hk2⁴} Now the law is not ^oof faith, but who does them "shall be living in them." ^{Lv18⁵}

15 Christ ^rreclaims us ^ofrom the ^acurse of the law, becoming a ^acurse for our sakes, ^{for}it is ^wwritten, Accursed is everyone hanging on a

16 tree. ^{Dt21²³} that the blessing of Abraham may be ^bcoming ^{into}the nations in Jesus Christ, that we may be obtaining the promise of the spirit through faith.

17 Brethren (I am saying this ^{as}a ^hman), a ⁿhuman covenant likewise having been ratified, not one is repudiating or modifying it. Now to Abraham the promises were declared, and to his ^aSeed. He is not saying "And to ^aseeds," as ^{on}of many, but as ^{on}of One: And to "your ^aSeed," which is Christ. ^{Gn22¹⁸}

18 Now this am I saying: a covenant, having been ratified before by God, the law, having ^bcome four hundred and thirty years afterward, does ^{Ex12⁴⁰}

19 not ⁱinvalidate, ^{so}as ^{to}nullify the promise. For if the ^renjoyment of the allotment is ^oof law, it is not longer ^oof promise. Yet God has

graciously granted it to Abraham through the promise.

20 What, then, is the law? On behalf of transgressions ^{Ro5²⁰} was it added, until the ^aSeed should come to Whom He has promised, being prescribed through messengers ^{Ac7⁵³} in the ^ahand of a mediator. ^{Ex20¹⁹}

21 Now there is not Mediator of one. ^{Dt5⁵} Yet God is One.

22 Is the law, then, against the promises of God? May it not be coming to that! For if a law were given that is ^able to vivify, really, righteousness were out of law. ^{Ro9³}

23 But the scripture ^rlocks up ^all together under sin, that the promise out of Jesus Christ's faith may be given to those who are believing.

24 Now before the coming of faith we were ^rgarrisoned under law, being ^rlocked up together ^{for}the faith ^{about}to be revealed. So that the law has become our ^rescort ^{into}Christ, that we may be ⁱjustified ^oby faith. ^{Ro3⁹} ^{11²²}

25 Now, at the coming of faith, we are not longer under an ^rescort, ^{Ro10⁴}

26 for you are all ^Msons of God, through faith in Christ Jesus. For whoever are ^rbaptized into Christ, ^{put}on Christ, ^{Co3¹⁰}in Whom there is not Jew nor yet Greek, there is not slave nor yet free, there is not male and female, ^{Ro10¹²} for you all are ^Mone in Christ Jesus. ^{1C12¹⁵} Now if you are Christ's, consequently you are of Abraham's ^aseed, ^{Ro9⁸} enjoyers of the ^rallotment according to the promise.

27 Now I am saying, ^{on}for as much time as the enjoyer of an allotment is a minor, in nothing is he of more consequence than a slave, being

28 master of all, but is under guardians and administrators until the time purposed by the father. Thus we also, when we were ^Mminors, were ^renslaved under the elements of the world. ^{Co2⁸} Now when the full time came, God delegates His Son, ^{to}come ^oof a woman, ^{to}come under

13:11
5 law, that He should be ^{reclaiming} those under law, that we may be
6 getting the place of a son. Now, seeing that you are ^{sons}, God
delegates the spirit of His Son into
7 our ^{hearts}, crying "Abba! Father!" ^{Ro8:14} So that you are not longer
a ^{slave}, but a ^{son}. Now if a son,
an enjoyer also of God's ^{allotment},
through Christ.

8 But then, indeed, having not perception of God, you are ^{slaves} of those who, by nature, are not gods.
9 Yet now, knowing God, yet rather being known by God, how are you
turning back again ^{onto} the ^{infirm} and ^{poor} elements for which you
10 want to ^{slave} again anew? Days are you scrutinizing, and months
11 and seasons and years. I fear for you, lest somehow I have toiled ^{to} for you feignedly. ^{Co2:18}

12 Become as I, ^{for} I am even as you, brethren, I beseech you. In
13 nothing do you injure me. Now you are aware that during an infirmity
of the ^{flesh} I bring the evangel to you ^{formerly}. And your trial, in
14 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?
15 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
16 by being true to you!

17 They are ^{jealous} over you, not ideally, but they want to ^{debar} you that you may be ^{jealous} over them.
18 Now it is ideal for you to be ^{jealous} in the ideal always, and not only in my ^{presence} ^{td} with you. ^{2Co7:1}

19 Little children mine, with whom I am ^{travailing} again until ^{now} Christ may ^{be} ^{formed} in you! ^{1Co4:15} Yet I wanted to be ^{present} ^{td} with you at present, and to change my voice,
20 ^{for} I am ^{perplexed} about you.

21 Tell me, those wanting to be under law, are you not hearing the law?
22 For it is ^{written}, that

Abraham had two sons, one out of the maid ^{Gn16:15} and one out of the free woman. ^{Gn18:10} But the one, indeed, out of the maid is ^{begotten} according to ^{flesh}, yet the one out of the free woman through the promise:
23 ^{Ro9:7} which ^a is allegorizing, for these women are two ^{covenants}, one, indeed, from mount Sinai, ^{generating} into ^{slavery}, which ^a is ^MHagar.
24 Now ^MHagar is mount Sinai in Arabia, yet she is in ^{line} with Jerusalem which now is, for she is in ^{slavery} with her children. ^{Ro8:15}
25 Yet the Jerusalem above is free, who ^a is ^Mmother of us all. ^{Hb12:22} For it is ^{written}, ^{Is54:1}

"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."

26 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 ^a 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. ^{Gn21:10} Wherefore, brethren, we are not ^{children} of a maid, ³²⁹ but of the free woman.

5 For freedom Christ frees us! Stand firm, then, and be not again ^{enthralled} with the ^{yoke} of slavery. ^{1Co7:23} ^{Ro8:15, 21}

2 Lo! I, Paul, am saying to you that if you should be circumcising, Christ will ^{benefit} you nothing. ^{Ac15:1} 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 ^a are being justified in law. You fall out of ^{grace}. ^{Ro6:1} For we, in spirit, are awaiting the ^{expectation} of

6 righteousness by faith. For in Christ Jesus neither circumcision is ^{1C719}availing anything, nor uncircumcision, but faith, operating through love.

7 You ^{1C719}fraced ideally! ^{1C719}Who hinders you not to be persuaded by the truth? This persuasion is not of Him Who is calling you. ^{1C719}A little heaven is leavening the whole kneading. ^{1C719}I have confidence in^{to} you in the Lord that in nothing you will be disposed otherwise. Now he who is disturbing you shall be bearing his judgment, whoever^a he may be.

11 Now I, brethren, if I am still heralding circumcision, ^{1C719}why am I still being persecuted? Consequently the ^{1C719}snare of the ^{1C719}cross of Christ has been nullified. Would that those who are raising you to insurrection ^{1C719}struck themselves off also!

13 For you were called ^{1C719}on for freedom, brethren, only use not the freedom ^{1C719}for an incentive to the ^{1C719}flesh, but through love be ^{1C719}slaving for one another. For the entire law is fulfilled in one word, in this: ^{1C719}"You shall love your associate as yourself." ^{1C719}Lv1918 Now if you are ^{1C719}biting and ^{1C719}devouring one another, beware that you may not be ^{1C719}consumed by one another.

16 Now I am saying, ^{1C719}Walk in spirit, and you should under no circumstances be ^{1C719}consuming the lust of the ^{1C719}flesh. ^{1C719}Ro813 For the ^{1C719}flesh is lusting against the spirit, yet the spirit against the ^{1C719}flesh. Now these are opposing one another, lest you should be doing whatever you may want. ^{1C719}Ro715 Now, if you are ^{1C719}led by spirit, you are not still under law.

19 Now apparent are the works of the ^{1C719}flesh, which^a are adultery, prostitution, ^{1C719}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. ^{1C719}Ep51 1Co61

22 Now the ^{1C719}fruit of the spirit is love, joy, peace, patience, kindness, goodness, ^{1C719}faithfulness, meekness, self-control. ^{1C719}Ep51 against such things there is not law. ^{1C719}1Ti11 Now those of Christ Jesus ^{1C719}crucify the ^{1C719}flesh together with its passions and lusts. ^{1C719}Ro61 If we may be ^{1C719}living in spirit, in spirit we may be observing the elements also. ^{1C719}Ph316 We may not ^{1C719}become vainglorious, challenging one another, envying one another.

6 Brethren, if a ^{1C719}man should be ^{1C719}precipitated, also, in ^{1C719}some offense, ^{1C719}you, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you, also, may not be ^{1C719}tried. ^{1C719}Bear one another's burdens, and thus fill up the law of Christ. ^{1C719}Ro151 For if anyone is supposing himself to be anything, being nothing, he is imposing on himself. ^{1C719}Ro123 Now let each one be testing his ^{1C719}own work, and then he shall be having his ^{1C719}boast ^{1C719}for himself alone, and not ^{1C719}for ^{1C719}another, for each one shall be bearing his ^{1C719}own load.

6 Now let him who is being instructed in the word be contributing to him who is instructing, in all good things. ^{1C719}1Co914 Be not ^{1C719}deceived, God is not to be ^{1C719}sneered at, for whatsoever a ^{1C719}man may be ^{1C719}sowing, this shall he be ^{1C719}reaping also, ^{1C719}for he who is ^{1C719}sowing ^{1C719}for his ^{1C719}own ^{1C719}flesh, ^{1C719}from the ^{1C719}flesh shall be ^{1C719}reaping corruption, yet he who is ^{1C719}sowing ^{1C719}for the spirit, ^{1C719}from the spirit shall be ^{1C719}reaping life eonian. ^{1C719}Ro813 Now we may not be ^{1C719}despondent in ^{1C719}ideal doing, ^{1C719}2Th313 for in due season we shall be ^{1C719}reaping, if we do not ^{1C719}faint. Consequently, then, as we have occasion, we are working ^{1C719}for the good of all, yet specially ^{1C719}for the ^{1C719}family of faith.

11 Lo! with what size letters I write to you with my own hand! ^{1C719}2Th317
12 Whoever are wanting to put on a fair ^{1C719}face in the ^{1C719}flesh, these are compelling you to ^{1C719}circumcise only that they may not be ^{1C719}persecuted for the ^{1C719}cross of Christ Jesus. ^{1C719}Ph318

- 13 For not ^ueven they who are circum-
 cising are ^rmaintaining law, but
 they ^wwant you to be ^ccircumcised
ma ^{that} they should be ^{bo}boasting in that
 14 ^fflesh of yours. ^{Ph33} Now may it not
 be ^cmine to be ^{bo}boasting, except in
 the ^across of our ^LLord Jesus Christ,
 through which the world has been
^rcrucified to me, and I to the world.
 15 For in Christ Jesus neither circum-
 cision nor uncircumcision is ^{any} ²⁹

thing, ^{1C719}but a new ^rcreation. ^{2C517}
 16 And whoever shall observe the ^eele-
 ments by this ^rrule, peace be on
 them, and mercy, and on the Israel
 of ^GGod.

17 For the rest, let no one ^aafford
 me ^wweariness, for I am ^rbearing in
 my ^bbody the ^rbrand marks of the
 Lord Jesus Christ.

18 The grace of our ^LLord Jesus
 Christ be with your ^sspirit, breth-
 ren! Amen!

ma 385-2

A.D. 64

PAUL TO THE [EPHESIANS]

Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus:

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, 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) into 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. 1Th4¹⁵ 1Cl¹⁵

13 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, into the deliverance of that which has been procured) for the laud of His glory. Ro8¹⁵ 2Cl¹²

15 Therefore, I also, on hearing of this faith of yours 2Cl¹² 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. 1Cl² 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: Ps110¹ and subjects all under His feet, and gives Him, as Head over all, to the ecclesia which is His body, 1Cl¹² the complement by which all in all is being completed.

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 arouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming aeons, He should be displaying the transcendent riches of His grace in His kindness onto us in Christ Jesus. For in grace are you saved, through faith, and this is not out of you; it is God's oblation, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus 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 prazes 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 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 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, for by revelation the secret is made known to me (according as I write before, in brief, by which those 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 aeons in God. Who creates all, that now may be made known to

19 ^rcallousness of their ^rhearts, who^a, being ^past feeling, in greed ^give themselves up with wantonness ⁱnto ^eall ^runcleanness as a vocation.

20 Now you did not thus learn
21 ^Christ, since, surely, Him you hear, and ^by Him were taught (accord-
22 ing as the truth is in ^Jesus), ^rto ^put off from you, ^aas regards your former behavior, the old ⁿhumanity which is corrupting in accord
23 with its ^seductive desires, yet to be ^rejuvenated^r in the spirit of your
24 mind, and ^rto ^put on the new ⁿhumanity^{Ro6s} which, in accord with God, is being ^rcreated in righteousness and benignity of the ^ttruth.
25 ^{Co3s} Wherefore, ^rputting off the false, let each be speaking the truth with his associate, ^for we are ^rmembers of one another.^{Ro12s}

26 Are you ⁱndignant,^r and not sin-
27 ning? Do not let the ^sun be sink-
28 ing 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
29 ^share with one who ^has need. Let no ^rtainted 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.

20 And do not be causing sorrow to the holy spirit of God ^by which you are ^rsealed ^for the ^rday of deliverance.^{11s} Let ^eall ^rbitterness and fury and anger and clamor and calumny be ^taken^r away from you ^to with ^eall malice,^{Co3s} yet ^become kind ⁱnto one another, tenderly compassionate,^{Ph2s} dealing graciously ^{Co312} among yourselves, according as God also, in Christ, deals graciously with you.

5 ^Become, then, imitators of God,
2 as beloved ^rchildren, and be ^rwalking in love, according as Christ also loves you, and ^gives Himself up for^s us, an ^offering and a sacrifice to God, ^for a ^rfragrant ^odor.^{Lv1s}
3 Now, ^eall prostitution and unclean-

ness or greed—let it not be ⁿamed among you, according as is becoming in saints—and vileness and stupid speaking or jesting, which are not proper, but rather thanksgiving.^{Ga510r} For this you ^perceive, knowing that no^t paramour at ^eall or ^runclean or greedy person, who is an ⁱdolater, ^has any ^allotment to enjoy in the kingdom of Christ and of God.^{1Co6s} Now let no one be seducing you with ^rempty 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 ^mdarkness, yet now you are ^mlight in the Lord.^{1Th5s}

As children of ^light be ^rwalking (for the ^rfruit of the ^light is in ^eall goodness and ^rrighteousness and truth), testing ^awhat is well pleasing to the Lord.^{Ro12s} And be not joint ^participants in the ^runfruitful acts of ^rdarkness, yet rather be exposing them also, for it is a shame ^even to ^say what hidden ^occurrences are done ^by them. Now all that which is being exposed, by the light is made ^manifest, for everything which is making manifest is ^mlight. Wherefore He is saying, ^r“Rouse! O ^drowsy^r one, and ^rrise ^from among the dead, and Christ shall ^dawn^r upon you!”^{Is601-2}

15 Then be observing accurately, brethren, how you are ^rwalking, not as unwise, but as wise,^{Co4s} ^rreclaiming the era, ^for the ^adays are wicked. Therefore do not ^become imprudent, but ^understand^a what the will of the Lord is. And be not ^drunk with wine, in which is profligacy, but ^be ^filled full ^with spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and playing music in your ^hearts^r to the Lord,^{Co316} giving thanks always for^s 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. Wives, be ^subject

to your own husbands as to a master, ^{Co3:12} for the husband is ^Mhead of the wife ^aeven as Christ is Head of the ecclesia, and He is the Saviour of the ^Fbody. ^{bc}Nevertheless, as the ecclesia is ^ssubject to Christ, thus are the wives also to their husbands in all things.

Husbands, be loving your wives according as Christ also loves the ecclesia, and ^sgives Himself up for its sake, that He should be hallowing it, ^Fcleansing^F it in the ^Fbath of the ^Fwater (with His declaration), that He should be presenting to Himself a glorified ecclesia, not having ^Fspot or ^Fwrinkle or any such things, but that it may be holy and ^Fflawless. Thus, the husbands also ^tought to be loving their ^sown wives as their ^sown bodies. Who is loving his ^sown wife is loving ^Fhimself. ^{Co3:10} For not one at any time hates his ^sown ^Nflesh, but is ^Fnurturing and ^Fcherishing it, according as Christ also the ecclesia, ^tfor we are ^Mmembers of His ^Fbody. ^{1Co12:12-18} For this "a ^Nman^N shall leave his father and mother and shall be ^Fjoined^F to^d his wife, and the two shall be ^{to} one flesh." ^{Gn2:24}

This secret is great: yet I am saying this as ^{into} Christ and as ^{into} the ecclesia. Moreover, you also, individually, each be loving his ^sown 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. ^{Co3:20 Ex20:12-17} Honor your father and mother" (which^a 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. ^{Ex20:12 Dt5:16}

And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord. ^{Co3:21}

Slaves, be obeying your masters

according to the ^Nflesh with fear and trembling, in the ^Fsingleness of your ^Fheart, as to Christ, not ^{ac}with ^Feye slavery, as ^hman-pleasers, but as slaves of Christ, doing the will of ^FGod ^ofrom the soul, with good humor slaving as to the Lord and not to ^hmen, having perceived that, whatsoever good each one should be doing, for this he will be ^requited ^by the Lord, whether slave or free. ^{Co3:22 1Ti6:1 Tit2:9}

And, masters, be doing the same toward them, being lax in threatening, having perceived that their Master^F as well as yours is in the heavens, and there is not partiality ^bwith Him. ^{Co4:1}

For the rest, brethren mine, ^Fbe ⁱnvigorated in the Lord and in the might of His ^Fstrength. ^FPut on the panoply of God, to^d enable you to stand up to^d the stratagems of the Adversary, ^tfor it is not ours to ^wrestle ^{td}with ^Nblood and ^Nflesh, but ^{td}with the ^Asovereignties, ^{td}with the ^Aauthorities, ^{td}with the world-mights of this ^Fdarkness, ^{td}with the spiritual forces of wickedness among the celestials. ^{2Co10:4} Therefore ^take up the panoply of God that you may be ^enabled to withstand in the wicked ^Aday, and, having ^effected all, to stand. ^tStand, then, girded about your loins ^{with} truth, ^awith the cuirass of righteousness put on, and your feet sandaled ^{with} the readiness of the evangel of ^Apeace; ^{Ro5:1-2} ^{with} all taking up the large shield of faith, ^by which you will be ^able to extinguish all the ^fery arrows of the wicked one. And receive the helmet of salvation and the sword of the spirit, which is a declaration of God. ^{Hb4:12} thDuring every prayer and petition be praying ^{on} every occasion (in spirit being vigilant also ^{to}for ^{it} with ^aall perseverance and petition concerning all the saints, ^{Co4:1} and for^a me), that to me^a expression may be ^e granted, in the ^Aopening of my

- mouth 'with boldness, to make known the secret of the evangel, for^s which I am conducting an 'em-bassy in a chain, that in it I should be speaking boldly, as I 'must speak. ^{Ph1¹² Co4³⁻⁴}
- 20 Now that you also may be 'ac-quainted with my ^{ac}affairs, and what is engaging me, all will be made known to you by Tychicus, the beloved brother and 'faithful
- 22 servant in the Lord, ^{Co4⁷} whom I send to^d you ^{to}for this same thing, ^{2Ti4¹²} that you may 'know our concerns, and he should be consoling your 'hearts.
- 23 Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.
- 24 'Grace be with all who are loving our Lord Jesus Christ, in 'incorruption! Amen!

A.D. 64

PAUL TO THE PHILIPPIANS

PT a Paul and Timothy, ¹slaves of
 Christ Jesus, to all the saints in
 Christ Jesus who ²are in Philippi,
 together with the supervisors and
 servants:

a² Grace to you and peace, from
 God, our Father, and the Lord
 Jesus Christ.

a³ I am thanking my God ⁴on at
 every remembrance of you, always,
 in every petition of mine for ⁵you
 all, making the petition with joy,
⁶on for your contribution ⁷into the
 evangel from the first day until
 now, having this same confidence,
 that He Who undertakes a good
 work ⁸among you, will be performing
 it until the ⁹day of Jesus Christ:

a⁷ according as it is just for me to be
 disposed in this way over you all,
 because, ¹⁰having ¹¹me you in your my
 heart, both in my bonds and in
 the defense and confirmation of the
 evangel, you all ¹²are joint partici-
 pants with me of grace, for God
 is my Witness how I am longing
 for you all in the compassions of

a⁹ Christ Jesus. And this I am pray-
 ing, that your love may be super-
 abounding still ¹³more and ¹⁴more in
 realization and ¹⁵all sensibility, ¹⁶for
 you to be testing what things are
 of consequence, that you may be
 sincere and no stumbling ¹⁷block
¹⁸for the ¹⁹day of Christ, filled with
 the ²⁰fruit of righteousness that is
 through Jesus Christ, ²¹for the
 glory and laud of God, Col¹⁹

a¹² Now I am intending you to
 know, brethren, that my ²²ac affairs
 have ²³rather come to be ²⁴for the
 progress of the evangel, so that my
 bonds in Christ ²⁵become apparent
 in the whole pretorium and to all
 the rest, ²⁶and the majority of the
 brethren, having confidence in the

Lord as to my bonds, are more ex-
 ceedingly daring to ¹speak the word
 of God fearlessly. ²Some, indeed,
 are ³even heralding Christ because
 of envy and strife, yet ⁴some be-
 cause of delight, also; these, indeed,
 of love, having perceived that I
 am ⁵located ⁶for the defense of the
 evangel, yet those are announcing
 Christ out of ⁷faction, not purely,
 surmising to ⁸rouse affliction in my
 bonds. ⁹What ¹⁰for then? — Moreover,
 seeing that, ¹¹by every method,
 whether in pretense or in truth,
 Christ is being announced, I am re-
 joicing in this also, and will be re-
 joicing ¹²nevertheless.

For I am ¹³aware that, for me, ¹⁴a
 this will be eventuating ¹⁵into salva-
 tion 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 ¹⁶shame, but ¹⁷with ¹⁸all
 boldness, as always, now also, ¹⁹a
 Christ shall be ²⁰magnified in my
 body, whether through life or
 through death. ²¹Ac²⁸ For to me to be
 living is ²²Christ, ²³Ga²⁰ and to be dying
 again. Now if it is to be living in
²⁴flesh, this to me means ²⁵fruit from
 work, and ²⁶what I shall be prefer-
 ring I am not making known. (Yet
 I am being ²⁷pressed out of the two,
 having a ²⁸yearning ²⁹for the ³⁰solu-
 tion, and to be together with Christ,
 for it, rather, is much better.) Yet
 to be staying in the ³¹flesh is more
 necessary because of you. And, ³²a
 having this confidence, I am ³³aware
 that I shall be remaining and shall
 be abiding with you all ³⁴for your
 progress ³⁵and joy of faith, that
 your ³⁶glorying may be superabound-
 ing in Christ Jesus in me through
 my ³⁷presence ³⁸to with you again.

Only ²⁷be 'citizens³²⁰ walking worthily, ²⁸of the evangel of 'Christ, that, ²⁹whether 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^a 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 ³⁰in 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.

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^{1C10}—nothing according with faction, nor yet according with vain glory—but with 'humility^r, deeming one another 'superior to one's =self, not each noting =that which is his s'own, but each =that of 'others also.^{1C1024}

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, ⁷nevertheless 'empties Himself, taking the form of a slave, coming to be in the likeness of 'humanity, and, being found in fashion as a 'man, He 'humbles Himself, becoming obedient unto death,⁸ even the death of the cross.

Wherefore, also, God highly exalts Him, and graces Him with the 'name that is above every 'name, ¹⁰that 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.^{1C123}

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 s'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 'perverse,^r among whom you are appearing as luminaries in the 'world, having^r on the word of 'life, for my 'glorifying in^{to} the 'day of Christ, that I did not 'run for 'naught, neither that I toil for 'naught. But, ¹¹even if I am a 'libation^{Nu15} 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 not one equally sensitive, who^a will be so genuinely 'solicitous of your concerns, for all are seeking =that which is their s'own, not =that which is Christ Jesus'. Now you 'know his 'testedness, that, as a child with a father, he 'slaves ¹²with me for the evangel.^{1C1610} 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^d you Epaphroditus, my 'brother and fellow worker and fellow 'soldier, yet your apostle and 'minister for my need,⁴¹⁸ since, in fact, he was longing for you all and 'depressed,

- because you hear that he is infirm. 10 faith.^{Ro3²¹} to know Him, and the power of His resurrection, and the fellowship of His sufferings, con-
 27 For he is infirm, also, very nigh forming^r to His^r death, if somehow^{1Co15²³} I should be attaining^{into} the
 02 death, but God is merciful to him, 11 out resurrection that is out from among the dead. Not that I already
 0 yet not to him only, but to me also, 12 obtained, or am already perfected. Yet I am pursuing, if I may be
 28 sorrow. The more diligently, then, grasping also that^{on} for which I
 I I send him, that, seeing him, you was^r grasped also by Christ Jesus.
 29 may be rejoicing again and I may 13 Brethren, not as yet am I reckon-
 20 be more sorrow free. Receive him, ing myself to have grasped, yet one
 30 then, in the Lord with^{all} joy, and thing — forgetting, indeed, those
 30 have such in honor, seeing that be- things which are behind, yet
 30 cause of the work of the Lord he stretching out to those in front—
 30 draws near unto death, risking his 14 actoward the goal am I pursuing
 30 soul^a that he should fill up your for the prize of God's calling
 30 want of ministration toward me. 15 above in Christ Jesus. Whoever,
 30 For the rest, my brethren, rejoice then, are mature^{vs}, may be disposed
 30 in the Lord. To be writing the same to this, and if in anything you are^{vs}
 30 to you is not, indeed, irksome for differently disposed, this also shall
 30 me, yet it is your security. Beware 16 God reveal to you. Moreover, in^{to}
 30 of curs, beware of evil workers. what we outstrip others, there is
 30 Beware of the maimcison,^{Ro2²⁸} for to be a mutual disposition to ob-
 30 we are the circumcision who are serve the same elementary rule.^{Ga6¹⁶}
 30 offering divine service in the spirit 17 Become imitators together of me,
 30 of God, and are glorifying in Christ brethren, and be noting those who
 30 Jesus, and have not confidence in are walking thus, according as you
 30 flesh.^{Ga6¹² Co2¹¹} have us for a model,^{1Co1¹} for many
 30 And am even I having confidence are walking, of whom I often told
 30 in the flesh, also? If any other you, yet now am lamenting also as
 30 one is presuming to have confidence I tell it, who are enemies of the
 30 in the flesh, I rather: in circum- cross of Christ,^{Ga6¹²} whose consum-
 30 cision the eighth day, of the race mation is destruction, whose god^r
 30 of Israel, of the tribe of Benjamin, is their bowels, and whose glory is
 30 a Hebrew of Hebrews, in relation in their shame, who to the terres-
 30 to law, a Pharisee,^{Ac26⁵} in relation trial are disposed.^{Co3¹ Ep1³} For our
 30 to zeal, persecuting the ecclesia, in realm^r is inherent in the heavens,
 30 relation to the righteousness out of which we are awaiting a
 30 which is in law, becoming blameless. Saviour also, the Lord, Jesus Christ,
 30 But things which were gain to me, 21 1Th1¹⁰ Who will transfigure the body
 30 these I have deemed a forfeit of our humiliation, to conform it
 30 because of Christ. But, to be sure, to the body of His glory, in accord
 30 I am also deeming all to be a forfeit with the operation which enables
 30 because of the superiority of Him even to subject all to Him-
 30 the knowledge of Christ Jesus, my self.^{1Co15⁴²⁻⁵⁴} ^{Ra3⁷ Co3¹⁶}
 30 Lord, because of Whom I forfeited
 30 all, and am deeming it to be refuse, that I should be gaining
 30 use, that I should be gaining
 30 Christ, and may be found in Him,
 30 not having my righteousness, which
 30 is of law, but that which is through
 30 the faith of Christ, the righteous-
 30 ness which is from God on for

Euodia and I am entreating Syn-
tyche, to be mutually 'disposed in
the Lord. Yes, I am asking you
also, genuine 'yokefellow, be aiding
them, these women who^a '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.

Be rejoicing in the Lord always!

Again, I will 'declare, be rejoicing!

Let your 'lenience be 'known to all

men: the Lord is 'near. Let noth-

ing be worrying you, but in every-

thing, by prayer and petition, with

thanksgiving, let your requests be

made 'known to^d God, and the

peace of God, that is 'superior to

every frame of mind, shall 'be gar-

risoning your 'hearts and your

'apprehensions in Christ Jesus.^{Co315}

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 ap-

plause, 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 'dis-

position ^{over} toward me 'blossomed,

on to which you were 'disposed also,

yet you lacked occasion. Not that I

am hinting ^{ac}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 superabounding. In every-
thing and 'among all am I 'initiated,
to be 'satisfied as well as to be
hungering, to be superabounding as
well as to be in 'want. For all am I
'strong in Him Who is 'invigorating
me, in Christ!^{2Cl129}

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 par-

ticipates with me in^{to} the matter of

giving and getting, except you only,

for in Thessalonica also, you send,

and ^{once and twice,} into my need.^{2Cl119}

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 super-

abounding. I have been 'filled^r full,

receiving ^bfrom Epaphroditus the

things ^bfrom you, an 'odor fragrant,

a 'sacrifice acceptable, well pleas-

ing 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 eons of the eons!

Amen!

Greet every saint in Christ Jesus.

Greeting you are the brethren with

me. Greeting you are all the saints,

yet especially those ^oof Cæsar's

house.

The grace of the Lord Jesus

Christ be with your spirit! Amen!

A.D. 64

PAUL TO THE COLOSSIANS

Paul, an apostle of Christ Jesus,
through the will of God, and
brother Timothy, to the saints and
believing brethren in Christ in
Colosse:

Grace to you and peace, from
God, our Father, and the Lord Jesus
Christ.

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 evangel,
which, being present with you,
according as in the entire world
also, is bearing fruit and grow-
ing, 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, and
who makes evident also to us your
love in spirit.

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 wis-
dom 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 pa-
tience 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 Dark-
ness, and transports us into the
kingdom of the Son of His love, in
Whom we are having deliverance,
the pardon of sins, Who is the
Image of the invisible God, First-
born 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 be-
fore all, and all has its cohesion in
Him.

And He is the Head of the body,
the ecclesia, Who is Sovereign,
Firstborn from among the dead,
that in all He may be becoming
first, for in Him the entire com-
plement 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 persist-
ing 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 deficien-

cies of the afflictions of a Christ, for^s His ^m-body, Ep^{31a} which is the ecclesia of which I became a ^rdispenser, in accord with the administration of God, which is ^rgranted to me ^{io}for you, to complete the word of God—the secret which has been ^rconcealed from the ^eons and from the ^agenerations, yet now was made manifest to His saints, Ep^{32a} to whom God wills to make known ^awhat are the glorious riches of this ^rsecret ^aamong the nations, which is: Christ ^aamong you, the ^aexpectation of glory.—Whom we are announcing, admonishing every ^hman and teaching every ^hman in ^eall wisdom, that we should be presenting every ^hman ^rmature in Christ Jesus; ^{io}for which I am toiling also, struggling in accord with His ^roperation, which is operating in me ^awith 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 ^Nflesh, ^{2C13} that their hearts may be consoled, being united in love, and ^{int}to all the riches of the assurance of understanding, ^{to}unto a realization of the secret of the God and Father of Christ, in Whom all the treasures of wisdom and knowledge are concealed. Now I am saying this, that no one may be beguiling you with persuasive words. For ^{even} if, in ^Nflesh, I am absent, ^{bt}nevertheless, in spirit, I am ^{to}with you, rejoicing and observing your order and the stability of your faith in ^{to} Christ.

As, then, you accepted Christ Jesus, the Lord, be walking in Him, having been ^{He} rooted and built up in Him, and being confirmed in the faith according as you were taught, superabounding in it with thanksgiving. ^{He} Ep3:17

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,^{1Ti6²⁰} ^{to}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},^{Ep1²¹} 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.^{Ph³} Being ^{entombed} together with Him in ^{baptism}^{Ro6⁴} (in which you were ^{roused} together also through ^{faith} in the operation of God, Who ^{rouses} Him ^{from} among the dead, you also being ^{dead} in 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},^{Ep2¹⁵} ^{stripping} off the ^{sovereignities} 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 ^{Heb101} yet the body is the Christ's. Let no one be arbitrating against you, wanting, in humility and the ritual of the messengers, to parade what he has seen, feignedly, puffed up by his ^A 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. ^{Ep411-16} If, then, you died together with Christ from the elements of the world, why, as living in the world, are you subject to decrees: ^{Ac164 Ga49} "You should not be touching, nor yet tasting, nor yet coming into contact," which things are all for corruption from use, in accord with those

1 salt, perceiving how you must¹² answer each one.^{Ep429}

7 All my affairs shall be made known to you by Tychicus, a beloved brother and faithful servant and fellow slave in the Lord,^{Ep121} whom I send to^d 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.^{Ep621 2Ti412}

10 Greeting you is Aristarchus, my fellow captive, and Mark, cousin of Barnabas (concerning whom you obtained directions: if he should be coming to^d you, receive him),^{2Ti411} 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.

14 Greeting you is Luke, the beloved physician, and Demas. Greet the brethren in Laodicea, and Nympha, and the ecclesia at her home. And whenever the epistle should be read to you, because 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!

A.D. 54

PAUL TO THE THESSALONIANS (1)

Paul and Silvanus and Timothy ² to the ecclesia of the Thessalonians ^{Ac17} in God, the Father, and the Lord Jesus Christ:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ.

² We are thanking God always concerning you all, making mention of you ^{on} in our prayers, unintermittingly remembering your work of faith and toil of love and endurance of expectation ^{1C13} of our Lord Jesus Christ, in front of our God and Father, having perceived, brethren beloved by God, your choice, ^{Ac18} for the evangel of our God did not ^b come ⁱⁿ to you in word only, but in power also, and in holy spirit and much assurance, according as you are aware. Such as this we became among you because of you.

⁶ 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 ⁹ to be speaking of anything, for they are reporting concerning us, what kind of an entrance ^{Ac17} we have had to you, and how you turn back to God from idols, to be ¹⁰ 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 ^{Ac17} has not come to be for ² naught, ³ but, though suffering before and being outraged in Philippi, ^{Ac16} 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 ⁴ guile ^{2C2} 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. ^{Gal10}

⁵ For neither did we at any time become flattering in expression, according as you are aware, neither with a pretense of greed, God is ⁶ witness, ^{Ph46} neither seeking glory from men, neither from you, nor from others, when we could be a burden as Christ's apostles. ^{Ac20} But we became gentle in your midst, as if a nurse should be cherishing ⁸ 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.

⁹ For you remember, brethren, our toil and labor: ^{2Th3} working night and day ^{td} so as not to be burdensome to any of you, we herald ⁱⁿ to you the evangel of God. ^{1C4} 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 ^{to} unto

you to be walking worthily of God, Who calls you into His ^sown kingdom and glory.

13 And therefore we also are thanking God unintermittingly that, in accepting the word heard ^bfrom us, from God you receive, ^{Gal¹⁷}not the word of ^hmen, but, according as it truly is, the word of God, which is operating also in you who are believing.

14 For you became imitators, ^{1st}brethren, of the ecclesias of God which are in Judea in Christ Jesus, ^tfor you suffered the same, ^aeven 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 ^hmen, forbidding us to speak to the nations that they may be ^saved, ^{into} fill ^rup their ^sins always. Yet the indignation outstrips ^{on}to them ^{into} a consummation.

17 Now we, brethren, being ^rbereaved of ^fyou ^{td}for the period of an ⁿhour, in ^aface, not in ^pheart, ^{Ac¹⁷10} endeavor the more exceedingly to ^psee your ^aface, ^twith much yearning, ^{3rd}because we want to ^come to ^dyou, indeed I, Paul, and once—^aeven twice—and Satan hinders us. ^{Ac²⁰2}

19 For ^{q^uo^{is}} who is our ^aexpectation, or ^ajoy, or ^rwreath of ^{glorying}? Or is it not ^aeven you, in front of our Lord Jesus, ^tat His presence? For you are our ^mglory and ^mjoy. ^{2C¹⁴ Ph²18}

3 Wherefore, when we could by no means longer refrain, it seems well for us to be left in Athens alone, ^{Ac¹⁷15} and we send Timothy, our brother and God's ^rservant in the evangel of Christ, ^{into} establish ^rand to console you for the sake of your ^ffaith. No one is to ^rbe ^swayed ^{by} these afflictions, for you ^syourselves are ^aware that we ^rare ^tlocated ^{to}for this. For, ^aeven when we were ^{td}with you, we predicted to you that "we are about to be afflicted," ac-

cording as it came to be also, and you are ^aware.

5 Therefore, when I also could by no means longer refrain, I send ^{into} know of your faith, lest somehow the ^trier tries you ^{2C¹¹18} and our toil may be coming to be ^{to} for ^rnaught.

6 ^{Ph²16} Yet at present, because of Timothy's coming to ^dus from you, ^{Ac¹⁸5} and bringing us the ^evangel of your ^ffaith and your ^love, and that you ^thave a good remembrance of us always, longing to ^psee us even as

7 we also you—therefore we were consoled, brethren, ^{on}over you ^{on}in ^aall our necessity and affliction,

8 through your ^ffaith, ^tfor now we are ^rliving if ever you are ^tstanding

9 firm in the Lord. For ^awhat thanksgiving are we ^able to repay to God concerning you ^{on}for ^aall the joy with which we are rejoicing because

10 of you in front of our God, night and day superexcessively beseeching ^{into} ^psee your ^aface and to readjust the deficiencies of your ^ffaith?

11 Now may our God and Father ^sHimself, and our Lord Jesus, be directing our way to ^dyou!

12 Now may the Lord cause you to ^tincrease and ^tsuperabound in ^love ^{to}for one another ^{2Th¹13} and ^{to}for all,

13 even as we also ^{to}for you, ^{into} ^testablish ^ryour ^hearts ^runblamable in holiness in front of our God and Father, in the presence of our Lord Jesus with all His ^saints. ^{2nd}

4 For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted ^bfrom us ^how you ^tmust be ^rwalking and pleasing God ^m (according as you are walking also), that you may be superabounding yet ^tmore, for you are ^aware

2 ^{what} charges we ^give to you through the Lord Jesus. For this is the will of God: your holiness. ^{Ro⁶19}

3 You are to be abstaining from ^aall prostitution, ^{1C⁶13-20} each of you is to be aware of his ^sown ^rvessel,

4

5

to be acquiring it in holiness^{1Th 2:13} 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^{1Th 4:7}. Surely, in consequence, then, he who is repudiating is not repudiating man, but God, Who is also giving His holy spirit into you.

Now, concerning brotherly fondness, we have not need to be writing to you, for you yourselves are taught by God to be loving one another, for you are doing it also into 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^{2Co 8:23} and you may have need of nothing.^{Co 4:11}

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.^{1Co 15:50-55} For this we are saying to you by the word of the Lord, that we, the living, who are surviving into 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, into meet the Lord into 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 not need to be written to, 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 should not be drowsing, even as the rest, but we may be watching and 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 into indignation, but into 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 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 entreating you, brethren, admonish the disorderly, comfort the faint-hearted, uphold the infirm, be patient toward all.

See that no one

may be rendering evil ¹⁶for evil to anyone, but always ¹⁷pursue that which is good ¹⁸for one another as well as ¹⁹for all. Be rejoicing always. ²⁰Ph⁴ Be praying unintermittingly. ²¹Ep⁶ ²²In everything be giving thanks, for this is the will of God in Christ Jesus ²³for you. ²⁴Ph⁴ ²⁵'Quench' not the ²⁶spirit. ²⁷Scorn not prophecies. Yet be testing all, retaining the ideal. From everything wicked to the perception 'abstain. ²⁸Ro¹² ²⁹Now may the God of ³⁰peace

³¹Himself be 'hallowing you wholly; and may your ³²unimpaired 'spirit and 'soul and 'body be 'kept blameless³³ in the presence of our 'Lord Jesus Christ! ³⁴Faithful is He Who is calling you, Who will be doing it also. ³⁵2Th³

³⁶Brethren, 'pray concerning us also. ³⁷Co⁴ ³⁸Greet all the brethren 'with a holy kiss. I am adjuring you by the Lord, that this epistle be read to all the holy brethren. ³⁹Co⁴

⁴⁰The grace of our 'Lord Jesus Christ be with you! Amen!

A.D. about 54-55

PAUL TO THE THESSALONIANS (2)

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 which you are bearing—a display of the just judging of God, in to deem you worthy of the kingdom of God, for which you are suffering also, ^{Phl²⁸} 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 eonian 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) ^{Co³⁴} 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 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.

Now we are asking you, brethren, for the sake of the presence of our Lord Jesus Christ and our assembling ^{onto¹ Th⁴¹⁶} Him, 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 ^{by¹¹} any method, ^{Mt²⁴⁴ 1Th⁴¹⁻³} for, should not the apostasy ^{2Th¹³¹⁻⁹} be coming first and the man of lawlessness be unveiled, the son of a 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, ^{Mt²⁴⁴} demonstrating that he himself is God? ^{Dn¹¹³⁶} Do you not remember that, still being with you, I told you these things?

And now you are aware what is detaining, for him to be unveiled in his own era. For the secret of lawlessness already operating is only till the at present detainer may be coming to be out of the midst.

And then will be unveiled the lawless one (whom the Lord Jesus will despatch ^{Rv¹⁹¹¹} with the spirit of His mouth ^{Dn⁷¹¹} and will discard by the advent of His presence), ^{Is¹¹⁴} whose presence is in accord with the operation of Satan, with all power and signs and false miracles ^{Mt²⁴²⁴} and with every seduction of injustice among those who are perishing, be-

11 cause they do not receive the love of
the truth,¹⁰ for their 'salvation. And
therefore 'God will be sending them
an operation of deception,¹⁰ for
them 'to believe the falsehood,^{1K2222}
12 that all may be 'judged who do not
believe the truth, but delight in 'in-
justice.

13 Now we 'ought to be thanking
'God always concerning you, brethren,
'beloved by the Lord, seeing
that 'God prefers you from the be-
ginning¹⁰ for salvation, in 'holiness^{1A212}
of the spirit and faith in the truth,
14 ^{Ep14} into which He also calls us
through our 'evangel,¹⁰ for the pro-
curing of the glory of our 'Lord
Jesus Christ. Consequently, then,
15 brethren, 'stand 'firm, and 'hold'
to the traditions^{1Co112} which you were
taught, whether through word or
16 through our epistle. Now may our
'Lord Jesus Christ 'Himself, and
'God, our 'Father, Who loves us,
and is giving us an eonian consol-
ation and a good expectation in
17 grace, be consoling your 'hearts'
and 'establish you in every good
work and word.^{1Th313}

3 Furthermore, 'pray, brethren,
concerning us, that the word of the
Lord may 'race' and be 'glorified,
according as it is^{td} with you also,
2 ^{Ep610} and that we should be 'rescued
from 'abnormal and wicked^h men,
for not for all is the faith.^{Ro1530-31}
3 Yet 'faithful is the Lord, Who will
be 'establishing you and guarding
4 you from the wicked one.^{1Th524} Now
we have confidence^{on} in you in the
Lord that what we are charging, you
are doing also and will be doing.
5 Now may the Lord be directing
your 'hearts into the love of 'God
^{Ro55} 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 dis-
orderly^{1C59} and not in accord with
the tradition which they accepted
7 ^bfrom us.^{Ro1617} For you 'yourselves
are 'aware how you 'must be imitat-
ing us,^t for we are not disorderly
8 among you, neither did we eat
'bread gratuitously^b from anyone,
^{1Th29} but, 'with toil and labor, we
are working^{1C412} night and day, ^{td}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^{to} for you
10 'to be imitating us.^{1C91-15} For 'even
when we were^{td} with you, we gave
this charge to you: that "If anyone
is not willing to 'work, neither let
11 him 'eat."^{Ep428} For we are hearing
that 'some among you are 'walk-
ing disorderly, working at nothing,
12 but are meddling.^{1Ti58} Now 'such we
are charging and entreating in the
Lord Jesus Christ, that, working
with quietness, they may be eating
13 their 's'own 'bread.^{1Th411} Now you,
brethren, should not be 'despondent
in ideal doing. Now if anyone is not
obeying our word through this epis-
tle, let it be a 'sign to you as to
this man, not to 'commingle with
15 him, that he may be 'abashed, and
do not 'deem him as an enemy, but
'admonish him as a brother.^{Ga61}
16 Now may the Lord of 'peace
'Himself 'give you 'peace continu-
ally 'by every^x means. The Lord be
with you all! ^{XREVERSON}
17 The salutation is by my 'hand—
Paul's—which is a sign in every
epistle:^{1Co1621} thus am I writing.^{Co418}
18 The grace of our 'Lord Jesus Christ
be with you all! Amen!

PAUL TO TIMOTHY (1)

- Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our ^AExpectation, to Timothy, a genuine ^Fchild 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 ^asome not to be teaching differently, nor to be heeding myths and endless genealogies, which ^aare affording exactions rather than God's ^Fadministration which is in faith.
- Now the consummation of the charge is love out of a ^Fclean heart and a good conscience and unfeigned faith, from which ^asome, ^Fswerving, were turned ^Faside into vain prating, wanting to be teachers of the law, not apprehending ^{neither} what they are saying, ^{nor} that concerning ^{which} they are insisting. Now we are ^aware that the law is ideal ^{Ro712} if ever anyone is using it lawfully, ^{Ro614} 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, thrashers of mothers, homicides, paramours, sodomites, kidnapers, liars, perjurers, and if any ^aother thing is opposing ^{'sound'} teaching, in accord with the evangel of the ^{'glory'} of the happy God, with which I was entrusted.
- I ^{'am'} ^{having} grateful to Him Who ^{'invigorates'} me, Christ Jesus, our Lord, ^{'for'} He deems me ^{'faithful'}, assigning ^Fme ^{to} a service, ^{Ac915} I, who formerly ^{'was'} a calumniator and a persecutor and an outrager: ^{1Cl15} but I was shown mercy, ^{Tit135} 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'}, ^{to} for a ^{'pattern'} of those who are ^{'about'} to be believing on Him ^{to} for life eonian.
- Now to the King of the ^{'eons'}, the incorruptible, invisible, only, and wise God, be honor and glory ^{to} for the eons of the ^{'eons'}! Amen!
- This charge I am committing to you, ^{'child'} Timothy, according to the preceding prophecies ^{on} over you, that in them you may be ^{'warring'} the ideal ^{'warfare'}, having faith and a good conscience, which ^asome, ^{'thrusting'} away, have made ^{'shipwreck'} ^as to the faith, ^{2Ti212} of whom are Hymeneus and Alexander, whom I ^{'give'} up to Satan, ^{1Co55} 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, ^{Ph48} for ^{'s'} kings and all those being in a superior station, ^{Ro133} 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'}, ⁴⁰ God, Who ^{'wills'} that all ^{'mankind'} be saved

Ro5¹⁸ and 'come into a realization of the truth.^{Ez18²³}

5 For there is one God,^{1C8⁶} and one Mediator of God and 'mankind, a
6 'Man, Christ Jesus, Who is giving Himself a correspondent 'Ransom for^s all (the testimony in its own
7 eras), ¹⁰for 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.^{Ac26¹⁶⁻²⁰ Ga2⁷ 2Ti1¹¹ Mt20²⁸}

8 I am intending, then, that 'men 'pray in every place, 'lifting up benign hands, apart from anger and
9 reasonings. 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,^{1P3³}
10 but (what is becoming to women professing a reverence for God)
11 'with good 'works. Let a woman be learning in quietness, 'with 'all
12 subjection.^{Ep5²²} Now I am not permitting a woman to be teaching,
1C14²⁴ nor yet to be domineering over a man,^{1C11³} but to be in quietness
13 (for Adam was first molded,^{Gn2¹⁸} thereafter Eve,^{1C11³} and Adam was not seduced, yet the woman, being
14 deluded, has come to be in the transgression).^{Gn3¹⁻⁶} Yet she shall be
15 'saved through the child bearing, if ever^{Gn3¹⁵} they should be remaining in faith and love and holiness with sanity.

3 'Faithful is the saying: "If any-
4 one is craving the supervision, he is desiring an ideal work."^{7Ti1⁵⁻⁹} The supervisor, then, 'must be irreprehensible, the husband of one wife, 'sober, sane, 'decorous, hospitable,
3 apt to teach, no toper, not quarrelsome, but lenient, 'pacific, not fond
4 of money, controlling his own 'household ideally, having his children in subjection with 'all gravity
5 —now if anyone is not 'aware how to control his 'own household, how will he 'care for the ecclesia of

6 God? — no novice, lest, being con-
7 ceited, 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.
8 'Servants, similarly, are to be grave, not double-tongued, not 'ad-
9 dicted to much wine, not avaricious, having the secret of the 'faith in a 'clear conscience. Now let
10 these also first be 'tested: there-
11 after let them be serving, being unimpeachable. The wives, similarly, are to be grave, not ad-
12 versaries, 'sober, 'faithful in all things. Let 'servants be the husbands of one
13 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^d you more quickly, yet, if I should be 'tardy, that you may be perceiving how one 'must 'behave in God's
15 'house,^{2Ti12²⁰} which^a is the ecclesia of the living God,^{Ep2¹⁹} the 'pillar and
16 'base of the truth. And avowedly great is the secret of 'devoutness, which was manifested in 'flesh, justified in spirit, seen by mes-
sengers,^{Ep3¹⁰} heralded 'among the nations, believed in the world, taken up in glory.

Now the spirit is saying explic-
itly, that in subsequent eras^{2Ti3³}
a some will be withdrawing^r from the 'faith, giving heed to deceiving spirits and the teachings of demons,
2 1C10²⁰ in the hypocrisy of false ex-
3 pressions, their own conscience hav-
ing been 'cauterized, forbidding to 'marry, abstaining from foods, which God creates ⁱⁿto be partaken of with thanksgiving by those who believe and 'realize the truth,^{Gn9⁸}
4 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.^{Ro14} 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 ^{td}in devoutness, for 'bodily exercise is beneficial ^{td}for a few things, yet 'devoutness is beneficial ^{td}for all,⁶⁶ having promise for the life which now is, and that which is impending.^{2Ti210}

⁹ 'Faithful is the saying and worthy of 'all welcome (for ^{to}for this are we toiling and being reproached), that we 'rely on the living God, Who is the Saviour of all 'mankind,² especially of those who believe.^{1Ci522-23} These things be charging and teaching. Let no one be despising your 'youth,^{Ti215} 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^{2Ti116} 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^r 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,^{Lv1932} the younger men as brethren, the elder women as mothers, the younger as sisters, ³ in 'all purity. Widows be honoring ⁴ 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.
⁵ ^{Ep61-3} Now 'one 'really a widow, and 'alone, 'relies on 'God and is 'remaining in 'petitions and 'prayers ⁶ night and day.^{Lu286} Yet she who is a 'prodigal, though living, 'is 'dead. ⁷ These things also, 'charge, that ⁸ they may be irreprehensible. Now if anyone is not providing for his 'own, and especially his family, he has disowned the faith, and is ⁹ worse than an unbeliever. Let no widow be 'listed^d of less than sixty years, having been^c 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.^{Ac61} Yet the younger widows 'refuse, for whenever they should be 'restive against 'Christ, they are ¹² wanting to 'marry, having judgment, seeing that they repudiate ¹³ 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. I am ¹⁴ intending, then, that younger widows are to be marrying, bearing children, managing the household, giving an 'opposer nothing as an ¹⁵ incentive favoring reviling, for already 'some were 'turned aside after ¹⁶ 'Satan. If any believing woman 'has widows, let her be relieving them and let not the ecclesia 'be 'burdened, that it should be relieving those who are 'really widows.

¹⁷ Let elders who have presided ideally be counted 'worthy of double honor, especially those who are toiling in word and teaching,^{1Th5} for the 'scripture is saying: ^{Dt254} ^r"A threshing ox you shall not be muzzling,"^{1Ci9} and "Worthy is the ¹⁹ worker of his 'wages."^{Lu107} Against an elder do not assent to an accusation outside and except ^{on}before

two or three witnesses. ^{Dt19¹⁵} 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 ^{ac}from bias. ^{Lv19¹⁷} Place hands quickly on no one, nor yet be participating in the sins of others. Keep yourself pure. By no means still be drinking water, 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 which have it otherwise cannot be hid.

Whoever are slaves under the yoke ^{Ep6⁵} let them deem their own owners worthy of all honor, ^{Co3²²} lest the name of God and the teaching may be blasphemed. ^{Ti2⁹} Yet let those having believing owners not be despising them, seeing that they are brethren, ^{Phn¹⁶} but rather let them be slave for them, seeing that they are believing and beloved, the supporters of the 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, ^{2Ti1¹³} he is conceited, versed in nothing, but morbid about questionings and controversies, out of which is coming envy, strife, calumnies, wicked suspicions, altercations of men of a decadent mind and deprived of the truth, inferring that devoutness is capital. ^{Pr15¹⁰} 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. ^{Ps49¹⁶} Now, having sustenance and shelter,

with these we shall be sufficed. ^{Pr30⁸} Now those intending to be rich ^{Pr23⁴} are falling into a trial and a trap and the many foolish and harmful desires which are swamping men into 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. ^{Ep5⁵}

Now you, O man of God, flee from these things: yet pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness. ^{2Ti2²²} 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 vivifying all, ^{1Ci5²²} and of Jesus Christ, Who testifies in the ideal avowal before Pontius Pilate, ^{Jn18³³⁻³⁷} ^{Rv1⁵} that you keep this precept unspotted, irreprehensible, unto the advent of our Lord, Christ Jesus, which He will be showing in its own eras, Who is the happy and only Potentate, the King of kings and Lord of lords, Who alone has immortality, making His home in light inaccessible, ^{Ac9⁸} 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 are charging not to be haughty, nor yet to rely on the dubiousness of riches, but on God, Who is tendering us all things richly for our enjoyment; to be doing good acts, to be rich in ideal acts, liberal, to be contributors, treasuring up for themselves an ideal foundation for that which is impending, that they may get hold of life really. ^{Ps62¹⁰⁻¹¹}

O Timothy, that which is committed to you, guard, turning aside

from the profane prattlings⁴⁷ and
antipathies of falsely named
21 "knowledge,"¹⁸ which^a some are pro-

fessing. As to the faith they
swerve.^{2Ti113-14}
Grace be with you! Amen!

PAUL TO TIMOTHY (2)

Paul, an apostle of Christ Jesus,¹² through the will of God, in accord with the promise of life which is in Christ Jesus,¹¹ to Timothy, a child beloved:

Grace, mercy, peace, from God, the Father, and Christ Jesus, our Lord.

³ Grateful 'am I to God, to Whom I am offering divine service^{Ac22} from my ancestors 'with a 'clear conscience,^{Ac23} as I 'have an unintermittent remembrance concerning you in my petitions, night and day,⁴ longing to 'see you, 'remembering your 'tears, that I may be 'filled⁵ full of joy, getting a reminder of the unfeigned faith which is in you, which^a first makes its 'home in your grandmother Lois, and in your mother Eunice.^{Ac16} Now, I am 'persuaded that it is in you also.³¹⁵

⁶ thFor which cause I am reminding you to be 'rekindling the gracious gift of God which is in you through the imposition of my hands,^{1Ti14} for God 'gives us, not a spirit of 'timidity, but of 'power and of 'love and of 'sanity.^{Ro815} You² may not be 'ashamed, ^{Ro116} then, of the testimony of our Lord, nor yet of me, His prisoner,¹⁶ 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,^{1Ti3} but in accord with His own purpose and the grace which is 'given to us in Christ Jesus before times conian,¹⁰ 'yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death,^{1Ci522-26} yet 'illuminates life and incorruption through the evangel¹⁰ of which I was 'appointed a herald and an apostle and a teacher

of the nations.^{1Ti27} thFor 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,¹⁰ for that day.

¹³ 'Have a 'pattern of 'sound words, which you hear ^bfrom me, in faith³¹⁴ and love which are in Christ Jesus.¹⁴ ^{1Ti19} The ideal thing committed to you guard through the holy spirit which is making its 'home in us.^{1Ti1620}

¹⁵ Of this you are 'aware, that all those in the province of Asia were 'turned from me, of whom are Phygellus and Hermogenes.

¹⁶ May the Lord 'grant mercy to the 'household of Onesiphorus, ^tfor⁴¹⁹ he often 'refreshes me and was not ashamed of my 'chain,¹⁸ but, coming to be in Rome, he seeks me diligently and found me. ¹⁸ May the Lord 'grant to him to be finding mercy ^bfrom the Lord in that 'day! And how much he serves in Ephesus you 'know quite well.

You, then, 'child of mine, 'be 'invigorated 'by the grace which is in Christ Jesus.^{2Ci29} And what things you hear ^bfrom me through many witnesses, these 'commit to 'faithful ^bmen, who^a shall be competent to teach ^dothers also.

³ 'Suffer evil with me, as an ideal ⁴ soldier of Christ Jesus.⁴⁵ Now, not one who is warring is 'involved in the business of a 'livelihood, that he should be pleasing the one who enlists him. ⁵ Now if anyone should be competing in the games also, he is not given a 'wreath⁴⁷ if he should not be competing lawfully.^{1Ci924} ⁶ The toiling farmer 'must be the first to ⁷ 'partake of the fruits. 'Apprehend

what I 'say, for the Lord will be giving you understanding in it all.

8 'Remember Jesus Christ, Who has been ¹r^oused ²from among the dead, ^{1C15} is ³of the ⁴seed of David, accord- ²² ing to my 'evangel, ^{Ro13} in which I am suffering evil unto bonds as a malefactor—but the word of God ¹⁰ is not ⁵bound. ^{Ph12-14} 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 eonian. ^{Col24}

11 ⁶ Faithful is the saying; "For if we ⁷died together, we shall be living ¹² together also, ^{Ro8} if we are enduring, we shall be reigning together also; if we are disowning, ⁸He also will be disowning us; if we are dis- ¹³believing, ⁹He is remaining ¹⁰faithful —He ¹¹'cannot disown Himself." ^{Ro3}

14 Of these things be reminding them, conjuring them in the Lord's sight not to engage in 'controversy ¹⁰for nothing useful, ¹¹onto the ¹²'up- setting of those who are hearing.

15 ¹³ Endeavor to present yourself to God ^{2C5} qualified, an unashamed worker, correctly cutting the word of ¹⁴ truth. Yet from ¹⁵ profane prattlings ¹⁶'stand' aloof, ¹⁷for they will be ¹⁸'progressing ¹⁹on to more irreverence, ¹⁷and their word will ²⁰'spread as gangrene, of whom are Hymeneus and Philetus, who ²¹'swerve ²²as to truth, saying that the resurrection has already occurred, and are ²³'subverting the faith of ²⁴some. ¹⁷¹¹

19 ²⁵ Howbeit, the solid ²⁶'foundation of God ²⁷'stands, having this ²⁸'seal: ²⁹Nu165 The Lord ³⁰'knew those who ³¹'are His, and, Let everyone who is naming the name of the Lord ³²'withdraw from injustice.

20 ³³ Now in a great house there are not only gold^{en} and silver utensils, but wooden and earthenware also, and ³⁴some indeed ³⁵for honor, yet ³⁶some ³⁷for dishonor. If, then, any- ³⁸one should ever be purging himself

from these, he will be a utensil ³⁹for honor, ⁴⁰'hallowed, and useful to the Owner, made ⁴¹'ready ⁴²for every good act.

22 Now ⁴³'youthful desires ⁴⁴'flee: yet ⁴⁵'pursue' righteousness, faith, love, peace, with ⁴⁶'all who are invoking the Lord out of a ⁴⁷'clean ⁴⁸'heart. ¹⁷¹⁶¹¹ ²³ Now ⁴⁹'stupid and crude question- ings ⁵⁰'refuse, being ⁵¹'aware that they ⁵²are ⁵³'generating ⁵⁴'fightings. ¹⁷¹⁴⁷ Now a slave of the Lord ⁵⁵'must not be ⁵⁶'fighting, but be gentle toward all, ⁵⁷apt to teach, bearing with evil, ⁵⁸'with meekness training those who are antagonizing, for at some time God may be ⁵⁹'giving them repentance to ⁶⁰'come into a realization of the truth, and they will be ⁶¹'sobering up out of the ⁶²'trap of the Adversary, having been ⁶³'caught alive by him, ⁶⁴for that one's ⁶⁵'will. ^{2C21}

3 Now this ⁶⁶'know, that in the last days perilous ⁶⁷'periods will be ⁶⁸'pres- ⁶⁹ent, ¹⁷¹⁴ for ⁷⁰'men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ⁷¹ungrateful, malign, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the ⁷²good, traitors, rash, ⁷³'conceited, fond of their own gratification, rather ⁷⁴than fond of God, having a form of ⁷⁵devoutness, yet ⁷⁶'denying its ⁷⁷'power. ^{2C22}

6 ⁷⁸ These, also, ⁷⁹'shun. For ⁸⁰of these are those who are slipping into ⁸¹'homes and are leading into captiv- ⁸²ity little ⁸³'women, ⁸⁴'heaped ⁸⁵'with sins, being ⁸⁶'led by various lusts and grat- ⁸⁷ifications, always learning and yet ⁸⁸not at any time ⁸⁹'able to ⁹⁰'come into a realization of the truth. Now, by the method by which Jannes and Jambres withstand Moses, ⁸⁹Ex8' thus these also are withstanding the truth, ⁹¹'men of a ⁹²'depraved mind, ⁹³disqualified ⁹⁴as to the faith. But they shall not be ⁹⁵'progressing on more, for their ⁹⁶'folly shall be ob- ⁹⁷vious to all, as that of those also ⁹⁸became. ⁹⁹XUN-MIND

10 Now you fully ^rfollow me in my
 11 teaching, motive, purpose, faith,
 12 patience, love, endurance, persecu-
 13 tions, sufferings, such as oc-
 curred to me in Antioch, ^{Ac13¹⁴} in
 Iconium, ^{Ac14¹} in Lystra: ^{Ac14¹⁸⁻¹⁹} perse-
 cutions such as I ^oundergo, and out
 of them all the Lord rescues me. ^{2C1⁸}
 12 Now, all, also, who are wanting to
 'live devoutly in Christ Jesus shall
 13 be 'persecuted. Yet wicked ^bmen
 and swindlers shall 'wax ^{on} worse
 and worse, deceiving and being de-
 ceived. ^{1Ti14¹}

14 Now you be remaining in what
 you learned and, verified, being
 15 'aware ^bfrom ^{whom} you learned
 it, and that from a babe you are
 16 'acquainted with the sacred scrip-
 tures which are 'able to make you
 wise ^ofor salvation through faith
 which is in Christ Jesus.

16 ^eAll scripture is inspired by God,
 and is beneficial ^{td}for teaching,
^{td}for exposure, ^{td}for ^rcorrection,
^{td}for ^rdiscipline in righteousness,
 17 that the ^bman^N of ^AGod may be
 equipped, 'fitted out ^{td}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 ^Adead, in accord with His ^Aad-
 vent and His kingdom: Herald the
 2 word. 'Stand ^rby it, opportunely,
 inopportunely, expose, rebuke, en-
 treat, 'with ^eall patience and teach-
 3 ing. ^{Co1²⁸} For the era will be when
 they will not 'tolerate 'sound^r
 teaching, but, their hearing being
 'tickled, they will 'heap^r up for
 themselves teachers in accord with
 4 their own desires, ^{1Ti14¹} and, indeed,
 they will be ^rturning their hearing
 away from the truth, yet will be
 'turned^r aside ^{on}to myths.

5 Yet you be 'sober^r in all things,
 suffer evil as an ideal soldier of
 Christ Jesus, ^{1Ti16¹²} do the work of an
 evangelist, ^{Ep4¹¹} fully discharge your
 6 service. For I am already a 'liba-
 tion, and the period of my dis-

7 solution ^ris 'imminent. I have con-
 tended the ideal ^rcontest. I have
 finished my^r career. ^{1C9²⁴} I have kept
 8 the faith. Furthermore, there is
 'reserved^r for me the ^rwreath of
 'righteousness, which the Lord, the
 just Judge, will be paying to me in
 that ^rday; yet not to me only, but
 also to all who 'love His advent.

9 Endeavor to 'come to^d me quickly,
 10 for Demas, 'loving the current ^Aeon,
 forsook me and went ^{into} Thessa-
 lonica, Crescens ^{into} Galatia, Titus
 11 ^{into} Dalmatia. Luke only is with
 me. Taking Mark, 'lead him back
 with you^s, for he is useful to me
 12 ^ofor service. ^{Co4¹⁰} Now Tychicus I dis-
 13 patch ^{into} Ephesus. When you
 'come, 'bring the traveling cloak
 which I left in Troas ^bwith Carpus,
 and the scrolls, especially the vel-
 14 lums. Alexander the coppersmith
 'displayed to me much ⁼evil: ^{1Ti11²⁰}
 the Lord will be paying him in ac-
 15 cord with his acts—whom you also
 'guard^r against, for very much has
 16 he withstood words of ours. 'At my
 'first defense not one came along
 with me, but all forsook me. May
 it not be 'reckoned against them!
 17 Yet the Lord stood^r beside me, and
 He 'invigorates me, that through
 me the heralding may be fully 'dis-
 charged, and all the nations should
 'hear, and I am rescued out of the
 18 mouth of the lion. The Lord will be
 rescuing me from every wicked
 work and will be saving me ^ofor
 His 'celestial kingdom: to Whom
 be glory ^ofor the ^{eons} of the eons.
 Amen!

19 Greet Prisca and Aquila ^{Ro16⁸} and
 the household of Onesiphorus. ¹¹⁶
 20 Erastus remains in Corinth, yet
 Trophimus, being infirm, I left in
 21 Miletus. Endeavor to 'come before
 winter. Greeting you is Eubulus
 and Pudens and Linus and Claudia
 and all the brethren.

22 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
2 accords with devoutness, ^{on}in expectation of life^{2T11}eonian, which 'God, Who does not lie, promises before
3 times eonian, yet manifests His 'word in its own eras 'by heralding, with which I was 'entrusted, accord-
X ing to the injunction of God, our
4 'Saviour, to Titus, a genuine 'child according to the common faith: X

Grace and peace from God, the Father, and Christ Jesus, our 'Saviour.

5 On this behalf I left you in Crete, that you should 'lamend what is lacking and 'constitute elders city
acby city, as I prescribe to you.^{1T13-7}

6 If anyone is unimpeachable, the husband of one wife, having be-
lieving children, not 'under the ac-
cusation of profligacy or insubor-
7 dinate—for the supervisor 'must be unimpeachable as an administrator of God, not given to self gratifica-
8 tion, not irritable, no toper, not quarrelsome, not avaricious; but hospitable, fond of that which is
9 good, sane, just, benign, self-con-
trolled; upholding the 'faithful word according to the teaching,^{2T11-13} that
he may be able to 'entreat 'with
F'sound 'teaching as well as to 'ex-
pose those who 'contradict.

10 For many are insubordinate, vain praters and imposters, especially those ° of the Circumcision, who
11 'must 'be 'gagged, who° are 'sub-
verting whole 'households, teach-
ing what they 'must not, on behalf
of sordid gain. ^{Rol6}17

12 °One ° of them, their own prophet,

said: "Cretans are ever liars, evil
13 wild 'beasts, idle 'bellies." This 'testimony is true. thFor which cause be exposing them severely, that they may be 'sound^F in the
14 'faith,^{2T14}not heeding Jewish myths and precepts of 'men who 'are turn-
15 ing from the truth. All, indeed, is 'clean to the 'clean,^{Rol4}yet to the
'defiled^F and unbelieving nothing is
'clean, but their 'mind as well as
16 'conscience is 'defiled.^{1T14}They are avowing an acquaintance with God, yet by their acts are denying it, being abominable and stubborn, and disqualified ^{td}for every good act.^{2T13}

2 Now you be speaking what is
2 becoming to 'sound^F teaching. The aged men are to be 'sober, grave, sane, 'sound^F in the faith, in 'love,
3 in 'endurance; the aged women, similarly, in demeanor as becomes the sacred,^{1T13}not adversaries, nor
4 'enslaved^F 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,
5 fond of their children, sane, chaste, domestic, good, 'subject to their own husbands, that the word of 'God
6 may not be 'blasphemed. ^{Ep5}22 The younger men, similarly, 'entreat to
7 be 'sane, °as to all things, tendering yourself a 'model of ideal acts, ^{1T14}12 in teaching with uncorruptness,
8 gravity, with words 'sound, uncen-
surable, that the ° contrary one may
be 'abashed, having nothing bad to
'say concerning us. ^{1P2}15

9 Slaves are to be 'subject to their own owners, to be well-pleasing in
10 all things, not contradicting; not embezzling, but displaying °all good 'faithfulness, that they may—

-be ^{system}adorn^{ing} the teaching that is of
 God, our Saviour, in all things. ^{Ep65-8}
 11 For the saving grace of God made
 12 its ^{advent} to all ^{humanity}, train-
 ing us that, ^{disowning} irreverence
 and ^{worldly} desires, we should be
 living sanely and justly and devout-
 13 ly in the current ^{eon}, anticipating
 that happy ^{expectation}, ^{even} the
 advent of the ^{glory} of the great God
 and our Saviour, Jesus Christ, ^{Co34}
 14 Who ^{gives} Himself for us, ^{Gal14} that
 He should be redeeming^g us from
^{all} lawlessness and be ^{cleansing}
 for Himself a people to be about
 15 Him, zealous of ideal acts. ^{Speak}
 of these things and ^{entreat} and ^{ex-}
 pose with every injunction. ^{2Ti142} Let
 no one ^{slight} you. ^{1Ti1412}
 3 ^{Remind} them to be ^{subject} to
^{sovereignties}, to ^{authorities}; ^{Ro131}
 to be yielding, and to be ready ^{td} for
 2 every good work, to be calumniat-
 ing no one, to be ^{pacific}, lenient,
 displaying ^{all} meekness toward all
 3 ^{humanity}. ^{Ep431} For we also were
 once foolish, stubborn, ^{deceived},
^{slaves} of various desires and grat-
 13 ifications, ^{leading} a life in malice
 and envy, detestable, hating one an-
 4 other. ^{Ep21} Yet when the kindness and
^{fondness} for humanity of our Sav-
 5 iour, God, made its ^{advent}, not ^{for}
 works which are wrought in right-
 eousness which we do, ^{Ro416} but ac-
 cording to His mercy, He saves us,
 through the ^{bath} of renascence and

6 renewal of holy spirit, ^{Ep526} which He
^{pours} out on us richly through
 7 Jesus Christ, our Saviour, that, be-
 ing justified by that One's grace,
^{Ro51} we may be becoming enjoyers,
^{ac} in expectation, of the ^{allotment}
 of life eonian.

8 ^{Faithful} is the saying, and I am
 intending you to be ^{insistent} con-
 cerning these things, that those
 who have believed God may be ^{con-}
 cerned to preside^r for ideal acts.
 These things are ideal and bene-
 9 ficial for ^{humanity}. ^{1Ti115} Yet ^{stand}
 aloof from stupid questionings and
 genealogies and strifes and ^{fight-}
 ings about law, ^{Ro1617} for they are
 10 without benefit and vain. A sec-
 tarian ^{man}, after one and a second
 admonition, ^{refuse}, being ^{aware}
 that ^{such} a one has turned himself
 out, and is sinning, being self-con-
 demned. ^{1Ti1119} ^{2Ti1223}

12 Whenever I shall be sending
 Artemas to^d you, or Tychicus, en-
 deavor to ^{come} to^d me in^{to} Nico-
 polis, for there have I decided to
 winter. Zenas, the lawyer, and Apol-
 los send forward diligently, that
 nothing may be lacking to them.
 14 Now let those who are ours also be
 learning to preside^r over ideal acts
^{for} necessary needs, that they
 may not be ^{unfruitful}. ^{Ep423}

15 Greeting you are all those with
 me. Greet our ^{friends} in faith.
 Grace be with you all. Amen!

A.D. 64
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 ^{ac}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 ^{on}in my prayers, hearing of your love and the faith which you have toward the Lord Jesus and ^{io}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 ^{io}for Christ Jesus. ^{Phl¹}For much joy have I had and consolation ^{on}in your love, seeing that the compassions of the saints are ^{soothed} through you, brother.

Wherefore, having much boldness in Christ to be enjoining 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. ^{Ep³¹}I am entreating you concerning my ^fchild, whom I ^fbeget in my bonds, Onesimus, ^{Co⁴⁹} who once was useless to you, yet now useful to you as well as to me, whom I send back to you. ^MHim—this ^{is} means my compassions—take to yourself, whom I intended to be retaining ^{td}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 nothing, that your good may not be ^{ac}as of compulsion but ^{ac}voluntary. For perhaps therefore is he separated ^{td}for an ^Nhour, that you may be collecting him as an ^{eonian} repayment, not longer as a slave, 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! ^{1Ti¹⁶}If, then, you have me for a ^fmate, take him to yourself as me. Now if in anything he injures you, or is owing aught, be charging this to my ^faccount. 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!

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.

Greeting you are Epaphras, ^{Co¹⁷} my fellow captive in Christ Jesus, Mark, Aristarchus, Demas, ^{2Ti¹⁴} Luke, ^{Co⁴¹} my fellow workers.

The grace of our Lord Jesus Christ be with your spirit! Amen!

TO THE HEBREWS

By many portions and many modes, of old, God, speaking^c to the fathers in the prophets, on in the last of these days speaks to us in a Son, Whom He appoints^r (enjoyer of the allotment) of all, through Whom He also makes the ¹aeons; Who, being the ^MEffulgence of His glory and ^MEmblem of His assumption, besides carrying^A on all by His ^Apowerful declaration, making a ^rcleansing of sins, is seated at the ^right^c hand of the ^AMajesty in the heights; ¹⁰¹² becoming so much better than the messengers as He enjoys the allotment of a more excellent ^Aname than they. ^{Ep120 Ph25-11 Ps148}

For to whom of the messengers said He at any time, ^{Ps27}

"My Son art Thou!
I, today, have begotten Thee?"
And again ²⁸⁷⁴

"I shall be to Him ¹⁰for a Father
And He shall be to Me ¹⁰for a Son?"

Now, whenever He may again be leading the ^rFirstborn ^{Ro829} into the inhabited earth, He is saying: ^{Ps977}
And worship Him, all the messengers of God!

And, indeed, to^d the messengers
He is saying, ^{Ps104}

"Who is making His messengers
^rblasts,
And His ministers a ^rflame of fire."

Yet to^d the Son: ^{Ps456-7}
"Thy ¹⁰throne, O ^rGod, is ¹⁰for the
eon of the ¹⁰eon;
And a ^Ascepter of rectitude^A is the
^Ascepter of Thy kingdom."

Thou lovest righteousness and hatest injustice,
Therefore Thou art anointed^r by
God, Thy God, with the oil of

¹exultation^b beyond Thy ^{with Haver}partners."

And ^{Ps10225-28}

Thou, ^{ao=}originally, Lord, dost ^{Gn11}
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. ^{OUT-LOOK}

Now to^d which of the messengers
has He declared at any time,

"Sit ^{at} My ^Aright, till I should
be placing^L Thine enemies for a
^rfootstool for Thy ^Afeet"? ^{Ps1101}

Are they not all ministering spirits
commissioned ¹⁰for 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. ^{Dt49} For if the word

spoken through messengers ^{Ac733}
came to be confirmed, and every

transgression and disobedience obtained
a fair reward, ^{Nu1530} how shall
we be escaping when neglecting a
salvation of such proportions
which^a, obtaining a beginning

through the speaking of the Lord,
was confirmed ¹⁰to us by those who

hear Him, God corroborating, both
by signs ^{Mk1620} and miracles and by
various ^Apowerful deeds and partings
of holy spirit, according to

His will? ^{1023 1215 Ac532 733}

For not to messengers does He
subject the impending inhabited
earth concerning which we are

speaking. Yet somewhere ²someone
certifies, saying, ^{Ps84-6}

- 3^a What is ^hmanⁿ, that ^{Thou} art
 'mindful of him?
 Or a son of ^hmankind, that ^{Thou}
 art 'visiting him?
 7 ^{Thou} makest him ^asome bit in-
 ferior ^bto the messengers,
 With glory and honor ^{Thou}
 'wreathest him,
 And dost place him ^{on}over the
 works of ^{Thy} 'hands.
 8 All dost ^{Thou} subject underneath
 his ^Afeet." Ps8^a Gn1²⁶

For in the subjection of 'all to
 him, ^{He} leaves nothing unsubject
 to him. Yet now we are not as yet
 9 seeing 'all subject to him. Yet we
 are 'observing ^{Jesus}, who 'has
 been made ^asome bit inferior ^bto
 messengers because of the suffer-
 ing of 'death, 'wreathed^r with glory
 and honor, ^{so}that ^{He} should, in the
 grace of God, be 'tasting death for
 10 the sake of everyone. Ph2⁶⁻¹¹ For it be-
 came Him, because of Whom 'all is,
 and through Whom 'all is, in 'lead-
 ing many sons into glory, to per-
 11 fect the Inaugurator of their 'salva-
 tion through sufferings. For both
 He Who is hallowing and those who
 are being hallowed are all ^o of One,
 10¹⁰ thfor which cause He is not
 'ashamed to be calling them breth-
 12 ren, saying, Ps22²⁷

- I shall be reporting Thy 'name^A to
 My 'brethren,
 In the midst of the ecclesia shall
 I be singing hymns to Thee.
 13 And again, Ps18²
 I shall have confidence ^{on}in Him.
 And again, Is8¹⁷⁻¹⁸

- 'Lo! I and the little 'children who
 are 'given Me by 'God!
 14 Since, then, the little ^{bapt} children
 have participated in blood and
ⁿflesh, Jn1¹⁴ He also was very nigh by
 'partaking of the same, that,
 through 'death, He should be dis-
 carding him who 'has the might of
 'death, that is, the Adversary, 2Ti1¹⁰
 15 and should be clearing those who-
 ever, in fear of death, were through
 their entire 'life liable to 'slavery.
 16 For assuredly it is not taking^r hold

of messengers, but it is taking^r hold
 of the 'seed of Abraham. Whence
 He ought ^{ac}in all things be made
 like the brethren, that He may be
 becoming a merciful and 'faithful
 Chief Priest in that which is toward
 'God, ⁱⁿto 'make a 'propitiatory
 shelter for the sins of the people.
 18 For in that He has suffered, under-
 going trial, He is 'able to help those
 who are being tried. 4¹⁵ 5¹⁰ Ph2⁷

- 3 Whence, holy brethren, partners
 of a celestial calling, consider the
 Apostle and Chief Priest of our
 2 avowal, Jesus, Who 'is 'faithful to
 7²⁶ Him Who makes Him, as Moses
 also was in His whole ^Ahouse. Nu12⁷
 3 For this One is counted 'worthy of
 more glory ^bthan Moses, ^{ac}by as
 much as He Who constructs it 'has
 more honor than the 'house. Mt16¹⁸
 4 For every house is 'constructed by
^asomeone, yet He Who constructs
 5 all is God. And Moses, indeed, was
 'faithful in His whole ^Ahouse as an
 attendant, ^{io}for a testimony of that
 6 which shall be 'spoken. Yet Christ;
 as a Son ^{on}over His ^Ahouse—whose
^hhouse^A we are, that is, if we should
 be retaining the boldness and the
 8 glorying of the expectation con-
 firmed^r unto the consummation. 1P2⁴
 7 Wherefore, according as the holy
 'spirit is saying, Ps95⁷⁻¹¹ Nu14²¹⁻²³ 20

- "Today, if ever His 'voice you
 should be hearing,
 8 You should not be 'hardening
 your 'hearts as in the 'embitter-
 ment.
^{ac}In the 'day of 'trial in the wild-
 9 erness,
 Where your fathers try Me in the
 testing,
 And were acquainted with My
 'acts forty years."
 10 Wherefore "I am disgusted with
 this 'generation, and said,
 'Ever are they straying^r in 'heart;
 Yet they know not My 'ways,'
 11 As I swear in My 'indignation,
 'If they shall be 'entering into My
 'stopping—!"
 12 'Beware, brethren, lest at some
 time there shall be in anyone of you

a wicked heart of unbelief, in withdrawing from the living God.
 13 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, 15 611 while it is being said Ps957-8

"Today," if ever His voice you should be hearing,
 You should not be hardening your hearts as in the embitterment." 47

16 For some who hear embitter Him; but not all those coming out of Egypt, through Moses. Now 17 with whom is He disgusted forty years? Was it not with those who sin, whose carcasses fall in the wilderness? 18 Now to whom does He swear, not to be entering into His stopping, except to the stubborn? 19 Ps10624 And we are observing that they could not enter because of unbelief.

4 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 2 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—'" Ps9511

although the works occur from the 4 disruption of the world. For He has declared somewhere concerning the seventh thus: And God stops "on the seventh day from all His 5 works." Gn22 And in this again, Ps9511

"If they shall be entering into My stopping—!"

6 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, Ps957-8

"Today, if ever His voice you should be hearing,
 You should not be hardening your hearts."

8 For if Joshua causes them to stop, He would not have spoken concerning another day after these things.

9 Consequently a sabbatism is left 10 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.

11 We should be endeavoring, then, to be entering into that stopping, lest anyone should be falling into the same example of stubbornness. 12 For the word of God is living 1Pt23 and operative, and keen above any two-edged sword, Ep617 and penetrating up to the parting of soul and spirit, both of the articulations and marrow, Lv18 and is a 13 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 Whom we are accountable. Ps1391-5

14 Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the avowal.

15 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. 1019-23 1J321

5 For every chief priest, 'obtained
 'from among ^hmen, is 'constituted
 for ^smen in that which is toward
 God, that he may be offering both
 oblations and sacrifices for ^ssins, 6
 2 'able to be 'moderate with the
 'ignorant and 'straying, since he
 also is 'encompassed^r with in-
 3 firmity, ⁴¹⁵ and because of it he
 'ought, according as 'for the peo-
 ple, thus 'for himself also, be offer-
 ing 'for sins. ⁷⁸¹ Lv⁴³

4 And not for himself is anyone
 getting the honor, ^{Nu1640} but on being
 called by 'God^{Ex283} even as Aaron,
 5 also. Thus 'Christ also does not
 glorify Himself by becoming a chief
 priest, but He Who speaks to^d Him,

"My Son art Thou!

I, today, have begotten Thee," ^{Ps27}

6 according as in a different place
 also He is saying, ^{Ps1104}

"Thou art a priest ^{to}for the ⁶⁵eon
 according to the order of Melchi-
 zedek,"

7 Who, in the days of His ⁿflesh,
 'offering^r both petitions and suppli-
 cations with ^astrong clamor and
 tears to^d Him Who is 'able to 'save
 Him out of death, being hearkened
 8 to also 'for His 'piety, ^{Lu2239-46} even
 He also, being a Son, learned
 'obedience from that which He suf-
 9 fered. ²³ And, being perfected, He
 became the cause of eonian salva-
 tion to all who are obeying Him,
 10 being accosted by 'God "Chief
 Priest according to the order of
 11 Melchizedek," ^{Ps1104} concerning whom
 there are words, many and abstruse,
 for us to 'say, since you have be-
 come 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 ¹what are the rudimentary
 'elements of the oracles of 'God,
 and you have ^bcome to 'have need
 of 'milk, and not of 'solid 'nourish-
 13 ment. ^{1C31-3} For everyone who is par-
 taking of 'milk is untried in the
 word of righteousness, for he is a
 14 ^mminor. ^{Ep414} 1C13¹¹ Now 'solid 'nour-

ishment is for the 'mature, who, be-
 cause of 'habit, 'have 'faculties 'ex-
 ercised ^{to}for discriminating ^{bs}be-
 tween the ideal and the evil. ^{Ph110}

Wherefore, leaving the word deal-
 ing with the 'rudiments of 'Christ,
 we should be 'brought^a on to 'ma-
 turity, not again 'disrupting a
 foundation of repentance from
 2 'dead works, and of faith on God, of
 the teaching of baptizings, besides
 the imposition of hands, ^{bs} and the
 resurrection of the dead, and of
 3 judgment^eonian. And this will we
 be doing, that is, if 'God may be
 permitting. ^{corrective agent}

4 For it is impossible for those
 once 'enlightened, besides tasting^r
 the celestial 'gratuity and becom-
 ing partakers of holy spirit, ^{2P22}
 5 and 'tasting^r the ideal declaration
 of God, besides the ^apowerful deeds
 6 of the impending 'eon, ^{Mt722} and falling
 aside, to be renewing them again
^{into} repentance while 'crucifying
 for themselves the Son of 'God
 again and holding Him up to in-
 7 famy. ¹⁰²⁶ 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 blessing from
 8 'God, yet, bringing forth thorns and
 star thistles, it is disqualified and
 near a curse, whose 'consummation
 is ^{to} burning.

9 Yet we are 'persuaded 'better
 things concerning you, beloved, and
 those which 'have to do with salva-
 tion, ^aeven if we are speaking thus.
 10 For 'God is not unjust, to be for-
 getting your 'work and the love
 which you display ^{to}for His ^aname,
 when you serve the saints, and are
 serving. ¹⁰³² Now we are yearning for
 each of you to be displaying the
 same diligence toward the assur-
 12 ance of the expectation until the
 consummation, that you may not
 be becoming dull. Now be imita-
 tors of those who through faith and
 patience are enjoying the 'allot-
 ment of the promises. ¹²¹ 2P15-11

13 For 'God, promising 'Abraham,
 since He had not one greater to

swear ^{as}by, swears ^{as}by Himself, saying, "If, in sooth, it is blessing, I shall be blessing you, and multiplying, I shall be multiplying" you! ^{Gn22¹⁷} And thus, being patient, he happened on the promise.

For ^hmen are swearing ^{as}by a greater, and to them an oath ^{for} confirmation is an end of ^eall contradiction, ^{Ex22¹⁰} in which God, intending more superabundantly to exhibit to the enjoyers of the ^ralotment of the promise the immutability of His counsel, interposes with an oath, ^{Nu23¹⁹} that thby two immutable matters, in which it is impossible for God to lie, we may ^rhave a ^rstrong consolation, who are ^rfleeing for refuge to lay ^rhold of the ^rexpectation lying ^rbefore us, ^{Jn14⁻⁵} which ^rwe ^rhave as an anchor ^{Have} ^{of} the soul, both secure ^ry and confirmed, and entering into the interior beyond the ^rcurtain, ^wwhere the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek ^{for} the ^eon.

For this Melchizedek, king of Salem, priest of God Most ^rHigh, who meets with Abraham returning from the combat with the kings and blesses him, ^{Gn14²⁰} to whom Abraham parts a tithe also, from all, being first, indeed, ^rtranslated "king of righteousness," yet thereupon king of Salem, also, which is "king of Peace," ^rfatherless, ^rmotherless, without a genealogy, having neither a beginning of days nor consummation of life, yet picturing the Son of God, is remaining a priest ^{into} a finality.

Now, ^rbehold ^rhow eminent this one is to whom the patriarch Abraham ^rgives a tithe also ^{of} the best ^{of} the booty. And, indeed, those ^{of} the sons of Levi who obtain the priestly office ^rhave a direction to take ^rtithes from the people according to the law, that is, their brethren, even those who also have ^rcome out of the ^rloins of Abraham. ^{Nu18²¹⁻²⁹} Yet he who ^ris not ^{of} their

genealogy has tithed Abraham, and has blessed him who has the promises.

Now, beyond ^eall contradiction, the inferior is ^rblessed by the better. And here, indeed, dying ^hmen are obtaining tithes, yet there one of whom it is ^rattested that he is living. And so ^{say} to ^rsay, 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 ^{on}with it), ^{what} need is there still for a different priest ^rto arise according to the order of Melchizedek, and not ^rsaid to be according to the order of Aaron? For, the priesthood being ^rtransferred, ^{of} necessity there is coming to be a ^rtransference of law also, for He ^{on}of Whom these things are ^rsaid ^rpartakes of a different tribe, from which not one has given heed to the altar. ^{Is11¹} For it is taken for granted that our Lord has ^rrisen out of Judah, ^{into} to which tribe Moses speaks nothing concerning priests. ^{Gn49¹⁰} And it is still more superabundantly sure, if a different priest ^ris rising according to the likeness of Melchizedek, Who has not come to be according to the law of a ^rfleshy precept, but according to the power of an ^rindissoluble life. For He is attesting that ^{Ps} 110⁴

"Thou art a priest ^{for} the ^eon according to the order of Melchizedek."

For, indeed, there is coming to be a repudiation of the ^rpreceding precept, because it is ^rweak ^rand without benefit, for the law perfects nothing, yet it is the ^rsuperinduction of a better expectation, through which we are drawing ^rnear to God. And, inasmuch ^{as}as it was not apart from the swearing of an oath (for these, indeed, are priests, hav-

ing become so apart from the swearing of an oath, yet that One with the swearing of an oath thby Him Who is saying to ^dHim, ^{Ps 110^d}

"The Lord swears and will not be regretting it,

"Thou art a priest ^{to}for the ^{2^d}eon according to the order of Melchizedek.'")

²² ^{ac}by so much also has Jesus become the sponsor of a better covenant.

²³ And these indeed, are more than one, having become priests because death ^{'prevents them from abiding,}

²⁴ ^{Ex 29³⁰} yet that One, because of His remaining ^{to}for the ^{eon}, has an inviolate priesthood. Whence, also, He is ^{'able to 'save} ^{into} to the uttermost those coming ^r to ^{'God through Him,} always being alive ^{to} to be pleading for their sake. ^{1J2¹}

²⁶ For such a Chief Priest also became us, benign, innocent, ^{'undefiled,} separated from sinners, and coming to be the highest of the ²⁷ ^{'heavens,} Who ^{'has not} necessity ^{ac} daily, even as the chief priests, to be offering up sacrifices previously for ^s their own sins, ^{Lv 16¹¹} thereupon for those of the people, for this He does once for all, when ^{to}offering up Himself. For the law is appointing ^hmen chief priests who ^{'have infirmity,} yet the word sworn in the oath which is after the law, ^X appoints the Son, ^{'perfected} ^{to}for the ^{eon}. ^X ^{constituted}

⁸ Now this is the sum ^{on}of what is being said: Such a Chief Priest ^{'have we,} Who is ^{'seated} ^{'at the} ^{'right^c} of the ^{'throne of the} ^{'Majesty in the} ² ^{'heavens,} a Minister of the holy places and of the true ^{'tabernacle,} which the Lord ^{'pitches,} and not a ^hman. ^{N 9²⁴}

^{X³} For every chief priest is ^{'constituted} ^{to}to ^{'offer} both oblations and sacrifices. ^{Ex 29¹⁻⁴⁴} Whence it is necessary for This One also to ^{'have} ^{'something which He may} ^{to}offer. ^{10¹⁰}

⁴ Indeed, then, if He were on earth He would not ^{even} be a priest, ^{7¹⁴} there being those who ^{'offer} oblations according to the law ^{Nu 16⁴⁰} who ^a, by an example and ^{'shadow,} are offering the divine service of the celestials, ^{9²⁵} according as Moses has been

apprized when ^{'about to be completing the tabernacle.} ^{Ex 25⁴⁰} For ^{'see,} He is averring, that you shall be making all ^{"in accord with the model 'shown to you in the mountain."}

⁶ Yet now He has happened upon a more excellent ministry, inasmuch as He is the Mediator, also, of a better covenant which ^a has been instituted on better promises. For if that ^{'first one were unblamable,} not place would have been sought for a ⁸ second. For, blaming them, He is saying, ^{Jr 31³¹⁻³⁴} (Sept.)

"^{'Lo! the days are coming," the Lord is saying,}

"And I shall be concluding ^{on}with the ^{'house of Israel and} ^{on}with the ^{'house of Judah a new 'covenant,}

⁹ 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 ^oof the land of Egypt,

Seeing that they do not ^{'remain} in My ^{'covenant,}

And I neglect them," the Lord is saying,

¹⁰ "For this is the ^{'covenant which I shall be covenanting with the} ^{'house of Israel after those 'days," the Lord is saying:}

^{'Imparting My laws} ^{into} to their ^{'comprehension,}

On their ^{'hearts,} also, shall I be ^{'inscribing them,}

And I shall be to them ^{to}for a God,

And they shall be to Me ^{to}for a people.

¹¹ 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 ^{until} to their great,

^{'For I shall be propitious to their 'injustices,}

And of their ^{'sins and their 'lawlessness^a} should I under no circumstances still be ^{'reminded."}

¹³ In saying "new" He has made the former old. Now that which is growing old and decrepit is near its disappearance.

⁹ The former also, indeed, then, 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^a is 'termed the holy place. ^{Ex 25²³⁻⁴⁰}

³ Now after the second curtain^{Lv16²} is the 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^{Nu17⁸⁻¹¹} and the tablets of the covenant. ^{Dt10¹⁻⁵}

⁵ Now up over it were the cherubim of glory, overshadowing the propitiatory shelter, concerning which there is nothing^{ac} in particular to 'say now. ^{Ex25¹⁰⁻²⁴}

⁶ Now these having been constructed thus, the priests, indeed, are passing continually into the front of the tabernacle, performing the divine service, ^{Nu18¹} yet into the second, the chief priest only, once a year, not apart from blood, which he is offering for^s himself and the errors

⁸ 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

⁹ 'has a standing: which^a is a parable^{fo} for the 'present period, according to which both oblations and sacrifices are being offered, ^{Nu15³²⁻³⁴} which 'cannot make the one offering divine service perfect^{ac} as to the conscience, only, ^{on} in foods and drinks ^{Lv11¹} and baptizings excelling, ^{Lv15} and just statutes for the "flesh, lying" on them unto the period of reformation. ^{Nu 19¹³}

¹¹ 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,² not even through the blood of he-goats and calves, ^{Lv16¹⁵} but through His 'own 'blood, 'entered once for all into the holy places, 'finding eonian redemption.

¹³ For if the blood of he-goats and of bulls and the ashes of a heifer, sprinkling^r the 'contaminated, is hallowing to^d the cleanness of the 'flesh, how much rather shall the 'blood of Christ^{1Pt1¹⁹} Who, through the eonian spirit 'offers^r Himself 'flawless to 'God, be 'cleansing your conscience from 'dead works into 'be offering divine^r service to the living and true God?

¹⁵ And, therefore, He is the Mediator of a new 'covenant, ^{so} that at a death occurring^{fo} for the deliverance of the transgressions of those ^{on} under the first covenant, those who are 'called may be obtaining the promise of the eonian enjoyment of the 'allotment. For ^{wo} where there is a covenant, it is necessary to 'bring^r in the death of the 'covenant^A victim, for a covenant is confirmed ^{on} over the dead, since it is not 'availing at any time when the 'covenant^A victim is living. ^{Mt26²⁸}

¹⁸ 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^{td} for you. Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with the blood. ^{Ex24⁸} And almost all is being 'cleansed in blood according to the law^{Lv8¹⁵} and apart from blood-shedding is 'becoming not pardon.

²³ It is necessary, then, for the examples, indeed, of that in the heavens to be 'cleansed^r with these, yet the celestial things themselves with

24 better sacrifices ^bthan these.⁸⁵ For Christ entered not into holy places made by hands, representations of the true,^{Ex25⁴⁰} but into ^hheaven itself, now to be disclosed to the ^aface^c of
25 ^God for our sakes. Nor yet is it that He may be ^roffering Himself often, even as the chief priest is entering into the holies of ^holies year ^acby year ^by the blood of
26 others; since then He ^must often be suffering from the disruption of the world, yet now, once, ^on at the conclusion of the ^leons, ^ofor the repudiation of ^sin through His ^sacrifice, ⁱs He manifest.

27 And, inasmuch ^aas it is ^reserved to the ^hmen to be dying once, yet after this a judging, thus Christ also, being ^roffered¹⁰⁴ once ^ofor the ^rbearing of the sins of many, will be ^seen ^aa second time, by those awaiting Him, apart from sin, ^ofor salvation, through faith.

10 For the law, having a ^rshadow of the impending good things, not the selfsame image of the matters, they, with their same ^sacrifices which they are offering year ^acby year, are never ^able to perfect ⁱnto a ^finality those approaching. Else would they not cease being offered, because those offering divine service, ^having been once ^rcleansed, ^have nothing longer on their conscience
2 as to sins? But in them there is a recollection of sins year ^acby year; for it is impossible for the blood of bulls and of he-goats to be eliminating sins.

5 Wherefore, entering into the world, He is saying, ^{Ps40⁶⁻⁸}

Sacrifice and offering Thou wilt not,

6 Yet a body dost Thou adapt to Me. In holocausts and those concerning sin Thou dost not delight.

7 Then said I, "Lo! I am arriving— In the ^rsummary of the scroll it is ^written concerning Me— To do Thy will, O God."

8 Further up, when saying that "Sacrifice and offering and holocausts^{Ho6} and those concerning sin

Thou wilt not,^{Ps50⁷⁻¹⁵} neither dost Thou delight in them"^{1S15²²} (which^a are being offered according to law),
9 then He has declared, "'Lo! I am arriving to do Thy will, O God!" He is despatching the first, that He should be ^restablishing the second.
10 'By which will we are ^hallowed through the ^roffering of the body of Jesus Christ once for all.

11 And every chief priest, indeed, ^stands ministering day ^acby day, and offering often the same sacrifices, which^a never ^can ^take sins from about us.^{Nu28³} Yet This One, when ^roffering^f one sacrifice for^s sins, is ^aseated ⁱnto a ^finality ^at the ^right^c hand of ^God, waiting ^rurthermore till His ^enemies may be ^placed as a ^rfootstool for His
12 ^afeet.^{Ps110¹} For by one offering He has perfected ⁱnto a ^finality those who are ^hallowed.

15 Now the holy spirit also is testifying to us, for after ^having declared, "This is the ^acovenant which I shall be covenanting ^tadwith them after those days," the Lord is saying, ⁱmparting My laws ^on to their ^rhearts, I shall be ^rinscribing them on their ^comprehension also,
17 ^{Jr31³²} and of their sins and their lawlessnesses^a shall I under no circumstances be still ^reminded." Now
18 ^where there is a pardon of these, there is no^t longer offering concerned with sin.

19 ^rHaving, then, brethren, boldness ^ofor the entrance of the holy places
20 ^by the ^ablood of Jesus, by a recently slain^{Ez40¹¹} and living way which He dedicates for us, through the curtain, that is, His ^rflesh, and a great Priest ^on over the house of
21 ^God, we may be approaching with a true ^rheart, in the assurance of faith, with ^rhearts ^sprinkled from a wicked conscience, and a ^body
22 ^bathed in clean water.

23 We may be retaining the avowal of the expectation without wavering, for ^afaithful is He, Who promises. And we may be considering
24 ^one another ⁱnto incite to love and

25 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.

26 For at our sinning voluntarily after obtaining the recognition of the truth it is not longer leaving a sacrifice concerned with sins, but a "certain fearful waiting for judging and "fiery jealousy, 'about to be
27
28 "eating the hostile. Anyone "repudiating Moses' law is dying without "pity on the testimony of two or
29 three witnesses.^{Dt17:7} Of how much worse punishment, are you supposing, will he be counted 'worthy¹²²⁵

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
30 "grace? For we are "acquainted with Him Who is saying:^{Dt32:35 Ro12:19}

Mine is vengeance! I shall be repaying! the Lord is saying, and again,^{Dt32:36-47} "The Lord will be judging His 'people." Fearful is it 'to be
31 "falling into the "hands^c of the living God!

32 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.

33 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.

34 You should not, then, be casting away your 'boldness, which^a is having a great reward, for you 'have need of endurance^{Lu21:19} that, "doing the will of God, you should be 'requited^r with the 'promise. For still how very little, He Who is coming will be arriving and not delaying.

35 Now My "just one "by faith shall
36
37
38 "be living," and "If he should ever

be shrinking, My 'soul^c is not delighting in him."^{Ha24} Yet we are not of those shrinking back ^{into} destruction, but of faith ^{for} the procuring of the soul.

11 Now faith is an "assumption of what is being "expected, a conviction concerning matters which are
2 not being observed; for in this the
3 elders were testified to. By faith we are "apprehending the "sons to
4 "readjust to a declaration of God, ^{mentally receive} so that what is being observed has not ^{or a false effect} come out of what is appearing.

4 By faith Abel "offers to God more of a sacrifice ^{than} Cain,^{Gn4} through which he was testified to that he is just at God's testifying ^{onto} his oblations, and through it, dying, he is still speaking.

5 By faith Enoch was transferred, so as not to 'perceive death, and was not found, because God "transfers him.^{Gn5:24} For before his 'transference he is attested to have pleased

6 God well. Now apart from faith it is impossible to be well pleasing, for he who is coming^r to God 'must believe that He is, and is becoming a Rewarder of those who are seeking Him out.

7 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.^{Gn6:22}

8 By faith Abraham, being called, obeys, coming out into the place which he was about to 'obtain ^{into} to enjoy as an allotment, and came out, not 'versed in where he is coming.^{Gn12:5}

9 By faith he sojourns in^{to} the land of 'promise^a as in an alien land, "dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the^r same promise. "For he waited for the city¹²²² having foundations, ^{Rv21:14} whose

^{V. 33-34} ^{King James Version} ¹⁸³⁹ ¹⁸⁴³ ¹⁸⁴⁷ ¹⁸⁵¹ ¹⁸⁵⁵ ¹⁸⁵⁹ ¹⁸⁶³ ¹⁸⁶⁷ ¹⁸⁷¹ ¹⁸⁷⁵ ¹⁸⁷⁹ ¹⁸⁸³ ¹⁸⁸⁷ ¹⁸⁹¹ ¹⁸⁹⁵ ¹⁸⁹⁹ ¹⁹⁰³ ¹⁹⁰⁷ ¹⁹¹¹ ¹⁹¹⁵ ¹⁹¹⁹ ¹⁹²³ ¹⁹²⁷ ¹⁹³¹ ¹⁹³⁵ ¹⁹³⁹ ¹⁹⁴³ ¹⁹⁴⁷ ¹⁹⁵¹ ¹⁹⁵⁵ ¹⁹⁵⁹ ¹⁹⁶³ ¹⁹⁶⁷ ¹⁹⁷¹ ¹⁹⁷⁵ ¹⁹⁷⁹ ¹⁹⁸³ ¹⁹⁸⁷ ¹⁹⁹¹ ¹⁹⁹⁵ ¹⁹⁹⁹ ²⁰⁰³ ²⁰⁰⁷ ²⁰¹¹ ²⁰¹⁵ ²⁰¹⁹ ²⁰²³ ²⁰²⁷ ²⁰³¹ ²⁰³⁵ ²⁰³⁹ ²⁰⁴³ ²⁰⁴⁷ ²⁰⁵¹ ²⁰⁵⁵ ²⁰⁵⁹ ²⁰⁶³ ²⁰⁶⁷ ²⁰⁷¹ ²⁰⁷⁵ ²⁰⁷⁹ ²⁰⁸³ ²⁰⁸⁷ ²⁰⁹¹ ²⁰⁹⁵ ²⁰⁹⁹ ²¹⁰³ ²¹⁰⁷ ²¹¹¹ ²¹¹⁵ ²¹¹⁹ ²¹²³ ²¹²⁷ ²¹³¹ ²¹³⁵ ²¹³⁹ ²¹⁴³ ²¹⁴⁷ ²¹⁵¹ ²¹⁵⁵ ²¹⁵⁹ ²¹⁶³ ²¹⁶⁷ ²¹⁷¹ ²¹⁷⁵ ²¹⁷⁹ ²¹⁸³ ²¹⁸⁷ ²¹⁹¹ ²¹⁹⁵ ²¹⁹⁹ ²²⁰³ ²²⁰⁷ ²²¹¹ ²²¹⁵ ²²¹⁹ ²²²³ ²²²⁷ ²²³¹ ²²³⁵ ²²³⁹ ²²⁴³ ²²⁴⁷ ²²⁵¹ ²²⁵⁵ ²²⁵⁹ ²²⁶³ ²²⁶⁷ ²²⁷¹ ²²⁷⁵ ²²⁷⁹ ²²⁸³ ²²⁸⁷ ²²⁹¹ ²²⁹⁵ ²²⁹⁹ ²³⁰³ ²³⁰⁷ ²³¹¹ ²³¹⁵ ²³¹⁹ ²³²³ ²³²⁷ ²³³¹ ²³³⁵ ²³³⁹ ²³⁴³ ²³⁴⁷ ²³⁵¹ ²³⁵⁵ ²³⁵⁹ ²³⁶³ ²³⁶⁷ ²³⁷¹ ²³⁷⁵ ²³⁷⁹ ²³⁸³ ²³⁸⁷ ²³⁹¹ ²³⁹⁵ ²³⁹⁹ ²⁴⁰³ ²⁴⁰⁷ ²⁴¹¹ ²⁴¹⁵ ²⁴¹⁹ ²⁴²³ ²⁴²⁷ ²⁴³¹ ²⁴³⁵ ²⁴³⁹ ²⁴⁴³ ²⁴⁴⁷ ²⁴⁵¹ ²⁴⁵⁵ ²⁴⁵⁹ ²⁴⁶³ ²⁴⁶⁷ ²⁴⁷¹ ²⁴⁷⁵ ²⁴⁷⁹ ²⁴⁸³ ²⁴⁸⁷ ²⁴⁹¹ ²⁴⁹⁵ ²⁴⁹⁹ ²⁵⁰³ ²⁵⁰⁷ ²⁵¹¹ ²⁵¹⁵ ²⁵¹⁹ ²⁵²³ ²⁵²⁷ ²⁵³¹ ²⁵³⁵ ²⁵³⁹ ²⁵⁴³ ²⁵⁴⁷ ²⁵⁵¹ ²⁵⁵⁵ ²⁵⁵⁹ ²⁵⁶³ ²⁵⁶⁷ ²⁵⁷¹ ²⁵⁷⁵ ²⁵⁷⁹ ²⁵⁸³ ²⁵⁸⁷ ²⁵⁹¹ ²⁵⁹⁵ ²⁵⁹⁹ ²⁶⁰³ ²⁶⁰⁷ ²⁶¹¹ ²⁶¹⁵ ²⁶¹⁹ ²⁶²³ ²⁶²⁷ ²⁶³¹ ²⁶³⁵ ²⁶³⁹ ²⁶⁴³ ²⁶⁴⁷ ²⁶⁵¹ ²⁶⁵⁵ ²⁶⁵⁹ ²⁶⁶³ ²⁶⁶⁷ ²⁶⁷¹ ²⁶⁷⁵ ²⁶⁷⁹ ²⁶⁸³ ²⁶⁸⁷ ²⁶⁹¹ ²⁶⁹⁵ ²⁶⁹⁹ ²⁷⁰³ ²⁷⁰⁷ ²⁷¹¹ ²⁷¹⁵ ²⁷¹⁹ ²⁷²³ ²⁷²⁷ ²⁷³¹ ²⁷³⁵ ²⁷³⁹ ²⁷⁴³ ²⁷⁴⁷ ²⁷⁵¹ ²⁷⁵⁵ ²⁷⁵⁹ ²⁷⁶³ ²⁷⁶⁷ ²⁷⁷¹ ²⁷⁷⁵ ²⁷⁷⁹ ²⁷⁸³ ²⁷⁸⁷ ²⁷⁹¹ ²⁷⁹⁵ ²⁷⁹⁹ ²⁸⁰³ ²⁸⁰⁷ ²⁸¹¹ ²⁸¹⁵ ²⁸¹⁹ ²⁸²³ ²⁸²⁷ ²⁸³¹ ²⁸³⁵ ²⁸³⁹ ²⁸⁴³ ²⁸⁴⁷ ²⁸⁵¹ ²⁸⁵⁵ ²⁸⁵⁹ ²⁸⁶³ ²⁸⁶⁷ ²⁸⁷¹ ²⁸⁷⁵ ²⁸⁷⁹ ²⁸⁸³ ²⁸⁸⁷ ²⁸⁹¹ ²⁸⁹⁵ ²⁸⁹⁹ ²⁹⁰³ ²⁹⁰⁷ ²⁹¹¹ ²⁹¹⁵ ²⁹¹⁹ ²⁹²³ ²⁹²⁷ ²⁹³¹ ²⁹³⁵ ²⁹³⁹ ²⁹⁴³ ²⁹⁴⁷ ²⁹⁵¹ ²⁹⁵⁵ ²⁹⁵⁹ ²⁹⁶³ ²⁹⁶⁷ ²⁹⁷¹ ²⁹⁷⁵ ²⁹⁷⁹ ²⁹⁸³ ²⁹⁸⁷ ²⁹⁹¹ ²⁹⁹⁵ ²⁹⁹⁹ ³⁰⁰³ ³⁰⁰⁷ ³⁰¹¹ ³⁰¹⁵ ³⁰¹⁹ ³⁰²³ ³⁰²⁷ ³⁰³¹ ³⁰³⁵ ³⁰³⁹ ³⁰⁴³ ³⁰⁴⁷ ³⁰⁵¹ ³⁰⁵⁵ ³⁰⁵⁹ ³⁰⁶³ ³⁰⁶⁷ ³⁰⁷¹ ³⁰⁷⁵ ³⁰⁷⁹ ³⁰⁸³ ³⁰⁸⁷ ³⁰⁹¹ ³⁰⁹⁵ ³⁰⁹⁹ ³¹⁰³ ³¹⁰⁷ ³¹¹¹ ³¹¹⁵ ³¹¹⁹ ³¹²³ ³¹²⁷ ³¹³¹ ³¹³⁵ ³¹³⁹ ³¹⁴³ ³¹⁴⁷ ³¹⁵¹ ³¹⁵⁵ ³¹⁵⁹ ³¹⁶³ ³¹⁶⁷ ³¹⁷¹ ³¹⁷⁵ ³¹⁷⁹ ³¹⁸³ ³¹⁸⁷ ³¹⁹¹ ³¹⁹⁵ ³¹⁹⁹ ³²⁰³ ³²⁰⁷ ³²¹¹ ³²¹⁵ ³²¹⁹ ³²²³ ³²²⁷ ³²³¹ ³²³⁵ ³²³⁹ ³²⁴³ ³²⁴⁷ ³²⁵¹ ³²⁵⁵ ³²⁵⁹ ³²⁶³ ³²⁶⁷ ³²⁷¹ ³²⁷⁵ ³²⁷⁹ ³²⁸³ ³²⁸⁷ ³²⁹¹ ³²⁹⁵ ³²⁹⁹ ³³⁰³ ³³⁰⁷ ³³¹¹ ³³¹⁵ ³³¹⁹ ³³²³ ³³²⁷ ³³³¹ ³³³⁵ ³³³⁹ ³³⁴³ ³³⁴⁷ ³³⁵¹ ³³⁵⁵ ³³⁵⁹ ³³⁶³ ³³⁶⁷ ³³⁷¹ ³³⁷⁵ ³³⁷⁹ ³³⁸³ ³³⁸⁷ ³³⁹¹ ³³⁹⁵ ³³⁹⁹ ³⁴⁰³ ³⁴⁰⁷ ³⁴¹¹ ³⁴¹⁵ ³⁴¹⁹ ³⁴²³ ³⁴²⁷ ³⁴³¹ ³⁴³⁵ ³⁴³⁹ ³⁴⁴³ ³⁴⁴⁷ ³⁴⁵¹ ³⁴⁵⁵ ³⁴⁵⁹ ³⁴⁶³ ³⁴⁶⁷ ³⁴⁷¹ ³⁴⁷⁵ ³⁴⁷⁹ ³⁴⁸³ ³⁴⁸⁷ ³⁴⁹¹ ³⁴⁹⁵ ³⁴⁹⁹ ³⁵⁰³ ³⁵⁰⁷ ³⁵¹¹ ³⁵¹⁵ ³⁵¹⁹ ³⁵²³ ³⁵²⁷ ³⁵³¹ ³⁵³⁵ ³⁵³⁹ ³⁵⁴³ ³⁵⁴⁷ ³⁵⁵¹ ³⁵⁵⁵ ³⁵⁵⁹ ³⁵⁶³ ³⁵⁶⁷ ³⁵⁷¹ ³⁵⁷⁵ ³⁵⁷⁹ ³⁵⁸³ ³⁵⁸⁷ ³⁵⁹¹ ³⁵⁹⁵ ³⁵⁹⁹ ³⁶⁰³ ³⁶⁰⁷ ³⁶¹¹ ³⁶¹⁵ ³⁶¹⁹ ³⁶²³ ³⁶²⁷ ³⁶³¹ ³⁶³⁵ ³⁶³⁹ ³⁶⁴³ ³⁶⁴⁷ ³⁶⁵¹ ³⁶⁵⁵ ³⁶⁵⁹ ³⁶⁶³ ³⁶⁶⁷ ³⁶⁷¹ ³⁶⁷⁵ ³⁶⁷⁹ ³⁶⁸³ ³⁶⁸⁷ ³⁶⁹¹ ³⁶⁹⁵ ³⁶⁹⁹ ³⁷⁰³ ³⁷⁰⁷ ³⁷¹¹ ³⁷¹⁵ ³⁷¹⁹ ³⁷²³ ³⁷²⁷ ³⁷³¹ ³⁷³⁵ ³⁷³⁹ ³⁷⁴³ ³⁷⁴⁷ ³⁷⁵¹ ³⁷⁵⁵ ³⁷⁵⁹ ³⁷⁶³ ³⁷⁶⁷ ³⁷⁷¹ ³⁷⁷⁵ ³⁷⁷⁹ ³⁷⁸³ ³⁷⁸⁷ ³⁷⁹¹ ³⁷⁹⁵ ³⁷⁹⁹ ³⁸⁰³ ³⁸⁰⁷ ³⁸¹¹ ³⁸¹⁵ ³⁸¹⁹ ³⁸²³ ³⁸²⁷ ³⁸³¹ ³⁸³⁵ ³⁸³⁹ ³⁸⁴³ ³⁸⁴⁷ ³⁸⁵¹ ³⁸⁵⁵ ³⁸⁵⁹ ³⁸⁶³ ³⁸⁶⁷ ³⁸⁷¹ ³⁸⁷⁵ ³⁸⁷⁹ ³⁸⁸³ ³⁸⁸⁷ ³⁸⁹¹ ³⁸⁹⁵ ³⁸⁹⁹ ³⁹⁰³ ³⁹⁰⁷ ³⁹¹¹ ³⁹¹⁵ ³⁹¹⁹ ³⁹²³ ³⁹²⁷ ³⁹³¹ ³⁹³⁵ ³⁹³⁹ ³⁹⁴³ ³⁹⁴⁷ ³⁹⁵¹ ³⁹⁵⁵ ³⁹⁵⁹ ³⁹⁶³ ³⁹⁶⁷ ³⁹⁷¹ ³⁹⁷⁵ ³⁹⁷⁹ ³⁹⁸³ ³⁹⁸⁷ ³⁹⁹¹ ³⁹⁹⁵ ³⁹⁹⁹ ⁴⁰⁰³ ⁴⁰⁰⁷ ⁴⁰¹¹ ⁴⁰¹⁵ ⁴⁰¹⁹ ⁴⁰²³ ⁴⁰²⁷ ⁴⁰³¹ ⁴⁰³⁵ ⁴⁰³⁹ ⁴⁰⁴³ ⁴⁰⁴⁷ ⁴⁰⁵¹ ⁴⁰⁵⁵ ⁴⁰⁵⁹ ⁴⁰⁶³ ⁴⁰⁶⁷ ⁴⁰⁷¹ ⁴⁰⁷⁵ ⁴⁰⁷⁹ ⁴⁰⁸³ ⁴⁰⁸⁷ ⁴⁰⁹¹ ⁴⁰⁹⁵ ⁴⁰⁹⁹ ⁴¹⁰³ ⁴¹⁰⁷ ⁴¹¹¹ ⁴¹¹⁵ ⁴¹¹⁹ ⁴¹²³ ⁴¹²⁷ ⁴¹³¹ ⁴¹³⁵ ⁴¹³⁹ ⁴¹⁴³ ⁴¹⁴⁷ ⁴¹⁵¹ ⁴¹⁵⁵ ⁴¹⁵⁹ ⁴¹⁶³ ⁴¹⁶⁷ ⁴¹⁷¹ ⁴¹⁷⁵ ⁴¹⁷⁹ ⁴¹⁸³ ⁴¹⁸⁷ ⁴¹⁹¹ ⁴¹⁹⁵ ⁴¹⁹⁹ ⁴²⁰³ ⁴²⁰⁷ ⁴²¹¹ ⁴²¹⁵ ⁴²¹⁹ ⁴²²³ ⁴²²⁷ ⁴²³¹ ⁴²³⁵ ⁴²³⁹ ⁴²⁴³ ⁴²⁴⁷ ⁴²⁵¹ ⁴²⁵⁵ ⁴²⁵⁹ ⁴²⁶³ ⁴²⁶⁷ ⁴²⁷¹ ⁴²⁷⁵ ⁴²⁷⁹ ⁴²⁸³ ⁴²⁸⁷ ⁴²⁹¹ ⁴²⁹⁵ ⁴²⁹⁹ ⁴³⁰³ ⁴³⁰⁷ ⁴³¹¹ ⁴³¹⁵ ⁴³¹⁹ ⁴³²³ ⁴³²⁷ ⁴³³¹ ⁴³³⁵ ⁴³³⁹ ⁴³⁴³ ⁴³⁴⁷ ⁴³⁵¹ ⁴³⁵⁵ ⁴³⁵⁹ ⁴³⁶³ ⁴³⁶⁷ ⁴³⁷¹ ⁴³⁷⁵ ⁴³⁷⁹ ⁴³⁸³ ⁴³⁸⁷ ⁴³⁹¹ ⁴³⁹⁵ ⁴³⁹⁹ ⁴⁴⁰³ ⁴⁴⁰⁷ ⁴⁴¹¹ ⁴⁴¹⁵ ⁴⁴¹⁹ ⁴⁴²³ ⁴⁴²⁷ ⁴⁴³¹ ⁴⁴³⁵ ⁴⁴³⁹ ⁴⁴⁴³ ⁴⁴⁴⁷ ⁴⁴⁵¹ ⁴⁴⁵⁵ ⁴⁴⁵⁹ ⁴⁴⁶³ ⁴⁴⁶⁷ ⁴⁴⁷¹ ⁴⁴⁷⁵ ⁴⁴⁷⁹ ⁴⁴⁸³ ⁴⁴⁸⁷ ⁴⁴⁹¹ ⁴⁴⁹⁵ ⁴⁴⁹⁹ ⁴⁵⁰³ ⁴⁵⁰⁷ ⁴⁵¹¹ ⁴⁵¹⁵ ⁴⁵¹⁹ ⁴⁵²³ ⁴⁵²⁷ ⁴⁵³¹ ⁴⁵³⁵ ⁴⁵³⁹ ⁴⁵⁴³ ⁴⁵⁴⁷ ⁴⁵⁵¹ ⁴⁵⁵⁵ ⁴⁵⁵⁹ ⁴⁵⁶³ ⁴⁵⁶⁷ ⁴⁵⁷¹ ⁴⁵⁷⁵ ⁴⁵⁷⁹ ⁴⁵⁸³ ⁴⁵⁸⁷ ⁴⁵⁹¹ ⁴⁵⁹⁵ ⁴⁵⁹⁹ ⁴⁶⁰³ ⁴⁶⁰⁷ ⁴⁶¹¹ ⁴⁶¹⁵ ⁴⁶¹⁹ ⁴⁶²³ ⁴⁶²⁷ ⁴⁶³¹ ⁴⁶³⁵ ⁴⁶³⁹ ⁴⁶⁴³ ⁴⁶⁴⁷ ⁴⁶⁵¹ ⁴⁶⁵⁵ ⁴⁶⁵⁹ ⁴⁶⁶³ ⁴⁶⁶⁷ ⁴⁶⁷¹ ⁴⁶⁷⁵ ⁴⁶⁷⁹ ⁴⁶⁸³ ⁴⁶⁸⁷ ⁴⁶⁹¹ ⁴⁶⁹⁵ ⁴⁶⁹⁹ ⁴⁷⁰³ ⁴⁷⁰⁷ ⁴⁷¹¹ ⁴⁷¹⁵ ⁴⁷¹⁹ ⁴⁷²³ ⁴⁷²⁷ ⁴⁷³¹ ⁴⁷³⁵ ⁴⁷³⁹ ⁴⁷⁴³ ⁴⁷⁴⁷ ⁴⁷⁵¹ ⁴⁷⁵⁵ ⁴⁷⁵⁹ ⁴⁷⁶³ ⁴⁷⁶⁷ ⁴⁷⁷¹ ⁴⁷⁷⁵ ⁴⁷⁷⁹ ⁴⁷⁸³ ⁴⁷⁸⁷ ⁴⁷⁹¹ ⁴⁷⁹⁵ ⁴⁷⁹⁹ ⁴⁸⁰³ ⁴⁸⁰⁷ ⁴⁸¹¹ ⁴⁸¹⁵ ⁴⁸¹⁹ ⁴⁸²³ ⁴⁸²⁷ ⁴⁸³¹ ⁴⁸³⁵ ⁴⁸³⁹ ⁴⁸⁴³ ⁴⁸⁴⁷ ⁴⁸⁵¹ ⁴⁸⁵⁵ ⁴⁸⁵⁹ ⁴⁸⁶³ ⁴⁸⁶⁷ ⁴⁸⁷¹ ⁴⁸⁷⁵ ⁴⁸⁷⁹ ⁴⁸⁸³ ⁴⁸⁸⁷ ⁴⁸⁹¹ ⁴⁸⁹⁵ ⁴⁸⁹⁹ ⁴⁹⁰³ ⁴⁹⁰⁷ ⁴⁹¹¹ ⁴⁹¹⁵ ⁴⁹¹⁹ ⁴⁹²³ ⁴⁹²⁷ ⁴⁹³¹ ⁴⁹³⁵ ⁴⁹³⁹ ⁴⁹⁴³ ⁴⁹⁴⁷ ⁴⁹⁵¹ ⁴⁹⁵⁵ ⁴⁹⁵⁹ ⁴⁹⁶³ ⁴⁹⁶⁷ ⁴⁹⁷¹ ⁴⁹⁷⁵ ⁴⁹⁷⁹ ⁴⁹⁸³ ⁴⁹⁸⁷ ⁴⁹⁹¹ ⁴⁹⁹⁵ ⁴⁹⁹⁹ ⁵⁰⁰³ ⁵⁰⁰⁷ ⁵⁰¹¹ ⁵⁰¹⁵ ⁵⁰¹⁹ ⁵⁰²³ ⁵⁰²⁷ ⁵⁰³¹ ⁵⁰³⁵ ⁵⁰³⁹ ⁵⁰⁴³ ⁵⁰⁴⁷ ⁵⁰⁵¹ ⁵⁰⁵⁵ ⁵⁰⁵⁹ ⁵⁰⁶³ ⁵⁰⁶⁷ ⁵⁰⁷¹ ⁵⁰⁷⁵ ⁵⁰⁷⁹ ⁵⁰⁸³ ⁵⁰⁸⁷ ⁵⁰⁹¹ ⁵⁰⁹⁵ ⁵⁰⁹⁹ ⁵¹⁰³ ⁵¹⁰⁷ ⁵¹¹¹ ⁵¹¹⁵ ⁵¹¹⁹ ⁵¹²³ ⁵¹²⁷ ⁵¹³¹ ⁵¹³⁵ ⁵¹³⁹ ⁵¹⁴³ ⁵¹⁴⁷ ⁵¹⁵¹ ⁵¹⁵⁵ ⁵¹⁵⁹ ⁵¹⁶³ ⁵¹⁶⁷ ⁵¹⁷¹ ⁵¹⁷⁵ ⁵¹⁷⁹ ⁵¹⁸³ ⁵¹⁸⁷ ⁵¹⁹¹ ⁵¹⁹⁵ ⁵¹⁹⁹ ⁵²⁰³ ⁵²⁰⁷ ⁵²¹¹ ⁵²¹⁵ ⁵²¹⁹ ⁵²²³ ⁵²²⁷ ⁵²³¹ ⁵²³⁵ ⁵²³⁹ ⁵²⁴³ ⁵²⁴⁷ ⁵²⁵¹ ⁵²⁵⁵ ⁵²⁵⁹ ⁵²⁶³ ⁵²⁶⁷ ⁵²⁷¹ ⁵²⁷⁵ ⁵²⁷⁹ ⁵²⁸³ ⁵²⁸⁷ ⁵²⁹¹ ⁵²⁹⁵ ⁵²⁹⁹ ⁵³⁰³ ⁵³⁰⁷ ⁵³¹¹ ⁵³¹⁵ ⁵³¹⁹ ⁵³²³ ⁵³²⁷ ⁵³³¹ ⁵³³⁵ ⁵³³⁹ ⁵³⁴³ ⁵³⁴⁷ ⁵³⁵¹ ⁵³⁵⁵ ⁵³⁵⁹ ⁵³⁶³ ⁵³⁶⁷ ⁵³⁷¹ ⁵³⁷⁵ ⁵³⁷⁹ ⁵³⁸³ ⁵³⁸⁷ ⁵³⁹¹ ⁵³⁹⁵ ⁵³⁹⁹ ⁵⁴⁰³ ⁵⁴⁰⁷ ⁵⁴¹¹ ⁵⁴¹⁵ ⁵⁴¹⁹ ⁵⁴²³ ⁵⁴²⁷ ⁵⁴³¹ ⁵⁴³⁵ ⁵⁴³⁹ ⁵⁴⁴³ ⁵⁴⁴⁷ ⁵⁴⁵¹ ⁵⁴⁵⁵ ⁵⁴⁵⁹ ⁵⁴⁶³ ⁵⁴⁶⁷ ⁵⁴⁷¹ ⁵⁴⁷⁵ ⁵⁴⁷⁹ ⁵⁴⁸³ ⁵⁴⁸⁷ ⁵⁴⁹¹ ⁵⁴⁹⁵ ⁵⁴⁹⁹ ⁵⁵⁰³ ⁵⁵⁰⁷ ⁵⁵¹¹ ⁵⁵¹⁵ ⁵⁵¹⁹ ⁵⁵²³ ⁵⁵²⁷ ⁵⁵³¹ ⁵⁵³⁵ ⁵⁵³⁹ ⁵⁵⁴³ ⁵⁵⁴⁷ ⁵⁵⁵¹ ⁵⁵⁵⁵ ⁵⁵⁵⁹ ⁵⁵⁶³ ⁵⁵⁶⁷ ⁵⁵⁷¹ ⁵⁵⁷⁵ ⁵⁵⁷⁹ ⁵⁵⁸³ ⁵⁵⁸⁷ ⁵⁵⁹¹ ⁵⁵⁹⁵ ⁵⁵⁹⁹ ⁵⁶⁰³ ⁵⁶⁰⁷ ⁵⁶¹¹ ⁵⁶¹⁵ ⁵⁶¹⁹ ⁵⁶²³ ⁵⁶²⁷ ⁵⁶³¹ ⁵⁶³⁵ ⁵⁶³⁹ ⁵⁶⁴³ ⁵⁶⁴⁷ ⁵⁶⁵¹ ⁵⁶⁵⁵ ⁵⁶⁵⁹ ⁵⁶⁶³ ⁵⁶⁶⁷ ⁵⁶⁷¹ ⁵⁶⁷⁵ ⁵⁶⁷⁹ ⁵⁶⁸³ ⁵⁶⁸⁷ ⁵⁶⁹¹ ⁵⁶⁹⁵ ⁵⁶⁹⁹ ⁵⁷⁰³ ⁵⁷⁰⁷ ⁵⁷¹¹ ⁵⁷¹⁵ ⁵⁷¹⁹ ⁵⁷²³ ⁵⁷²⁷ ⁵⁷³¹ ⁵⁷³⁵ ⁵⁷³⁹ ⁵⁷⁴³ ⁵⁷⁴⁷ ⁵⁷⁵¹ ⁵⁷⁵⁵ ⁵⁷⁵⁹ ⁵⁷⁶³ ⁵⁷⁶⁷ ⁵⁷⁷¹ ⁵⁷⁷⁵ ⁵⁷⁷⁹ ⁵⁷⁸³ ⁵⁷⁸⁷ ⁵⁷⁹¹ ⁵⁷⁹⁵ ⁵⁷⁹⁹ ⁵⁸⁰³ ⁵⁸⁰⁷ ⁵⁸¹¹ ⁵⁸¹⁵ ⁵⁸¹⁹ ⁵⁸²³ ⁵⁸²⁷ ⁵⁸³¹ ⁵⁸³⁵ ⁵⁸³⁹ ⁵⁸⁴³ ⁵⁸⁴⁷ ⁵⁸⁵¹ ⁵⁸⁵⁵ ⁵⁸⁵⁹ ⁵⁸⁶³ ⁵⁸⁶⁷ ⁵⁸⁷¹ ⁵⁸⁷⁵ ⁵⁸⁷⁹ ⁵⁸⁸³ ⁵⁸⁸⁷ ⁵⁸⁹¹ ⁵⁸⁹⁵ ⁵⁸⁹⁹ ⁵⁹⁰³ ⁵⁹⁰⁷ ⁵⁹¹¹ ⁵⁹¹⁵ ⁵⁹¹⁹ ⁵⁹²³ ⁵⁹²⁷ ⁵⁹³¹ ⁵⁹³⁵ ⁵⁹³⁹ ⁵⁹⁴³ ⁵⁹⁴⁷ ⁵⁹⁵¹ ⁵⁹⁵⁵ ⁵⁹⁵⁹ ⁵⁹⁶³ ⁵⁹⁶⁷ ⁵⁹⁷¹ ⁵⁹⁷⁵ ⁵⁹⁷⁹ ⁵⁹⁸³ ⁵⁹⁸⁷ ⁵⁹⁹¹ ⁵⁹⁹⁵ ⁵⁹⁹⁹ ⁶⁰⁰³ ⁶⁰⁰⁷ ⁶⁰¹¹ ⁶⁰¹⁵ ⁶⁰¹⁹ ⁶⁰²³ ⁶⁰²⁷ ⁶⁰³¹ ⁶⁰³⁵ ⁶⁰³⁹ ⁶⁰⁴³ ⁶⁰⁴⁷ ⁶⁰⁵¹ ⁶⁰⁵⁵ ⁶⁰⁵⁹ ⁶⁰⁶³ ⁶⁰⁶⁷ ⁶⁰⁷¹ ⁶⁰⁷⁵ ⁶⁰⁷⁹ ⁶⁰⁸³ ⁶⁰⁸⁷ ⁶⁰⁹¹ ⁶⁰⁹⁵ ⁶⁰⁹⁹ ⁶¹⁰³ ⁶¹⁰⁷ ⁶¹¹¹ ⁶¹¹⁵ ⁶¹¹⁹ ⁶¹²³ ⁶¹²⁷ ⁶¹³¹ ⁶¹³⁵ ⁶¹³⁹ ⁶¹⁴³ ⁶¹⁴⁷ ⁶¹⁵¹ ⁶¹⁵⁵ ⁶¹⁵⁹ ⁶¹⁶³ ⁶¹⁶⁷ ⁶¹⁷¹ ⁶¹⁷⁵ ⁶¹⁷⁹ ⁶¹⁸³ ⁶¹⁸⁷ ⁶¹⁹¹ ⁶¹⁹⁵ ⁶¹⁹⁹ ⁶²⁰³ ⁶²⁰⁷ ⁶²¹¹ ⁶²¹⁵ ⁶²¹⁹ ⁶²²³ ⁶²²⁷ ⁶²³¹ ⁶²³⁵ ⁶²³⁹ ⁶²⁴³ ⁶²⁴⁷ ⁶²⁵¹ ⁶²⁵⁵ ⁶²⁵⁹ ⁶²⁶³ ⁶²⁶⁷ ⁶²⁷¹ ⁶²⁷⁵ ⁶²⁷⁹ ⁶²⁸³ ⁶²⁸⁷ ⁶²⁹¹ ⁶²⁹⁵ ⁶²⁹⁹ ⁶³⁰³ ⁶³⁰⁷ ⁶³¹¹ ⁶³¹⁵ ⁶³¹⁹ ⁶³²³ ⁶³²⁷ ⁶³³¹ ⁶³³⁵ ⁶³³⁹ ⁶³⁴³ ⁶³⁴⁷ ⁶³⁵¹ ⁶³⁵⁵ ⁶³⁵⁹ ⁶³⁶³ ⁶³⁶⁷ ⁶³⁷¹ ⁶³⁷⁵ ⁶³⁷⁹ ⁶³⁸³ ⁶³⁸⁷ ⁶³⁹¹ ⁶³⁹⁵ ⁶³⁹⁹ ⁶⁴⁰³ ⁶⁴⁰⁷ ⁶⁴¹¹ ⁶⁴¹⁵ ⁶⁴¹⁹ ⁶⁴²³ ⁶⁴²⁷ ⁶⁴³¹ ⁶⁴³⁵ ⁶⁴³⁹ ⁶⁴⁴³ ⁶⁴⁴⁷ ⁶⁴⁵¹ ⁶⁴⁵⁵ ⁶⁴⁵⁹ ⁶⁴⁶³ ⁶⁴⁶⁷ ⁶⁴⁷¹ ⁶⁴⁷⁵ ⁶⁴⁷⁹ ⁶⁴⁸³ ⁶⁴⁸⁷ ⁶⁴⁹¹ ⁶⁴⁹⁵ ⁶⁴⁹⁹ ⁶⁵⁰³ ⁶⁵⁰⁷ ⁶⁵¹¹ ⁶⁵¹⁵ ⁶⁵¹⁹ ⁶⁵²³ ⁶⁵²⁷ ⁶⁵³¹ ⁶⁵³⁵ ⁶⁵³⁹ ⁶⁵⁴³ ⁶⁵⁴⁷ ⁶⁵⁵¹ ⁶⁵⁵⁵ ⁶⁵⁵⁹ ⁶⁵⁶³ ⁶⁵⁶⁷ ⁶⁵⁷¹ ⁶⁵⁷⁵ ⁶⁵⁷⁹ ⁶⁵⁸³ ⁶⁵⁸⁷ ⁶⁵⁹¹ ⁶⁵⁹⁵ ⁶⁵⁹⁹ ⁶⁶⁰³ ⁶⁶⁰⁷ ⁶⁶¹¹ ⁶⁶¹⁵ ⁶⁶¹⁹ ⁶⁶²³ ⁶⁶²⁷ ⁶⁶³¹ ⁶⁶³⁵ ⁶⁶³⁹ ⁶⁶⁴³ ⁶⁶⁴⁷ ⁶⁶⁵¹ ⁶⁶⁵⁵ ⁶⁶⁵⁹ ⁶⁶⁶³ ⁶⁶⁶⁷ ⁶⁶⁷¹ ⁶⁶⁷⁵ ⁶⁶⁷⁹ ⁶⁶⁸³ ⁶⁶⁸⁷ ⁶⁶⁹¹ ⁶⁶⁹⁵ ⁶⁶⁹⁹ ⁶⁷⁰³ ⁶⁷⁰⁷ ⁶⁷¹¹ ⁶⁷¹⁵ ⁶⁷¹⁹ ⁶⁷²³ ⁶⁷²⁷ ⁶

37 still more of bonds and jail. They are stoned,^{2Ch24²¹} they are sawn, they are tried, they died, murdered by the sword, they wandered about in sheep skins, in goat skins, in want, afflicted, maltreated (of whom the world was not worthy), straying ^{on}in wildernesses and mountains and caves and the holes of the earth.

39 And these all, being testified to through faith, are not required with the promise^a of God concerning us, at looking forward to something better, that, apart from us, they may not be perfected.

12 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 thwith endurance the contest lying before us, looking off ^{into} 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^c of God.

3 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.

4 Not as yet unto blood did you repulse, when contending^f against ^{td}sin. And you have been oblivious of the entreaty which^a is arguing with you as with sons: Pr31 Jb51¹⁷

My son, do not disdain the discipline of the Lord,

Nor yet faint when being exposed by Him.

6 For whom the Lord is loving He is disciplining,

Yet He is scourging every son to whom He is assenting. Rv3¹⁹

7 For discipline are you enduring. Ps94¹² As to sons is God bringing it to you, for what son is there whom the father is not disciplining? Dt8⁵

8 Now if you are without discipline, of which all have become partakers,

Rv3¹⁹ 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?

10 For these, indeed, disciplined for a few days as it seemed best to them, yet that One for our expiation, 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, ^{Is35³} and make upright tracks for your feet, Pr4²⁰ that the lame one may not turn aside, yet rather may be healed.

14 Pursue peace with all, and holiness, apart from which not 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. Gn25³⁴ 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. Gn27³⁰

18 For you have not come to that which may be handled and burned with fire, and to murkiness, and gloom, and tornado, Ex19¹⁸ 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. Ex19¹³ And so fearful was the spectacle, Moses said: Terrified am

22 I, and in a tremor. ¹But you have come to mount ²Zion, and the city of the living God, to the celestial Jerusalem, and to ten thousand messengers, to a universal convocation, and to the ecclesia of the ³first-born, registered in the heavens, and to God, the Judge of all, and to the spirits of the just ⁴perfected, and to Jesus, the Mediator of a fresh covenant, and to the ⁵blood of sprinkling which is ⁶speaking better than Abel. ^{Gn4¹⁰}

25 ¹Beware! You should not be refusing Him Who is speaking! For if those ²escaped not, refusing the One appraising on earth, much rather we, ³who are turning from the One from the heavens, Whose voice then shakes the earth. Yet now He has promised, saying, ^{Hg2²} Still once more shall I be quaking, not only the earth, but heaven also. ^{Rv6¹²}

27 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.

28 Wherefore, accepting an ¹unshakable ²kingdom, ^{Dn7¹¹⁻¹⁴} we may have grace through which we may be offering ³divine service in a way well pleasing to God with piety and dread, for our God is also a consuming ⁴fire. ^{Dt4²⁴ 9⁸}

13 Let brotherly fondness be remaining. Be not forgetting ¹hospitality, for through this ²some were oblivious when ³lodging messengers. Be mindful of those bound, as ⁴bound together with them; of those ⁵mal-treated, as being yourselves also in the body. May matrimony be honorable in all, and the bed undefiled, for prostitutes and adulterers will ⁶God be judging. ^{Ep5⁵ Ga5¹⁹}

5 May fondness for money not be your manner, being sufficed with what is ¹present, ^{1Ti6⁶} for He has declared: ^{Gn28¹⁵ Dt31⁶}

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!" ^{Ps27¹ 56¹¹ 118⁶}

7 Be remembering those of your ¹leaders who speak to you the word of God, contemplating the ²sequel of their behavior, whose ³faith be imitating. Jesus Christ, yesterday and today is the Same One ⁴for the ⁵eternals also.

9 By varied and ¹strange teachings be not ²carried ³aside, ^{Ep4¹⁴} for it is ideal to be confirming the ⁴heart by grace, not by foods, by which those who ⁵walk were not benefited.

10 We have an ¹altar from which they have not right to be ²eating, who offer divine ³service in the tabernacle. For the animals whose blood is ⁴carried into the holy places ⁵by the chief priest concerning sin, of these the bodies are ⁶burned up outside the camp. ^{Ex33⁷ Nu19⁹⁻¹⁰}

12 Wherefore Jesus also, that He should be hallowing the people through His own ¹blood, suffered outside of the gate. Now then, we may be coming out to ²Him outside of the ³camp, ⁴carrying His reproach. For here we are not having a ⁵permanent city, but we are seeking for the one which is impending. Through Him, then, we may be ⁶offering up the ⁷sacrifice of ⁸praise to God continually, ^{Ps50¹⁴⁻²³} that is, the ⁹fruit of lips avowing His ¹⁰name.

16 Now of well doing and contributing be not forgetful, for with such ¹sacrifices God is ²well pleased. Be ³persuaded by your ⁴leaders, and be deferring to them, for they are ⁵vigilant for the sake of your ⁶souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.

18 ¹Pray concerning us, for we are ²persuaded that we have an ideal

conscience, in all wanting to 'be-
 19 have ideally. Now more exceedingly
 am I entreating you to do this, that 22
 I may be 'restored to you more
 quickly.

20 Now may the God of ^Apeace, 23
 Who is 'leading up our 'Lord Jesus,
 the great ^FShepherd ^{Jn10¹⁴} of the
^Fsheep, ^Ofrom among the dead ^Iby
 the ^Ablood of the eonian ^Acovenant,
 21 be adapting you ^Ito every good 24
 work ^{to} to do His 'will, doing in us
 what is well pleasing in His sight,
 through Jesus Christ, to Whom be 25

glory ^{to}for the ¹⁸¹²⁵eons of the eons.
 Amen!

Now I am entreating you, breth-
 ren, 'bear with the word of 'en-
 treaty, for I write the epistle to you
 23 thby bits also. ^{2Cl¹ Co1¹} 'Know that our
 'brother Timothy has been released,
 with whom, if he should be coming
 more quickly, I shall be seeing you.

24 Greet all your 'leaders, and all
 the saints. Those from 'Italy are
 greeting you.

'Grace be with you all. Amen!

JAMES TO THE TWELVE TRIBES

James, a ^fslave of God and of the Lord Jesus Christ, to the twelve tribes^{Ac267} in the dispersion. 'Rejoice!

² ^eAll joy deem it, my brethren, whenever you should be ^ffalling into various trials, knowing that the ^ftesting of your ^ffaith is producing ⁴ endurance. Now let ^eendurance ^fhave its perfect work, that you may be perfect and ^funimpaired, lacking in nothing.

⁵ Now if anyone of you is lacking wisdom^{Pr32} let him be requesting it ^bfrom God, Who is giving to all generously, and is not reproaching, and ⁶ it shall be ^fgiven to him. Yet let him be requesting in faith, doubting nothing, for he who is doubting ^fsimulates a ^fsurge of the sea, ⁷ driven by the ^wwind and ^ttossed. For let not that ^hman ⁿbe surmising that he shall be obtaining anything ⁸ ^bfrom the Lord: a ^hman ^fdouble-souled, turbulent in all his ^fways.

⁹ Now let the ^fhumble brother be ¹⁰ ^gglorying in his ^fexaltation,^{2s} yet the rich in his ^fhumiliation, ^tfor, ^pas the flower of grass, shall he ^tpass by. ¹¹ ^{1P124}For the sun rises, together with the scorching wind, and withers the grass, and its flower falls off, and the comeliness of its aspect perished.^{Is40p} Thus the rich also in his ^fgoings shall be caused to ^ffade.

¹² Happy is the man who is enduring trial, ^tfor, becoming qualified, he will be obtaining the ^fwreath of ^alife, which He promises to those ¹³ 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 not one.

¹⁴ Now each one is undergoing trial when he is ^fdrawn away and lured ¹⁵ by his own desire. ^fThereafter, the desire, conceiving, is bringing forth sin. Now ^fsin, fully ^fconsummated, is teeming forth death.^{Ro62877-10}

¹⁶ Be not ^fdeceived, my beloved ¹⁷ brethren! ^eAll good giving and every perfect gratuity is from ^fabove, descending from the Father of ^flights, ^bin Whom there is not ¹⁸ mutation or shadow from its ^frevolution.^{1J15} By ^fintention, He ^fteems forth us by the word of ^atruth, ^tfor us ^tto be ^esome ^ffirst-fruit of His ^fown ^fcreatures.

¹⁹ Now you are aware, my beloved brethren! Yet let every ^hman be ^fswift ^tto ^thear, ^ftardy ^tto ^tspeak, ²⁰ ^ftardy ^tto ^anger, for the anger of man is not working the righteousness of God. Wherefore, putting off ²¹ ^eall ^ffilthiness and superabundance of evil,^{1P21} receive ^fwith meekness the ^fimplanted word, which is ^fable to save your ^asouls.

²² Now ^fbecome doers of the word, and not only listeners,^{Ro213} beguiling ²³ yourselves, ^tfor if anyone is a listener to the word and not a doer, this one ^esimulates a man considering the face he ^finherited in a mirror, for he ^econsiders himself and has come away, and immediately ²⁴ forgot what kind he was. Now he who ^fpeers into the perfect law, that of ^afreedom, and abides,^{Jn831} not becoming a forgetful listener, but a ²⁵ doer of the work,^{Mt728} this one will be happy in his ^fdoing.^{Jn1317}

²⁶ If anyone is seeming to be a ritualist, not ^fbridling his tongue, but seducing his ^fheart, the ritual of

27 this one is vain, for ^Mritual ^Fclean and ^Fundefiled ^wwith ^God and the Father is this, to be visiting the ^Nbereaved and ^Nwidowed in their affliction, to be keeping oneself ^Funspotted from the world. ^{Ps}39¹

2 My brethren, not ^wwith partialities be having the faith of our ^Lord
2 Jesus Christ of ^Aglory. 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
3 attire, and you should be looking on ^{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
4 "Sit here under my ^footstool," were you not discriminating ^among yourselves and did you not become judges with wicked reasonings?

5 Hear, my beloved brethren! Does not ^God choose the poor in the world, ^rich in faith and enjoyers of the ^Fallotment of the kingdom which He promises to those who are
6 loving Him? Yet you dishonor the poor one. Are not the rich tyrannizing over you? And they are
7 drawing you ⁱnto tribunals. Are not they blaspheming the ideal ^Aname which is being invoked ^on over you?

8 Howbeit, if you are ^discharging the ^royal law, according to the scripture, ^{Lv}19¹⁸ "You shall be loving your associate as yourself," you are doing ideally. ^{Mt}22³⁹ Yet if you are showing-partiality, you are working sin, being exposed by the law as
10 transgressors. ^{Dt}27²⁶ For anyone who should be keeping the whole law, yet should be ^tripping in one thing, has become liable for all. For He
11 Who is saying, ^{Ex}20¹⁴ You should not be committing adultery, said, ^{Ex}20¹³ You should not be murdering, also. ^{Dt}5¹⁷⁻¹⁸ Now if you are not committing adultery, yet are murdering, you have become a transgressor of law.
12 Thus be speaking and thus be doing, as those ^about to be ^judged thby a

13 law of ^Afreedom. For the judging is merciless to him who does not exercise mercy. ^{Fr}21¹⁸ ^Vvaunting is mercy against judging.

14 ^What is the benefit, my brethren, if anyone should be saying he ^has faith, yet may ^have no works? The faith ^cannot save him. If a brother or sister ^should ^be ^belonging to the naked, and lacking nourishment for the day, ^{Mt}16¹¹ yet someone ^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,
17 ^What is the benefit? ^{LJ}3¹⁶⁻¹⁹ Thus, also, is ^faith, if it should not ^have works. ^{Mt}7²¹ it is ^dead ^ac by itself.

18 But ^asomeone 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 ^oby my ^works.
19 You are believing that ^God is one. Ideally are you doing. The demons also are believing and are shuddering.

20 Now are you wanting to know, O ^empy ^hman^N, that ^faith apart from ^works is ^dead? Abraham, our ^father, was he not justified ^oby works, when ^offering up his ^son Isaac on the altar? ^{Gn}22¹² You are observing that ^faith worked^r together with his ^works, and ^oby ^works was ^faith perfected. And fulfilled was the scripture which is saying, ^{Gn}15⁶ Now "Abraham believes ^God, and it is reckoned to him ^for righteousness," and he was called
24 "the friend of God." ^{Is}41⁸ You ^see that ^oby works a ^hman^N is being justified, and not ^oby faith only.

25 Now likewise, was not Rahab ^{Hb}11¹¹ the prostitute also justified ^oby works when ^entertaining the messengers and ejecting them by a different way? ^{Js}24¹⁵ For even as the body apart from the spirit is dead, thus ^faith also, apart from works, is ^dead.

3 Do not 'become many teachers, my brethren, being 'aware that we shall be getting greater judgment.
 2 For we all are 'tripping much. If anyone is not 'tripping in word, this one is a perfect man, able to
 3 '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
 4 whole 'body also with it. 'P! Lo! the ships also, being of such proportions, and 'driven by hard winds, are being steered by the least rudder,
 5 'wherever the impulse of the 'helmsman is intending. Thus the tongue, also, is a little member and is 'grandiloquent. Pr1821

'P! 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 'aflake, and is set 'aflake 'by 'Gehenna. Pr1627

7 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 'be tamed, a 'turbulent evil, 'distended with death-dealing 'venom. Ps1403
 9 '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. Gn127

10 Out of the same mouth is coming forth blessing and cursing. There is no 'need, my brethren, for 'this to 'become thus. 'No^a 'spring out of the same hole is venting the sweet and the bitter. 'No fig tree, my brethren, 'can 'produce olives, 'nor a grape vine figs. 'Thus neither does brine 'produce sweet water.

13 'Who is wise and an adept 'among you? Let him show his 'works 'by an 'ideal behaviour 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?
 15 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.

17 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. Is3217

4 Whence are the 'battles and whence the 'fightings 'among you? Are they not hence: 'from 'your 'gratifications 'warring' in your
 2 'members? 1P211 You are coveting and 'have not. You are murdering and are 'jealous, and you 'cannot '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.

4 'Adulterers and 'adulteresses! Are you not 'aware that the friendship of this 'world is 'enmity with 'God? Whosoever, 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^d 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." Pr34

7 You may be 'subject, 1C1528 then, to 'God, yet withstand the Adversary and he will 'be fleeing from you.
 8 Draw 'near to 'God and He will be drawing 'near to you. 'Cleanse your 'hands, you sinners, and purify
 9 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. 1P56

11 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 ^syou are judging law, you are not a doer of law, but a judge. 12 One is Lawgiver and Judge, Who is 'able to save and to destroy. Now ^awho are you who are judging an associate? Mt7¹⁻⁵ Ro14⁴

13 'Come now, ⁼you who are saying, "Today or tomorrow we will be going into this or that city and should be ^dspending a year there, and we will be trafficking and getting gain" 14 —who^a are not ^versed Lu12¹⁶ in that which is the morrow's, Pr27¹ for what is your life? Ps103¹⁵ for a ^mvapor are you, which is appearing ^td briefly 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." Ac18²¹ Yet now you are vaunting in your ostentations. ^eAll such ^oboasting is wicked. Then to one ^perceiving how to be doing the ideal and not doing it, to him it is sin.

5 'Come now, you ⁼rich, lament, howling ^on for your wretchedness 2 which is coming on you! Lu6²⁴ Your riches have rotted and your garments have become food for moths. 3 Your gold and silver corrode and their venom will be ⁱo for a testimony against you, and the venom will be ^eating your flesh^a as fire. 4 You hoard in the last days. Mt6²⁰ 'Lo, the wages of the workers, Lv19¹³ who mow your country places, ⁱo of which you have cheated them, are crying, and the ⁱmploring of the reapers has entered into the ^ears of the Lord Sabaoth. You luxuriate on the earth, and squander. Lu16¹⁹⁻²⁵ You ⁿourish your hearts^r as in a day of slaughter. You convict, you murder the just. He is not resisting you.

7 Be patient, then, brethren, till

the presence of the Lord. ^rLo, the farmer is waiting for the precious fruit of the land, being patient ^on about it, till he should be getting 8 the early and late fruit. You, also, then, be patient, ^establish your ^rhearts, ^tfor the presence of the Lord is ⁿear. Lu21¹⁹ Hb10³⁶

9 Be not groaning, brethren, against one another, lest you may be ^judged. ^rLo, the Judge ^stands before the doors.

10 Be taking, my brethren, the example of suffering evil and patience you have: the prophets who speak in the ^aname of the Lord. 'Lo, we are counting those happy who endure. You hear of the endurance of Job, and you perceived the ^aconsummation of the Lord, ^tfor very ^compassionate and pitiful is the Lord. Jb1²¹ 42¹⁰

12 Now before all, my brethren, do not be swearing, neither by heaven, nor by the earth, nor any other oath. Mt5³³⁻³⁷ Now let your "yes" be "yes," and "no" be "no," lest you should be ^rfalling under judging.

13 Is anyone suffering evil ^among you? Let him ^pray. 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 15 Mk6¹³ in the ^aname of the Lord. And the vow of faith will be saving the ^rfaltering and the Lord will be rousing him up, and, if he should have done sins, it will be ^forgiven him. 16 Then ^confess sins to one another and ^pray for^s one another, ^so that you may be ^healed.

The operative petition of the just is availing much. Elijah was a ^hman 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. 1K17¹ And again he prays, and heaven ^egives a shower and the earth germinates her fruit. 1K18¹ 42

19 My brethren, if anyone ^among you should be ^eled astray from the ^rway of the truth, and ^asomeone

²⁰ should be ^rturning him back, let him
^rknow that he who turns back a sin-
ner out of the deception of his way

will be saving his [^]soul ^ofrom death
and will be ^rcovering a multitude of
sins.

PETER TO THE DISPERSION (1)

Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia,^{Ja11} according to the foreknowledge of God, the Father, in holiness^{ing} of spirit, for obedience and sprinkling of the blood of Jesus Christ: ^{Ho913 Ex248 Lv1614}

May grace and peace be multiplied to you!

Blessed is 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, ^{Jn1028} in which you are exulting: briefly⁵¹⁰ at present, if it must be, being sorrowed by various trials,⁴¹² 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, into 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 evi-

dent, 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. ^{Mt1318 Lu1024}

Wherefore, girding up the loins of your comprehension, being sober, expect perfectly on 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 Who calls you is holy, you also become holy in all behaviour, because it is written that, ^{Lv1144} Holy shall you be, for I am holy. ^{Lv192}

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, ^{Is537} foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you, who through Him are believing into God Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be into God.

Having purified your souls, by the obedience of truth, for un-

feigned 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. ^{Ja118} Because ^{Is40-3}

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 brought to you in the evangel.

Putting off, then, all malice and
all guile and hypocrisies and envies
and all vilifications, as recently
born babes long for the unadulterated
milk of the word, ^{Hb512} 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: ^{Is2816} "Lo! I am laying
in Zion a corner capstone, chosen,
held in honor; and he who is believ-
ing on it may by no means be
disgraced."

To you, then, who are believing is
the honor, yet to the unbelieving
^{Ps11822} "A Stone which is rejected by
the builders, this came to be for
the head of the corner," and a
stumbling stone ^{Ro933} and a snare
rock; ^{Is814} who are stumbling also at
the word, being stubborn, to which
they were appointed also. ^{Lu24}

Yet you are a chosen race, a
royal priesthood, a "holy nation,"
^{Ex19a} a procured people, so that you
should be recounting the virtues of

Him ^{Is4321} Who calls you out of
darkness into His marvelous
light, who once were "not a people" ^{Hol10} yet now are the people of
God, ^{Ho223} 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 spec-
tators of ideal acts they should be
glorifying God in the day of visi-
tation. ³¹⁶

You may be subject to every
human creation because of the
Lord, whether to the king, as a su-
perior, or 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 im-
prudent 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.

Domestics may do it by being sub-
ject 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 conscience to-
ward God, anyone is undergoing
sorrows, suffering unjustly. For
what credit is it if, sinning and be-
ing buffeted, you will be enduring
it? But if, doing good and suffer-
ing, you will be enduring, this is
grace with God. ^{Mt510}

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
footprints of Him ^{Hb127} Who does not
sin, neither was guile found in His
mouth, ^{Is539} Who, being reviled, re-
viled not again, suffering, threat-

ened not,^{Is53⁷} yet gave it over to Him
 24 Who is judging justly, Who Himself
 "carries" up our sins in His body
 on to the tree, that, coming away
 from sins, we should be living for
 'righteousness; by Whose 'welts'¹¹
 25 you were 'healed.^{Is53⁸} For you were
 as straying sheep,^{Ez34⁵} but now you
 'turned back on to the 'Shepherd and
 'Supervisor of your souls.

3 Likewise wives may do it by be-
 ing 'subject to their own husbands,
 that, if any also are 'stubborn as
 to the word, they will be 'gained
 without a word, through the be-
 2 havior of their wives, being 'spec-
 tators of your pure behavior in
 3 fear, whose 'adornment, let it not
 be the outside, of braiding aught
 into the 'hair and of decking with
 4 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
 5 sight, is costly. For thus once the
 holy women also, whose 'expecta-
 tion was into God, 'adorned them-
 selves, being subject to their own
 6 husbands (as Sarah obeys Abra-
 ham, calling him "lord,"^{Gn18¹²} whose
 'children you became), doing good
 and not fearing dismay in "any-
 thing.

7 'Husbands, likewise, may do it by
 making^{2^a} a home with them accord-
 ing to knowledge, awarding honor
 to the feminine as to the weaker
 vessel, as to those who are also
 joint 'enjoyers 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 compassion-
 9 ate, of a 'humble disposition, not
 rendering evil 'for evil,^{Pr20²²} or re-
 viling 'for reviling, 'but, on the
 contrary, blessing,^{Mt5³⁸} 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^A cease from evil
 And his 'lips 'speak no guile,^{Ja1²⁰}
 Now let him avoid 'evil and do
 good.

Let him seek peace and pursue^r it,
 12 'For the 'eyes of the Lord are
 on the just

And His 'ears are 'for their pe-
 tition,

Yet the 'face^A of the Lord is on
 evil 'doers.^{Ps34¹²⁻¹⁶}

13 And is there anyone who will be
 'illtreating you, if you should 'be-
 come zealous of 'good?

14 Yet if you may be suffering also
 because of righteousness, happy are
 you.^{Mt5¹⁰} Now you should not be

'afraid with their 'fear, nor yet be
 15 'disturbed,^{Is8¹²} yet hallow the Lord
 Christ in your 'hearts, ever ready

16 '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.

17 For it is better to be suffering for
 doing good, if the will of 'God may
 be willing, than for doing evil,^{2^a}

18 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, be-
 19 ing gone to the spirits in the jail

also, He heralds to those once stub-
 20 born, when the patience of 'God
 awaited in the days of Noah while
 the ark was being constructed, into

which a few, that is eight 'souls
 were brought safely through water,
 the representation of which, 'bap-

21 tism, is now saving you also (not
 the putting off of the filth of the
 'flesh, but the inquiry of a good
 conscience into God), through the

22 resurrection of Jesus Christ, Who

is 'at God's 'right hand, being gone into heaven, messengers and 'authorities and 'powers being 'subjected to Him.^{Ep120-21}

4 Christ, then, having suffered for our sakes in 'flesh, you also arm^r yourselves with the same thought, 'for he who is suffering in 'flesh
2 has ceased his sins, 'by no means still 'to spend the rest of his life-time 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 wantonnesses, lusts, debauches, revelries, drinking bouts, and illicit idolatries, while they are thinking it strange 'of you not to 'race^r together into the same 'puddle of
3 '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 evangel
4 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.
5 Now the consummation of all is 'near. Then be sane and 'sober 'for
6 prayers, before all, having earnest 'love 'among yourselves, 'for love is 'covering a multitude of sins.^{Pr1012}
7 Be hospitable 'into one another.^{1Ti132}
8 without murmuring.^{Hb131} 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;
9 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
10 eons of the eons. Amen!
11 Beloved, do not think the 'conflagration 'among you,¹⁶ which is becoming a trial to^d you, 'strange^a, as of something 'strange befalling you, but, according as 'you are participating in the sufferings of 'Christ, 'rejoice, that you may be rejoicing,^{Ac541} exulting in the 'un-

14 veiling of His 'glory also. If you are being reproached in the 'name of Christ, happy are you, 'for the spirit of 'glory^a and 'power, and that of 'God, has come to rest^r on you.

15 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,^{8a} what is the consummation of those who are stubborn as to 'God's 'evangel?
16 Jr2529 And "If the just one is hardly being saved, where will the irreverent and the sinner 'appear?"
17 Pr11311xx 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 entreating (who am a fellow elder and a witness of 'Christ's sufferings, and a 'participant of the
2 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,
3 nor yet as lording it over the 'allotments,^{Mt2025} but becoming 'models
4 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
6 subjected 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."^{Pr334} Be 'humbled, then, under the mighty 'hand^c of 'God, that He should be 'exalting you in
7 season, 'tossing^r your entire 'worry on Him,^{Ps5522} 'for He is caring concerning you.

8 Be 'sober! 'Watch! 'for your 'plaintiff, the Adversary, is walking about,^{Jb17} as a roaring lion, seeking 'someone to 'swallow^r up:

⁹ whom withstand, solid in the faith, ¹² ^{Ja47}having perceived the same sufferings being completed in your brotherhood^r in the world.

¹⁰ Now the God of ^eall grace, Who calls you into His eonian glory in Christ, while briefly suffering, He will be ^rreadjusting, ^restablishing, ¹¹ ^rfirming, ^rfounding you. To Him be glory and might ^{to}for the ^econs^{of} of the eons. Amen!

Through Silvanus, ^{1Th11a}a faithful brother, as I am reckoning, I write thbriefly to you, entreating and deposing that this is the true grace of God, into which you are ^rto stand.

¹³ Greeting you is the ecclesia in Babylon, chosen together with you, and Mark, my ^rson. Greet one another ^twith a kiss of ^{love}. Peace to you all that are in Christ. Amen!

21 tion. For not by the will of ^hman was prophecy ^rcarried on at any time, but, being carried on by holy spirit, holy ^hmen of God speak.^{2Ti3¹⁶}

2 Yet there came to be false prophets also ^ramong the people, as ^ramong you also there will be false teachers who^a will be ^rsmuggling in ^adestructive sects, ^aeven disowning the Owner Who ^rbuys them, ^rbringing on themselves swift destruction.^{Ju⁸⁻⁴} And many will be following out their wantonness, because of whom the glory of the truth will be ^rcalumniated, and in greed, with suave words, they will ^rtraffic^r in you, whose ^rjudgment of old is not ^ridling, and their ^rdestruction is not ^rnodding.

4 For if ^rGod spares not ^rsinning messengers, but, thrusting them into the ^agloomy caverns of ^rTartarus, ^rgives them up to be ^rkept ^{to}for²⁹ chastening^{Mt25⁴⁶} judging,^{Ju⁵} and ^rspares not the ancient world,^{Gn7¹¹} but guards Noah,^{Mt24³⁷} an eighth, a herald of righteousness, ^rbringing^r 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 ^rabout to be ^rirreverent,^{Gn19¹} and rescues just Lot, ^rharried by the behavior of the dissolute in their wantonness (for the just man dwelling ^ramong them,^{Ez9⁴} in observing and hearing from day ^{to}to day, tormented his just ^asoul by their lawless acts), the Lord is ^racquainted with the ^rrescue of the devout out of trial,^{Ps34¹⁹⁻²²} yet is keeping the unjust for chastening into the ^rday of judging, yet specially those ^rgoing after the ^rflesh in defiling lust and despising ^alordship.^{Ju⁸⁻¹²}

Audacious, given to self gratification, they are not trembling when ^rcalumniating ^aglories, ^{where}where messengers, being greater in strength

and power,^{Rv5²} are not ^rbringing against them a calumniating judging ^{before}before the Lord. Now these, as irrational animals, ^rborn naturally ^{to}for capture and corruption, calumniating that in which they are ^rignorant in their ^rcorruption, also shall be corrupting, being ^rrequited with the wages of injustice.

Deeming gratification ^{by}by day a luxury, they are ^rspots and ^rflaws, luxuriating in their love feasts, carousing together with you, having distended ^radulteress' eyes, and that do not stop from sin, luring ^runstable ^asouls, having a heart ^rexercised by greed, children of a curse.

15 Leaving the ^rstraight ^rpath, they were led ^rastray, ^rfollowing^r out the ^rpath of Balaam of Beor,^{Rv2¹⁴} who loves the wages of ^ainjustice,^{Nu22⁷} yet ^{had}was exposed for his own outlawry. A voiceless yoke-beast, ^ruttering ^rwith a human voice, forbids the insanity of the prophet.^{Nu22²⁸}

17 These are ^mwaterless ^msprings, and ^mmists ^rdriven by a ^rstorm, for whom the gloom of ^adarkness^a has been kept.^{Ju¹²} For, uttering pompous vanity, they are luring ^rby the lusts of the ^aflesh, in wantonness, those who are scarcely fleeing from those who are behaving ^rwith deception; promising them freedom, they are ^rinherently ^rslaves of ^acorruption, for by whom anyone is ^rdiscomfited, to this one he has been ^renslaved^r also.^{Jn8³⁴} For if, while ^rfleeing from the ^rdefilements of the world ^rby the recognition of our Lord and Saviour Jesus Christ, yet, being again ^rinvolved in these, they are being discomfited,^{Hb6⁴⁻⁵} their ^rlast state has become worse than the first.^{Mt12⁴⁵}

21 For it were better for them not to have recognized the ^rway of righteousness; than, recognizing it, to go back ^{into}into what was behind, from the holy precept given over to them. Now that in the true proverb has

befallen them: "A cur turning ^{on}to its own vomit," ^{Pr2611}and "A bathed sow ⁱⁿto her wallowing in the mire."

3 This is already, beloved, the second epistle I am writing to you in which I am rousing your sincere ¹¹comprehension ^{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, ^{Ju17-19}knowing this first, that, ^{on}in the last days scoffers will be coming ^{with} scoffing, ^{going} according to their own desires and saying, "Where is the ^apromise of His ^{presence}? ^{Mt2424}For since the fathers were put to ^rrepose, all is continuing thus from the beginning of creation." ^{Ez1223}

5 For they ^want to be ^{ob}livious of this, that there were heavens of old, and an earth ^cohering out of water and through water, by the word of ⁶God; through which the then world, being deluged by water, perished. ⁷^{Gn12}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}.

8 Now of this one thing you are not to be ^{ob}livious, beloved, that one day ^bwith the Lord is as a thousand years and a thousand years as one day. ^{Ps904}The Lord is not ^tardy as to the promise, ^{Hk23}as ^asome are deeming tardiness, but is ^patient because of you, not intending any to ^perish, but all to make ^rroom ^{for} repentance. ^{1Ti24}

10 Now the ^rday 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, what manner of men ^{must} you ^belong to in holy ^behavior and devoutness, hoping for and ^rhurrying the presence of ^God's ^rday, because of which the heavens, being on fire, will be ^dissolved, and the elements ^decompose by ^combustion! ^{Is344}Yet we, according to His ^promises, are hoping for new heavens and a new earth, in which ^righteousness is ^dwelling. ^{Is6517} ^{Rv211}

14 Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, ^runspotted and ^rflawless. ^{1J228}And be deeming the patience of our ^Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom ^{given} to him, ^{Ro24}as also in all the epistles, speaking in them concerning these things, in which are ^asome things hard to apprehend, which the unlearned and ^runstable are ^rtwisting, as the rest of the scriptures also, to ^dtheir own destruction.

17 You, then, beloved, knowing this before, ^be on your ^guard lest, being ^rled away with the deception of the dissolute, you should be ^rfalling from your own ^rsteadfastness. Yet be ^rgrowing in grace and in the knowledge of our ^Lord and Saviour Jesus Christ.

To Him be ^glory now, as well as ^{for} the ^rday of the ^eon. Amen!

FIRST EPISTLE OF JOHN

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 ^aconcerned with the word of life.^{Jn11-14 14} And the life was manifested, and we have seen and are testifying and reporting to you the life ^{eonian} which^a 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}.^{Jn15 16 24}

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 ^{not} none.^{Ja1 17}

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,^{Am3 8} and the ^{blood} of Jesus, His Son, is ^{cleansing} us from every sin.^{Hb9 14}

If we should be saying that we ^{have not} sin we are deceiving ourselves, and the truth is not in us. If we should be ^{avowing} our sins,^{Pr28 13} 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} ^{En-}

treater^{Jn14 16} ^{td}with the Father, Jesus Christ, the Just.^{Jn5 80 Ac3 14} 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,^{Jn13 34} 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 liar⁴²⁰ and is in ^{darkness} hitherto. He who is loving his brother is remaining in the ^{light}, and there is ^{not} ^{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 **A** Be not loving the world, neither that which is in the world. If ever **a** anyone is loving the world, the love of the Father is not in him, 'for **D** 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 ° of the world. And the world is 'pass- **C** ing by, and its 'desire, yet he who is doing the will of God is remain- **E** ing 'for the 'eon.

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. **Mt2424** Out ° of us they come, but they were not ° of us, for if they were ° of us, they would have remained with us. **Ac2030** 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 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 not lie at 'all is ° of the truth. **3Jo** 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. **4Jo** "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 prom- **ises us: the life 'eonian.** **Jn173**

26 These things I write to you concerning those who are deceiving you. And the 'anointing which you obtained from Him is remain-

ing in you, and you 'have not need that anyone may be teaching you, but as His 'anointing^r is teaching you concerning all, and is true, and is not 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 everyone also who is doing 'righteousness^r is 'begotten ° of Him.

3 'Lo! 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.

2 Him. **Jn1518-21** 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 **3** He is. And everyone who has this 'expectation ^{on} in Him is purifying himself, according as 'He is pure.

4 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, **6 1P24** and in Him is not sin. Every- one who is remaining in Him is not sinning. Everyone who is sinning 'sees^r Him not, neither 'knows Him.

7 Little 'children, let no one be deceiving you. He who is doing 'righteousness is just, according as **8** 'He is just. Yet he who is doing 'sin is ° of the Adversary, 'for from the beginning is the Adversary sinning. **10** 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 'cannot be sinning, 'for he is 'be- **10** gotten ° of God. **518** In this are ap- parent the 'children of God and the 'children of the Adversary: every- one who is not doing righteousness

11 is not ° of God, and who is not lov-
 12 ing his brother, for this is the
 13 message which you hear from the
 14 beginning, that we may be loving
 15 one another, ^{Jn15¹²⁻¹⁴} not according as
 16 Cain was ° of the wicked one and
 17 slays his brother. ^{Gn4⁹} And on be-
 18 half of ^{2^d} what does he slay him?
 19 Seeing that his acts were wicked,
 20 yet those of his brother's just.

21 Marvel not, brethren, if the world
 22 is hating you. ^{Jn15¹⁷⁻²⁰} We are aware
 23 that we have proceeded out of death
 24 into ° life, ^{Jn5²⁴} for we are loving our
 25 brethren. He who is not loving is
 26 remaining in ° death. Everyone
 27 who is hating his brother is ° a
 28 man-killer, and you are aware that
 29 not ° man-killer at ° all has life
 30 eonian remaining in him. ^{Rv21³}

31 By this we know love, seeing
 32 that He, for our sakes, ° lays down
 33 His ° soul. ^{Jn15¹³} We also ought to
 34 lay down our ° souls for the sake of
 35 the brethren.

36 Now whoever may be having a
 37 livelihood in this world, and may be
 38 beholding his brother having need,
 39 ^{Dt15⁷} and should be ° flocking his ° com-
 40 passions from him—how is the love
 41 of God remaining in him? Little
 42 children, we may not be loving in
 43 word, neither in ° tongue, but in act
 44 ^{Jal2²} and truth.

45 And in this shall we be knowing
 46 that we are ° of the truth and shall
 47 be persuading our ° hearts in front
 48 of Him, seeing that, if our ° heart
 49 should be censuring us, that ° God is
 50 greater than our ° heart and He
 51 ° knows all. Beloved, if our ° heart
 52 should not be censuring us, we have
 53 boldness toward God, and whatso-
 54 ever we may be requesting, we are
 55 obtaining from Him, ^{Jn15⁷} for we are
 56 keeping His ° precepts and are doing
 57 what is pleasing in His sight.

58 And this is His ° precept, that we
 59 should be believing in the ° name of
 60 His ° Son, Jesus Christ, ^{Jn6²⁹} and may
 61 be loving one another according as
 62 He ° gives us a precept. ^{Jn13³⁴} And
 63 he who is keeping His ° precepts is
 64 remaining in Him, and He in him.
 65 And in this we ° know that He is re-

maining in us, ° by the spirit which
 He ° gives us.

4 Beloved, do not ° believe every
 5 spirit, but ° test the spirits to see if
 6 they are ° of God, for many false
 7 prophets ^{2P2²} have come out into the
 8 world. ^{2J⁷} In this you ° know the
 9 spirit of God: every spirit which
 10 is avowing Jesus Christ, having
 11 come in ° flesh, is ° of God, and
 12 every spirit which is not avowing
 13 Jesus the Lord having come in
 14 ° flesh is not ° of God. And this is
 15 that of the antichrist, of which you
 16 have heard that it is coming, and is
 17 now already in the world. You are °
 18 of God, little ° children, and you
 19 have ° conquered them, for greater
 20 is He Who is in you than he who
 21 is in the world. They are ° of the
 22 world, therefore they are speaking
 23 ° of the world and the world is hear-
 24 ing them. We are ° of God. He who
 25 ° knows God is hearing us. ^{Jn8⁴⁷} He
 26 who is not ° of God is not hearing
 27 us. ° By this we ° know the spirit
 28 of truth and the spirit of ° decep-
 29 tion.

7 Beloved, we may be loving one
 8 another, for love is ° of God, and
 9 everyone who is loving God ° is be-
 10 gotten ° of God, and ° knows God.
 11 He who is not loving knew not God,
 12 for God is ° love. In this was
 13 manifested the love of God among
 14 us, that God has dispatched His
 15 only begotten Son into the world
 16 that we should be living through
 17 Him. In this is love, not that we
 18 love God, but that He loves us, and
 19 dispatches His ° Son, a ° propitiatory
 20 shelter concerned with our ° sins.

11 Beloved, if thus God loves us,
 12 we also ought to be loving one
 13 another. Not one has ever gazed upon
 14 God. ^{Jn1¹⁸} If we should be loving one
 15 another, God is remaining in us,
 16 and His ° love is ° perfected in us. In
 17 this we ° know that we are remain-
 18 ing in Him, and He in us, ^{Jn14²⁰} for
 19 He has given us ° of His ° spirit.
 20 And we have gazed upon Him, and
 21 are testifying ^{Jn15²⁷} that the Father
 22 has dispatched the Son, the Saviour
 23 of the world. Whoever should be
 24 avowing that Jesus is the Son of

16 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.

17 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.

18 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 cannot 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. ^{Mk12²⁹⁻³¹}

5 Everyone who is believing that Jesus is the Christ is begotten of God. ^{Jn1¹²} And everyone who is loving Him Who begets is loving him also who is begotten by Him. 2 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 His precepts. And His 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. ^{Rev1⁷⁻¹⁸}

5 Now who is he who is conquering the world if not he who is believing that Jesus is the Son of God? 6 This is He 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, 7 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.

9 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 eternal, 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.

13 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 eternal. ^{Jn20³¹} 14 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.

16 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 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. ^{Hb6⁴⁻⁶ Rv14⁹⁻¹⁰}

18 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. ³⁹ 19 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 eternal. ^{Jn1⁷³}

21 Little children, guard yourselves from idols!

SECOND EPISTLE OF JOHN

The elder to the chosen lady and her children, whom I am loving in truth, and not I only, but all also, ² who know the truth, because of the truth which is remaining in us, and will be with us ¹⁰ for the eon.

³ With us will be grace, mercy, peace ^b from God, the Father, and ^b from the Lord Jesus Christ, the Son of the Father, in truth and love.

⁴ I rejoiced very much that I have found ^o your children ^r walking in truth, according as we obtained a precept ^b from the Father. ^{3J4} 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. ^{Jn1335} And this is love, that we may be ^r walking according to His precepts. ^{Jn1415-21} This is the precept, according as ⁼ you hear from the beginning, that you may ⁷ be ^r walking in it, ^t for many deceivers came out into the world, ^{1J41-3}

who are not avowing Jesus Christ coming in ⁿ flesh. This is the deceiver ⁸ and the antichrist. Be looking to yourselves, lest you should be destroying that for which you work, but that you may be getting full wages.

⁹ Everyone who is taking the lead and not remaining in the teaching of Christ ¹ has not God. He who is remaining in the teaching, this one ¹ has the Father as well as the Son.

¹⁰ ^{1J23} If anyone is coming to ^d ⁼ you and is not ^r bringing this teaching, be not taking him into your home, and ¹¹ ¹ say not to him "Rejoice!" For he who is saying to him to be rejoicing is participating in his wicked acts. ¹² Having much to ¹ write to ⁼ you, I resolved not to do it th with paper and ink, but I am expecting to ¹ come to ^d ⁼ you and to speak ^a mouth to ^d mouth, that ⁼ your joy may be ^o full. ^{3J13}

¹³ The children of your chosen sister are greeting you.

THIRD EPISTLE OF JOHN

- The elder, to Gaius, the beloved, whom I am loving in truth: ^{Ro16²³1CI¹⁴} 10
- 2 Beloved, concerning all I am wishing that you be ¹prospering and ¹sound, according as your ¹soul⁴ is ³prospering. For I rejoiced very much at the brethren's coming and testifying to your truth, according ⁴as you are ¹walking in truth. I am having not greater joy than ¹¹this, that I am hearing of my ¹children⁷ walking⁷ in the truth.^{2J⁴}
- 5 Beloved, you are doing a faithful thing whatsoever you should ¹⁰work ¹⁰for the brethren, and this for ⁶strangers, who testify to your ¹love in the sight of the ecclesia, to whom you will be doing ideally by ⁷sending them forward worthily of ¹God, for they come out for the sake of the ⁴Name, getting nothing from those ⁸of the nations. We, then ¹ought to be taking up ¹such, that we may ¹become fellow ¹workers in the truth.
- 9 I write ¹somewhat to the ecclesia, but Diotrephes, who is fond of be- ¹⁰ing foremost among them, is not re- ¹¹ceiving us. ^{Lu9⁴⁶} Therefore, if I should be coming, I shall be re- ¹²minding him of his ¹acts which he is doing, with wicked words gossiping about us, and not being sufficed ¹³with these, neither is he receiving the brethren, and those who are in- ¹⁴tending to he is forbidding, and is casting them out ¹⁵of the ecclesia.
- 11 Beloved, do not be imitating the evil, but the good. He who is doing good is ¹⁵of ¹God. He who is doing evil has not ¹seen ¹God. Demetrius has been attested by all, and by the truth itself. Now we also are testi- ¹⁶fying, and you are ¹aware that our ¹⁷testimony is true.
- 13 Much had I to write to you, but I do not ¹want to ¹write to you ¹⁸with ink and pen. Yet I am expecting ¹⁹to ²⁰see you immediately, and we will be speaking ¹mouth to ¹mouth.^{2J¹²}
- 15 Peace be to you! The friends are greeting you. ¹Greet the friends ²¹by name.

THE EPISTLE OF JUDE

- Judas, a ¹slave of Jesus Christ, yet a brother of James, to those who are called, ²beloved in God ^{Mt13^{ss}} the Father, and ³kept by Jesus Christ.
- ² May mercy and peace and love be multiplied to you!
- ³ Beloved, ⁴giving ⁵all diligence to be writing to you concerning our common salvation and life, I have had the necessity to write entreating you to be ⁶contending for the ⁷faith once ⁸given over to the saints. ^{2P1¹³}
- ⁴ For ⁹some ¹⁰men ¹¹slip in who long ago have been ¹²written beforehand ¹³for this ¹⁴judgment; irreverent, bartering ¹⁵the grace of our ¹⁶God ¹⁷for wantonness, and disowning our only Owner and Lord, Jesus Christ. ^{2P21-3}
- ⁵ Now I am intending to remind you, you who once are ¹⁸aware of all, that the Lord, when ¹⁹saving the people out of the land of Egypt, ²⁰secondly destroys ^{Nu26⁶⁴}those who believe not. Besides, messengers who ^{Hb37-19}keep not their ²¹own sovereignty, but ²²leave their own habitation, He has kept in imperceptible ²³bonds under gloom ²⁴for the judging of the great ²⁵day. ^{2P2⁸} As Sodom and Gomorrah ^{2P2⁸}and the cities about them in ²⁶like manner to these ^{Gn19⁴} committing ²⁷ultra-prostitution, and coming away after ²⁸other ²⁹flesh, are lying before us, a specimen, experiencing the justice of fire ³⁰eonian.
- ⁸ Howbeit, these ³¹dreamers also, likewise are indeed defiling the flesh, yet are repudiating ³²lordship ³³and calumniating ³⁴glories. ^{2P21⁰} Now when ³⁵Michael, ^{Dn12²}the chief messenger, doubting the Adversary, ^{Rv12⁷}argued concerning the body of Moses, ^{Dt34⁶}he dares not ³⁶bring on a calumniating judging, but said, "May the
- ¹⁰ Lord ³⁷rebuke you!" ^{Ze3²} Yet these indeed are calumniating whatever they are not ³⁸acquainted with, yet in whatever they are naturally ³⁹adept, as the irrational animals, in these things they are corrupting.
- ¹¹ Woe to them! ⁴⁰for they ⁴¹went in the ⁴²way of ⁴³Cain ^{Gn4⁸⁻⁹}and in the deception of ⁴⁴Balaam's wages were they ⁴⁵poured out ^{2P21⁴} and in the contradiction of ⁴⁶Korah they perished. ^{Nu16}
- ¹² These are the ⁴⁷reefs in your ⁴⁸love feasts, carousing with you fearlessly, ⁴⁹shepherding themselves, ⁵⁰waterless clouds ⁵¹carried aside by winds; ⁵²trees that are sear, unfruitful, twice dying, ⁵³uprooted; ⁵⁴wild billows of the sea, ^{Is57²⁰}frothing forth their ⁵⁵own shame; ⁵⁶straying stars, for whom the gloom of ⁵⁷darkness has been kept ⁵⁸for an ⁵⁹eon. Now Enoch, the seventh from Adam, prophesies to these also, saying, "Lo! the Lord came ^{Mt25³¹} 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 ⁶⁰hard words which irreverent sinners speak against Him." These are murmurers, complainers, ⁶¹going according to their ⁶²desires, and their ⁶³mouth ⁶⁴is speaking pompous things, marveling at the aspect of things on behalf of benefit.
- ¹³ Yet you, beloved, ⁶⁵remember the declarations which have been declared before by the apostles of our
- ¹⁴ Lord Jesus Christ, ^{2P31-4}that they said to you, ⁶⁶on ⁶⁷In the last time will be coming ⁶⁸scoffers, ⁶⁹going according to their ⁷⁰own irreverent desires.

19 These are those who 'isolate them-
selves, soulish, not having the
spirit.

20 Now you, beloved, 'building your-
selves up in your 'most holy faith,
21 praying in holy spirit,^{Jn7³⁹} keep
yourselves in the love of God, an-
22 ticipating the mercy of our Lord
Jesus Christ ¹⁰for life eonian. And
to ^wthose, indeed, who are doubting,
23 be 'merciful, yet ^wothers be saving,
'snatching them out of the 'fire, yet

to ^wothers be 'merciful 'with fear,
hating ^aeven the tunic 'spotted 'by
the ^Nflesh.

24 Now to Him Who is 'able to
'guard you from 'tripping, and to
'stand you 'flawless in sight of His
25 ^Aglory, in exultation, to the only
God, our Saviour, through Jesus
Christ, our Lord, be glory, majesty,
might and authority before the en-
tire ³¹eon, now, as well as ¹⁰for all the
eons. Amen!

THE UNVEILING OF JESUS CHRIST [REVELATION]

The ^rUnveiling of Jesus Christ, which ^God ⁻gives to Him, to show to His ^rslaves what [']must [']occur ^o swiftly: and He signifies it, [']dispatching through His [']messenger to ² His [']slave^r John, who testifies to the word of ^God and the testimony of Jesus Christ, whatever he perceived.

³ 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.

⁴ 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 ⁵ 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 ^o from our [']sins [']by His ⁶ [']blood and makes us a kingdom and [']priests to His [']God and Father, to Him be [']glory and [']might ^{'o}for the eons of the eons! Amen!

⁷ [']Lo! He is coming with [']clouds, ^{Dn713} and every [']eye shall be seeing Him ^{Ze1210} — those, also, who^a stab Him ^{Mt2749} — and all the tribes of the land shall be [']grieving ^{'o}nover Him. Yea! Amen!

⁸ “I am the [']M and the [']Z,” the Lord [']God is saying, “Who [']is, and Who was, and Who is coming, the Almighty.” ^{Is414}

⁹ 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: ¹¹ “What you are observing write into a [']scroll and send it to the seven ecclesias: ^{'i}nto Ephesus and ^{'i}nto Smyrna and ^{'i}nto Pergamos and ^{'i}nto Thyatira and ^{'i}nto Sardis and ^{'i}nto Philadelphia and ^{'i}nto Laodicea.”

¹² And I turn about to [']look for the [']voice which^a 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 ^{'t}d at the breasts with a golden girle. Now His [']head and [']hair are white as white wool, ^{Dn79} 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.

¹⁷ And when I perceived Him, I fall ^{'t}d at His [']feet as dead. ^{Dn818} 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 ^{'o}for the [']eons of the eons. (Amen!) And I [']have the [']keys of ¹⁸ [']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 on My [']right hand, and

the seven 'golden lampstands. The seven ^mstars are messengers of the seven ecclesias, and the seven ^mlampstands are seven ecclesias.

2 To the messenger of the ecclesia in Ephesus write: ^{Ma27} '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:

3 "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 ⁿname, and are not wearied. But I 'have against you that you 'leave your 'first 'love. 4 Remember, then, whence you have fallen, and repent, and do the former acts. Now if not, I am coming to you, and shall be moving your 'lampstand out of its 'place, if ever you should not be repenting. 5 But this you 'have, that you are hating the acts of the Nicolaitans, which I, also, am hating.

7 Who 'has an 'ear, let him hear ^awhat the spirit is saying to the ecclesias.

To the one who is 'conquering, to him will I be granting to be eating ^o of the 'tree of 'life ^{Gn29 322} which is in the center of the paradise of 'God.' ' ' 22¹⁴

8 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. ¹⁹⁻²³

9 "I am 'aware of your 'acts and 'affliction and 'poverty (but you are ^mrich) and the calumny ^o of those saying that they themselves are Jews and they are not, but are a synagogue of 'Satan. ^{Ro29} 'Fear nothing that ^ayou are 'about to be suffering. 'Lo! the Adversary is about to be casting some ^o 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 ^ayou the wreath of 'life.

11 Who 'has an 'ear, let him hear ^awhat the spirit is saying to the ecclesias.

The one who is 'conquering may under no circumstances be 'injured ^oby the second 'death.' "

12 And to the messenger of the ecclesia in Pergamos write: 'Now ⁼this He is saying Who 'has the sharp 'two-edged 'blade:

13 "I am 'aware where you are dwelling — ^wwhere 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 ^bamong ⁼you, ^wwhere 'Satan is ^ddwelling. But I 'have a few things against you, that you 'have there those holding the teaching of Balaam, ^{Ju11} who taught 'Balak to 'cast a 'snare ^bbefore the sons of Israel, to be eating idol sacrifices, and to commit prostitution. ^{Nu3116} 15 Thus you, also, 'have those holding the teaching of the Nicolaitans, likewise. Repent then! Now, if not, I am coming to you swiftly and shall be 'battling with them 'with the blade of My 'mouth.

17 Who 'has an 'ear, let him hear ^awhat the spirit is saying to the ecclesias.

To the one who is 'conquering, to him will I be giving ^o of the 'hidden 'manna, ^{Ex1638} and I shall be giving him a 'white 'pebble and on the 'pebble a new name 'written, which not one is 'aware of except the one who is obtaining it.' "

18 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: ¹⁴

19 "I am 'aware of your 'acts and 'love and 'faith and 'service and your 'endurance; and your 'last 'acts are more than the former. 20 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

21 idol sacrifices. And I °give her time
 that she should be repenting, and
 she is not willing to repent ° of her
 22 prostitution. 'Lo! I will °cast her
 into a couch, and those committing
 °adultery with her into great afflic-
 23 tion, if ever they will not be repent-
 ing ° of her °acts. And her °children
 shall I be killing °with °death, and
 all the ecclesias shall °know that I
 am He Who is searching the °kid-
 neys and °hearts. And I will be
 giving to each of you in accord
 24 with your °acts.^{Jr1710} 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 not other
 25 burden. Moreover, what you °have,
 °hold until °I should be arriving.
 26 And to the one who is °conquering
 and °keeping My °acts until the con-
 summation, to him will I be giving
 27 authority °on over the nations; and he
 shall be °shepherding them °with an
 °iron °club, °as °vessels of °pottery
 are being crushed, as I also have ob-
 28 tained °from My °Father.^{Ps28} And I
 will °give him the °morning °star.
 29 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 liv-
 2 ing and are °dead. °Become °watch-
 ful, and °establish the rest who were
 about to be °dying; for I have not
 found your °acts °completed in the
 3 sight of My °God. °Remember, then,
 how you have obtained, and hear,
 and °keep 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
 4 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.

5 The one who is °conquering, he
 shall be °clothed in °white gar-
 ments, 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 °mes-
 sengers.^{Mt1032}

6 Who °has an °ear, let him hear
 °what the spirit is saying to the
 ecclesias.”

7 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 not
 one shall be °locking, and °locking
 and not one shall be °opening.^{Is2222}

8 “I am °aware of your °acts. °Lo!
 °Before you have I granted an
 °open °door which not one is °able
 to °lock, °it °for you °have a little
 power, and you keep My °word and
 9 you do not disown My °name. °Lo!
 I have granted to those °of the
 synagogue of °Satan, (who are say-
 ing that they themselves are Jews,
 and are not, but are lying)—°Lo!
 I shall be making them that they
 will be arriving and worshipping
 °before your °feet, and they may

10 °know that I love you.²⁹ Seeing that
 you keep the word of My °endur-
 ance, I, also, will be keeping you
 out of the °hour of °trial^{Mt2424} which
 is °about to be coming on the whole
 °inhabited earth to try those dwell-
 11 ing on the earth.^{2Th29} I am coming
 swiftly! °Hold what you °have, that
 no one may be taking your °wreath.

12 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,⁷¹⁵ 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,^{21 10} and My new name.

13 Who has an ear, let him hear what the spirit is saying to the ecclesias."

14 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:

15 "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,^{3 10} I am about to spew you out of My mouth. Seeing that you are saying that 'Rich am I!' and 'Rich have I become, and of nothing have I need!'^{1 C 48} and you are not aware that you are wretched and forlorn and poor and blind and 18 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 eyesalve to anoint your eyes, that you may be observing.

19 Whosoever I should be fond of, I am exposing and disciplining. Be zealous, then, and repent! 'Lo! I stand on at the door^{Lui 12 36} and am knocking. If ever anyone should be hearing My voice and opening the door, I will also be coming into 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.^{Mt 19 28}

22 Who has an ear, let him hear what the spirit is saying to the ecclesias."

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. And He who is sitting is, to my vision, like a jasper stone and a carnelian. And a rainbow^{Gn 9 9} around the throne is, to my vision, like an emerald.^{Ez 1 28}

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.^{1 4}

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. 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.^{Ez 1 10} 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!"

9 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 worshipping Him Who is living for the eons of the eons (Amen!). And they are casting their wreaths before the throne, saying,

- 11 "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."

- 5 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
2 seven seals. ^{Ez210} And I perceived a
strong messenger heralding with a
loud voice: "Who is worthy to
open the scroll, and to loose its
3 seals?" And not one in heaven,
nor yet on earth, nor yet under-
neath the earth, was able to open
the scroll, neither to look at it.
4 And I lamented much, that not one
was found worthy to open the scroll,
5 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!"

- 6 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 ¹⁰for the entire earth.
7 And It came and has taken it out
of the right hand of Him Who is
sitting on the throne.

- 8 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.
9 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

- 10 Thou dost also make them a king-
dom and a priesthood for our
God,

And they shall be reigning on the
earth." ^{Dn722-27}

- 11 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
12 a thousand thousand, saying with
a loud voice,

"Worthy is the Lambkin slain
To 'get power and riches and
wisdom and strength
And honor and glory and bless-
ing!"

- 13 And every creature which is in
heaven and on the earth and under-
neath 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

⁷⁻¹²
"For the eons of the eons!"

- 14 And the four animals said,
"Amen!" And the elders fall and
worship.

- 6 And I perceived when the Lamb-
kin opens one of the seven seals;
and I hear one of the four animals
saying, as with a voice of thunder,
"Come!" ⁴⁷

- 2 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 con-
quering and that he should be con-
quering.

- 3 And when It opens the second
seal, I hear the second animal say-
ing, "Come!" And forth came an-
other 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 an-
other. And a huge sword was
given to him. ^{Mt24⁶ Ez14²¹}

- 5 And when It opens the third
seal, I hear the third animal say-
ing, "Come!" And I perceived
and lo! a black horse, and he who
is sitting on it has a pair of bal-

ances in his hand. And I hear as it were a voice in the midst of the four animals saying, "A chenix of wheat a denarius, and three chenix 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 fellowslaves 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^{Mt24²⁹} as a fig tree is casting its shriveled figs, quaking under a great wind.^{Hb12²⁵}

And heaven recoils as a scroll rolling up, and every mountain and island was moved out of its place.^{Is34⁴} 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.^{Is21⁰} And they are saying to the mountains and to the rocks,^{Ho10⁸} "Fall on us and hide us from the face of Him^{Lu23³⁰} Who is sitting on the throne, and from the indignation of the Lambkin,^{Jl21⁰} for the great day of Their indignation came, and who is able to stand?"^{Is13⁹ Ho10⁸ Jl21⁰⁻³⁰ 315}

And after this I perceived four messengers standing at the four corners of the earth, holding the four winds of the earth that the wind may not be blowing on the land, nor on the sea, nor on any tree.^{Ze6¹⁻⁸}

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 the sea, nor 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 are sealed out of every tribe of the sons of Israel. 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 Zebulun 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 all nations and out of the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes

10 and palms 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!"

11 And all the messengers stood around the throne and the elders and the four animals. And they fall on their 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, 15 ^{Is4910} seeing that the throne-centered Lambkin shall be ⁵⁸shepherding them, ^{M154} and shall be ⁷guiding them ^{on}to living springs of water, and every tear shall God be brushing away from their eyes." ¹⁷Is258

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 on 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. ^{Lu130} 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 earthquake occurred.

6 And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting. ^{Is64}

7 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. ^{Ex923}

8 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.

10 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.

12 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 should not be appearing for a third of it, and the night likewise.

13 And I perceived, and I hear one vulture flying in mid-heaven 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!" ^{17922 1114}

9 And the fifth messenger trumpets. And I perceived a star ^{fall-}en out of ^{the star} heaven into the earth. And to him was given the key of the well of the abyss. And he ^{the star} opens the well of the abyss, and fumes ascended out of the well as the smoke of a large furnace, and the sun and the air are darkened ^{locusts} by the fumes of the well.¹¹²⁰ And out of the fumes came out locusts into 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,¹¹¹² 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.

10 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 abyss. His Hebrew name is Abaddon, and in Greek he has the name Apollyon.

12 One woe passed away. 'Lo!

Coming still are two woes after these.^{813 1124}

13 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 onat 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 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 lions, and out of their mouths is issuing fire and fumes and sulphur. By these three calamities were killed a third of mankind: by the fire and the fumes and the sulphur, which is issuing out of their mouths. For the license of the horses is in their mouths 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 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 ^{Ez138 39} 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 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 sown voices.^{Jr25³⁰} 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 "Not them should you be writing."

And the messenger whom I perceived standing on the sea and on the land lifts his right hand into heaven and swears, 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 sown 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."^{Ez31} 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 on over peoples and nations and languages and many kings."^{Psl19¹⁰⁸}

And a reed like a rod was given me, saying: "Rouse and measure the temple of God and the altar and those worshiping in it."^{Ez40³} 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.^{Zec⁴³}

And if anyone is wanting to injure them, fire is issuing out of their mouth and is devouring their enemies.^{2Ki19} And if anyone should be wanting to injure them, thus

must he be killed.^{Nu16³⁰} These have authority to lock heaven, that there may be no shower of rain for the days of their prophecy.^{Ja51} And they have authority on over the waters to be turning them into blood, and to smite the land with every calamity whensoever they

will.^{Ex719} And whenever they should be finishing their testimony, the wild beast which is ascending out of the abyss will be doing battle with them and will be conquering them and killing them.^{Dn7²¹} And their

corpses will be on 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 on over them and are making merry, and will be sending oblations 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.

14 The second woe passed away. Lo! the third woe^{8:13 9:12} is coming swiftly!

15 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!"^{17 Dn 2:44 7:21 Ze 14:9}

16 And the twenty-four elders who are sitting on their thrones before God and 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,^{Ps 2} 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."

19 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.

12 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, and she is crying, travailling and tormented to be bringing forth.

14 And seen was another sign in heaven, and lo! 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 should be devouring her child whenever she may be bringing forth. And she brought forth a son, a male, who is about to be shepherding all the nations with an iron club. And her child is snatched away to God and to His throne.^{2:26} 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.^{Is 26:20 Ho 2:14}

7 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.

9 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. 10 And I hear a loud voice in heaven saying: "Just now became 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. 12 Therefore, make merry, ye heavens, and those tabernacling in them! Woe into the land^{8:13} and the sea, for the Adversary descended to you having great fury, being aware that brief is the season that he has.

13 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 nour-

ished a season and seasons and half
 a season^{Dn725} from the ^Aface of the
 serpent. And the serpent cast water
 as a river out of its mouth after
 the woman that she should be ^{do}carried
 away by its current. And the
 earth helps the woman, and the
 earth¹ opens its mouth and ^Fswal-
 lowed the river which the dragon
 cast out of its mouth. And the
 dragon is angry ^{on}with the woman,
 and came away to do battle with
 the rest of her ^Aseed, who are keep-
 ing the precepts of God and who
 have the testimony of Jesus.

¹³ And it was standing on the sand
 of the sea. And I perceived a wild
 beast ascending out of the sea, hav-
 ing 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 it its power and its throne
 and great authority. And I perceived
 one ^o of its heads as if it had been
 slain ^{into} death, and its death blow
 was cured,¹⁷⁸ 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 ^{2Th24} into blasphemies toward
 God, to blaspheme His ^Aname and
 His tabernacle, and those taber-
 nacleing in heaven. And to it was
 given to do battle with the saints
 and to conquer them.^{Dn721} And au-
 thority was given to it ^{on}over every
 tribe and people and ^Alanguage and
 nation. And all who are dwelling on
 the earth will be worshiping it,
 everyone whose name is not writ-

ten in the scroll of ^Alife of the
^ALambkin slain from the disrup-
 tion of the world.¹⁷⁸

If anyone has an ^Aear, let him
 hear.^{Mt1115} If anyone is ^{to}for captiv-
 ity, into captivity he is going. If
 anyone will be killing with the
 sword, he must with the sword be
 killed.^{Mt2652} 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 dwell-
 ing in it that to be worshiping the
 first wild beast whose death blow
 was cured.

And it is doing great signs, that
 it may be making fire,^{1K1824} also, de-
 scend out of heaven into the earth
 in the sight of ⁼mankind. 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 whoever 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 em-
 blem 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 num-
 ber of ^Nmankind, and its number
 is six hundred sixty-six.

14 "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 may 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.

6 And I perceived another messenger flying in mid-heaven, having an eonian evangel to bring onto those situated on the earth, and onto 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 springs of water."

8 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!"¹⁷ 18² Is 21⁹ Jr 51⁷

9 And another, a third messenger, follows them, saying with a loud voice, "If anyone is worshipping 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,"^{Jr 25¹⁵} and he

shall be tormented in fire and sulphur in sight of the holy messengers and in sight of the Lambkin.

11 And the fumes of their torment are ascending for the eons of the eons. And they are having no rest day and night, those worshipping the wild boast 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."^{Ps 75³}

13 And I hear a voice^{10³ 14²} 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.'"

14 "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^{71⁵} 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.

18 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.^{19¹⁵} And the trough was trodden outside the city, and blood came out of the trough up to the bits of the

horses, from a thousand six hundred stadia.^{1s63*}

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 conquerers 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.

3 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!

4 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."

5 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.

8 (Amen!) And the temple is dense with the fumes of the glory of God and of His power. And not one was able to enter into the temple until the seven calamities of the seven messengers should be consummated.^{1K310} 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."

2 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^{Ex68} who have the emblem of the wild beast, and those who worship its image.

3 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.^{Ex717}

4 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 judgments!"

8 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.

10 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.

12 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 ^{onto} the kings of the whole 'inhabited earth, to be mobilizing them ^{for} the battle of the great 'day ^{of} 'God 'Almighty.¹⁷¹⁴

14 ("Lo! I am coming as a thief! Happy is he who is ^rwatching and keeping his ^rgarments, that he may not be walking naked and they may be observing his 'indecency!") And they mobilized them ^{at} the place 'called, in Hebrew, "Harmageddon."

15 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!"

16 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, a quake of such proportions, it is ^{'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.

17 And hail, large as a talent weight, is descending out of 'heaven on ⁼mankind. And ^{'h}men blaspheme 'God ^{'as} a result of the calamity of 'hail, ^{'for} great is its 'calamity—tremendous!

17 ^{'And} one ^{'from} 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, having seven heads and ten horns.¹³ 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

6 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. 7 The marvel is great!¹⁸²⁴ 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 abyss, 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.¹⁹²⁰

12 And the ten horns which you perceived are ten kings who^o obtained not 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."

- 15 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 ^{into} their 'hearts to ^dform His 'opinion, and to ^dform 'one opinion, and to give their kingdom to the wild beast, until the words of 'God shall be 'accomplished.

- 16 And the woman whom you perceived is the great 'city which 'has a kingdom ^{on}over the kings of the earth."

- 17 '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!"¹⁴⁸ 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 furious 'wine 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."

- 18 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. ^{Is1321 Jr508 516}

- 19 '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 not 'widow, and mourning I may never 'psec. ^{Is471}

- 20 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. ^{1716 Is4711}

- 21 And the kings of the earth who commit 'prostitution and indulge with her will be lamenting and grieving ^{on}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.'

- 22 And the merchants of the earth are lamenting and mourning ^{on}over her, 'for not one is buying their 'cargo ^{nt}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 ^o 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 coaches, and bodies, including also human 'souls. '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 nevermore.' 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}at the place, and mariners and whoever are

working on the sea, stand afar 'off,
 18 and, observing the smoke of her
 conflagration, they cried, saying,
 'Is there any like this great city?'
 19 And they cast soil on their heads,
 and cried, lamenting and mourn-
 ing, 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!'

20 Make 'merry ^{on}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 she may be
 22 'found in her nevermore.^{148 Is219} And
 the sound of lyre singers and enter-
 tainers, and of flutists and trumpet-
 ers should be 'heard in you never-
 more; ^{Is248} and every artificer of
 every trade may be 'found in you
 nevermore; and the sound of a mill-
 stone should be 'heard in you never-
 23 more; ^{Jr2510} and the light of a lamp
 may be appearing in you never-
 more; and the voice of the bride-
 groom and bride should be 'heard in
 you nevermore; 'for your mer-
 chants 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
 2 of our 'God, 'for true and just is
 His 'judging, 'for He judges the
 great 'prostitute who^a corrupts the
 earth 'with her 'prostitution, and
 avenges the 'blood of His 'slaves
 3 'at her 'hand."¹⁸²⁰ And a second time
 have they declared, "Hallelujah!"
 And her 'smoke is ascending 'to for
 the eons of the eons.

4 And the twenty-four elders and
 the four animals fall and worship
 'God, Who is sitting on the throne,
 5 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
 7 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."
 8 And to her it was granted that she
 may be 'clothed in clean, resplend-
 ent cambric, for the cambric is the
 just awards of the saints.^{Mt2510}

9 And he is saying to me, "Write,
 'Happy are those 'invited ^{into} the
 wedding dinner of the 'Lambkin.'" ²⁰⁻¹²
 And he is saying to me, "These are
 10 the true sayings of 'God." 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."²²⁸

11 'And I perceived 'heaven 'open,
^{Ez11} and 'lo! a white horse. And He
 Who is sitting on it is 'called
 "'Faithful and True," and in right-
 eousness is He judging and battling.
 12 ^{Is11} Now His 'eyes are a flame of
 fire, and on His 'head are many
 diadems, having names 'written of
 which no^t one except Himself is
 13 'aware, and He is 'clothed in a cloak
 'dipped in blood, and His 'name is
 14 'called "The Word of 'God." And
 the armies in 'heaven, 'dressed in
 cambric, white and clean, followed
 15 Him on white horses. And out of
 His 'mouth a sharp blade is issuing,
 that 'with it He should be smiting
 the nations.^{Ps29} And He will be
 'shepherding them 'with an 'iron

club.²²⁷ And He is treading the wine
trough of the fury of the indigna-
16 tion of God, the Almighty. And on
His cloak and on His thigh He has
a name written: "King of kings
and Lord of lords."^{Is633}

17 And I perceived another mes-
senger, 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
18 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 free-
men as well as slaves, and of small
and of great."^{Ez294 17 20}

19 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
20 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 wor-
shipping its image. Living, the two
were cast into the lake of fire
21 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.

22 And I perceived a messenger
descending out of heaven, having
the key of the abyss and a large
2 chain in his hand. And he lays
hold of the dragon, the ancient
serpent, who is the Adversary and
Satan, and binds him a thousand
3 years. And he casts him into the
abyss and locks it, and seals it over
him (lest he should still be de-
ceiving the nations) until the thou-
sand years should be finished.
After these things he must be
loosed a little time.

4 And I perceived thrones; and they
are seated on them, and judgment

was granted to them.^{Mt128} 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 nor
its image, and did not get the em-
blem on their forehead and on their
hand—they also live and reign with
Christ a thousand years.^{Dn70 22 28}
5 (The rest of the dead do not live
until the thousand years should be
finished.) This is the former
resurrection.

6 Happy and holy is he who is
having part in the former resur-
rection! Over these the second
death has not jurisdiction,²¹¹ but
they will be priests of God and of
Christ, and they will be reigning
with Him the thousand years.

7 And whenever the thousand years
should be finished, Satan will be
8 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 Ma-
gog, to be mobilizing them for
battle,^w their number being as the
9 sand 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
10 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.

11 And I perceived a great white
throne, and Him Who is sitting
upon it, from Whose face earth
and heaven fled, and not place was
found for them.^{2Pt37}

12 And I perceived the dead, the
great and the small, standing be-
fore 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.

13 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 ac-
14 cord with their acts.^{Jn528} And °death
and the °unseen were cast into the
lake of °fire. This is the second
15 °death^m—the lake of °fire. And if
anyone was not found °written in
the scroll of °life, he was cast into
the lake of °fire.^{Mt2511 Ro516 1C1132}

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^t more.²⁰¹¹

2 And I perceived the holy °city,
new Jerusalem, descending out of
°heaven from °God, made °ready as a
bride °adorned for her °husband.³¹²

3 And I hear a loud voice out of the
throne saying, “Lo! the °tabernacle
of °God is with °mankind, and He
will be °tabernacling with them, and
they will be His peoples, and °God
4 Himself will be with them. And
He will be °brushing away every
°tear °from their °eyes.^{717 Ps1265} And
°death will be no^t more, nor mourn-
ing, nor clamor, nor misery: they
will be no^t more, °for the former
things passed away.”^{Is253}

5 And He Who is sitting on the
throne said, “Lo! New am I mak-
ing all!” And He is saying, “Write,
°for these °sayings are °faithful and
6 true.” And He said to me: “I have
become the °A and the °MZ, the
°bOrigin and the °Consummation.
To him who is °thirsting I shall be
giving ° of the °spring of the °water
7 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.
8 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 °brim-
ming with the last seven calamities
came, and he speaks with me, say-
ing, “Hither! I shall be showing you
the °bride, the °wife of the °Lamb-
10 kin.” 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
11 °heaven from °God, having the glory
from °God. Her °luminosity is like
a stone most precious, as a °crystal-
12 line jasper gem; having a wall,
huge and high; having twelve por-
tals, and °on at the portals twelve
messengers, and their names °in-
scribed, which are the names of the
twelve tribes of the sons of Israel.
13 From the east are three portals, and
from the north three portals, and
from the south three portals, and
14 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
15 °Lambkin. 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
16 °wall.^{Ze22} 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. Its °length and
17 °breadth and °height are equal. And
he measures its °wall of a hundred
forty-four cubits of a human mea-
sure, which is that of the messenger.
18 And the building material in its
°wall is jasper, and the city is clear
19 gold, like clear glass. The founda-
tions of the wall of the city are
°adorned with every precious stone,
the first foundation with jasper, the
second lapis lazuli, the third chal-
20 cedony, the fourth emerald,^{Is5411} the
fifth sardonyx, the sixth carnelian,
the seventh topaz, the eighth beryl,
the ninth peridot, the tenth chrys-
oprase, the eleventh amethyst, the
21 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 and the Lambkin are its temple.

23 And the city has not 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. And they shall be carrying the glory and the honor of the nations into it, and under no circumstances may anything contaminating, and or one who is making an abomination and a lie be entering into it, except those written in the Lambkin's scroll of life. Is60¹¹

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 tree of life, producing twelve fruits, rendering its fruit in accord with each month. And the leaves of the tree are for the cure of the nations. Ez47¹²

3 And there shall be no more any doom, and the throne of God and 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 not need of lamp light and sun light, for the Lord God shall be illuminating them. And they shall be reigning for the eons of the eons. 21²⁵ Dn7^{18 27}

6 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

7 'must occur' swiftly. And lo! I am coming swiftly! Happy is he who is keeping the sayings of the prophecy of this scroll."

8 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. 19¹⁰ 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!"

10 And he is saying to me, "You should not be sealing the sayings of the prophecy of this scroll, for the era is near. 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."

12 "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 Beginning and the Consummation. Happy are those who are rinsing their robes, that it will be their license onto the tree 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 fabricating and fondling falsehood. 1C6⁹

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. Jn7³⁷ Is55¹

18 I am testifying to everyone who is hearing the words of the prophecy of this scroll: If ever anyone may be appending onto them, God shall be appending onto him the calamities written in this scroll. And

if ever anyone should be ²⁰eliminating from the words of the scroll of this prophecy, God shall be eliminating his part from the tree of life, and out of the holy city, ²¹that is written in this scroll.^{Dt42}

He Who is testifying these things is saying: 'Yea, I am coming swiftly.'"

"Amen! 'Come, Lord Jesus!'"

The grace of the Lord Jesus be with all the saints! Amen!

EXPLANATORY 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 the finest and most fruitful work 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 practical as possible? Every human undertaking, and every translation of the Scriptures, fails and 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 if we wish to approach the ideal set before us.

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 can 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 Version is painfully aware of his shortcomings in this regard. He therefore seeks to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional errors. Consequently he labored strenuously to avoid these by using a special scientific system, which is explained in this introduction, and more fully in the complete edition and other literature.

It has pleased God to give us His revelation in languages not our own. He chose the tongues of the ancients, which He refined, to suit them for this purpose. The most tremendous task that can occupy the mind and heart of a mortal is to convey to the people of today the impression produced on the native reader of that day by the Hebrew, the Syriac and the Greek original. This is what we endeavor to do. In this work we strive to solve the problem of reproducing the Scriptures in a scientific way, so that the divine elements are preserved and the intrusion of human opinion is evaded and largely avoided. The method used demands the self-effacement of those who do the work. Better than by any other means, it enables them to remain neutral, while they seek to lead the reader into the very presence of God Himself.

It should be the cause of deep humiliation that mortals are so inclined to error, and that even believers who are eager for truth are so lacking in ability to grasp God's thoughts and to transmit them to others, when dependent on their own unaided faculties. In order to hinder the intrusion of error into our version we provided special props and crutches before we even commenced the work of translation. Consequently this is not a tentative version merely. It has a foundation based on an accurate scientific system, so that everyone may have access to the facts, and whereby a permanent basis is laid for future intelligent revision.

The Concordant Version proposes to make it possible for any person of ordinary intelligence to discover for himself just what God has said, and to furnish him with facts sufficient to test any interpretation. It aims to be simple enough for the uneducated, ample for the needs of the student, and so accurate and comprehensive that the scholar will be satisfied. It is limited to the so-called "New Testament," at present. Much work has been done on the Hebrew text, also, and it may be published later.

The concordant method places the work of translation on a permanent systematic and scientific basis. The probability of error is reduced a hundred fold. The facilities for further revision and correction are correspondingly increased.

This plan gives the Scriptures to the people, and removes the necessity of relying on human learning or authority in matters of the gravest moment, where it is of supreme importance that they procure the counsel of God, unclouded by the creeds and traditions which corrupt the current texts. When certainty becomes vital and imperative, the evidence is at hand. It is a supreme satisfaction to know that any fact in divine revelation can be checked at will.

[illegible]

A comparison of a few lines of the Concordant Version with other translations will reveal many minute points which excel in accuracy, and fresh renderings which throw a new light upon difficult, obscure, and misunderstood passages.

Only by carefully reading the following Introduction will the reader be able to grasp the tremendous possibilities and immeasurable value of this plan as a means of entering into the mind and heart of God.

PURPOSE AND PLAN

God has spoken. His word is the only revelation of divine light and life and love. Nothing can compare with a close acquaintance with His will and a clear apprehension of His grace. That the English reader may rest assured and the student be satisfied that he is enjoying the pure word of God, precisely as He has been pleased to reveal it, the Concordant Version proposes to provide him with all the essential facts so that every point can easily be tested and the translation of any passage verified. The object of this work is to go to the very limits of fidelity in translating the word of God into English and to guarantee its truth by putting the reader in possession of all the evidence, so that he may check every detail for his own satisfaction.

This is accomplished by basing the work on definite laws of language rather than on the authority of scholars, and by the use of set standards, much as a carpenter uses his rule or square, or a merchant his scales. A mechanic can work without a gauge, but his efforts would be unsatisfactory. A translation based on linguistic law and after a definite design has advantages which no other can claim.

Uniformity or consistency is the keynote. This is attained by the use of a standard English expression for every Greek element of the original, and secondary standards which correspond to the words, and form the basis of the version. All is uniform when possible, and consistent when uniformity is impracticable.

THE SCRIPTURES INSPIRED

The only possible apology for such an exhaustive and elaborate method of translating the Scriptures is the profound conviction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the record of them is, for they serve as a foil for the positive revelations from the mouth of the Deity.

All scripture is inspired by God (2 Tim. 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; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the book of books.

The Concordant Version is the only one which practically acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its super-human perfection even to the minutest detail. It is not the reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts, and the intelligent appreciation of His words, which considers every element and listens to every letter.

The Concordant is not a "private" version. Indeed, it is far less so than even the Authorized or Revised. While these do not express the private opinions of one man, they reflect the bias of a group and the tendency of the times in which they were made. The Concordant Version is also the work of a group of men, for the assistants of the compiler tested all his work by the principles on which it is founded. Moreover, anyone can do the same by means of the Concordance and Elements in the Complete Edition. No version which provides the tools for testing its translations by the laws of language can be anything but a "public" version. Other versions are artistic; it is scientific in the best sense of that word. It aims at truth and accuracy rather than literary elegance.

THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the word of God, the compiler discovered that practically all solid progress in the recovery of truth during the last century had come through the use of concordances. He found that those of his friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence he also began to test and correct his ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in him a strong desire to do all in his power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

ΧΟΥ ΤΩΚΟΥ ΜΩΝ
 ΗΑΓΝΟΥ ΤΡΑΧΕΑΝ
 ΠΙΝΩΚΟΥ ΝΗΝ
 ΝΟΜΟΝ ΚΑΛΩΤΗ
 ΝΟΜΟΚΥΡΗΤΕΙ
 ΤΟΥ ΑΝΘΡΩΠΟΥ
 ΚΟΝΧΡΟΝΟΝ ΖΗΝ
 ΓΑΡ ΤΗ ΑΝΑΡΟΥΤΗ
 ΝΗΤΩ ΖΩΝ ΗΑΝΑ
 ΔΕΚΤΑΙ ΝΟΜΩ ΕΚ
 ΔΕΚΤΩ ΑΝΘΡΩΠΟΥ
 ΚΑΤΗΓΗΤΑΙ ΑΝΘΡΩ
 ΝΟΜΟΥ ΤΟΥ ΑΝΑΡ
 ΑΓΑΘΟΥΝ ΖΩΝ ΤΟ ΚΕ
 ΑΝΑΡΟΚ ΜΟΙΧΑΛ
 ΧΗΜΑΤΙΣ ΕΚΑΝΕ
 ΝΗΤΑΙ ΑΝΑΡ ΕΙΣ
 ΡΩ
 ΚΑΝΑ ΕΝΤΟΘΑΝΗ
 ΑΝΗΤΑ ΕΥΘΕΡΑ
 ΕΠΙΝΑΤΟ ΤΟΥ ΝΟ
 ΤΟΥ ΜΗ ΕΙΝΑΝ ΤΗ
 ΜΟΙΧΑΛΑ ΕΝΟ
 ΜΕΝΗ ΑΝΑΡ ΕΙΣ
 ΡΩ
 ΟΥΤΕΚΑΥ ΜΕΙΣΑ
 ΡΟΜΟΥΣ ΕΝΑΝΤΙ
 ΟΥΤΕΚΑΝΟΝ ΑΝ
 ΑΙΣ ΤΟΥΣ ΜΟΙΧΑ
 ΤΟΥΣ ΕΙΣ ΤΟΥΣ
 ΟΥΛΥΜΑ ΕΤΕΡΩ
 ΤΩ ΕΝΕΚΡΩΝΕ
 ΤΕΙ ΕΝΤΗΝ ΚΑ
 ΠΟΡΟΓΗ ΣΜΕΝ
 ΤΩ
 ΟΥΤΕ ΑΝ ΜΕΝΕΝΤΗ
 ΣΑΚΤΑΙ ΑΝΘΡΩΠ
 ΡΟΝΑ ΜΑΡΤΥΝΙΑ
 ΑΓΑΘΟΥΝ ΟΜΟΥΕΝ
 ΓΕΙΤΟΝ ΤΟΙΣ ΜΕΚ
 ΣΙΝ ΗΜΩΝ ΕΙΣ ΤΟ
 ΚΑΡΤΟΦΟΡΗΝ ΤΗ
 ΘΑΝΤΩ
 ΜΥΝΙΔΕΚΑΝ ΤΗΝ
 ΜΕΝΑΤΟΝ ΟΥ ΜΩΝ
 ΑΓΟΡΑ ΜΟΙ ΤΕ
 ΝΩΚΑΤΕΙ ΧΟΜΕΡΑ
 ΩΤΕΛΟΥ ΑΕΥΕΝ

ΤΗΜΑ ΕΝ ΚΑΝΟΝ
 ΠΙΝΩΚΑΝ ΟΥ ΠΑΝ
 ΟΥΤΗ ΤΗ ΑΝΗΜΑ
 ΤΟΥ ΝΕΡΟΥ ΜΕΝΟ
 ΝΟΜΟΣ ΑΜΑΤΙΑ
 ΜΗ ΕΝΟΙΤΟ
 ΑΛΑ ΑΝΗΜΑ ΜΑΤΙΑ
 ΟΥΚ ΕΙΣ ΚΟΝΕΙΜΗ
 ΑΝΟΜΟΥ ΜΗΝΤ
 ΓΑΡ ΤΗ ΟΥ ΜΙΑΝ
 ΚΗΛΙΝ ΕΙΜΗΘΗ
 ΜΟΣ ΕΚ ΕΝΟΥΚ
 ΠΙΘΥΜΗ ΕΙΣ ΑΝ
 ΜΗΝ ΕΚΑΛΟΥΣΑ
 ΑΜΑΤΙΑ ΕΙΣ ΕΝ
 ΤΟΝ ΕΚΑΤΕΡΗ ΤΑ
 ΕΝΕΜΟΙΤΑ ΕΝΕΙ
 ΟΥ ΜΙΑΝ
 ΧΩΡΙΚΑΝ ΟΜΟΥ
 ΜΑΤΙΑ ΕΚΡΕΙΩ
 ΔΕΣ ΖΩΝ ΧΩΡΙΣ
 ΜΟΥ ΠΟΤΕΛΟΡΗ
 ΑΣΤΗ ΕΝ ΤΟΛΗ
 ΗΜΑΤΙΑ ΕΙΣ
 ΕΝΕΡΩ ΕΑΠΕΡ
 ΝΟΝ ΚΑΥΕΡΩΝ
 ΜΟΙ ΗΝ ΤΟΛΗ
 ΖΩΗΝ ΑΥΤΗ ΕΙΣ
 ΝΑΤΟΝ
 ΗΙΣ ΑΜΑΤΙΑ ΜΑΤ
 ΜΗΝ ΑΛΕΟΥΣ ΑΝ
 ΤΗ ΕΝ ΤΟΛΗ ΕΙΣ
 ΗΑΤΗ ΕΝ ΜΕΚ
 ΑΙ ΑΥΤΗ ΕΙΣ ΕΚΤΗ
 ΝΕΝ
 ΟΥΤΕ Ο ΜΕΝ ΝΟΜ
 ΑΤΟΚΑΙ ΗΝ ΤΟ
 ΑΝΗΤΑΚΑΙ ΑΚΑ
 ΑΚΑΙ ΕΝ
 ΤΟΥ ΜΑΤΙΑ ΕΝΕ
 ΕΙ ΕΝΕ ΤΟ ΑΝΗ
 ΜΗ ΕΝΟΙΤΟ
 ΑΛΑ ΑΝΗΜΑ ΤΙΑ
 ΦΑΝ ΗΜΑΤΙΑ Μ
 ΑΤΟΥ ΑΓΑΘΟΥ Μ
 ΚΑΤΕΡΩ ΜΕΝΗ
 ΝΟΝ Ο ΜΑΤΙΑ ΕΝ
 ΚΑΤΕΡΩ ΜΕΝΗ
 ΚΑΤΕΡΩ ΜΕΝΗ

ΜΑΤΙΑ ΚΑΤΑ ΜΑΤ
 ΤΙΑ ΑΝΗΤΑ ΕΝ ΤΟ
 ΟΙΑ ΜΕΝΙΑ ΕΝ ΤΟ
 ΜΟΣ ΤΗ ΕΚΕΙΝ
 ΕΙΣ ΔΕ ΕΚΑΙ ΕΝ
 ΜΗ ΕΙΣ ΑΝΟΝ
 ΤΟΤΗ ΑΝΑ ΜΑΤΙΑ
 ΓΑΡ ΚΑΤΕΡΩ ΜΑΤ
 ΠΙΝΩΚΟΥ
 ΟΥΓΑΡΟ ΕΝ ΤΟ
 ΠΡΑΤΤΩ ΑΛΑ ΕΝ
 ΤΟΥ ΤΟΙΟΤΕ ΕΙΣ
 ΟΥΘΕ ΑΥΤΟΥ ΤΟ
 ΩΣΥΝ ΕΚ ΜΗΤΟΝ
 ΜΩΤΗ ΕΚΑΛΟΣ
 ΜΥΝΙΔΕΟΥ ΕΚΕΤΕ
 ΚΑΤΕΡΩ ΜΑΤΙΑ
 ΑΛΑ ΕΝΟΙ ΚΟΥΣΑ
 ΕΝΕΜΟΙ ΑΝΗΤΑ
 ΟΙΑ ΑΓΑΘΟΥ ΤΟΥ
 ΕΝΕΜΟΙ ΤΟΥ ΤΕ
 ΕΝΤΗ ΕΚΑΙ ΜΟΥ
 ΑΓΑΘΟΝ
 ΤΟΥ ΑΓΑΘΟΥ ΠΑ
 ΚΕΤΑΙ ΜΟΙ ΤΟΛΗ
 ΤΕΡΑ ΕΚΕΙΝ
 ΑΝΟΥ
 ΟΥΓΑΡΟ ΕΝ ΤΟ
 ΩΛΑΘΟΝ ΑΛΑ
 ΟΥΘΕ ΑΥΤΑΚΟΝ
 ΤΟΥ ΤΟΙΟΤΕ ΕΙΣ
 ΔΕ ΟΥΘΕ ΑΥΤΑΚΟΝ
 ΤΟΥ ΤΟΙΟΤΕ ΕΙΣ
 ΤΕΡΩ ΚΑΤΕΡΩ
 ΜΑΤΙΑ ΤΟΛΑ ΑΝ
 ΚΟΥΣΑ ΕΝΕΜΟΙΑ
 ΜΑΤΙΑ
 ΕΥΡΕΚΑ ΕΝ ΤΟΝ
 ΜΟΝ ΤΩ ΕΛΑΝΤΗ
 ΜΟΙ ΤΟΙΟΤΕ ΕΙΣ
 ΑΝΟΝ ΤΟΙΟΤΕ
 ΚΟΝΤΑ ΕΚΑΛΟΣ
 ΣΥΝΗΔΟΜΑΤΙΑ
 ΝΟΜΟΥ ΤΟΥ
 ΤΟΝ ΕΚΕΙΝ ΕΙΣ
 ΕΛΕΓΕΤΑ ΕΤΕΡΩ
 ΝΟΜΟΝ ΕΝ ΤΟΝ
 ΑΕΙΝ ΜΟΥ ΑΝΤΙ

ΕΠΙΤΑΥΟ ΜΕΝΟΝ
 ΤΩΝ ΟΜΩ ΤΟΥ ΝΟ
 ΟΣ ΜΟΥ ΚΑΤΑ ΜΑ
 ΚΑΤΕΡΩΝ ΤΑ ΕΙΣ
 ΤΩΝ ΟΜΩ ΤΗ ΕΚ
 ΜΑΤΙΑ ΕΚΕΙΝ
 ΤΟΙΣ ΜΕΚΑΝΟΥ
 ΤΑΛΑΠΩΚΟΝ ΤΟ
 ΑΝΟΡΩΠΟΤΕ
 ΡΥΣΕΤΑΙ ΕΚ ΤΟΥ
 ΜΑΤΟΣ ΤΟΥ ΜΑΤΙΑ
 ΤΟΥ ΤΟΥ
 ΕΥΧΑΡΙΣΤΩ ΤΩ
 ΑΛΑΥΤΟΥ ΤΟΥ ΚΥ
 ΜΩΝ
 ΑΓΑΘΟΥ ΑΥΤΟΥ
 ΤΩΝ ΟΙΑ ΕΥΘΕ
 ΝΟΜΩ ΤΗ ΕΚ
 ΣΑΚΤΟΝ ΟΜΩ ΜΗ
 ΤΙΑ
 ΟΥΛΑΝΑΝ ΤΗΝ ΚΑ
 ΤΑΚΤΗΝ ΤΟΙΣ ΕΝ
 ΤΩ
 ΟΙΑΝ ΟΜΩ ΤΟΥ
 ΠΙΝΩΚΑΝ ΕΝ
 ΚΑΤΑΥΤΑ ΕΚΕΙΝ
 ΣΑΚΤΟΝ ΜΑΤΙΑ
 ΤΗ ΕΚΑΤΕΡΩ
 ΤΟΥ ΑΝΤΟΥ
 ΤΟΥ ΑΓΑΘΟΥ ΚΑΤΟΝ
 ΤΟΥ ΝΟΜΟΥ ΕΝ
 ΕΝΕΜΟΙ ΤΗ ΕΚ
 ΚΟΝΟΤΕ ΕΙΣ
 ΤΟΥ ΝΗΜΑΤΟΝ
 ΟΜΩ ΜΑΤΙΑ ΕΝ
 ΑΜΑΤΙΑ ΕΚΕΙΝ
 ΝΕΤΗΝΑ ΜΑΤΙΑ
 ΕΝΤΗ ΕΚΑΙ ΜΟΥ
 ΑΙΚΑΤΩ ΜΑΤΙΑ
 ΜΟΥ ΤΗ ΕΚΕΙΝ
 ΜΟΥ ΤΗ ΕΚΕΙΝ
 ΣΑΚΤΑΙ ΕΙΣ ΤΟ
 ΣΙΝΑ ΑΛΑ ΚΑΤΑ
 ΟΥΡΑΚΑΤΑ ΕΚ
 ΤΕΚΑΤΑ ΕΚ
 ΟΥΡΑ ΕΚΕΙΝ
 ΟΙΑ ΕΚΚΑΤΑ ΕΝ

But he found that even keen students of exceptional intelligence were not able to derive much benefit from concordances based on English translations. Only those who used concordances based on the original languages received real help. And even they were harassed by using a version which continually counteracted the benefits of their concordant study. So it gradually dawned on him that it was foolish to fill his mind with a discordant version if he hoped to advance in the knowledge of God. It would be just as sane to tangle up a ball of twine before trying to use it.

Thus it was that the idea of a concordant version suggested itself to his mind. Instead of correcting current translations occasionally by a concordance, why not make a version which is already concordant, so that the simple reading of it will give all the benefits otherwise won by prolonged and arduous study? Indeed, such a version might do far more to bring the unschooled reader into accord with the truth than would be possible by the patient and prolonged study of a concordance. For instance, it would be easy to explain what the soul is if our translators had never rendered it life. It would be an impossible task to correct all the mistranslations in the minds of Bible readers.

A REVERENT METHOD

No one could honestly object to this method, for it is not based on human scholarship but on a worshipful recognition of the divine Author's ability to make Himself understood. Most versions always render the word *life* concordantly, so that no one is at a loss to know the significance of the word. But how few know what *soul* means! That is because it is not uniformly translated. In the Hebrew Scriptures it is rendered by over forty different expressions, such as *appetite, beast, body, breath, creature, ghost, heart, lust, man, mind, pleasure, but especially by life*. The Greek word is rendered *mind, heart, and life* (more than thirty times) besides *soul*.

A SANE PRINCIPLE

The compiler appeals to the sanctified common sense of the saints, "the spirit of a sound mind" (2 Tim. 1:7). If the holy spirit intended us to understand *life* in so many places where the original has *soul*, why was not the word *life* used? He came to the definite conclusion, which has been strengthened by tests extending over a quarter century of study, that, wherever possible, each word in the original should be represented in translation by only one English word. Then the English reader, seeing this English word in all of the correct contexts, subconsciously acquires its exact signification and force and color.

Another principle he found to be of just as great importance. The same illustration will serve. Even the word *life* has lost its distinct meaning by being used for *soul*. No one would tolerate such a translation as "The first man Adam was made a living *life*." Why, then, translate "Take no thought for your *life*?" (Luke 12:22). Why not "Do not worry about the *soul*?" No English word should do duty for more than one word of the original. This is quite as necessary as using only one English word for each Greek or Hebrew expression. Between the two we have the best possible safety device for insuring purity, clarity, and accuracy in the translation of God's holy word.

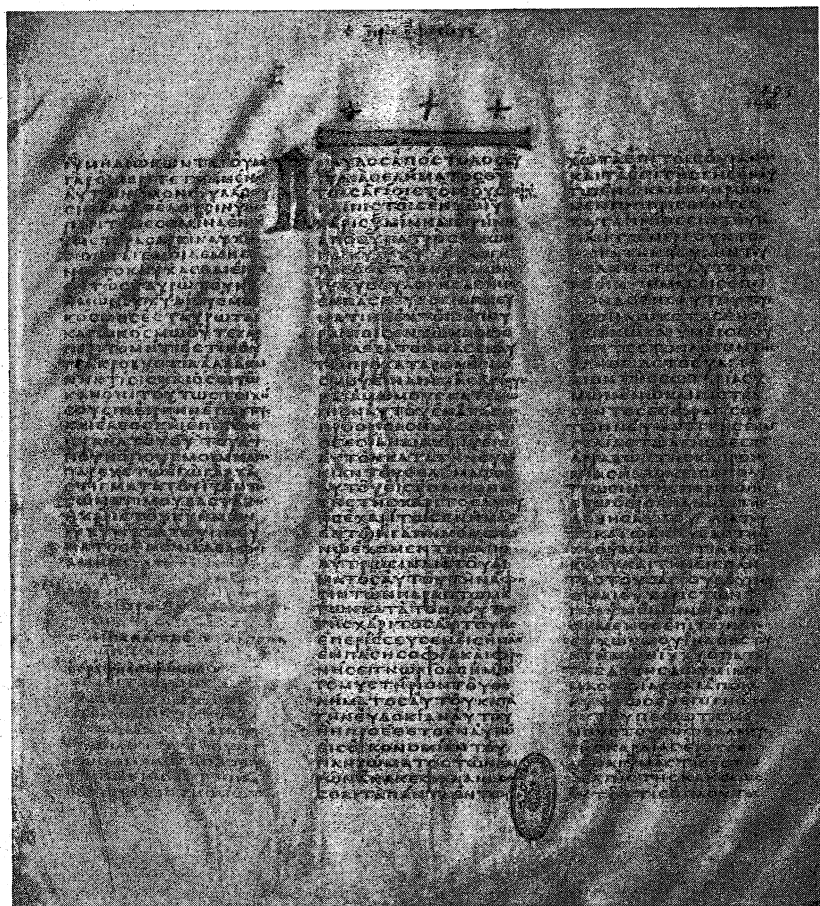
A SIMPLE SHORT CUT

The Concordant Version is not another burden for the student to bear, but an easy, simple, short-cut to knowledge which would cost him more than a lifetime of study by any other method. Instead of giving him a puzzle to solve, it gives him the solution. He does not need to study a concordance of the original to find out the exact meaning of any word. First, he is assured that he has the nearest English equivalent. Second, he knows that when he sees it he may depend upon it that the light of the context is true and not a false beacon to lead him astray.

The greatest benefit will come, not to the student as such, but to the humble reader who will simply use the version and allow the contexts to color each word and define its force for him. He will be a constant attendant in the school of God, quite independent of human learning or scholarship.

NOT A MODERN VERSION

The Concordant is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to truth. Yet truth is itself so desirable and beautiful that only the superficial and unbelieving will prefer error because it is arrayed in robes rich and venerable. The living Word was not clothed in sumptuous garb to entice the eye. He had no form or comeliness. There was no beauty, that they should desire Him. So is the written word. The desire to dress it up is of the world, and not of God. Those who despise its meanness ally themselves with the throng who crucified the Lord of glory.



HOW THE CONCORDANT GREEK TEXT WAS FORMED

Before a version of the Scriptures can be made we must have a settled Greek text. The three most ancient manuscripts agree in the main, yet there are many minor variations. Opinions vary as to which is the original reading. New Greek texts are continually replacing one another. We wished to avoid using a Greek text which might become obsolete even before our work was finished.

The only way to accomplish this was to make a Greek text which gives all of the readings of the three most ancient codices, and all the worthwhile readings from other sources. As it would be impossible to collate the hundreds of later manuscripts, we decided to base our comparisons on Weymouth's **Resultant Greek Text**, which gives the result of the labors of the greatest scholars who have engaged in this work—Tischendorf, Lachmann, Tregelles, Alford, Westcott & Hort, etc., and to consult the readings of another school, headed by Scrivener. One remarkable result of this comparison was this: it was found that the three ancient texts were so complete that it was not necessary to add a single letter from any other ancient manuscript. We have, therefore, a text which gives the most ancient evidence complete, and not merely our own judgment, consequently our work is far more permanent than if it had followed one of the popular Greek texts, which are continually being superseded by later ones.

THE PASTED BOOKS

The work was done as follows: Photographic facsimiles of each of the ancient manuscripts were carefully collated with a copy of Weymouth's **Resultant Greek text**, and every variation was noted in it. Then another copy of Weymouth's text was cut up and pasted, line for line, on large sheets which were bound into a book. Much space was left between each line, so that all the variations could be entered in place, above the words, in case Weymouth's text was considered incorrect. If another reading was chosen, the text was altered, and the notation above the line was changed accordingly. The principles on which this text was constructed are explained in the introduction to the complete edition.

The manuscripts used by us, A, B, S, were evidently written by professional scribes, with comparative accuracy, and carefully corrected, having been designed for monasteries, libraries or public use. There were doubtless many copies in circulation in those days, especially of parts of the Scriptures, made by amateurs for private use, on cheaper material, and often full of errors. Fragments of such copies are being found, some of which are apparently even older than the manuscripts we use, but they are not reliable because they are not carefully written. Such finds are very interesting because they show how ancient our biblical writings are. But none of those examined by us contained evidence which would lead us to alter our text by a single letter.

DICTION

The Authorized Version has, in some of its most popular passages, introduced many Greek and Hebrew forms of expression into English. Today they are no longer looked upon as foreign. On the contrary, these very phrases, which were once uncouth, are now considered especially fine and forceful. It seems best to go further in this direction. We try to follow the original as closely as possible, and feel confident that, in time, this will be found to be a style worthy of an English Bible. For example, one of the features of the original tongues is to start a sentence with the word on which particular stress is to be laid. Even in English we can say "**Fulfilled** is the era, and **near** is the kingdom of God!" (Mark 1:15). Once our attention is directed to this order of words, and we become accustomed to it, we find it far more forceful than the usual arrangement, for it reveals the point of the passage, and this is of inestimable value.

EXACTITUDE RATHER THAN EUPHONY

The most discouraging feature of our method is that it is not always possible to use expressions which please our ears, or those which have become endeared to us by long usage and tender associations. We are compelled to be consistent and exact rather than fluent and euphonious. We trust that all who really wish to know what God has said will not take undue offense at the sound so long as the sense is correct. Tickling the hearing is condemned in the Scriptures (2 Tim. 4:3), and should not be the determining factor in the transmission of a divine revelation. Yet we assure our friends that words and sentences, which offend at first, soon lose their strangeness. When once accustomed to them we no longer find them odd. When we use them often they become indispensable as the means of expressing precious truth. For instance, "God so loved the world" (John 3:16) has such a tender place in our hearts that we deplore the slightest change. But when we learn that so does not denote the extent but the kind of love, and loved is not a past action, but a timeless fact, we soon find ourselves reveling in the new rendering, "Thus God loves the world."

3. 15—4. 1.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ς Ln Tr Ti A
B WH R

- 15 κρίας γέμει· ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·
 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
 17, 18 καὶ ὁδὸν εἰρήνης· οὐκ ἔγνωσαν· οὐκ ἔστιν φόβος
 19 Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. Οἶδαμεν δὲ ὅτι
 ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα
 φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ·
 20 διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώ-
 πιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
 22 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δι-
 καιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας
 23 τοὺς πιστεύοντας· οὐ γὰρ ἔστιν διαστολή· πάντες γὰρ
 24 ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιού-
 μενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς
 25 ἐν Χριστῷ Ἰησοῦ· ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ
 πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης
 αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
 26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης
 αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ
 δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.
 27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου;
 28 τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. λογιζό-
 μεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.
 29 ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν·
 30 εἶπερ εἰς ὁ Θεὸς ὃς δικαιοῦσαι περιτομὴν ἐκ πίστεως καὶ
 31 ἀκροβυστίαν διὰ τῆς πίστεως. νόμον οὖν καταργοῦμεν
 διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστάνομεν.
 4 Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν

22 Ἰησοῦ] [WH] εἰς πάντας] + καὶ ἐπὶ πάντας ς [A] [B] Rm
 25 πίστεως] pr τῆς ς [B] WHm 26 τῇ] ς 28 γὰρ] οὖν ς (a.m.)
 Trm Am Bm WHm R (a.m.) πίστει] ante δικαί. ς 29 μόνον] μόνων
 Bm WHm: μόνος Bm οὐχί] + δὲ ς 30 εἶπερ] ἐπεὶ περ ς (a.m.) Bm
 ἰστάνομεν] ἰστώμεν ς 1 εὐρηκέναι] [Tr] m [A] WH (u.m.) R^m: post Ἀβρ.
 τὸν π. ἡμ. ς προπάτορα] πατέρα ς (a.m.)

We are warned that, in the latter eras, religious men will want their ears tickled rather than their hearts aroused (2 Tim. 4:3). They will prefer the musical to the true. Familiar, finely phrased error will appeal to their ears rather than inspired facts to their minds. But truth has a spiritual harmony and sweet accord which no dissonance can mar, and which is unutterably more pleasing to the anointed ear than all the music of mere sound.

BASED ON THE ORIGINAL

The concordant method of studying the scriptures uses a concordance to discover the meaning of a word, not in any version, but in the original. It is based on its occurrences in the Hebrew, Chaldee, or Greek, however it may be translated into English. The aim is to discover the 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 this version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which words are composed and by combining with it the vocabulary method, which deals with each word as a definite province of the realm of thought which must be carefully kept within its own boundaries.

GRAMMATICAL STANDARDS

Still greater is the gain in the grammatical elements. Take the word usually rendered **Who hath abolished** (2 Tim. 1:10). Now we know that death has not been abolished yet. From the ending of the word we see that its grammatical elements associate it with indefinite verbals, which do not state the time of the action. Hundreds of other passages, where this form is used, focus their light on this, and we are practically compelled to render it **Who abolishes**. The great value of this change is instantly evident, for we can literally believe it, though we could not believe that death **has been abolished**.

We unhesitatingly make two tremendous claims for concordant uniformity in transferring the grammatical elements into English. The probability of such renderings being correct is increased many fold, for all the evidence is continually before us, and subject to scrutiny. Moreover, even if a standard should be wrong, or, what is more likely, is not a perfect equivalent, the very fact that it occurs in all the divine contexts will tend to modify and correct it. Uniformity in rendering Greek grammatical elements into English is even more important than present exactness, for it is the only way to eventual exactitude.

We have taken the Greek grammatical elements and given to each a corresponding English form. Anyone can see what confusion will result if we should not always translate a past by a past, a future by a future, and a present by a present. We must sort out our equivalents in this way or truth is turned into pious error. The very fact that there is a special form for the past proves that the indefinite is not a past. If the past can be rendered **I wrote**, the indefinite must be different. The existence of the present incomplete form, **I am writing**, bars the indefinite from this rendering. If we assign all available English forms except the Greek indefinite and have nothing but the English indefinite left, that alone goes far to prove the correctness of **I write**. No other method can be so safe or satisfactory.

HOW THE WORK WAS DONE

Whoever wishes to fully appreciate this version should know how it has been made. Therefore we give a short sketch of the method used in producing it. There are at least nine distinct steps, which are as follows:

1. The Formation of the Greek Text. 331
2. The Revision of the Greek Grammar. 333
3. The Compilation of the English Vocabulary. 347
4. The Rendering into Idiomatic English. 350
5. The Addition of the Signs, etc. 356
6. The Compilation of the Complete Concordance. 358
7. The Making of the Keyword Concordance. 361
8. The Addition of the Authorized Version renderings. 361
9. The Indication of the Figures of Speech. 363

With the help of these tools we seek to escape the bonds of tradition, and evade even our own prejudices, and base all upon an impersonal, scientific foundation on which everyone may rely, and which will enable all to test our work to their own satisfaction.

We are fully aware that this method of translation is deemed impossible from the standpoint of modern scholarship. Aviation was also absurd a few years ago. Science has gone far ahead of theology because it has thrown off the incubus of tradition and has entered the field of actual experiment and orderly research. We acknowledge that there are difficulties. But prolonged investigation has discovered practical methods of

26

note
of Ro Hab
npo 400 000 5

60

over in exchange for the... [unclear]

A^+ S^{1+} 0.20
 100% 5%

S ECTIN 40 B' mite

8 miles 60 80 92

WELL-MESSAGE
gospel
evangel

meeting them. The usual translation is really an interpretation. Scholars freely admit this. It cannot help becoming increasingly corrupt because it is largely a reflection of human misapprehension of God's revelation. A concordant translation is self-corrective. It tends to become more and more like the original the more it is used. The popular versions distort God's Word to fit the rigid mold of human language. A concordant rendering bends the tongues of men to conform to the divine pattern. Time will remove its temporary distastefulness. Light and truth tend to hallow its literary form.

1. THE CONCORDANT GREEK TEXT

In order to understand why it was necessary to form a special Greek text for this version, the following facts must be clear. The actual "originals" have not been preserved. In ancient times books were copied by hand. In the course of time thousands of copies were made, but they differed slightly among themselves. Early English translators did not have access to the first and best of these manuscripts. The latest Greek texts are almost all based upon the judgment of scholars. The most popular one at present was based on preceding works, with rules which prevented the compiler from following his own convictions. We desire to present the actual evidence of the most ancient texts, so that our readers may be able to use their own judgment if they wish. Hence the Concordant Greek Text gives every letter of the three most ancient manuscripts, either in or above the line. These manuscripts are:

Codex Alexandrinus (A) was presented to Charles I of England by the Patriarch of Alexandria in 1628. It is now in the British Museum, in London. It was probably written in the fifth century. Each page has two columns of text, as shown on the illustration herewith. It came too late to be used in the making of the Authorized Version. Until the middle of the nineteenth century it was the only ancient text accessible to Protestant scholars. It is incomplete in some places. The greater part of Matthew's account is missing.

The page of Codex Alexandrinus which we reproduce contains Romans 2:26 to 3:31. This Codex is the chief treasure of the British Museum in London. It is written on thin vellum, each page being about 10½x12½ inches in size. In the nineteenth line of the second column (fourth letter) will be found the added E noted in the superlinear (Rom. 3:21). A little lower in the twenty-third line (letters 8-13) is the reading "in Christ Jesus" (Rom. 3:22). Note the initial letters. These are sometimes the beginning of a new paragraph. But the break is usually found indicated by a space in the line above and the initial is the letter (even if in the middle of a word) starting the next line.

Codex Vaticanus (B) seems to have been in the Vatican Library at Rome as far back as is known. It seems to be older than Alexandrinus, and is supposed to be especially exact. The close of Hebrews, Paul's personal epistles and the Apocalypse are lacking. For the last two we substitute Codex 2066 (046) (b) which was probably written in the eighth century, so is not nearly so reliable as the rest. This text seems to agree better than any other manuscript with Codex Sinaiticus. Vaticanus has three columns to the page.

We show a page of this three-column manuscript, which contains Galatians 6:12-18 and Ephesians 1:1-18. This Codex is the chief treasure of the Vatican Library at Rome. This page is hardly a fair specimen of its appearance, as a later hand has added the large initial (the original MS. had the letter on the line where the blank space now is) and the ornaments. It is written on very fine vellum, nearly square in shape, about 10x10½ inches in size. The accents and other marks have been added by a much later hand. At the end of the third line of the center column will be seen the notable addition "in Ephesus." It is mostly in the margin, very evidently not a part of the original manuscript. The subscription to Galatians shows how these were added. The oval stamp between the last few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads *Bibliotheca Apostolica Vaticana*. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has no initials and practically no indications of words, sentences or paragraphs. The original is jealously guarded because it is the greatest prize of the Papal library. The photographic facsimile now issued gives all students access to its pages.

Codex Sinaiticus (s) was discovered in 1859 by Constantin von Tischendorf. In 1844, while seeking ancient manuscripts, he visited the monastery of St. Catherine on Mt. Sinai, and found a few very ancient sheets of vellum, older than any he had seen before. They proved to be pages of the Septuagint, a translation of the Hebrew Scriptures into Greek. The monks seemed to have no idea of the value of these sheets and used them in place of firewood. Tischendorf managed to get the monks to give him some pages, but his joy was so great that they became suspicious, and refused to part with any more. No one seemed to know anything of the rest of the volume, whence these pages had come. But the monks at least did not burn any more manuscripts. He determined to get the rest of

it if he could, but it was not until he went there the third time that he found the treasure he was after. In the name of the Czar, the head of the Greek Catholic Church, he took it to St. Petersburg, where it remained until it was bought by the British Museum at a cost of £100,000, and brought to London. It has four columns to the page.

During the work of comparing Sinaiticus with the other manuscripts we were much impressed by one of the so-called "correctors" of this text, whom we designated by the sign σ^2 . A critical study of his changes convinced us that he was really a reviser. It is probable that he compared it with other, more ancient manuscripts, for he did not merely correct errors, but revised the text according to other evidence. This revised Sinaiticus seems to us to be the best of all the ancient texts, hence it is given special weight in forming the Concordant Greek text. In compiling the text, Weymouth's Resultant Greek text was used, and Scrivener's and other critical works were consulted, so that the evidence of the Fathers and ancient versions, as well as modern editors was given ample consideration. It was found, however, that the ancient texts we use contain every letter which modern editors deem genuine.

The four-column page shown contains Romans 6:23 to 8:5. The original of this famous manuscript was written on thin vellum, each page being now about $13\frac{1}{2}$ by 15 inches in size. This allows the letters to be quite large and clear. This page contains two notable corrections by a later editor (σ^2). In the upper right hand corner will be seen the reading: "They are not walking according to flesh but according to spirit" (Rom. 8:1). In the space between the last two columns, a little over an inch from the top, is the word "Grace," which answers the question of the seventh chapter of Romans (Rom. 7:24). In the first line on the page are three abbreviations. These are indicated by horizontal strokes over the words. The first two letters stand for Christ. The second two (the stroke over them is invisible) are the first and last letters of Jesus. The next two are the article the. The seventh and eighth letters stand for Master or Lord. The name God is abbreviated in the fifth line from the bottom of the third column, the fifth and sixth letters from the end.

SPECIAL PASSAGES

The words in Romans 8:1, "Not according to flesh are they walking, but according to spirit," we once omitted, as not in harmony with the context, and lacking in important manuscripts. An investigation of the nature of the manuscript evidence, however, has convinced us that early believers, like those today, deemed them in conflict with the context and so dropped them out. The probability of their being added is very remote. Once we see that they gather up briefly what is taught in the sixth and seventh chapters (as the preceding words the third and fourth), and change to the alternate rendering, every objection to their retention is removed. They do not limit the justified to those who walk worthily, but indicate the change in their character, as more fully set forth in the previous chapters.

We do not omit the end of Mark's account, for, though it is not found in B and S, space is left for it in both, and it is found in A. In Luke 2:14 the letter which led the revisers to change "Good will toward men" to "among men in whom He is well pleased" is found only in A, for it has been erased in B and S. Hence we omit it and render it more accurately "Among men, delight!"

We do not omit the two verses (Luke 22:43-44) concerning the strengthening of our Lord by a messenger, for, though A, B, σ^2 omit them, they are restored by σ^2 .

We do not omit the prayer of our Lord for the forgiveness of His murderers (Luke 23:34), for A has it and S restores it after cancellation.

We do not omit "strong" in Matthew 14:30, for B has it in the margin.

We have carefully investigated the evidence as to the reading "who" for "God" in 1 Timothy 3:16. In S there can be no doubt that it originally read "who." A late corrector has added "God" above the line in small thick characters, and has inserted three dots before "who" in the line. The epistle is lacking in B. In A the passage is very blurred, but it seems clear that the two small horizontal strokes which change "who" into the abbreviation for "God" are there, but have been added by a later hand, for the ink is quite black. The vellum is so thin that it may be that a stroke on the opposite side came through, so starting the alteration. The ancient versions, in general, know nothing of the reading "God," while the cursive manuscripts, which were copied from the ancient uncials after they had been changed, all have "God." Besides this, there is the story that Macedonius, Patriarch of Constantinople, was deprived of his office by Emperor Anastasius for having corrupted the evangel, especially in this passage, by changing one letter, so altering "who" into "God." The context overwhelmingly favors "who," for it is an exhortation to conduct, not a dissertation on the Godhead. The statement in Hebrews 10:20 that the curtain which hung before the holy of holies and kept its contents from being manifest is figured by His flesh, is a direct contradiction of the teaching of this passage, if we read "God manifest in flesh." The antecedent being things, we use "which" in the version.

2. THE REVISION OF THE GREEK GRAMMAR

The principle of consistency, on which a concordant version must be based, demands that the grammar be given exclusive and uniform STANDARDS. We cannot translate the Greek "aorist" as well as the "past" both by the past tense in English, as is usually done. We were, therefore, forced to work over all the forms of Greek grammar and classify them according to the facts, assigning to each the nearest English STANDARD. In general, our findings confirm the commonly accepted teachings of grammarians, but in a few important points we were obliged to vary from them. We therefore beg our readers to use *only our revision* of Greek grammar, as set forth in the Complete Edition, when comparing this version with the Greek text, to avoid misunderstanding and confusion. Deviation from the text books and accepted tradition could not be avoided in a version which seeks to base all on *evidence* rather than on human authority. It is possible that what may appear to be a mistake, at first sight, will turn out to be an advance, after more thorough investigation.

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 were classified for study, and to each 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 were examined to discover the difference. Thus the *past* tense was found to be correct, but the *aorist* was found to agree with the English form misnamed a "present," which is really *indefinite*, and refers to a *fact*. In this way we came to conclusions which seem to warrant our making the following improvements in the rendering of the Greek grammatical forms. We have also striven to find an English name for each form which really expresses its function.

Neuter we change to *indefinite*. This is the only change in the noun. This Greek form is often used for the masculine as well, especially in the genitive and dative, and is by no means limited to *things* without gender. Creation is not limited to inanimate *things* (Col. 1:16).

The *Function* of the verb. In segregating we found that the verb as a whole could be divided into three great classes, (1) those which are *indefinite*, denoting a mere *Fact*, (2) those which are *incomplete*, an *Action* going on, (3) those which are complete, resulting in a *State*. The *indefinite*, timeless *Fact* corresponds with the misnamed English "present," as God *loves* (John 3:16). When this cannot be used, a small, high, *horizontal stroke* (·) is used to indicate that the verb has this form in the Greek. The *incomplete* *action* is best carried over by the so-called "incomplete present," as "I-AM-LOVING the Father" (John 14:31). Often, however, this is indicated by a short *vertical stroke* (') because English prefers brevity, and is gradually losing this form. The complete *state* corresponds to our "perfect," as, I-HAVE-WRITTEN (John 19:22), but, in many cases, it is better English to express it by means of an adjective, as "it is *written*" (Mat. 2:5).

These great distinctions are so important and revolutionary that we have indicated them by special signs right on the face of the version, where necessary. The *indefiniteness* of the so-called "aorist" is the chief change. First we must be clear in our minds that the English "present" is not confined to present time at all, but may be used of any time. A child, while going home, away from school, can say "I go to school." A writer *writes*, and this fact may apply to the past, present, or future. In Greek the name of this form (commonly misnamed a "tense") is *aorist*. This denotes *unbounded, indefinite*. As it is usually formed by prefixing the sign of the past (—s—) and inserting the sign of the future (—s—), it might also be called a *past-future*. It denotes only the abstract idea apart from time, hence we define it as a *fact*.

The so-called "second aorist" was found to consist of irregular forms, mostly past, which belong to other classifications. Hence it vanishes, and has no place in our grammar. Because it often is a past, it is usually used to prove that the "aorist" is a past.

The so-called "infinitive" (TO-WRITE), we call a *verbal noun*.

For "participle" (WRITING) we prefer *verbal adjective*.

Accents were not used in writing the inspired originals, but were added later. We do not give them, but, in our transliterations, we sometimes use a single stroke to indicate the syllable on which the stress is usually laid. Changes have been made in our later editions to correspond to the established usage on the continent of Europe.

A GRAPHIC SCHEME SHOWING THE RELATION
OF THE WORD CONNECTIVES TO

THE GREEK CASES

GENITIVE

Whence?

DATIVE

Where?

ACCUSATIVE

Whither?

MOTION FROM

OF

BEST IN

to

MOTION TO

[h]uper' OVER

above

peri' concerning

ABOUT

anti' INSTEAD

sun' TOGETHER

and' UP

epi' ON

ON

ON

ON

dia' THRU

because

apo' FROM

pros' TOWARD, to

ek OUT

eis INTO

para' of

with

BESIDE

meta' WITH

after

kata' DOWN

according to

[h]upo' by

UNDER

NOMINATIVE

Who? What?

From its nature, never used with a connective.

VOCATIVE

Never related to any other word.

INFLECTION

In Greek a word changes its form, especially its ending, to denote distinctions which, in English, are made by the use of added words. Just as we have abbreviated "John his book" to "John's book," so they add to or vary the end of a word to express number, gender, and case in nouns, comparison in adjectives, and function, voice, tense, mood, person, and number in verbs. This is called *inflection*. When used of nouns and adjectives it is called *declension*; of verbs *conjugation*.

The term "indefinite" is used both of so-called neuter nouns and the condition and tense of certain verbs.

DECLENSION

It is customary, in declining Greek nouns, to refer them to three "Declensions." As this is so firmly established, we use these divisions. But, as there are varieties of declension in each of the three, we subdivide them still further.

NOUNS AND ADJECTIVES

NUMBER

As in English, the Greek of the sacred Scriptures has two numbers, *singular* and *plural*. Classic Greek also has the *dual*, denoting a pair.

In English we usually add *-s* or *-es* to form the plural. So in Greek, the ending of a word usually tells us whether it is singular or plural. The plural endings are far more uniform and less numerous than those for the singular. As it is often inconvenient to distinguish gender when speaking of a number of persons, the plural forms seldom tell us what the gender is. The genitive plural (corresponding somewhat to our possessive) always ends in *-ōn*, in all genders and all declensions.

GENDER

Nouns in Greek which do not distinguish gender we will call *indefinite*, rather than *neuter*, as it may include both masculine and feminine, as, the stupid, the weak, and the all (*ta panta*). But most words which are indefinite in English suggest either sex. Where this is of vital interest a special effort has been made to carry it over into the version.

CASE

In English we show the relation of one word to another by means of connectives and the order of occurrence, except the possessive case, where we modify the endings by adding *'s*. The accompanying scheme graphically illustrates the cases and their appropriate connectives.

The **NOMINATIVE** case, as in English, is the subject of the sentence. It answers the question *Who?* or *What?* It needs no connective. *All* is in the nominative in "*All* is of God" and in "*All* are aware."

The **GENITIVE** includes the English possessive case. It denotes derivation or possession. It answers the question, *Whence?* and suggests *motion from*. Its characteristic connectives are *out* and *from*. It is indicated in the sublinear of the Complete Edition by *or-* when no connective is present. *All* is *out of God*.

The **DATIVE** case has no English equivalent. It answers the question *Where?* and suggests *rest in*. Its characteristic connectives are *in* and *together*. It is indicated in the sublinear by prefixing *to-* when no connective is present. *As to-* is not ideal, it is not put in capitals. We are *in Christ*.

The **ACCUSATIVE** case corresponds to the English objective case. It answers the question *Whither?* and suggests *motion toward*. Its characteristic connectives are *into* and *toward*. *All* is *into God*.

The **VOCATIVE** case is not related to other words, and is often the same form as the nominative.

THE ARTICLE

Speaking broadly, declension, in Greek, is accomplished by affixing the relative pronoun **WHICH** or **who** to the stem. The article **THE**, in English, may serve to illustrate how the Greek article is built up. We will suppose **THE** is the pronoun **HE** with **τ** prefixed. Just so the Greek article is **who** or **which** with **τ** prefixed, except in some much used nominatives, where the **τ** has been worn down to the sound of *h*. They are pronounced *ho*, *hē*, *hoi*, *hai*. All forms of the relative pronoun are aspirated.

SINGULAR

Indefinite		Masculine		Feminine		
Case	Pronoun	Article	Pronoun	Article	Pronoun	Article
n	[h]o' WHICH	to' THE	[h]os' WHO	[h]o' THE	[h]é' WHO	[h]é' THE
g	[h]ou' OF-WHICH	toú' OF-THE			[h]és' OF-WHOM	tés' OF-THE
d	[h]ó' to-WHICH	tó' to-THE			[h]é' to-WHOM	té' to-THE
a	[h]o' WHICH	to' THE	[h]on' WHOM	ton' THE	[h]én' WHOM	tén' THE

PLURAL

n	[h]a' WHICH	ta' THE	[h]oi' WHO	[h]oi' THE	[h]ai' WHO	[h]ai' THE
g	[h]ón' OF-WHICH	ton' OF-THE				
d	[h]ois' to-WHICH	tois' to-THE			[h]ais' to-WHOM	tais' to-THE
a	[h]a' WHICH	ta' THE	[h]ous' WHOM	tous' THE	[h]as' WHOM	tas' THE

The masculine has no special forms for the genitive and dative, but uses the indefinite. The genitive plural is always the same in all genders, without exception. Perfect familiarity with these forms will give a good grasp of the Greek inflections.

FIRST DECLENSION

The first declension follows the feminine form of the relative pronoun, with some variations in the singular, but always in the plural. Those whose nominatives end in *-s* are masculine, the rest are feminine.

SINGULAR

Case	Pronoun	Feminine			Masculine	
n	[h]é' WHO	—é	—a	—a	—és	—as
g	[h]és' OF-WHOM	—és	—és	—as	—ou	—ou
d	[h]é' to-WHOM	—é	—é	—a	—é	—a
a	[h]én' WHOM	—én	—an	—an	—én	—an
v		—é			—a	—a

PLURAL

n	[h]ai' WHO	—ai	The Plural is the same form in both genders.
g	[h]ón' OF-WHOM	—ón	
d	[h]ais' to-WHOM	—ais	
a	[h]as' WHOM	—as	
v		—ai	

The first class follows the pronoun without change. The next substitutes *a* for *é* in the nominative and accusative. The next has *a* throughout. As the nominative of the last two has the form of the genitive, they borrow the genitive from the second declension.

All nouns in *—é* keep it in every case in the singular. All nouns in *—ra* and *—a* preceded by a vowel keep it in every case, except *speirés* in some manuscripts. Other nouns in *—a* have it only in the nominative and accusative.

SECOND DECLENSION

The second declension uses the indefinite and masculine pronoun for endings. Those ending in *—os* may be either masculine or feminine. Those in *—on* are indefinite.

The genitive and dative singular and plural remain the same throughout the declension. The vocative is usually the same as the nominative. The indefinite nominative and accusative are alike in both singular and plural.

SINGULAR

Case	Pronoun		Indefinite		Masculine or Feminine	
	Indefinite	Masculine				
n	[h]o' WHICH	[h]os'	—on		—os	
g	[h]ou' OF-WHICH		—ou		—ou	
d	[h]ó' to-WHICH		—ó		—ó	
a	[h]o' WHICH	[h]on'	—on		—on	
v					—e	

PLURAL

n	[h]a' WHICH	[h]oi'	—a		—oi	
g	[h]ón' OF-WHICH		—ón		—ón	
d	[h]ois' to-WHICH		—ois		—ois	
a	[h]a' WHICH	[h]ous'	—a		—ous	
v			—a		—oi	

THIRD DECLENSION

This declension does not use the relative pronoun in forming its endings. The nominative singular often has no ending.

SINGULAR		
Case	Indefinite	Masculine or Feminine
<i>n</i>		—(— <i>s</i>)
<i>g</i>	— <i>os</i>	— <i>os</i>
<i>d</i>	— <i>i</i>	— <i>i</i>
<i>a</i>		— <i>a</i> (— <i>n</i>)
PLURAL		
<i>n</i>	— <i>a</i> — <i>ê</i>	— <i>es</i>
<i>g</i>	— <i>ôn</i>	— <i>ôn</i>
<i>d</i>	—(<i>s</i>) <i>i</i>	—(<i>s</i>) <i>i</i>
<i>a</i>	— <i>a</i> — <i>ê</i>	— <i>as</i>
<i>v</i>	— <i>a</i>	— <i>es</i>

The nominative of this declension has a variety of terminations. The forms of the various cases are best referred to the genitive singular, which always has the same ending. The consonant which precedes this ending is almost always found in the following cases, except the dative plural.

Words in which mutes precede the ending have the nominative in —*s*, but the lip letters, *p*, *b*, *ph*, *s*, unite with the *s* to form *ps*, the throat mutes, *k*, *g* and *ch*, form *x* and the tongue mutes disappear.

ADJECTIVES

As adjectives must agree with their subjects in gender, number and case, they also are declined. They use the same endings as nouns. Most adjectives end in —*os* in the masculine, using the second declension. The feminine ends in —*ê* or —*a* and uses the first declension. The indefinite ends in —*on* and uses the second declension.

Some are declined by the third declension in the indefinite and masculine, and by the first declension in the feminine, like the indefinite verbal adjective.

COMPARISON OF ADJECTIVES

Comparatives usually end in indef. —*teron*, masc. —*teros*, fem. —*tera* and are declined as other adjectives. Superlatives are —*taton*, —*tatos*, —*taté*. Another form is —*îon*, superlative —*îston*, —*îstos*, —*îstê*.

PRONOUNS

As pronouns must agree with their subjects in gender, person and number, they are declined accordingly.

The relative pronoun, which has already been given, is usually affixed to other forms, as in nouns. The article is practically a weak demonstrative and is found where we would use *that*.

HOW THE VOWELS COMBINE

<i>aa</i> = <i>a</i>	<i>ea</i> = <i>ê</i>	<i>oa</i> = <i>ô</i> or <i>a</i>
<i>ae</i> = <i>a</i>	<i>ee</i> = <i>ei</i>	<i>oe</i> = <i>ou</i>
<i>ae</i> = <i>a</i>	<i>êê</i> = <i>ê</i>	<i>ôê</i> = <i>o</i> or <i>ê</i>
<i>ao</i> = <i>ô</i>	<i>eo</i> = <i>ou</i>	<i>oo</i> = <i>ou</i>
<i>ao</i> = <i>ô</i>	<i>êô</i> = <i>ô</i>	<i>ôô</i> = <i>ô</i>

HOW THE CONSONANTS COMBINE

<i>ps bs phs</i> = <i>ps</i>		
<i>ks gs chs</i> = <i>x</i>		
<i>bt pht</i> = <i>pt</i>	<i>gt cht</i> = <i>kt</i>	
<i>pd phd</i> = <i>bd</i>	<i>kd chd</i> = <i>gd</i>	
<i>pth bth</i> = <i>phth</i>	<i>kth gth</i> = <i>chth</i>	
<i>np</i> = <i>mp</i>	<i>nk</i> = <i>gk</i>	<i>nl</i> = <i>ll</i>
<i>nb</i> = <i>mb</i>	<i>ng</i> = <i>gg</i>	<i>nr</i> = <i>rr</i>
<i>nph</i> = <i>mph</i>	<i>nch</i> = <i>gch</i>	
<i>nm</i> = <i>mm</i>	<i>nx</i> = <i>gx</i>	
<i>nps</i> = <i>mps</i>		

A GENERAL SURVEY OF THE GREEK VERB

FUNC- TION	Past <i>e</i> —	PRESENT	Future — <i>s</i> —
INDEF- INITE		(Past-Future) FACT Sign (°)	
Active	<i>e</i> —on I—ED.	— <i>sai</i> TO— <i>e</i> — <i>sa</i> I— — <i>san</i> — <i>sas</i> (m) — <i>sasa</i> (f) — <i>ing</i>	— <i>son</i> —YOU
Middle	<i>e</i> — <i>omên</i> I— <i>was</i> —ED	— <i>sasthai</i> TO— <i>be</i> —ED <i>e</i> — <i>samên</i> I— <i>am</i> —ED — <i>samen</i> —on— <i>os</i> — <i>ê</i> <i>being</i> —ED	— <i>sai</i> —YOU— <i>be</i> —ED
Passive	<i>e</i> — <i>thên</i> I— <i>was</i> —ED	—[<i>s</i>] <i>thênai</i> TO— <i>be</i> —ED <i>e</i> — <i>sthên</i> I— <i>am</i> —ED	
INCOM- PLETE		ACTION Sign (°)	
Active	<i>ên</i> —on[<i>t</i>] I— <i>was</i> —ING	— <i>ein</i> TO— <i>be</i> —ING — <i>ô</i> I— <i>am</i> —ING — <i>ô</i> I— <i>may</i> — <i>be</i> —ING — <i>oimi</i> <i>may</i> —I— <i>be</i> —ING <i>e</i> YOU— <i>be</i> —ING —on[<i>t</i>] — <i>ôn</i> (m) — <i>ousa</i> (f)	— <i>sô</i> —I'LL— <i>be</i> —ING — <i>sô</i> SHOULD—I— <i>be</i> —ING
Middle	<i>ên</i> — <i>men</i> — I— <i>was</i> —ING	— <i>sthai</i> TO— <i>be</i> — <i>being</i> —ED — <i>omai</i> I— <i>am</i> — <i>being</i> —ED — <i>ômai</i> I— <i>may</i> — <i>be</i> — <i>being</i> —ED — <i>ou</i> YOU— <i>be</i> — <i>being</i> —ED — <i>men</i> —on— <i>os</i> — <i>ê</i> <i>being</i> —ED	— <i>somai</i> —I'LL— <i>be</i> — <i>being</i> —ED — <i>sômai</i> SHOULD—I— <i>be</i> — <i>being</i> —ED — <i>sai</i> YOU— <i>be</i> —ED
Passive		—[<i>s</i>] <i>thênai</i> TO— <i>be</i> —ED — <i>thô</i> I— <i>may</i> — <i>be</i> — <i>being</i> —ED — <i>thêi</i> YOU— <i>be</i> — <i>being</i> —ED — <i>th</i> —en— <i>eis</i> — <i>eisa</i> <i>being</i> —ED	— <i>thêsomai</i> —I'LL— <i>be</i> — <i>being</i> —ED — <i>sthô</i> SHOULD—I— <i>be</i> — <i>being</i> —ED
COM- PLETE		STATE Sign (°)	
Active	<i>e</i> — <i>R</i> — <i>kein</i> I— <i>had</i> —ED	<i>R</i> — <i>kenai</i> TO— <i>have</i> —ED <i>R</i> — <i>ka</i> I— <i>have</i> —ED <i>R</i> — <i>k</i> —os— <i>ôs</i> — <i>uia</i> <i>having</i> —ED	
Middle	<i>e</i> — <i>R</i> — <i>mên</i> I— <i>had</i> — <i>been</i> —ED [<i>ên</i> <i>R</i> — <i>men</i> — I— <i>had</i> — <i>been</i> —ING]	<i>R</i> — <i>esthai</i> TO— <i>have</i> — <i>been</i> —ED <i>R</i> — <i>mai</i> I— <i>have</i> — <i>been</i> —ED <i>R</i> — <i>men</i> —on— <i>os</i> — <i>ê</i> <i>having</i> — <i>been</i> —ED	

THE CONJUGATION OF THE VERB

Greek verbs are conjugated to mark six distinctions, *Function, Voice, Tense, Mode, Number, and Person*.

The *Function* shows the condition of the verb, whether a *-Fact* (indefinite, I-WRITE), an *'Action* (incomplete, I-AM-WRITING), or a *'State* (complete, I-HAVE-WRITTEN).

The *Voice* shows how the action is related to its subject, whether it is *Active* (I-WRITE), or *Passive* (IT-IS-WRITTEN), or both, called the *Middle* (I-GO).

The *Tense* shows its relation to time, whether *Past* (I-WROTE), *Present* (I-AM-WRITING), *Future* (I'LL-WRITE), or *Indefinite* (I-WRITE).

The *Mode* shows its relation to the mind of the speaker or to some other action. The *Verbal Noun* or *Infinitive* (TO-WRITE) is an independent mode, the *Verbal Adjective* (WRITING) is descriptive. The *Indicative* (I-AM-WRITING) is actual, the *Subjunctive* (I-MAY-BE-WRITING) and *Optative* (MAY-HE-BE-WRITING) are contingent. The *Imperative* (BE-WRITING) is a command.

Number indicates whether *Singular* or *Plural*. The *Dual* is not used in the Sacred Scriptures.

Person shows whether the speaker (I or WE), the one spoken to (YOU or YE) or the one spoken of (it, he or she, or THEY) is referred to.

FUNCTION

The Greek verb, like the English, distinguishes between three conditions:

1. *Indefinite*, the abstract idea or *-Fact*.
2. *Incomplete*, or an *'Action* going on.
3. *Complete*, or the *'State* resulting from an action.

In English we express the Fact by the simplest form of the verb, as I-WRITE. The other two states are expressed by means of auxiliaries, thus, Action, I-AM-WRITING; State, I-HAVE-WRITTEN. The sign of Action is -ING, of State is HAVE. The Fact has no auxiliaries.

VOICE

As each *Voice* of the Greek verb is clearly distinguished by its form, the following tables are divided into *Active, Middle, and Passive verbs*. In each group the verbs of *Fact* are given first place, followed by those of *Action* and of *State*. These are further arranged according as the tense is *Past, Present, or Future*. The Modes are listed with the *Verbal Noun* first, followed by the *Indicative, Subjunctive, Optative, Imperative* and the *Verbal Adjective*.

THE ACTIVE VOICE

Fact Past

The past is expressed in two ways in Greek. A simple method consisted in adding the verb TO-BE to the verb stem and prefixing the augment. This primitive method is largely superseded by endings which differ only in shortening the link letter and the ending of the third person plural.

ên' I-WAS	e—ên I—ed or I-WAS—ed
ês' YOU-WERE	e—ês YOU—ed or -WERE—ed
ên' it, he or she-WAS	e—ê—ed or -WAS—ed
ê'men WE-WERE	e—êmen WE—ed or -WERE—ed
ê'te YE-WERE	e—ête YE—ed or -WERE—ed
ê'san THEY-WERE	e—êsan THEY—ed or -WERE—ed

When these follow stems ending in vowels they often combine.

	a	e	o	gno
e—on I—ED	—ôn	—oun	—oun	—ôn
e—es YOU—ED	—as	—eis	—ous	—ôs
e—e it, he or she—ED	—a	—ei	—ou	—ô
e—omen WE—ED	—ômen	—oumen	—oumen	—ômen
e—ete YE—ED	—ate	—eite	—oute	—ôte
e—on THEY—ED	—ôn	—oun	—oun	—ôn

Fact (Indefinite)

This is usually called the "aorist," meaning *indefinite*. The indefiniteness is accomplished by using both the signs of the past and future in the same word. Hence it might be well called a Past-Future. It is indefinite as to time as well as to condition.

Verbal Noun (Infinitive)

—*sai* TO—

Stems	Stems ending in	<i>p, b, ph, pt</i>	<i>k, g, ss, tt, ch, z</i>	<i>l, n, r</i>
<i>e—sa</i> I—		— <i>psa</i>	— <i>xa</i>	— <i>a</i>
<i>e—sas</i> YOU—		— <i>pas</i>	— <i>xas</i>	— <i>as</i>
<i>e—se</i> it, he or she—s		— <i>pse</i>	— <i>xē</i>	— <i>e</i>
<i>e—samen</i> WE—		— <i>psamen</i>	— <i>xamen</i>	— <i>amen</i>
<i>e—sate</i> YE—		— <i>psate</i>	— <i>xate</i>	— <i>ate</i>
<i>e—san</i> THEY—		— <i>psan</i>	— <i>xan</i>	— <i>an</i>

Fact Future Imperative

The following form of the Imperative is distinguished by the sign of the future. By its nature it can have no first person.

— <i>son</i> —YOU	— <i>sate</i> —YE
— <i>satō</i> LET-it, him or her—	— <i>satōsan</i> LET-THEM—

Fact Verbal Adjective

As English has but one Participle we distinguish this form by putting the Fact sign (˘) before it. The Indefinite and Masculine forms are declined as in the third declension, the feminine, as always, as in the first declension.

Action Verbal Noun

This form is quite regular, yet sometimes combines with preceeding vowels.

Stems ending in	<i>a</i>	<i>o</i>	<i>za</i>
— <i>cin</i> TO-BE—ING	— <i>an</i>	— <i>oun</i>	— <i>ēn</i>

Action Present

This verb has two sets of endings which are practically the same in the plural. One set is like those used in the substantive I-AM, as shown in the following table. It is confined to a small class of verbs in common use. The link letter, or vowel connecting the true ending to the stem, varies, as shown, to harmonize with the vowel of the stem.

Substantive	Present in — <i>mī</i>
<i>eimi'</i> I-AM	— <i>ē</i> or <i>ē</i> or <i>ō mī</i>
<i>ei'</i> YOU-ARE	— <i>ē</i> or <i>ē</i> or <i>ō s</i>
<i>esti'</i> it, he or she—IS	— <i>ē</i> or <i>ē</i> or <i>ō si</i>
<i>esmen'</i> WE-ARE	— <i>a</i> or <i>e</i> or <i>o men</i>
<i>este'</i> YE-ARE	— <i>a</i> or <i>e</i> or <i>o te</i>
<i>eisi'</i> THEY-ARE	— <i>a</i> or <i>e</i> or <i>ousi</i>

The second ending is by far the most common. It, too, varies its link letter to agree with the last vowel in its stem, as shown in the following table.

Stems ending in	<i>a</i>	<i>e</i>	<i>o</i>	<i>za</i>
<i>o</i> —I-AM—ING	— <i>ō</i>	— <i>ō</i>	— <i>ō</i>	— <i>ō</i>
— <i>eis</i> YOU-ARE—ING	— <i>as</i>	— <i>eis</i>	— <i>ois</i>	— <i>ēs</i>
— <i>ei</i> it, he or she—IS—ING	— <i>a</i>	— <i>ei</i>	— <i>oi</i>	— <i>ē</i>
— <i>omen</i> WE-ARE—ING	— <i>ōmen</i>	— <i>oumen</i>	— <i>oumen</i>	— <i>ōmen</i>
— <i>ete</i> YE-ARE—ING	— <i>ate</i>	— <i>eite</i>	— <i>oute</i>	— <i>ēte</i>
— <i>ousi</i> THEY-ARE—ING	— <i>ōsi</i>	— <i>ousi</i>	— <i>ousi</i>	— <i>ōsi</i>

Idiomatically, in the version, when the indefinite or Fact form is used for action, it is indicated by a vertical stroke.

Action Present Subjunctive

The *Subjunctive* is formed from the Indicative by simply lengthening the link letter. Compare the following with the Indicative and it will be found to have exactly the same endings. As the link letter in the first person singular is absorbed by the ending —*ō*, it cannot be lengthened. This leaves the ending for the first person the same in the Indicative and Subjunctive. The mode must be determined by the context.

Stems ending in <i>a</i>		<i>o</i>
—ō I-MAY-BE—ING		
—ēs YOU-MAY-BE—ING	— <i>as</i>	— <i>ois</i>
—ē it, he, she-MAY-BE—ING	— <i>a</i>	— <i>oi</i>
—ōmen WE-MAY-BE—ING		
—ēte YE-MAY-BE—ING	— <i>ate</i>	— <i>ōte</i>
—ōsi THEY-MAY-BE—ING		

Action Present Optative

There are but few occurrences of the *Optative* in the Scriptures. The following are the usual forms:

—oimi MAY-I-BE—ING	—oimen MAY-WE-BE—ING
—ois MAY-YOU-BE—ING	—oite MAY-YE-BE—ING
—oi MAY-it, he or she-BE—ING	—oien MAY-THEY-BE—ING

Action Present Imperative

From its nature the *Imperative* cannot occur in the first person, either singular or plural.

Stems ending in <i>a</i>		<i>e</i>	<i>o</i>
—e YOU-BE—ING	— <i>a</i>	— <i>ei</i>	— <i>ou</i>
—etō LET-it, him or her-BE—ING	— <i>atō</i>	— <i>eitō</i>	— <i>outō</i>
—ete YE-BE—ING	— <i>ate</i>	— <i>eite</i>	— <i>oute</i>
—etōsan LET-THEM-BE—ING	— <i>atōsan</i>	— <i>eitōsan</i>	— <i>outōsan</i>

Action Future Indicative

The future endings simply insert a sibilant in the Present Action. This shows that it is an incomplete tense (I'LL-BE—ING) not an indefinite (I'LL—). As the sibilant so easily unites with other letters to form the compound sibilants, and disappears in the presence of some letters, as shown in the table, many words are future in which the —s- is represented by other sibilants, or is lacking.

Stems ending in <i>p, b, ph, pt</i>			<i>k, g, ss, tt, ch, z</i>	<i>l, n, r, z</i>
—sō I-SHALL-BE—ING	—psō	—xō	—ēsō	—ō
—seis YOU-WILL-BE—ING	—pseis	—xeis	—éseis	—eis
—sei it, he or she -WILL-BE—ING	—psei	—xei	—ései	—ei
—sōmen WE-SHALL-BE—ING	—psomen	—xomen	—ésomen	—oumen
—sete YE-WILL-BE—ING	—psete	—xete	—ésete	—eite
—sousi THEY-WILL-BE—ING	—psousi	—xousi	—ésousi	—ousi

Action Future Subjunctive

This form is the lengthened future, just as in the case of the Indicative. The version has *should* instead of the *may* of the Present Subjunctive, as a rule.

—sō SHOULD-I-BE—ING	—sōmen SHOULD-WE-BE—ING
—sēs SHOULD-YOU-BE—ING	—sēte SHOULD-YE-BE—ING
—sé SHOULD-it, he or she-BE—ING	—sōsi SHOULD-THEY-BE—ING

Action Future Optative

As this form is the same as the indefinite verbal noun, both need careful scrutiny to avoid being confused. It occurs only in the third person.

Action Verbal Adjective (Participle)

Verbal adjectives, in Greek, have a separate form for each gender. This cannot be expressed in English. The endings of the Feminine are all taken from the first declension. The Indefinite and Masculine follow the third declension, except in the nominative. The Masculine has no special forms for the Genitive and Dative, but uses the Indefinite forms. The Indefinite has no special forms for the Accusative, but uses the same form as the Nominative.

The link of the dative plural and of the feminine is —*ous-*, of the rest is —*ont-*. Verbs in —*a-* change —*o-* and —*ou-* to —*ō-*, as *za-onta*, contracted to *zōnta*. Those in —*e-* and —*o-* change to —*ou-*, as *poie-onta*, contracted to *poiounta*.

State Verbal Noun

Greek indicates the state produced by an action by a repetition of the initial letter of a word followed by the letter *e*, or by lengthening of an initial vowel. This is called reduplication. The endings are practically the same as the Indefinite except in the third person plural. The English sign is HAVE—ED. For euphonic reasons, the characteristic link letter —*k*— is not always present.

R—kenai TO—HAVE—ED

State Present

R—ka I—HAVE—ED
R—kas YOU—HAVE—ED
R—ke it, he or she—HAS—ED

R—kamen WE—HAVE—ED
R—kate YE—HAVE—ED
R—kasi THEY—HAVE—ED

State Past

e—R—kein I—HAD—ED
e—R—keis YOU—HAD—ED
e—R—kei it, he or she—HAD—ED

e—R—keimen WE—HAD—ED
e—R—keite YE—HAD—ED
e—R—keisan THEY—HAD—ED

State Verbal Adjective

The link of the Complete Verbal Adjective is —*kot*— in the Indefinite and Masculine, to which the third declension is added, and —*kui*— in the Feminine, which follows the first declension.

Fact - State

Because of their meaning, the indefinite of the words GIVE, PLACE, LET, CARRY, indicate a *state* as well as a *fact*, hence they use *k* in place of *s*, making an Indefinite-Complete form. The English Indefinite seems best for the sublinear, but a version may use the Perfect, *have*. Some verbs, as NEAR, use both forms.

—*do*—
e'dōka
e'dōkas
e'dōke
edōk'amen
edō'kate
e'dōkan

—*the*—
e'thēka
e'thēkas
e'thēke
ethē'kamen
ethē'kate
e'thēkan

—*aph*—
aphē'ka
aphē'kas
aphē'ke
aphē'kamen
aphē'kate
aphē'kan

—*neg*—
ē'negka
ē'negkas
ē'negke
ēneg'kamen
ēneg'kate
ē'negkan

THE MIDDLE VOICE

In Greek the *Middle Voice*, in which the subject is affected, more or less, by the action, has a special series of endings to distinguish it from the Active or Passive Voices. Its force varies greatly, so that it sometimes seems to be Passive or Active.

As this Voice cannot be given any English equivalent, it is left without notation when the meaning of the English word is sufficient evidence. Otherwise it is expressed by the Passive with the passive elements in light-face type, as if not in the Greek.

Fact Middle Past

The *Indefinite Past* has the usual augment, and a special set of endings, except in the first and second person plural. The link letter varies much when joined to verb stems ending in a vowel.

Stems ending in a	ē	e	o	u	mi
<i>e—omēn</i> I—ED	—ōmēn	—oumēn	—oumēn		
OR I—was—ED					
<i>e—ou</i> YOU—ED	—ō	—ou	—ou		
OR YOU—were—ED					
<i>e—eto</i> it, he or she—ED	—ato	—ēto	—eito	—outo	—uto —ato
OR it, he or she—was—ED					
<i>e—ometha</i> WE—ED	—ōmetha	—oumetha	—oumetha		
OR WE—were—ED					
<i>e—esthe</i> YE—ED	—asthe	—eisthe	—ousthe		
OR YE—were—ED					
<i>e—onto</i> THEY—ED	—ōnto	—ounto	—ounto	—ounto	—unto —ento
OR THEY—were—ED					

Fact Middle Verbal Noun (Infinitive)

The Indefinite of the Middle Voice is formed in the same way as the Active, but has special endings of its own. Like the future, the sibilant link letter is often changed or disappears.

Stems ending in *p, b, ph, pt* *k, g, ss, tt* *l, n, r*
 —*sasthai* TO— OR TO—*be*—ED —*psasthai* —*xasthai* —*asthai*

Fact Middle

Stems ending in *b, p, ph, pt* *k, g, ss, tt, ch, z* *l, p, n*
e—samén I— —*psamén* —*xamén* —*amén*
 OR I—*am*—ED
e—sō YOU— —*psō* —*xō* —*ō*
 OR YOU—*are*—ED
e—sato it, he or she— —*psato* —*xato* —*ato*
 OR it, he or she—*is*—ED
e—sametha WE— —*psametha* —*xametha* —*ametha*
 OR WE—*are*—ED
e—sasthe YE— —*psasthe* —*xasthe* —*asthe*
 OR YE—*are*—ED
e—santo THEY— —*psanto* —*xanto* —*anto*
 OR THEY—*are*—ED

Fact Middle Future Imperative

The Future form of the Indefinite Middle Imperative replaces the link letter

—*s-* with —*sa-*.

—*sai* YOU OR YOU—*be*—ED

—*sasthe* YE OR YE—*be*—ED

—*sasthō* LET-it, him or her— OR —*be*—ED

—*sasthōsan* LET-THEM— OR —*be*—ED

Fact Middle Verbal Adjective

This form is precisely like the Present Middle except for the addition of a sibilant syllable to indicate the future. This addition is subject to the usual modifications.

Action Middle Present Verbal Noun

—*sthai* TO—BE—ING OR TO—BE—*being*—ED

Action Middle Present

This is the standard set of endings for the Middle Voice, which is usually followed in the modes and tenses. The link letter varies when the stem of the word ends in a vowel.

Stems ending in *a* *e* *ê* *o* *u*
 —*omai* I—AM—ING —*ōmai* —*oumai* —*ēmai* —*oumai* —*umai*
 OR I—AM—*being*—ED
 —*ē* YOU—ARE—ING —*ei* —*oi*
 OR YOU—ARE—*being*—ED
 —*etai* it, he or she—*is*—ING —*atai* —*eitai* —*etai* —*outai* —*utai*
 OR it, he or she—*is*—*being*—ED
 —*ometha* WE—ARE—ING —*ōmetha* —*oumetha* —*ometha* —*umetha*
 OR WE—ARE—*being*—ED
 —*esthe* YE—ARE—ING —*asthe* —*eisthe* —*ousthe*
 OR YE—ARE—*being*—ED
 —*ontai* THEY—ARE—ING —*ōntai* —*ountai* —*ountai* —*untai*
 OR THEY—ARE—*being*—ED

Action Middle Present Subjunctive

The Subjunctive of the Middle, like the Active, merely prolongs the length of the link letter.

—*ōmai* I—MAY—BE—ING
 OR I—MAY—BE—*being*—ED

—*ē* YOU—MAY—BE—ING
 OR YOU—MAY—BE—*being*—ED

—*etai* it, he or she—MAY—BE—ING
 OR it, he or she—MAY—BE—*being*—ED

—*ōmetha* WE—MAY—BE—ING
 OR WE—MAY—BE—*being*—ED

—*esthe* YE—MAY—BE—ING
 OR YE—MAY—BE—*being*—ED

—*ontai* THEY—MAY—BE—ING
 OR THEY—MAY—BE—*being*—ED

Action Middle Optative

The Middle Optative is used only in the third person singular in the Scriptures.

Action Middle Imperative

The Imperative, by its nature, has no first person. The endings are really the same as the Active. The link letter —*t-* is softened to —*sth-*.

—*ou* YOU—BE—ING OR YOU—BE—*being*—ED

—*esthe* YE—BE—ING OR YE—BE—*being*—ED

—*esthō* LET-it, him or her BE—ING
 OR —BE—*being*—ED

—*esthōsan* LET-THEM—BE—ING
 OR LET-THEM—BE *being*—ED

Action Middle Verbal Adjective

The Verbal Adjective may be readily distinguished by the link —*men*—, from the element which signifies that the action REMAINS with the actor. To this the indefinite and masculine forms add the endings of the second declension. The feminine participle always has the endings of the first declension.

When not evident from the meaning of the word the Middle is indicated by the Passive form with a passive auxiliary in light-face type.

Action Middle Future

The Future Middle simply adds the sibilant link letter to the Present, when euphony does not forbid. It combines to make double letters or modifies the previous syllable, usually shortening the sound.

— <i>somai</i> I'LL-BE—ING	— <i>sometha</i> WE'LL-BE—ING
OR I'LL-BE- <i>being</i> —ED	OR WE'LL-BE- <i>being</i> —ED
— <i>sé</i> YOU'LL-BE—ING	— <i>sesthe</i> YE'LL-BE—ING
OR YOU'LL-BE- <i>being</i> —ED	OR YE'LL-BE- <i>being</i> —ED
— <i>setai</i> it, he or she'LL-BE—ING	— <i>sontai</i> THEY'LL-BE—ING
OR -BE- <i>being</i> —ED	OR THEY'LL-BE- <i>being</i> —ED

Future Substantive

<i>e'somai</i> I-SHALL-BE	<i>eso'metha</i> WE-SHALL-BE
<i>e'sé</i> YOU-WILL-BE	<i>e'scsthe</i> YE-WILL-BE
<i>e'stai</i> it, he or she-WILL-BE	<i>e'sontai</i> THEY-WILL-BE

Action Middle Future Subjunctive

The Future Subjunctive Middle merely lengthens the link letter as the Present Subjunctive does and uses the sibilant for the future with the usual exceptions. It is expressed by the auxiliary SHOULD.

— <i>sōmai</i> SHOULD-I-BE—ING	— <i>sōmetha</i> SHOULD-WE-BE—ING
OR -BE- <i>being</i> —ED	OR -BE- <i>being</i> —ED
— <i>sē</i> SHOULD-YOU-BE—ING	— <i>sēsthe</i> SHOULD-YE-BE—ING
OR -BE- <i>being</i> —ED	OR -BE- <i>being</i> —ED
— <i>setai</i> SHOULD-it, he or she-BE—ING	— <i>sontai</i> SHOULD-THEY-BE—ING
OR -BE- <i>being</i> —ED	OR -BE- <i>being</i> —ED

State Middle Verbal Noun

R—esthai TO-HAVE—ED OR TO-HAVE-*been*—ED

State Middle Present

The Middle Complete uses reduplication or the lengthening of the initial vowel as in the Active, but has its own special endings. When necessary the Middle is indicated by the light-face passive. The version often substitutes forms like it is written for it has been written.

<i>R—mai</i> I-HAVE—ED	<i>R—metha</i> WE-HAVE—ED
OR I-HAVE- <i>been</i> —ED	OR WE-HAVE- <i>been</i> —ED
<i>R—sai</i> YOU-HAVE—ED	<i>R—sthe</i> YE-HAVE—ED
OR YOU-HAVE- <i>been</i> —ED	OR YE-HAVE- <i>been</i> —ED
<i>R—tai</i> it, he or she-HAS—ED	<i>R—ntai</i> THEY-HAVE—ED
OR -HAS- <i>been</i> —ED	OR THEY-HAVE- <i>been</i> —ED

State Middle Past

The Past Complete has the sign of the past prefixed to the reduplication of the Complete and a special set of endings corresponding closely to the Optative. The English is indicated by HAD-*been*—ED.

<i>e-R—mén</i> I-HAD—ED	<i>e-R—metha</i> WE-HAD—ED
OR I-HAD- <i>been</i> —ED	OR WE-HAD- <i>been</i> —ED
<i>e-R—so</i> YOU-HAD—ED	<i>e-R—sthe</i> YE-HAD—ED
OR YOU-HAD- <i>been</i> —ED	OR YE-HAD- <i>been</i> —ED
<i>e-R—to</i> it, he or she-HAD—ED	<i>e-R—nto</i> THEY-HAD—ED
OR -HAD- <i>been</i> —ED	OR THEY-HAD- <i>been</i> —ED

State Middle Verbal Adjective

Except for the usual reduplication or lengthening of the initial vowel, this form is the same as the usual Middle Verbal Noun. It is rendered HAVING-*been*—ED.

THE PASSIVE VOICE

The Active and Middle each have a complete system of endings. The passive has no special endings of its own, but is formed by inserting *-th-* as a link between the stem and the ending.

The *-th-* is occasionally omitted because of the presence of other letters and because some of the endings used are already passive. It is usually lacking after *g, k, l, n, r,* and *ph*.

It is customary to include all the forms of the Middle except the Aorist and Future under the name of Passive. An exhaustive investigation has led to the conviction that each Voice has its own forms and that the true Passive, which demands the English Passive in translation, is always indicated by its characteristic link letter, unless it is lacking for euphonic reasons.

Fact Passive Past

The Past Passive Indicative is formed from the past of the verb substantive (*ên, ês, ê, êmen, ête, êsan*). As the substantive is already passive the *-th-* is often omitted.

e-thên I-WAS—ED

e-thês YOU-WERE—ED

e-thê it, he or she WAS—ED

e-thêmen WE-WERE—ED

e-thête YE-WERE—ED

e-thêsan THEY-WERE—ED

Fact Passive Verbal Noun

—[*s*] *thênai* TO-BE—ED

Fact Passive

The Indefinite Passive Indicative, like the Past Passive, is formed from the verb substantive. The sign of the past and future are added as in the usual Indefinite.

In some verbs the sign of the future is omitted for the sake of the sound. These may be either Indefinite or Past, according to their context.

e-stên I-AM—ED

e-stês YOU-ARE—ED

e-stê it, he or she-IS—ED

e-stêmen WE-ARE—ED

e-stête YE-ARE—ED

e-stêsan THEY-ARE—ED

Action Passive Subjunctive

The Present Passive Subjunctive is formed from the Present Active Subjunctive by inserting *-th-*.

—*thô* I-MAY-BE-BEING—ED

—*thês* YOU-MAY-BE-BEING—ED

—*thê* it, he or she-MAY-BE-BEING—ED

—*thômen* WE-MAY-BE-BEING—ED

—*thête* YE-MAY-BE-BEING—ED

—*thôsi* THEY-MAY-BE-BEING—ED

Action Passive Imperative

The Imperative Passive is formed from the Active by inserting *-th-* and lengthening the vowel. It is irregular in the second person singular.

—*thêti* YOU-BE-BEING—ED

—*thêtô* LET-it, him or her-BE-BEING—ED

—*thête* YE-BE-BEING—ED

—*thêtôsan* LET-THEM-BE-BEING—ED

Action Passive Future

The Future Passive is formed from the Future Middle by inserting *-th-* and a long vowel.

—*thêsomai* I'LL-BE-BEING—ED

—*thêsê* YOU'LL-BE-BEING—ED

—*thêsetai* it, he or she-LL-BE-BEING—ED

—*thêsometha* WE'LL-BE-BEING—ED

—*thêsesthe* YE'LL-BE-BEING—ED

—*thêsontai* THEY'LL-BE-BEING—ED

Action Passive Future Subjunctive

The Future Passive Subjunctive is formed by inserting *-s-* for the future and *-th-* for the passive before the ending. It is also rarely formed from the Middle.

—*sthô* SHOULD-I-BE-BEING—ED

—*sthês* SHOULD-YOU-BE-BEING—ED

—*sthê* SHOULD-it, he or she-BE-BEING—ED

—*sthômen* SHOULD-WE-BE-BEING—ED

—*sthête* SHOULD-YE-BE-BEING—ED

—*sthôsi* SHOULD-THEY-BE-BEING—ED

Action Passive Verbal Adjective

The Passive Verbal Adjective, in the Indefinite and Masculine, has the endings of the third declension preceded by *-thent-*, except the indefinite nominative and accusative *-then-* and the masculine, nominative and singular *-theis*. In the feminine the form is *-theis-*. The English is BEING—ED.

In one instance it is formed from the Middle.

κεράννυμι, κεράω, *kerannumi, kerao.*
 H O L D - blend
 Rev.14:10. of the wine of the wrath of God, which is
 poured out without mixture
 18: 6. the cup which she hath filled fill to her
 double.

ἄμωμος, *amōmos.* flawless
 U N - F L A W E D
 Eph. 1: 4. without blame before him in love:
 5:27. that it should be holy and without blemish.
 Col. 1:22. to present you holy and unblameable
 Heb 9:14. offered himself without spot to God,
 1Pet. 1. 19. as of a lamb without blemish and
 Jude. 24. to present (you) faultless before the
 Rev.14: 5. for they are without fault before the

ἀφθαρσία, *aphtharsia.* incorruption
 U N - C O R R U P T I O N
 Ro. 2: 7. glory and honour and immortality,
 1 Co. 15:42. it is raised in incorruption:
 50. doth corruption inherit incorruption.
 53. must put on incorruption, and
 54. shall have put on incorruption,
 Eph. 6:24. love our Lord Jesus Christ in sincerity.
 2Ti. 1:10. brought life and immortality to
 Tit. 2: 7. uncorruptness, gravity, sincerity,

ψυχικός, *psukikos.* squishy
 C O O L - I C
 1Co. 2:14. But the natural man receiveth not
 15:44. It is sown a natural body; it is
 — There is a natural body, and there
 46. but that which is natural; and afterward
 Jas. 3:15. but (is) earthly, sensual, devilish.
 Jude 19. sensual, having not the Spirit.

ἄφεσις, *aphesis.* pardon
 F R O M - L E T T I N G
 Mat 26:28. for many for the remission of sins.
 Mar. 1: 4. repentance for the remission of sins.
 3:29. hath never forgiveness, but is in
 Lu. 1:77. by the remission of their sins,
 3: 3. repentance for the remission of sins;
 4:18(19). to preach deliverance to the captives,
 —(—). to set at liberty them that are bruised,
 24:47. repentance and remission of sins
 Acts 2:38. for the remission of sins, and ye
 5:31. repentance to Israel, and forgiveness of sins.
 10:43. shall receive remission of sins.
 13:38. unto you the forgiveness of sins:
 26:18. may receive forgiveness of sins,
 Eph. 1: 7. the forgiveness of sins, according
 Col. 1: 14. (even) the forgiveness of sins:
 Heb. 9:22. without shedding of blood is no remission.
 10:18. Now where remission of these (is),

παρουσία, *parousia.* presence
 B E S I D E - B E I N G
 Mat.24: 3. what (shall be) the sign of thy coming,
 27. so shall also the coming of the Son of
 37. so shall also the coming of the Son
 39. so shall also the coming of the Son
 1Co.15:23. they that are Christ's at his coming.
 16:17. glad of the coming of Stephanas
 2Co. 7: 6. by the coming of Titus;
 7. And not by his coming only,
 10:10. but (his) bodily presence (is) weak,
 Phi. 1:26. by my coming to you again.
 2:12. not as in my presence only,
 1Th. 2:19. Christ at his coming?
 3:13. at the coming of our Lord Jesus
 4:15. (and) remain unto the coming of
 5:23. unto the coming of our Lord
 2Th. 2: 1. by the coming of our Lord
 8. the brightness of his coming:
 9. (Even him), whose coming is after
 Jas. 5: 7. unto the coming of the Lord.
 8. for the coming of the Lord draweth nigh.
 2Pet. 1:16. the power and coming of our Lord
 3: 4. Where is the promise of his coming?
 12. and hasting unto the coming of the day
 1Joh. 2:28. before him at his coming.

καταλλάσσω, *katallasso.* conciliate
 D O W N - C H A N G E
 Ro. 5:10. we were reconciled to God
 — being reconciled, we shall
 1Co. 7:11. let her remain unmarried, or be reconciled
 to (her) husband:
 2Co. 5:18. of God, who hath reconciled us to himself
 by Jesus Christ,
 19. reconciling the world unto himself,
 20. be ye reconciled to God.

ἀποκαταλλάττω, *apokatallatto.* reconcile
 F R O M ; D O W N - C H A N G E
 Eph. 2:16. that he might reconcile both unto
 Col. 1:20. by him to reconcile all things unto
 21. yet now hath he reconciled

σάββατον, *sabbata, sabbaton, & sabbath*
 sabbata.
 Mat.12: 1. Jesus went on the sabbath day³ through
 2. lawful to do upon the sabbath day.²
 5. on the sabbath days³ the priests in the
 temple profane the sabbath,²
 8. is Lord even of the sabbath day.²
 10. lawful to heal on the sabbath days?³
 11. if it fall into a pit on the sabbath day,³
 12. is lawful to do well on the sabbath days.³
 24:20. neither on the sabbath day.²
 28: 1. In the end of the sabbath,² as it began to
 dawn toward the first (day) of the
 week.³

3. THE COMPILATION OF THE ENGLISH VOCABULARY

God, in making His revelation, did not merely choose human words to express Himself, but also purified them for this purpose. They are as silver refined in a retort (Psa. 12:6). By the way in which He has used them He has hallowed them, and formed a divine vocabulary for the transference of His thoughts, free from the disturbing element of human ideas. The same process should be used in making a version. Hence the Concordant Version strives, first of all, to form a Scriptural vocabulary which imitates the inspired original as closely as possible. The apostle Paul has charged us to have a pattern of sound words (2 Tim. 1:13). The usual translations have rejected this prime principle, hence differ much among themselves and even with themselves. In the Authorized Version, more than a hundred words are represented by five or more English equivalents, and these, in turn, are used for as many Greek words. This leads to deplorable crosswiring and confusion.

It is our desire to distinguish clearly between every word used in God's revelation, and to use the closest English equivalent for every expression. It was necessary, therefore, to choose our vocabulary before we could begin to translate. It should be clear that this would, at the same time, help to keep us from imposing our opinion on any passage, for, once the vocabulary was determined, we could not easily use another term to suit our own interpretation, but were forced to use that which harmonized with the contexts of other occurrences.

A GREEK CONCORDANCE OF THE ENGLISH AUTHORIZED VERSION

Wigram's Englishman's Greek Concordance lists almost every word which occurs in the original in alphabetical order followed by the passages in which it appears in the Authorized Version. The expression which translates the Greek appears in *italic type*. We have added our renderings, as *blend*, *flawless*, etc., as well as the stem or stems of each word in capitals.

The intelligent reader, who considers carefully the various renderings of each word, will wonder how one Greek term can be stretched to cover such contradictory thoughts as *pour out* and *fill*. He will question the wisdom and accuracy of using six different expressions in only seven passages, when one, *flawless*, can be used throughout. He will deplore the use of *immortality* and *incorruption* for the same Greek word, especially if he is aware that another term in the original denotes *immortality*. He will have to acknowledge that *natural* and *sensual* are too far apart to represent a single word in the divine vocabulary. Furthermore, why use *remission*, *forgiveness*, *deliverance*, and *liberty* when *forgiveness* and *pardon* will cover all cases? Why use *coming* when *BESIDE-BEING* clearly denotes *presence*? On the other hand, why not use two words to distinguish between *DOWN-CHANGE* and *FROM-DOWN-CHANGE*? Finally, how can the word *sabbath*, in the same context, suddenly change to *week*? Such questions as these led to an exhaustive investigation of the whole divine vocabulary in order to find the most exact English equivalent for each Greek word, one which will not only fit each context in which the word appears, but which is not needed for any other Greek word.

The Greek word which we render *flawless* is not related to *blame* or *fault*, which are covered by other terms. It is nearer to *blemish* and *spot*, but these seem to be limited to external appearance, and this term apparently goes much deeper.

As two other Greek words definitely denote *pour out* and *fill*, neither one can be used for our first example. In classical Greek it means to pour into a horn, or *HOLDER*, in order to drink. Later it came to be used for pouring in a mixture of bitter drugs. The next expression, without mixture, is from the same stem, and means undiluted, that is, no water poured in.

The term *incorruption* is in contrast to *immortality*. Those who die go to corruption and are raised to incorruption. Only those who do not die are changed from mortality to immortality.

The expression *natural* is the adjective for nature, not soul. Our present bodies are governed by our sensations or souls, hence are *sensual*. As this term is too strong, and it is highly desirable to connect this word with its noun, we use *soulish*.

Forgiveness by a political authority is *pardon* in English, hence we use this term in connection with the kingdom, and *forgiveness* in relation to offenses.

As *presence* implies *coming*, this word can often be used in its place, but never without loss, for it does not denote an act but a state. It is helpful to distinguish between the Lord's presence, and coming, and unveiling, and entrance, and advent.

Conciliate is one-sided, and may exist where there is enmity on the other side. The world which is against God He has conciliated to Himself, through Christ. Those who believe the evangel are conciliated to God, hence there is mutual reconciliation.

Much confusion has been caused by translating *sabbath* by the word *week*. The days of our Lord's suffering and resurrection can only be clarified by a uniform rendering.

come, αναβαινω	39	redeem, αγοραζω	9	world, αιων	19
απερχομαι	61	εξαγοραζω	265	αιωνιος	20
αποδαινω	68	λυτρωω	465	γη	115
γινομαι	117	redeemed (Lu. {λυτρωσις	465	κοσμος	429
δευρο	136	1:68), {οιω	636	οικουμενη	527
δευτε	—	redemption, απολυτρωσις ..	74	world began, αιων	19
διερχομαι	155	λυτρωσις	465	αιωνιος	20
ειναι	195	joy, αγαλλιασις	2	world (beginning of), } αιων	19
εισερχομαι	211	ευφροσυνη	327	world standeth, }	
εκπορευομαι	229	χαρα	796	world without end, }	
ενιστημι	262	χαρις	797	know, γινωσκω	122
εξερχομαι	266	joy, καυχασομαι	419	ειδew	188
επερχομαι	274	χαιρω	795	επιγινωσκω	282
επιδαινω	281	worship, δοξα	161	επισταμαι	286
επιπορευομαι	286	worship, ευσεβειω	326	ιστημι	390
ερχομαι	301	θεραπευω	373	προγινωσκω	654
(2 Ti. 4:3), εσομαι ..	308	λατρευω	449	(1 Co. 4:4) συνειδew	711
εστι	310	προσκυνew	665	teach, διδασκew	150
εφιστημι	328	σεβάζομαι	683	καταγγελλω	410
ήκω	344	σεβομαι	—	κατηχεω	418
καταντaw	414	worship, see will.		μαθητευω	466
κατερχομαι	417	judge, δικαστης	157	παιδew	582
παραγινομαι	588	κριτης	434	servant, διακονος	145
παρειμι	594	judge, ανακρινω	43	δουλον	163
παρερχομαι	—	διακρινω	145	δουλος	—
παριστημι	595	ήγεομαι	343	θεραπων	374
προσερχομαι	662	κρινω	433	οικετης	524
συνερχομαι	712	judge (to) (1 Cr. 6:2), κρι-		παις	583
φρω	784	τηριον	434	ὑπηρητη	775
φθaw	785	judgment, αισθησις	18	love, αγαπαω	2
χωρew	805	γνωμη	124	θελω	362
ων	810	δικαιωμα	157	φιλew	786
depart, αναγω	41	δικη	—	gift, αναθημα	42
αναλw	43	ήμερα	347	δομα	161
αναχωρεw	46	κριμα	433	δοσις	163
απαλλασσω	59	κρισις	434	δωρεα	169
απερχομαι	61	κριτηριον	—	δωρημα	170
απολw	75	judgment, see righteous.		δωρον	—
αποχωρεw	78	land, αγρος	10	μερισμος	483
αποχωριζομαι	—	γη	115	χαρις	797
αριστημι	98	(Mat. 23:15), ξηρος ..	522	χαρισμα	798
διαχωριζομαι	150	χωρα	805	holiness, άγιασμος	6
διερχομαι	155	χωριον	—	άγιωτης	8
εκπορευομαι	229	understand, ακουw	22	άγιωσυνη	—
εξειμι	266	γινωσκω	122	ευσεβεια	326
εξερχομαι	—	ειδew	188	δοσιωτης	539
κατερχομαι	417	επισταμαι	286	end, ακρον	26
μεταβαινω	487	μανθaw	470	εκβασις	223
μεταιρω	498	νοew	516	περας	613
παραγω	588	πυνθανομαι ..	673	συντελεια	713
πορευομαι	646	συνιημι	713	τελος	728
υπαγω	771	φρονew	790	end, πληρωω	630
χωριζw	805	hell, ᾠδης	13	συντελεω	713
depart asunder, αποχωριζο-		γεεννα	113	end, see latter, that, to, world.	
μαι	78	hell (cast down to), ταρτα-		end (in the), (Mat. 28:1)	
epart (let), απολw	75	ρω	720	οψε	581

MORE THAN ONE ENGLISH FOR ONE GREEK WORD

At times English usage demands that the same sense be expressed by different terms according to the context. Thus, a pot that is REPLETE with water is full to the brim, a sponge is soaked with vinegar, panniers are crammed with fragments, and a temple is dense with smoke. We give this example to show that the principle of uniformity is not carried to unreasonable lengths when our language demands variety and the sense is not altered. Besides, where English uses a word like child for two different Greek terms, we use boy or girl when possible and explain our inconsistency in the concordances which form a part of some editions.

Our principles compel the use of a few words in a special sense, as "boy" for a kind of servant, as in South Africa and California. This sense is recognized by Webster's dictionary. "Doctor" is used as a title for an adept or learned man. Through the years we have failed to find better terms than these.

EXCLUSIVE RENDERINGS

And how shall we know exactly what life means in the Scriptures when it is used for four different words in the original, in the Authorized Version? One of these, bios, life in its historical rather than its vital aspect, as can be seen in biography as distinct from zoology, is difficult to distinguish in our tongue, but spirit and soul should never be rendered life, for one is the source of life, and the other is only one of its expressions.

**AN INDEX TO THE GREEK WORDS UNDERLYING
THE AUTHORIZED VERSION**

Not only should each Greek word be translated uniformly when practicable, but, to achieve the best results, each English word should be the constant and exclusive representative of a single Greek word. There are subtle distinctions and instructive nuances which escape us otherwise, and sometimes these are the vital keys to great and precious truths. As it is, when such a word as come occurs in our version, it is necessary to turn up the Greek to see just what its force is in a given passage, if we wish to be certain. The difference between redemption and deliverance, world and eon, love and be fond, are alone worth a new version.

The English Index of Wigram's Englishman's Greek Concordance is shown herewith in order to help the intelligent student to see that the Authorized Version uses the same English word for many Greek words. Not only that, but it translates such Greek words as come away, go out, come out, and come down (see the first column) by both come and depart. There are times when English idiom demands this, because come is used with much latitude, but the Concordant Version has not found it necessary to use it for more than two words. So also with depart. This clarifies and defines the thought in multitudes of passages.

Come is used for about thirty Greek words in the Authorized Version which we render as follows: ascend, come away, step off, become, hither, pass through, be, enter, go out, present (time), come out, come on, mount, go, come, stand by, arrive, attain, come down, come along, be present, come by, come to, come together, carry, outstrip, and contain.

Depart does duty for about twenty Greek words, for which our more exact renderings are set out, break loose, retire, clear, come away, release, recoil, withdraw, detach, pass through, go out, be off, come out, come down, proceed, pass by, go, go away, separate.

Redeem is also used for words which really mean buy and reclaim, and redemption also does duty for deliverance, a stronger form which denotes completed redemption.

The word joy is not distinguished from exulting, gladness, and grace; while the verb, joy or rejoice, is also used for boasting or glorying.

Worship is made to cover the offering of divine service, which has clouded its real meaning, as well as to be devout, revere, venerate, or attend.

The stem judge, which means to set right in the Scriptures, has not been distinguished from related ideas, such as justice. The verb is also used for examine, discriminate, and govern. Judgment covers sensibility, opinion, just award, justice, day, tribunal, as well as judging, the action.

The broad term land is used for a field, dry (land), country, and freehold, as well.

Understand represents Greek words for which we prefer hear, know, perceive, be adept, learn, apprehend, ascertain, be disposed.

Hear is know, perceive, be adept, learn, apprehend, ascertain, understand, and be disposed.

World should not be used for eon, eonian, land (or earth), or the inhabited earth.

Know stands for perceive, recognize, be adept, foreknow and be conscious, also.

Teach takes the place of announce, instruct, make disciple, and discipline.

Servant is used for slave, attendant, domestic, boy or girl, and deputy.

Love is wrongly used for will, and be fond.

Gift replaces votive offering, gratuity, oblation, parting, grace, and grace gift.

Holiness is put in place of devoutness and benignity.

End is used for tip or top, sequel, conclusion, and consummation.

THE MEANING AND USAGE OF WORDS

It is of prime importance to distinguish between the exact meaning of a word and its idiomatic usage, which is often figurative. The meaning and much of the grammar may be carried over into English only by means of a literal sublinear, as in the complete edition of this work.

In conforming to English usage changes must be made in order to make readable English. Nevertheless, no word should be so rendered that it is contrary to the sense of any of its occurrences in the original. For instance, the Greek *a[n]gellos* is usually rendered angel, a superhuman being, or, figuratively, an unusually good person. But in Greek it is used of men and of the wicked in some passages, and the stem clearly denotes message, so we must render it messenger always, leaving it to the reader to decide what kind of messenger in each case. Such a decision belongs to interpretation, not to translation, hence it is outside the province of a version.

We sought to fix upon that English word which would best represent the Greek in every passage. If one word was not enough, others of like meaning were added.

These were recorded on slips and arranged in alphabetical order, so that it became immediately apparent if we used the same English word twice, which was against our rules. For example, the word *parousia* is rendered both coming and presence in the Authorized Version. A study of the occurrences will show that presence is preferable. Besides, coming belongs by right to another Greek word.

The ELEMENTS of which Greek words are composed may also help in fixing their force and in keeping a translation in accord with the Greek. A card index was made of each element together with all of the words which contained it. Thus *par-ousia* is composed of two terms meaning BESIDE-BEING, presence. In this way all related words were grouped together. If presence is the noun, then the verb with the same elements must be rendered be-present. Also FROM-BEING must be absence. While the ELEMENTS are helpful, they can seldom be used in translation. For instance UNDERSTANDING (*[h]upo-stasis*) by no means denotes understanding in English, but an assumption. In English, likewise, understanding does not mean STANDING-UNDER. These ELEMENTS should not be confused with etymology, which deals with the derivation or history of a word and tries to trace it back to its original.

Notwithstanding all the labor expended on the vocabulary at the beginning, constant efforts have been made to improve it since. A concordance was made, as printed in the complete edition, as shown elsewhere. This has been typewritten, with the passages in full, in order to check the grammar and the vocabulary.

Translations into other languages, by the same method, help to correct the bias of the English version. But, notwithstanding these strenuous efforts, the percentage of change has been very low, and, we trust, will be still lower in the future, because the method employed tends to stabilize the results and bring them to a point where they cannot be bettered.

4. THE RENDERING INTO IDIOMATIC ENGLISH

As the name of this version may suggest the erroneous idea that every feature of the Greek is carried over uniformly into English, it seems necessary to go into some detail in explaining that the sublinear of the complete edition is, indeed, uniformly rendered, but the version is idiomatic, that is, as concordant as is consistent with intelligible English. A version must preserve the values of the original, a sublinear the form.

The peculiarities of each language make it impossible to turn it literally and exactly into another. This can be approximated in an interlinear or sublinear, as in the complete edition of this work, but in an idiomatic version, intended to be read, the words must often be rearranged, the article must be added or omitted, the verbs must be accommodated to current usage, the connectives must be varied, and many other features must be changed. These unavoidable departures from the original we seek to correct by means of different types and various signs. But we have kept closely to the standards provided by our vocabulary, and have striven to conform to the original as much as English would allow. Indeed, we have gone beyond present usage occasionally, in expectation that time and familiarity will make our diction acceptable, as was the case with much in the Authorized Version. The principle changes made in later editions have been to bring out the main point of each sentence by rearranging the words to conform more closely to the Greek.

Much labor has been expended in making the version more consistent and accurate. Many criticisms have been considered, though most of these arose from misunderstanding the principles which underlie the work, or in confusing a version with a literal rendering, such as is already provided in the sublinear of the complete edition. The version has been checked in the course of compiling the concordance and in making versions in other languages. A special concordance was made, with each grammatical form segregated, by

which the consistency of our renderings could be tested, and the grammar checked. By this means every occurrence of the genitive case (of) was examined, then the dative case (to), as well as the middle voice of verbs. The occurrences of the article were classified and the renderings made as consistent as possible. We are grateful to all who have aided in this work, and for all criticisms, no matter in what spirit they were offered, which have enabled us to improve the version, and we tender our sincere thanks to all who have made them.

In order to give the reader an intelligent grasp of the idioms used in this version we give herewith some examples of various kinds, classified, according as they affect the words or the grammar.

Some of these will be found more fully set forth in the concordances.

THE USAGE OF WORDS

Good English sometimes uses a number of words to express a single idea. Thus we often say *I can* for *I am able to*. Sometimes the usage is slightly different, as *I work* for *I act*. Again we change the expression to suit the context, as (where the Greek uses *DOWN-idle*), though the sense is the same, we *nullify* faith, laws or promises, *abolish* death, *discard* things, *exempt* persons, *make* land *unproductive*. In such cases the usage (not the meaning) of words compels us to employ a number of expressions where the Greek has but one. These are clearly indicated in the concordances, where further examples may be found.

Occasionally the grammar of the Greek demands a different word in English. The middle voice of *destroy* is *perish*, of *extinguish* is *go out*. The state or "perfect" form of *perceive* is *be aware*, as a rule.

THE "DEFINITE" ARTICLE (THE)

The usage of "the" is so idiomatic in both Greek and English, that it cannot be carried over uniformly. When it is not in the Greek it is printed in lightface type, and when it is omitted in the English a high period before a word indicates its presence in the original. "The" is sometimes indefinite. Its absence in Greek does not call for the so-called indefinite article "a," for this is really equivalent to the numeral one in many cases, and so alters the sense.

"The" used independently: "The" is used without a noun, *THE-one*. A noun must then be added (the events, Luke 24:35), or the changed to a pronoun (to whom *tax*, Rom. 13:7). In the formula *THE HE* the is usually omitted (Yet *He* said) making the pronoun emphatic to preserve the emphasis. In the plural, *THE-ones* is usually rendered "those" (not contrastive to these). Used with a pronoun, the must usually be changed to a pronoun (*THE YOURS*, what is yours, Mat. 25:25). Before a connective the is changed to a pronoun (*THE-IN*, that in, Col. 1:16).

"The" used dependently: As "infinitives" are verbal nouns, and "participles" are verbal adjectives, the is used with them frequently in Greek, though seldom in English. It is usually omitted unless these forms are changed into nouns, as *THE TO-DINE*, the dinner (Luke 22:20), *THE one-SOWING*, the sower (Mat. 13:3). The changes adjectives into nouns (*THE POOR-ones*, the poor, Mat. 5:3), and, at the same time, changes the singular into the plural, so that the number of the English may not agree with the Greek. In addressing a person, English cannot carry over the article, as *YEA THE FATHER* ("Yea, Father, Mat. 11:26). Before a proper name, the is usually omitted, as *THE ISAAC* Mat. 1:2. Before titles, however, English demands the, even if it is not in the Greek, except in the case of "Christ," which is not usually looked upon as a title, as it should be. In English, the article is regularly demanded before all nouns when they are followed by a noun in the genitive, as "the grace of God," but omitted when followed by a pronoun, as *His glory* (John 1:14).

EMPHASIS

How often would we like to know where to place the stress in reading the Bible! Emphasize one word and it suggests one thing. Put it on another, and the direction of the thought changes. The heavy letters in this version enable the reader to bring out the real point in each passage.

For a long time I felt that those must be right who claimed that emphasis, in Greek, is to be found only when words appear in an unnatural position, as when the pronoun precedes the noun. But the results were not at all satisfactory, as a rule, for it laid too much stress on these words, compared to the verbs and nouns in the sentence. The more I studied various languages the more I became convinced that no order is necessarily unnatural, and that there is always some emphasis present. For instance, if the adjective and pronoun usually follow the noun in Greek, that comes because the noun is more emphatic as a rule. If they come before, then they are more emphatic. But in neither case is the emphasis sufficient in itself to warrant notice, until the words which precede them, and are still more important, have been properly emphasized.

3:14-29

PAUL TO THE ROMANS

The Conduct of Mankind

10 The passages from the Psalms might be turned by the Jews to apply to the nations. But the apostle rightly insists that what is written in the law is binding upon those under the law. Having previously silenced the Jew and now effectually included the Jew in the same condition. Paul arrives at the grand conclusion of this section of the epistle, that the whole world is subject to the just verdict of God.

JUSTIFICATION

INDIVIDUAL

21 The previous section found no one just but God Himself. No one has been able to attain God's standard by doing good or keeping the law. How then may we become just before God? Only by becoming partakers of His righteousness.

22 The channel through which we may obtain this righteousness is the faith of Jesus Christ. He alone of all mankind, not only did good and kept the law, but He believed God, even when He smote Him for our sins. It is out of His faith for our faith (117).

24 They hated Him without a cause—gratuitously. Such is the meaning of this precious word. Justification on any other ground than the free and unforced favor of God is impossible, for none deserve it. But now Christ Jesus has effected a deliverance from all judgment, which is absolutely free to all who believe.

25 The important point in this passage, however, is not our justification, but God's, for it is His righteousness which we receive. In Israel He had made provision for atonement, or a shelter from sins. This was not strictly just, for the penalty of these sins was still due. The answer to this, as well as the answer to His present work is found in the blood of Christ. That settles for sins, past, present and future. That vindicates God's justice and makes it possible for Him to be the Justifier of all who are of the faith of Jesus.

27 Such a deliverance, entirely on the ground of grace, bars all boasting, unless it be in Christ and in His God, Who has become our Justifier.

11 Whose mouth is crammed with imprecation and bitterness.
12 Sharp are their feet to shed blood.
13 Bruises and wretchedness are in their paths.
14 And the path of peace they know not.
15 There is no fear of God in front of their eyes.

16 Now we are aware that, as much as the law is saying, it is speaking to those under the law, that every mouth may be barred, and the entire world may be becoming subject to the just verdict of God, because, by works of law, no flesh shall be justified before Him, for through law is the recognition of sin.

21 Yet now, apart from law, a righteousness of God has been manifested (being testified to 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.

24 Being justified gratuitously by His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory, through faith in His blood, for a display of His righteousness because of the passing over of the penalty 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.

27 Where, then, is boasting? It is debarr'd! Through what law? Of works? No! but through faith's law. For we are reckoning mankind to be justified by faith apart from works of law.

29 Or is He God of the Jews only? Is He not of the nations also? Yea,

CHAPTER 3

353

AN ADJECTIVE BEFORE A NOUN NOT EMPHATIC

Faith in the rule that an adjective is not emphatic when it follows its noun will be rudely shaken when we come to the passages concerning the fresh wine in old or new wine-skins. In the great majority of cases the context alone does not clearly indicate the emphatic word so that no other can be chosen, but in this passage the whole point depends upon the adjectives fresh, new, and old. They certainly should not be consigned to a back seat because they follow their nouns—as they do. It is clear that this rule has little or no practical value. In fact, many have been misled by it, not only in regard to the adjective, but in regard to emphasis in general.

As exhaustive investigation has shown that the presence of the article is not as important as the order of the words, we are free to keep this order and to drop or add the article to suit. This will be found to add to the balance and beauty of many a passage, as the weaker word no longer takes precedence of the weightier one. Thus, 2 Peter 2:12, in the phrase *OF-THE-OF-THE God DAY*, the name of the Deity clearly outranks the word day. This agrees with the context, for it is in contrast with "the day of the Lord." In both phrases the word day occurs. The contrast cannot lie in this word. In the earlier phrase the time is prominent (2 Pet. 3:10), so day comes first. But in the latter a different day is in view, so the characteristic name comes first, so it should be *God's day* with the articles indicated by high dots.

The lack of a special English form for the object of a sentence, and for the genitive and the dative relations (denoted in the sublinear of the Complete Edition by *of-* and *to-* when necessary), is one of the prime reasons why we are compelled so often to alter the order of the words as found in the Greek, and thus disturb the stress. Had we these forms, then we would have much more freedom in the placing of the words, and we could keep closer to the inspired originals.

THE ORDER OF THE WORDS AFFECTS THE SENSE

The order of the words may have just as great an effect on the sense as the grammar. Thus, if we should render Ephesians 5:22 "Husbands, be subject to your wives," it is the order of the words that determines the sense as well as the grammar. The grammatical form of the words is the same, even when the sense is reversed to "Wives, be subject to your husbands." Too little attention has been paid to the order of the words under the mistaken impression that it makes little or no difference, so long as the grammar is "correct." But sometimes both the grammar and the emphasis depend on the place of each word. The difficulties here are great, and it is impossible to do perfect work, but much more can be done than has hitherto even been attempted.

To illustrate clearly how impossible it is to simply keep to the Greek let us take the simple phrase *THEY-ATE ALL mp* (Mark 6:42). In English this means that all the food was eaten. Yet we know that this was not the case, for there were many fragments over. The Greek all is masculine plural, so that we might try putting the word men after it (Mat. 14:21). But they did not eat men! We are compelled, by the English idiom to change the order of the words to "they all ate," changing the emphasis from ate to all, and ignoring the masculine form of all, for we know from the other accounts that there were women and little children there also, and we may be sure that they also ate. In order to restore the emphasis we will make ate slightly emphatic.

BALANCED EMPHASIS

Emphasis is relative, not absolute, just as weight or size. A very large orange looks small beside even a little pumpkin. A very heavy watch may be as nothing against a light warship. So it comes that no positive rules can be made for emphasis. It must always be accommodated to its context. Unlike a sublinear, it need not be uniform. It is more like a version. We must strive to be consistent rather than always the same. Yet we should not be lawless, but, when the surroundings also agree, there should be the same result. The remote context has no voice. A word may be emphatic here and weak there. It is altogether a matter of its force as compared with the company in which it is found.

THE PARTICLE "EVER"

The Greek particle of contingency (*an*) is usually ignored in translation, but we seek to preserve its force by changing the subjunctive may to should (Mat. 6:22).

IDIOMATIC USAGE OF THE CONNECTIVES

English differs greatly from Greek in its usage of connectives. To some extent English has special terms for each grammatical case with which a connective is used, as is shown in the chart showing the Greek cases. Thus about is standard for *peri* when it is used with the accusative case, and concerning with the genitive. Yet we say "worry about" rather than concerning (Luke 12:26). So through (*dia*) may usually be substituted for because, though we seek to keep them distinct.

Connectives often attach themselves to favorite verbs, so must be used no matter

what the Greek has. Thus *epi* (on) is used in Greek where English demands "have confidence in" (Luke 11:22), constitute over (Luke 12:14), add to (Luke 12:25), rise in (Luke 12:54), go after (Luke 15:4), come against (Luke 14:31), grind at (Luke 17:35), etc. Further examples may be seen in the concordances. Since it is impossible to carry over the connectives concordantly, those which are irregular have been indicated by a small italic letter which shows what the Greek is as shown on the front fly leaf.

THE USAGE OF "IF"

In Greek and other languages a question may commence with *if*, as "If it is allowed?" (Mat. 12:10). English omits it, so we have put it in small letters, above the line. Greek also uses *if* where we must say "to see if" (Mark 3:2).

DOUBLE NEGATIVES

As two negatives make a positive in English, the Greek double negative must be otherwise expressed, as *not at all*, or *by no means*, or *under no circumstances*.

"OUT" OMITTED

Occasionally the connective *out* must be omitted, lest it reverse the sense. In Greek, "out of the truth" means simply "of the truth."

IDIOMS OF GRAMMAR

Idiom demands so many changes from Greek grammar that, in some cases, special signs are used to indicate them. The function of the verb, whether it speaks of a fact, an action or a state, is so vital to a correct interpretation that it is always indicated by signs when the standard form is not used. English tends toward brevity, hence the fact form is used often for the Greek form for action, especially in commands. We prefer to say *go*, rather than *be going*. In expressing a state we condense it has been written to it is written. (As this is passive in English and the Greek is in the middle voice, the passive is printed in lightface type.)

In nouns and pronouns the plural is indicated by three horizontal strokes. These are not added except where necessary to avoid misunderstanding. Adjectives of plural nouns are plural in form in Greek, but not in English.

Genitive. As we have no forms for the genitive in English, except the possessive, we usually add *of*. The love of God, or God's love, represent the Greek genitive case. Occasionally English omits the *of*, as after the verb *touch* (Mark 8:22). Sometimes English inserts the *of* after the whole (Luke 7:17). We change to the dative in such cases as "listeners to law" (Rom. 2:13). In place of saying "hear of him" we must say "hear him" (John 1:37).

Dative. The dative case is usually indicated by *to* in English, or by some characteristic connective, as *in*. Sometimes English uses the genitive, as "son of (not to) his mother." Frequently connectives which are used only with the genitive in Greek are used with the dative in English, as *with*.

Gender. Greek uses masculine and feminine forms for many things which are neuter in English. Thus *word* is masculine in Greek and calls for the pronoun *he*. In English we refer to a word as *it*. When possible the gender follows the Greek. Thus, *spirit* is indefinite in both languages and calls for the pronoun *it*. Even when the figure personification is used, and we speak of God's Word as a guide or consoler, we cannot refer to it as *he*, after the Greek manner, but must call it *it*. As the so-called "neuter" gender in Greek is really indefinite, we do not usually use the word *things* to indicate it.

IDIOMS OF THE VERB

In Greek idiom an indefinite plural noun almost always has its verb in the singular. Thus, in Mark 4:36AB it is "ships was," where we must say "ships were."

English idiom sometimes demands a plural verb for a collective noun, "the people were" (Luke 1:21).

THE PUNCTUATION IS NOT INSPIRED

The original contained no marks of punctuation, such as periods, commas, colons, question marks, exclamation points, quotation marks, etc. These are not inspired, but have been added by the translator, hence are not infallible. It is not always possible to determine whether a sentence is a question or not. Quotation marks have been used only where there is clear evidence of a citation. All of those taken from the Hebrew have been carefully compared, and only those put in quotations marks which agree closely. For instance, in Mark 1:3 the words of Him are not quoted because they are not in the Hebrew.

Everyone who writes has the privilege, when referring to his own writings, to adapt them to suit a change of circumstance, though no one else may take that liberty. So it is perfectly fitting for God's Spirit, the real Author of the Sacred Scrolls, to restate previous utterances to accord with later unfoldings, without being open to the charge of looseness. There are also citations which do not appear in God's ancient revelation, which we do not quote, for they refer, not to what the prophets wrote, but spoke. If mechanical difficulties had not hindered, all punctuation would have been in lightface type.

5. THE ADDITION OF THE SIGNS

After every effort has been put forth to make a faithful version there remain particulars, some of which may be important in interpretation, which cannot be carried over. To remedy these defects we have used a variety of devices which will help the student to a more exact knowledge of the facts of the inspired original. By using three different weights of type, by inserting a number of signs, by appending small superior letters to the connectives and other words which cannot be uniformly rendered, by indicating figures of speech, and giving explanations in the concordances, we hope to overcome, to a large degree, the shortcomings which are inseparable from any English version of the Scriptures, and thus bring the reader into much closer contact with the original than would be possible without them.

THE EMPHASIS

In Greek the emphasis is indicated largely by the order of the words. We seek to retain this in our rendering, but in many cases this is impossible. Therefore we have indicated the emphasis throughout by means of heavier type. A single letter denotes a slight stress. Two heavy letters together should be dwelt upon or emphasized in speaking. The pronoun *I* is often emphatic, especially in John's account, because it is already expressed in the verb, hence is doubled. The following will show the emphasis (Mark 1:15):

"Fulfilled is the era, and 'near is the kingdom of 'God!"

The arrangement of the words and the heavy, large-faced letters show us that the main point of our Lord's heralding lay in the time, which called for a change of mind and demanded faith.

Everyone who will take the pains to study the emphasis exhibited in the sacred scrolls will not only learn why the sentences have been given the form they have, will not only appreciate the spiritual help and beauty which is found therein, but will be deeply impressed by the skill with which the great Author indicates the trend of His thoughts. Not only is the choice of words wonderful, but their arrangement is far beyond the highest achievement of mortals. If we, in English, should follow this example, our language would gain much in power and variety. Let it be clear that the style of the inspired Scriptures is not, as some scholars suggested, due to a lack of literary skill, but, on the contrary, arises from the fact that it gives the stress as well as the sense, an excellence of no small consequence in a written revelation, in which the emphasis cannot be conveyed by sound.

HEAVY AND LIGHTFACE TYPE

English idiom demands that we often add words that do not appear in the Greek. So that no one may give these the same weight as those which actually are in the original, they are printed in lightface type. It is easier to cleave close to the Greek if an occasional word may be introduced which does not alter the sense. The indefinite article (*a*) does not occur in Greek, so is always in lightface. The definite article (*the*) is also inserted at times. Much pains has been taken to avoid terms that affect the sense of the passage. In fact, many of these added words really have some justification in the Greek, yet, not representing a definite and distinct term, it seems wiser to put them in lightface type. Thus, in Matthew 22:9, we have wedding festivities, although the Greek word clearly implies festivities. While the word festivities is absent, the word weddings is used figuratively, by association, for its accompaniments.

The reader has the privilege of omitting words printed in lightface if these seem to be unnecessary. There are cases where there may be a difference in judgment, especially in regard to the article *the*.

OMITTED WORDS

Every Greek word used has an English equivalent in the Concordant Version except in a very few cases when this seemed impossible. Then it is inserted in small Roman type, high above the line.

THE CONNECTIVES

Seeing that the relations between words are innumerable and there are only a few link-words by which these may be expressed, the range of each connective must be wide and varied. Often English does not agree with Greek in its usage of such terms. Besides, Greek has the oblique cases which help to express the relationship between words, so that it does not need to use connectives so frequently. English does not treat the sign of the genitive (*of*) or of the dative (*to*) as a connective, but as a part of the case. Consequently the connectives cannot be rendered uniformly. Therefore we have chosen a standard for each, as in for the Greek *en*, and when another word is used for it, as *with*, then a small, italic superior letter (*or* letters), precedes it, which indicates the uniform standard. See the fly leaf for examples.

MESSAGE

-ΑΓΓΕΛ- a[n]gel-

ΑΓΓΕΛΙΑ a[n]gel'ia if

MESSAGE, a communication by means of language. 1Jn15 311

ΑΓΓΕΛΟC a[n]gel'os 2mf

MESSANGER, one who carries a message, whether human, such as John the baptist Mt11¹⁰, his disciples Lu7²⁴, our Lord's disciples Lu9⁵², the spies sent Ja22⁵, officer of the synagogue Un2¹, 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.

Mt120 24 213 19 282 5 Lu11 13 19 26 28As 30 35 38
29 10 2243s2 Jn54 1229 Ac519 730 826 A39 107
127 8 10 15 23 239 2723 2Co127 Ga18 Un83 5 8Ab
10 12 9 13 105 bs111 15 148 9 15 17 18 19 16163 8s
17s2 177 1821 pMt411 1339 49 1810 2230 2436
2531 Mk113 1225 1332 Lu215 Ro838 Hb16
1Pt112 2Pt211 Un120 711 86 915 127 9 156

OF— Lu221 Ac615 735 38 1022 129 Un11 84
107 8 10 165 2117 228 p Mt1627 2653 Mk838
Lu724 926 128ABs* 9 1510 1622 2423 Ac753
1Co131 Ga319 Co218 2Th17 1Ti521 Hb14 5 13
22 16 1222 1Pt322 2Pt24 sJu14 Un35 511 813
1410 158 171 219

to— Lu213 Un21 8 12 18 31 7 14 914 p Mt46 2541
Lu410 1Co49 1Ti1316 Hb25 Un72 157 161

z Mt110 Mk12 Lu118 34 727 Ac103 1113 1211
238 2Co1114 Ga414 Un52 72 911 1019 146
181 1917 201 226 16 p Mt1341 2481 Mk1327
Lu952 Jn151 2012 1Co63Bs 1110 Hb17 7 27 9
132 Ja225 Ju6 Un71 82 914 151 2112bs

ΕΠ ΑΓΓΕΛΙΑ ep a[n]gel'ia if

ON-MESSAGE, promise (noun).

Ac239 Ro419 14 Ga322 2Pt34 1Jn225 pRo94Bs
2Co120 Ga316

OF— Ac717 266 Ro98 9 Ga318 18 423 28 Ep113
212 36 Hb41 615 17 1199 As1*Ja25 2Pt39
pGa321 Hb1133

to— Ep62 p Hb86
z Lu2449 Ac14 233 1323 32 2321 Ro416 20 Ga314
17 29 sTi111 48 2Ti11 Hb915 1036 1139
pRo158 2Co71 Hb612 76 1113 17

ΕΠ ΑΓΓΕΛΙΑ ep a[n]gel'ia 3i

ON-MESSAGE-effect, promise.

2Pt14 313

ORIGIN-MESSENGER, chief messenger. See
ORIGIN.

ΕΞ ΑΓΓΕΛΑΩ ex a[n]gel'lō

OUT-MESSAGE, recount.

E-SHOULD-BE—ING 1Pt29

MESSAGE

ΔΙΑΓΓΕΛΑΩ di a[n]gel'lō

THRU-MESSAGE, publish.

BE-YOU—ING Lu960 —ING m Ac2126

Mid. -SHOULD-BE-BEING—ED Ro917

ΑΝ ΑΓΓΕΛΑΩ an a[n]gel'lō

UP-MESSAGE, inform.

THEY—ED Ac1427 TO— Ac2020 27 —s Jn515AB

THEY— sMt2811 sAc423 154 —YOU AMK519

-IS—ING sJn1614

WE-ARE—ING 1Jn15 —ING m 2Co77 p Ac1918

-WILL-BE—ING Jn425 1613 14AB 15ABs2

Pass. WAS—ed Ro1521 1Pt112

ΕΥ ΑΓΓΕΛΙΟΝ eu a[n]gel'ion 2i

WELL-MESSAGE, evangel. The term evangel is much to be preferred to "gospel", as it has the verb evangelize and the noun evangelist in accepted usage, and it is not encumbered with many unscriptural associations and phrases.

Mt2414 2613 Mk1310 149 2Co43 1Th15

OF— Mk11 835 1029 Ac157 s2Ro1529 1Co415 914

2Co44 Ga25 14 Ep36 615 19As Ph17 12 16 27 27

415 Col5 23 2Th214 2Ti110 Phn13

to— Mk115 Ro19 1016 1Co912 18 2Co818 1014

Ph43 1Th32 2Th18 2Ti18 1Pt417

α Mt423 935 Mk114 1615 s1Lu443 Ac2024 Ro1116

216 1128 1516 19 1625 1Co914 18 23 151 2Co212

913 1147 Ga16 7 11 227 Ep113 Ph15 222 1Th

22 48 9 1Ti111 2Ti28 Un146

ΕΥ ΑΓΓΕΛΙΖΩ eu a[n]gel'izō

WELL-MESSAGEIZE, evangelize, used independently, bring the evangel. "Evangelize" would be preferable in all cases if English idiom would allow it.

TO— AbUn146 —s Un107 —ING a m p s1*Ac1120

Mid. —ED Lu318 Ac840 1718 THEY— Ac825

TO— Lu119 418 43 Ac1610 Ro115 b1Co117 2Co1016

Ep38 Un146s

I— 1Co151 2 2Co117 Ga413 WE— Ga18

—s Ac835 Ep217

being—ED Ac1421Bs2 OF— m 1Th36 p 1Pt112

TO-BE—ING Ro1520 1Co117As I-AM—ING Lu210

WE-ARE—ING Ac1332 -IS—ING Lu1616 Ga19 23

THEY-ARE—ING Mt115 Lu722

I-MAY-BE—ING 1Co916 16As Ga116

-MAY-BE—ING BGa18

—ING m Lu81 Ac1036 1Co918 m p Lu96 Ac542

84 1120AB 147 15 1A121 1535 OF— Lu201 p s2Ro

1015 15 to— Ac812

I-SHOULD-BE—ING b1Co916

-SHOULD-BE—ING Ga18As

HAVING-been—ED p Hb42

Pass. -IS—ED 1Pt46

BEING—ED 1Pt125 m p Hb46 a Ga111

6. COMPILING THE CONCORDANCE

THE GREEK CARD INDEX CONCORDANCE

The Lexicon and Concordance which now appears in the complete edition was compiled as follows: Every line in Bruder's large Greek Concordance was pasted on a separate slip of paper. Then every line of Bagster's Analytical Greek Lexicon, which contains every grammatical form, was pasted on a larger slip. The lexicon of this volume was pasted on still larger pieces of cardboard. These were sorted so that each Greek element was followed by all of the words in which it occurs, and each word by all of its grammatical forms and all of the occurrences of each form. At first this was arranged according to the Greek vocabulary. Then the English standards and equivalents were added, and it was put into English alphabetical order, with special slips for cross reference. This card index was kept in a large number of drawers, and was in constant use in the early stages of the work.

THE PRINTED LEXICON AND CONCORDANCE

The Comprehensive Lexicon and Concordance which accompanies the Complete Edition of the Concordant Version, a specimen of which is shown herewith, groups all the words in the Greek vocabulary by their families, under their main stems. We have chosen the root MESSAGE to illustrate this. Following the simple forms, as message and messenger, are the compound forms, which prefix such elements as before, beside, down, from, on, out, through, up, and well, to make new words. These are not all shown on our page for lack of space. Down-message means announce; beside-message is charge; from-message is our report; on-message denotes promise; through-message is used for publish; up-message is inform; and well-message is the apt expression for evangel, or "gospel."

Above each word the first century Greek is given, followed by the same in English letters, spaced so as to show the elements of which it is composed. After each word is its definition, or merely its closest English equivalent. When necessary, there is an explanation, as under MESSENGER and WELL-MESSAGE. Then there is a list of all of the word's occurrences, segregated according to the grammar, that is, every different form is in a group by itself. Where the ancient Greek manuscripts differ, this is noted. The small capital letters stand for the manuscripts. When after the reference it is the reading of the Concordant Greek Text. When before, the reading has not been accepted. The nouns are segregated according to the case (nominative, genitive, dative, and accusative) and the verbs according to voice, tense, mode, number and person. These are indicated by the English renderings, so are easy to understand and follow.

THE FULL TYPEWRITTEN CONCORDANCE

In order to test and improve the version, another concordance was made like the one in the complete edition, but with each passage quoted in full. This has proven an excellent tool, not only for revising the version and making it more consistent, but for a fresh study of the vocabulary and Greek grammatical forms. In it every word was checked afresh for its suitability, its concordance, and its grammar. It has also been used to study the best English equivalents for Greek grammatical forms, especially the cases of the nouns, and the middle voice and "perfect" form of the verb. Such a concordance is the best test of any version and the most helpful tool in a revision.

A number of extracts from the Typewritten Concordance are shown herewith. They show how we have rendered the words blend (A. V., pour out and fill), conciliate and reconcile (A. V., both reconcile), and flawless, (A. V., without blame, unblameable, without blemish, without spot, without fault, and faultless).

First we give the elements, or stems, with which these words are associated, as HOLD, DOWN-CHANGE, FROM-DOWN-CHANGE, and UN-FLAWed. The latter needs no explanation. The two translated conciliate and reconcile belong to a large family all of which have the idea of CHANGE. Blend comes roundabout through horn, a HOLDER, in which drinks were poured and blended.

After each of these we have the Greek, spaced to show these elements and the grammar. Thus kat- stands for DOWN, apo for FROM, and a for UN-.

Before the references the grammar is given in English, followed by the Greek word. Thus —s shows that it should be rendered blends, —YE is the imperative. The middle and passive voices are indicated. When English demands the passive for the middle, as been blended, the passive been is ringed.

The case, number and gender of adjectives are distinguished, as OF for the genitive (of a flawless), p for plural, i for indefinite, m for masculine and f for feminine.

The variations in the manuscripts are indicated by adding the letter A for Alexandrinus, B for Vaticanus, and s for Sinaiticus, to those readings which have been adopted in our Greek text. When these letters stand before a reference it indicates a reading that we have rejected. Hence no quotation is given.

HOLD, blend, kera' n n u mi.

- S kerassen.
 Un 18: 6 In her cup which she blends, blend double for her. As much a
 --YE kerassate.
 Un 18: 6 blend double for her. As much as she glorifies herself and i
Mid. HAVING--been--ED kekerasmenou.
 Un 14:10 wine of God's fury, which has (been) blended undiluted in the

DOWN-CHANGE, conciliate. kat all a' ss o

- ing OF-- i katallaxantos
 2Co 5:18 Yet all is of God, Who conciliates us to Himself through Chr
 --ING m katallasson
 2Co 5:19 in Christ, God was conciliating the world to Himself, not re
Pass. WE-WERE--ED katallagēmen
 Ro 5:10 being enemies, we were conciliated to God through the death
 BE-YE-BEING katallagēte
 2Co 5:20 We are beseeching for Christ, "Be conciliated to God!" For t
 LET--BE-BEING--ED katallageto
 1Co 7:11 let her remain unmarried or be conciliated to her husband. A
 BEING--ED m p katallagentes
 Ro 5:10 much rather, being conciliated, we shall be saved in His lik

FROM-DOWN-CHANGE, reconcile. apo kat all a' ss o

- TO-reconcile apokatallaxai
 Co 1:20Bs and through Him to reconcile the universe to Him (making pea
 --S apokatēllaxen
 Co 1:21As yet now He reconciles by His body of flesh, through His deat
 -SHOULD-BE--ING apokatallaxē
 Ep 2:16 and should be reconciling both to God in one body, through t
 ACo 1:20
 AHB 2:15
Pass. YE-WERE--ED apokatēllagēte
 BCo 1:21

- UN-FLAWed, flawless. a'mōm on -os
 Ep 5:27 but that it may be holy and flawless. Thus, husbands also o
 p amōma
 Ph 2:15 and artless, children of God, flawless, in the midst of a cr
 mfp amōmoi
 Un 14:3 falsehood was not found, for they are flawless.
 OF--mf amōmou
 1Pt 1:19 the precious blood of Christ, as of a flawless and unspotted
 a i amōmon
 Hb 9:14 Who, through the eonian spirit offers Himself flawless to God,
 mfp amōmous
 Ep 1: 4 disruption of the world, we to be holy and flawless in His sig
 Co 1:22 to present you holy and flawless and unimpeachable, in His sig
 Ju :24Bs able to guard you from tripping and to stand you flawless in s

ker a' n n u mi HOLD-blend, pour bitter drugs, etc., into a horn, used as a drinking vessel. wine of God's fury Rv14¹⁰ in Babylon's cup Rv18⁶. fill², pour out¹. fill, blend². pour out, blend¹.

su[n] g ker a' n n u mi TOGETHER-HOLD-blend with, blend. God b the body together 1C12²⁴. the word not b w faith RHb4² be mixed with¹, temper together¹. mixed with (be), blend with¹. temper together, blend with¹.

a'mom on UN-FLAWED flawless. holy and f (saints to be) REp1⁴ (the ecclesia) REp5²⁷ (to present you) RCo12²² in the midst of a crooked generation RPh2¹⁵ Christ (offers Himself f to God) RHb9¹⁴ (His blood as of a f lamb) 1P1¹⁹ to stand you f RJu2³⁸ the 144,000 are RRV1⁴⁵, faultless¹, unblameable¹, without blame¹, - blemish², - fault¹, - rebuke¹, - spot¹.

faultless, flawless¹. unblameable, flawless¹. blame (without), flawless¹. blemish (without), flawless². fault (without), flawless¹. rebuke (without), flawless¹. spot (without), flawless¹.

a phithar si'a UN-CORRUPTION incorruption. to those seeking Ro2⁷ saints roused in 1C15⁴² allotment of 1C15⁵⁰ this corruptible must put on 1C15⁵³ 54 loving Christ in REp6²⁴ Christ illuminates 2Ti1¹⁰ (As1Ti2⁷ bTi2⁷). immortality², incorruption⁴, sincerity¹.

immortality, incorruption². sincerity, incorruption¹.

psuch ik on' COOL-ic soulish, swayed by the soul, rather than the spirit. man not receiving of the things of the spirit 1C2¹⁴ body 1C15⁴⁴ 44 46 terrestrial, s, demoniacal Ja3¹⁵ s, not having the spirit Ju1⁹. natural⁴, sensual².

natural, soulish⁴. sensual, soulish².

aph'e si s FROM-LETTING pardon, by executive authority, forgiveness of offenses Ep1⁷ p of sins (blood shed for) Mt 26²⁸ (baptism of repentance for) Mk1⁴ Lu3³ (for Israel) Lu1⁷⁷ (to be heralded) Lu24⁴⁷ (in name of Jesus Christ) Ac23⁸ 104³ (to Israel) Ac5³¹ (through Christ) Ac13³⁸ (to get a) Ac26¹⁸ (saints having) RCo1¹⁴ no p for the eon Mk3²⁹ to captive and oppressed Lu14¹⁸ 18 apart from bloodshedding no p Hb9²² p of lawlessness Hb10¹⁸, deliverance¹, forgiveness⁹, liberty¹, remission⁹.

forgiveness, see pardon. deliverance, pardon¹. liberty, pardon¹. remission, pardon⁹.

par ou si'a BESIDE-BEING presence. of Christ (sign of) Mt24³ (as the lightning) Mt24²⁷ (as the days of Noah) Mt24³⁷ 39 (those of His vivified in) 1C15²³ (the saint's Paul's joy at) 1Th2¹⁰ (establish your hearts in) 1Th3¹³ (surviving to) 1Th 4¹⁵ (kept blameless in) 1Th5²³ (Paul asking for the sake of) 2Th2¹ (will discard man of lawlessness by) 2Th2¹⁸ (be patient till) Ja5⁷ (is near) Ja5⁸ (we make known) 2P1¹⁶ (where is the promise of) 2Pt3⁴ (not be put to shame in) 1Jn2²⁸ Others: p of Stephanas 1C16¹⁷ Titus 2C7⁶ Paul (bodily p weak) 2C10¹⁰ (my p with you again) Ph1²⁶ (obey not only in) Ph2¹² of the man of lawless-

ness 2Th2⁹ of God's day 2P3¹², coming²², presence².

coming, presence²².

kat all a'ss o DOWN-CHANGE conciliate, one side only, in an estrangement. being enemies we were Ro5¹⁰ 10¹⁸s the wife to her husband 1C7¹¹ God c to Himself (us) 2C5¹⁸ (the world) 2C5¹⁹ be c to God 2C5²⁰. reconcile⁶, reconcile, conciliate⁶.

apo kat all a'ss o FROM-DOWN-CHANGE to reconcile, both sides in an estrangement. to God (Jew and gentile in one body) Ep2¹⁶ (all) Co12²⁰ (the saints) Co12¹. (AHb2¹⁵).

sab'bat on (Hebrew) CEASE sabbath does not signify rest except in a secondary sense, when demanded by the context. It is a period of cessation not necessarily confined to one day Mk16¹ Jn19³¹, especially the seventh day (Ex20¹⁰ 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 sowings) Mt12¹ Mk2²³ (Lord of) Mt12⁸ Mk2²⁸ Lu6⁵ (is it allowed to cure on) Mt12¹⁰ Lu14³ (in the synagogue on) Mk1²¹ (to see if He is curing on) Mk3² Lu6⁷ (do good or do evil on) Mk3⁴ Lu6⁹ (teaching on) Mk6² Lu4³¹ 6⁸ 13¹⁰ (chief resents Him curing on) Lu13¹⁴ 14 (cures a woman) Lu13¹⁶ (enters Pharisee's house on) Lu14¹ (cures infirm and blind on) Jn5¹⁰ 10 16 723 914 (annulled) Jn5¹⁸ (accused of not keeping) Jn9¹⁶ (not remain on the cross on) Jn19³¹ disciples doing what is not allowed on Mt12² Mk2²⁴ Lu6² - priests profaning Mt12⁵ 5 falling into a well on Mt12¹¹ Lu14⁵ doing ideal on Mt12¹² your flight may not be on Mt24²⁰ the evening of Mt28¹ one of the s days (came Mary Magdalene) Mt 28¹ Jn20¹ (early in the morning on) Mk16² (early depths of) Lu24¹ (evening of that day) Jn20¹⁹ (gathered on) Ac20⁷ (each to lay in store on) 1C16² because of mankind Mk27²⁷ elapsing of Mk16¹ Abs² the first day of Mk16⁹ the day of the s (Christ at Nazareth) Lu16¹ (Paul at Antioch) Ac13¹⁴ (Paul at Philippi) Ac16¹³ second first s Lu6¹ losing an ox on RLu3¹⁵ Abs² fasting twice of Lu18¹² lighted up Lu23⁵⁴ women quiet on Lu23⁵⁶ circumcising on Jn7²² 23 it was the great day of that Jn19³¹ Olivet a s journey AAc1¹² every s (the prophets read) Ac13²⁷ (Moses read) Ac15²¹ (Paul argued) Ac18⁴ the intervening Ac13⁴² entire city gathered Ac13⁴⁴ Paul argues on three Ac17² which are a shadow Co2¹⁶. sabbath²³, sabbath day³⁴, week⁹. week, sabbath⁹.

kos'm os SYSTEM world, an orderly arrangement, or adornment (woman's) R1P³³, especially the constitution of human society in a given period of time called an eon. There was a world before the disruption Gn12 2P3⁶, another was destroyed at the deluge 2P2⁵, the present world has continued since then. The worlds and the eons synchronize Ep2². Christ (shown the kingdoms of) Mt4⁸ (enlightening every man coming into) Jn1⁹ (in the w He was) Jn1¹⁰ (came into being through) Jn1¹⁰ (knew Him not) Jn1¹⁰ (taking away the sin of) Jn1²⁹ (w may be saved through) Jn3¹⁷ 124⁷ (Saviour of) Jn4⁴² 1Jn4¹⁴ (Who is coming into) Jn6¹⁴ 112⁷ (giving life to) Jn6³³ (His flesh for life of) Jn6⁵¹ (manifest yourself to) Jn7⁴ (the light of) Jn12⁹ 9⁵ (not of this) Jn8²³ 1714 16 (speaking God's words to)

7. THE KEYWORD CONCORDANCE

The demand for a more popular concordance designed to confirm and explain the vocabulary of the version and, at the same time, serve to locate passages, led to the compilation of the Keyword Concordance. The usual concordances, which give a line for each word, are too large and too expensive, so we have omitted the references to such words as have little practical use, and have given only so much of the context as is necessary to recall each passage. Although it is English, it is a Greek concordance, for it gives the Greek word in Latin characters, and records the occurrences of this Greek word, however it may have been rendered in the English version. This concordance will not be included in some of the editions of the version.

These examples should be compared with the same words as given in the extracts from the Englishman's Greek Concordance, shown on another page, whenever these are printed. Note in each that, in most cases, although our key expression is much shorter, yet it gives a better idea of the context, partly because it is unnecessary to repeat the word itself, seeing that it is generally the same throughout. We use about one line for the concordance of *blend*, instead of four, yet the name *Babylon*, from the more remote context, helps more than all the other words to place the passage. The words *pour out* and *fill* are given at the end, with the number of times each occurs in the Authorized Version, to help those who are accustomed to using that version. These words will also occur in alphabetical order and refer the student to our rendering, *blend*.

Blend with is the same stem as *blend*, with the word together prefixed, hence we render it the same. The Authorized Version does not translate this *fill together*, or *pour out together*, as we would expect, but changes to be *mixed with*, and *temper together*. Their own renderings in these passages show that *pour out* and *fill* are not correct.

Flawless we render uniformly, not with six variations in seven occurrences. Expressions like "holy and flawless" which occur more than once are grouped together, with the rest of the context in parenthesis in each case, as, (saints to be), and (the ecclesia). Such parentheses should be combined with the expression which stands before them. This associates similar passages and saves space.

Incorruption does not need three expressions. The variants of the Greek text are shown with this word. Titus 2:7 reads *incorruption* here in Alexandrinus and Sinaiticus as corrected, before editing, in place of *uncorruptness*. It is also added by the substitute for Vaticanus.

Soulish, the adjective of *soul*, should never be translated *natural*. Try it in James 3:15. It denotes one ruled by his senses, who, in extreme cases, may be sensual.

Under *pardon* all of the passages dealing with the *pardon of sins* are grouped together. *Forgiveness* is used only where *offenses* are in view.

Christ's presence is the chief group under *presence*. The passages concerned with *Paul's presence* show that the word cannot denote *coming*.

Conciliate and *reconcile* carry most important distinctions, as is pointed out in their definitions. When the Authorized Version does not differ from our renderings there is no notation of its rendering, as under *reconcile*.

Sabbath is really a Hebrew word, and it is defined according to its Hebrew usage. The phrase *first day of the week* should be *one of the sabbath days*.

Geographical locations are indicated by latitude and longitude, so that they may be found on any map.

8. THE AUTHORIZED VERSION RENDERINGS

A key to the translations of the Authorized Version has been added, as most of our readers are acquainted with it, and would like to compare our work with it because they have memorized much of it. Some may look in vain for a word which occurs in it, but not in our version. Should they look for "angel," they would not find it in our vocabulary. So we have added all such words. After "angel" the reader will be referred to messenger, as we have rendered it. Besides this, at the end of each word, in case our renderings differ from the Authorized Version, we have added the words which it uses to translate this word, as well as the number of times. This will usually show what Greek word underlies any given word in the Authorized Version, and how they rendered this word in other places. This will help much in appreciating the propriety of our renderings.

RESIDENCE IN PALESTINE

For an Occidental it is not always easy to grasp the Oriental background of the Bible. This may have some influence upon a version. Therefore the compiler of the Concordant Version spent considerable time in Palestine seeking to get into touch with the land and its people, its climate, its fauna and flora, etc., in order to help him to translate without introducing a foreign atmosphere into the Scriptures.

FIGURES OF SPEECH

INTRODUCTION

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 and 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 word literally, which was misleading. 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 the tomb. We should be on our guard when Scripture states that which cannot be 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 for 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 departure 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.

FIGURES IN TRANSLATION

As the dangers of a close rendering arise largely from figures of speech, or rather from the lack of a proper observance of them, it was deemed wise to determine, list and analyze the principal figures, especially those which affect translation, and thus safeguard the concordance method in this direction. As this feature would greatly add to the value of the work, it was incorporated into the text. The principal figures were assigned key letters, as M for Metaphor, and affixed to the figurative words. Besides this, a concordance, listing most of the occurrences of each figure, was prepared.

THE ADVANTAGE OF A CONCORDANCE

Just as, in seeking the meaning of a word in the Scriptures, we should examine all of its literal occurrences, so the best method of fixing the force of any figure is to investigate all of its examples in Holy Writ. As no tools for doing this have hitherto been made, so far as we are aware, the concordance herewith has been prepared. Its principal advantage is that it brings most of the figures of the same kind together, so that each may be interpreted consistently with all the rest.

The concordance of words used literally will show that each one has but one central significance, but a concordance of the figures will show that each one may also be used for different, and even opposite, ideas.

FIGURES INDICATED IN THE TEXT

We have sought to serve the reader still more by indicating the most important figures right on the face of the text. The subject may be new to some, and we all need to be made more figure-conscious. In case it is desirable to investigate any particular figure, the superior letter will show what kind it is, and most of the same class will be found in the concordance. By no means have all figures been indicated, for that would be impractical and unprofitable. Moreover, the figures which make up a parable or a vision are not marked, lest they become a burden to the page, although they are listed in the concordance. At first, those unaccustomed to recognizing figures of speech will think that too many are marked, but later they will see that many faded figures are not indicated. A middle course has been chosen.

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 (Anthropopatheia). 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.

FIGURES ARE IN THE ORIGINAL

Even as the Keyword Concordance deals with the occurrences of the Greek word, not the English, so the figures in this work deal with the original, not the English rendering. Thus, in Galatians 2:4 the English has "smuggled in," a clear figure, yet it is not marked as such, for the Greek is quite literal, or at least a faded figure of a different sort, "led in beside."

On the other hand, the Greek word for "humble" is always "lower" (make low), hence it is marked as a figure. All such cases may be cleared up by a reference to the Keyword Concordance, which is appended to some editions of this work.

FADED FIGURES

Many figures have been used so much that it seems far-fetched to mark them as such. Thus, rise, as applied to the dead, is a clear figure, yet the noun resurrection is used for nothing else, so is not marked. The boundary between faded and unfaded figures is very vague, so we have sought to be practical and helpful, even though it was not always possible to be consistent.

ALL FIGURES ARE NOT NOTED

Only a few of the important kinds of figures are indicated in the text. The rest will be found, with the passages, in the concordance.

Besides this, there are figures which must be left to the spiritual discernment of the reader. The connectives are often used so as to constitute a figure, as in Christ, over all, under, etc. These are not noted. The separate figures which constitute Parables and Visions and their explanations are not noted, as these are self-evident. Only those figures in them which are distinct from the parable or vision are indicated.

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 un-likeness 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 will give a new English name to such as need one. Instead of calling the commonest of figures a *Hypocatastasis* we will define it by the name *Implication*, and, as it occurs so frequently, simply mark it with F for Figure. The common, well-known names, as *Simile*, *Metaphor*, *Parable*, etc., will be retained.

CLASSIFICATION

Figures may be classified in many different ways, but they are so lacking in definite boundaries, and so often overlap each other, that no classification is altogether ideal. Hence we have chosen the course which seems most practical and helpful, and divide them into small groups according to their salient characteristics, and have put them in the order of their importance. Most figures are figures of likeness, hence these lead the rest, followed by those of association. The groups are as follows: *Likeness*, *Association*, *Arrangement*, *Omission*, *Addition*, *Repetition*, *Grammatical Substitution*, *Variance*, *Rhetoric*.

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 will 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 have not been indicated in the text, but are marked with a P for Parable and a V for Vision in the *Keyword Concordance*.

The figures of likeness consist of *Simile*, *M Metaphor*, *F Implication*, *P Parable*, *Allegory*, *V Vision*, *Sign*, *Type*, *Shadow*, *Example*, *Image*, *I Impersonation* (or *Personification*), and *C Condescension*.

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 border line of figures. But, as it is the essence of all figures of likeness, into which they all may be expanded, we will include it in our classification.

M METAPHOR.

The metaphor is an abbreviated simile. It omits the statement of likeness, hence it is not 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 tiny superior M.

F IMPLICATION (FIGURE)

By far the most frequent of figures is the Implication (*Hypocatastasis*), which, on this account, we designate simply by the letter F 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. As this occurs so frequently and is indicated in the concordance of words, as well as the text, no special list is given.

P 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 are 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 making 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 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 such cases 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 (Mat. 3:3). Sometimes it is progressive, as, scour a threshing floor, gather into a barn, burn the chaff (Mat. 3:12), or complex, with more than one verb, as, salt made insipid, cast out, trampled (Mat. 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 (Mat. 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 (Mat. 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.

As a parable is crowded with figures, being practically composed of them, these are not specially marked after a P, which indicates a parable. The separate figures, however, are usually listed in the concordance. Thus, in the parable of the vineyard which was leased to farmers, the word farmer is not marked as figurative in the text, for the fact that it is a parable already shows this, but farmer is marked with a P in the concordance. Neutral expressions, which may be taken literally also, have not been treated as figures. Other kinds of figures, occurring in a parable, but not a part of the picture, are usually marked as independent figures.

ALLEGORY

The only Allegory mentioned in the Scriptures 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.

V 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 often, like the parable, is filled with implications which usually are so constantly used as to be 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 figures belonging to the vision are not generally marked in the text, but will be found listed in the concordance.

The principal visions: the transformation, Mat. 17:1-5, Mark 9:2-7, Luke 9:29-36; the flaming thornbush, Acts 7:30-34; Ananias and Saul, Acts 9:10-16; messenger of God to Cornelius, Acts 10:3-6; Peter, sheet let down from heaven, Acts 10:11-16, 11:5-10; man of Macedonia to Paul, Acts 16:9; Paul at Corinth, Acts 18:9-10; Son of Mankind midst lampstands, Rev. 1:10-20; throne, scroll, Lambkin, Rev. 4:1-5:14; seals opened, Rev. 6:1-17; the

144,000, Rev. 7:1-8; vast throng, Rev. 7:9-17; seven trumpets, Rev. 8:1-9:21; seven thunders, Rev. 10:1-7; the tiny scroll, Rev. 10:8-11; the two witnesses, Rev. 11:1-13; seventh trumpet, Rev. 11:15-18; the temple open, Rev. 11:19-13:18; the 144,000, Rev. 14:1-13; the harvest, Rev. 14:14-16; the vintage, Rev. 14:17-20; the seven calamities, Rev. 15:1-16:21; the unfaithful woman and the scarlet wild beast, Rev. 17:1-18; Babylon, Rev. 18:1-19:5; marriage of the Lambkin, Rev. 19:6-10; God's great dinner, Rev. 19:11-21; the thousand years, Rev. 20:1-10; the great White Throne, Rev. 20:11-15; the new Jerusalem, Rev. 21:1-23; the river of life, Rev. 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 (Mat. 26:48), which signified Who Christ was, 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 set forth His restoration of Israel in the kingdom to come. Almost all of His acts are significant of the future. But this lies in the realm of interpretation, so only those signs are included in the following list which are actually called signs in the Scriptures themselves.

Signs in the Scriptures: Jonah the prophet, Mat. 12:39, 16:4, Luke 11:29, 30; the Son of Mankind, Mat. 24:30, Luke 11:30; Judas' kiss, Mat. 26:48; casting out demons, talking 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 agitation, 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 Thes. 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 Scriptures 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).

An antitype, in Greek, is not the reality which is typified, but is also a representation of the true, as the holy places made by hands (Heb. 9:24) and baptism (1 Pet. 3:21).

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 (Heb. 10:1). The instructions regarding food, drink, festivals, new moons and sabbaths shadow 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). Caesar's image was on the currency (Mat. 22:20). The image of the wild beast will be his effigy. See the word in a concordance.

I IMPERSONATION (OR PERSONIFICATION)

Things are spoken of as persons in this figure. As the letter P is needed to indicate a Parable, we have changed Personification to Impersonation.

C 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.

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 women, heaped with sins," would hardly be confined to those small of 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" (Mat. 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." 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).

A 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 gives) life." 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.

Association, Noun with genitive Noun: Administration of the secret, Eph. 3:9; assurance (riches of) Col. 2:2; condemnation (dispensation of) 2 Cor. 3:9; consolation (God of) 2 Cor. 1:3; darkness (world might of) Eph. 6:12, (gloom of) 2 Pet. 2:17; death (body of) Rom. 7:25; deception (spirit of) 1 John 4:6; destruction (sects of) 2 Pet. 2:1; eon (eon of) Heb. 1:8; eons (purpose of) Eph. 3:11; expectation (God of) Rom. 15:13; exultation (oil of) Heb. 1:9; faith (hearing of) Gal. 3:5, (work of) 2 Thes. 1:11; flesh (disposition of) Rom. 8:6, 7, (fathers of) Heb. 12:9, (lusts, behests of) Eph. 2:3, (mind of) Col. 2:18, (just statutes) Heb. 9:10; freedom (law of) Jas. 1:25, 2:12; fury (wine of) Rev. 18:3; gloom (caverns of) 2 Pet. 2:4; glory (appearing of) Titus 2:13, (body of) Phil. 3:21, (Christ of) Jas. 2:1, (evangel of) 2 Cor. 4:4, (expectation of) Col. 1:27, (Father of) Eph. 1:17, (God of) Acts 7:2, (laud of) Eph. 1:12, (Lord of) 1 Cor. 2:8, (might of) Col. 1:11, (riches of) Eph. 3:16; God (man of) 2 Tim. 3:17; good (evangel of) Rom. 10:15; goodness (delight of) 2 Thes. 1:11; humiliation (body of) Phil. 3:21; injustice (wages of) 2 Pet. 2:15; irreverence (desires of) Jude 18; law (works of) Gal. 3:5, 3:10; lawlessness (man of) 2 Thes. 2:3; life (scroll of) Phil. 4:3, (tree of) Rev. 2:7, 22:2, 14, 19, (water of) Rev. 7:17, (word of) Phil. 2:16, 1 John 1:1, (wreath of) Jas. 1:12; love (God of) 2 Cor. 13:11, (kiss of) 1 Pet. 5:14, (spirit of) 2 Tim. 1:7; maturity (tie of) Col. 3:14; mercy (vessels of) Rom. 9:23; peace (evangel of) Eph. 6:15, (God of) Rom. 15:33, 16:20, 2 Cor. 13:11, Phil. 4:9, 1 Thes. 5:23, Heb. 13:20, (king of) Heb. 7:2, (Lord of) 2 Thes. 3:16, (tie of) Eph. 4:3; pities (Father of) 2 Cor. 1:3; power (declaration of) Heb. 1:3, (messengers of) 2 Thes. 1:7, (spirit of) 2 Tim. 1:7, (greatness of) Eph. 1:19; promise (children of) Rom. 9:8, Gal. 4:28, (covenants of) Eph. 2:12, (land of) Heb. 11:9, (spirit of) Eph. 1:13, (word of) Rom. 9:9; reasoning (judges of) Jas. 2:4; rectitude (scepter of) Heb. 1:8; revelation (spirit of) Eph. 1:17; righteousness (king of) Heb. 7:2; salvation (day of) 2 Co. 6:2, 2; sanity (spirit of) 2 Tim. 1:7; seduction (desires of) Eph. 4:22; shame (hidden things of) 2 Cor. 4:2; Son (kingdom of) Col. 1:13; spirit (law of) Rom. 8:2, (unity of) Eph. 4:3, (disposition of) Rom. 8:6, (holiness of) 1 Pet. 1:2; strength (might of) Eph. 1:19; timidity (spirit of) 2 Tim. 1:7; truth (benignity of) Eph. 4:24, (spirit of) John 14:17, 15:26, 16:13, 1 John 4:6, (word of) Eph. 1:13, Col. 1:5; unbelief (heart of) Heb. 3:12; wages (deception of) Jude 11; will (delight of) Eph. 1:5, (secret of) Eph. 1:9, (counsel of) Eph. 1:12; wisdom (meekness of) Jas. 3:13, (spirit of) Eph. 1:17.

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 (Mat. 17:12, Luke 1:17). It is used frequently when calling our Lord, Teacher, Rabbi, Son of Mankind, Prophet, Christ, Lord, etc. There 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), figures His suffering, and beyond this its effects as figured in the tabernacle and temple ritual. See under blood in a concordance.

N NEAR ASSOCIATION

Near Association (Synecdoche) 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 (Mat. 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.

EUPHEMISM

Euphemism (Euphemismos) is the substitution of a pleasant expression for an offensive one. It is not often used in the Scriptures except in the verb know when referring to the relations of the sexes.

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, Mat. 11:5, 15:31; covenant, Mat. 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; deaf-mute, Mat. 9:33, 11:5, 12:22, Luke 7:22, 11:14; kingdom, 1 Cor. 15:24; lame, Mat. 11:5; leper, Mat. 26:6, Mark 14:3; tablets, 2 Cor. 3:3; tribute collector, Mat. 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) Mat. 11:11, Luke 7:28; the product of the grapevine (wine) Mat. 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. We simply add some examples of figures which seem to warrant this designation, as well as some symbolic actions. The action is literal, but is associated with and implies a spiritual attitude or activity. Thus, bowing the knee indicates worship.

Symbolic Objects: cambric, horse, key, leaven, sheep, throne, trees, water.

Symbolic Actions: beat the chest, Luke 18:13, 23:48; bind, Acts 21:11; bow the knee, Rom. 11:4, 14:11, Eph. 3:14, Phil. 2:10; gird up the loins, 1 Pet. 1:13; give right hand, Gal. 2:9; impose hands, 1 Tim. 4:14, 5:22, Heb. 6:2; kiss, Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Pet. 5:14; lift up eyes, Luke 18:13; lift up hands, Luke 24:50, 1 Tim. 2:8; loose sandals, Acts 7:33, 13:25; loose the thong, John 1:27; measure, Rev. 11:1; place foot on, Rev. 10:2; shake off dust, Mat. 10:14, Acts 13:51; shake out garment, Acts 18:6; sit at right, Col. 3:1, Heb. 1:3, 13, 8:1, 10:12; sit in sackcloth and ashes, Luke 10:13; spew out

of mouth, Rev. 3:16; stand at door and knock, Rev. 3:20; stand at right, Acts 7:56; stand on, Rev. 10:5; taking hold of hand, Heb. 8:9; trumpet, Rev. 8, 9, 11; twitch off dust, Luke 9:5; wash feet, John 13:4-12; wash hands, Mat. 27:24; wipe off dust, Luke 10:11.

FIGURES OF ARRANGEMENT

The arrangement of words, phrases and sentences determines their emphasis and helps in interpretation.

PROMINENCE

In impassioned and even in ordinary speech the important words are pushed to the fore, which produces emphasis, by means of Prominence (Hyperbaton). In an inflected language like Greek this can be done much more than in one like English, in which the sense depends, in some measure, on the position of a word in its sentence. As this figure is found in nearly every sentence and determines the emphasis, it has been indicated in the Concordant Version by means of heavy-faced letters, one for a slight, and more for increased stress. This is present even in normal sentences, but becomes especially striking when it is unusual. An attempt has been made to reproduce this figure in the order of words in the English renderings. This accounts for the forceful construction of some of the sentences.

PARALLELISM

Parallelism or Correspondence consists of the repetition of a sentence or sentences in similar or contrastive terms and in the same order. An example is Luke 1:46-47:

My soul is magnifying the Lord,
And my spirit exults in God, my Saviour.

Soul corresponds to spirit, magnify to exult, and Lord to God. It may be extended so as to be written in several lines and then is sometimes called an Alternation. But, as there is no real difference, parallelism is a better term for all. It is not confined to poetry. It is especially effective in Contrastive Parallelism, as Mat. 6:19-20:

Do not hoard for yourselves treasures on earth,
where moth and corrosion are causing them to disappear,
and where thieves are tunnelling and stealing.
Yet hoard for yourselves treasures in heaven,
where neither moth nor corrosion are causing them to disappear,
and where thieves are not tunnelling or stealing.

REVERSAL

A Reversal (Introversion, Epanodos, Antimetabole, Chiasmus) consists of the repetition of a sentence or sentences, or a larger section, in similar or contrastive terms, but in reverse order. The whole of Scripture is a reversal, beginning with the creation and ending with a new creation, in which the destruction by water (Gen. 1:2) corresponds to that by fire (2 Pet. 3:6-7, Rev. 20), its restoration (Gen. 1:2, 2:3) with the thousand years (Rev. 20:4), the serpent's entry with the binding of Satan, etc. The life of our Lord and the four accounts of it are constructed according to this plan, for, after His rejection, He retraces His steps, as it were. Most of Paul's epistles are arranged in this way, as the frameworks in the Complete Edition will show. In these larger writings, of course, this applies only to the outlines. The details may be parallelisms.

The recognition of this figure may be a help in interpretation, as in Matthew 7:6:

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 [the hogs] be trampling them with their feet
and, turning, they [the curs] should be tearing you.

The structure of Romans is a good illustration of this figure as applied to a whole epistle. It is a regular reversal, except that the two main sections run parallel in their parts. Other examples are given in the notes of the Complete Edition of the Concordant Version.

MIXED ARRANGEMENTS

The larger frameworks usually contain both parallelism and inversion. Thus the epistle to the Romans is a reversal, yet the two great doctrinal divisions, dealing with justification and conciliation are parallels. In such a case it is better to call the whole a Reversal with (Doctrinal) Parallelism, rather than make a new name.

Contrast (Antithesis) places one expression over against another of opposite meaning, as in Rom. 5:18, one offense is set over against one just award; in Acts 16:37, publicly, surreptitiously; Rom. 5:19, disobedience, obedience; 6:7, 8, die, live; 8:5, 13, flesh, spirit; 2 Cor. 4:17, light affliction, burden of glory; 18, temporary, eonian; 2 Cor.

6:8-10, glory and dishonor, defamation and renown, deceivers and true, unknown and recognized, dying and living, sorrowing yet rejoicing, poor yet enriching, nothing and all; Phil. 3:7, gain, forfeit; 2 Pet. 2:19, freedom, slavery.

Contraries (Enantiosis) is a contrast in which the difference is expressed by negations and affirmations, as righteousness not of law but of faith. See Luke 7:44:46.

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" (Mat. 10:23). In translation this figure is carried across when possible, but this cannot always be done. Then the supplied words are printed in lighter type, using the most general terms, taken from the context if possible, so as not to inject any new idea into the text.

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 (Antimeria), 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.

PRONOUN OMITTED

In the original the pronoun is occasionally omitted, but, as a rule, it must be inserted in the translation, and will be found in light-faced type (Mat. 19:13, Mark 5:23, 6:5, 6:16, Luke 24:40, John 11:41, 15:6, Acts 2:29, 13:3, 29, 19:26, Rom. 8:23, 2 Cor. 11:20, 20, Eph. 3:18, 2 Tim. 4:18, Heb. 4:15, 1 Pet. 2:23).

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, Mat. 14:19; coming, Mark 7:4; came, Acts 10:15; shall be vivified, 1 Cor. 15:23; is nullified, remains, 2 Cor. 3:11; etc. The substantive (to be) 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.

THE SUBSTANTIVE OMITTED

The verb substantive (to be) is frequently omitted in the Scriptures, as it is self-evident as a rule, and its omission helps to stress other parts of the sentence. As it is printed in light-face type when not in the Greek, many examples may easily be found.

AND

When the different details of a statement are not to be separately considered, but to be hurried over in order to reach the climax, the conjunction and is omitted (Asyndeton). It should be compared with the opposite figure, Many-Ands (Polysyndeton) in which each statement is introduced by and. When the and occurs only before the last item enumerated, there is no figure. Some examples are: Mark 7:21, 16:17, 18, Luke 1:17, 14:13, 14, 17:27, Rom. 2:19-23, 1 Cor. 3:12, 4:8, 12:28, 30.

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 Galatians 2:6.

CONCLUSION OMITTED

When the conclusion is left to the imagination of the hearer, this may be classed as an omission (Syllogismus). Instead of saying that God's care is very minute, our Lord said: of your head even the hairs are all numbered, Mat. 10:30. See also Mat. 25:20, Luke 7:44.

FIGURES OF ADDITION

That which is added for emphasis, and is not needed for the sense, may be considered the figure of Addition (Pleonasm, Redundance). Most of these are idioms carried over from the Hebrew, and may be classified under other figures as well. Thus, "hallowed be Thy name" (Mat. 6:9) is the figure of Association, yet is not necessary for the sense, which could be expressed by **be hallowed**. So also the word **son** is frequently used, as "the sons of mankind" (Mark 3:28), and **hand**, as "through the hands of the apostles" (Acts 5:12), and **face**, "from the face of the Lord (Acts 3:19), and **midst**, as "severing the wicked from the midst of the just" (Mat. 13:49). Other examples will be found under these words in the concordance.

More rarely an unneeded word is added for emphasis or elegance, as: tabernacle house, 2 Cor. 5:1; blesses us with every spiritual blessing, Eph. 1:3.

NEGATIVE REPETITION

Special emphasis is given to a statement if it is followed by its opposite with a negative, as: he avows and denies not, John 1:20. See also the following: John 1:3, Acts 18:9, Rom. 4:20, 12:11, 12:14, 1 Cor. 1:10, Gal. 5:1, 1 John 1:8.

HISTORICAL SUPPLEMENT

Occasionally a hitherto unrecorded historical supplement (Hysteresis) is added, as: Zacharias, son of Barachias, whom you murder between the temple and the altar (Mat. 23:35), and: 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 (Mat. 2:23). Neither of these are written in the prophets. They are supplements, telling us what was done and spoken, but not recorded. Further examples may be found in Acts 9:22, 26 (Saul's call), 2 Tim. 3:8, Heb. 9:19, 11:21, 12:21, Jas. 5:17, Jude 9.

ENUMERATION (OR DISSECTION)

When the whole has been mentioned, and the parts are added, we may call this Enumeration (Merismos). When the whole is not mentioned, it does not really differ from an enumeration, and is called Dissection (Synathrosmos). Of the former class, Galatians 5:22 is a good example, where the fruit of the spirit is enumerated. See also Romans 2:6-8, Galatians 5:19-21, and the occurrences of the words **whether . . . or**, in the concordance. In the latter class we have the list of things which make up the apostasy (1 Tim. 4:1-3). See also Romans 1:29-31, 2:6, 2 Timothy 3:1-7, 1 Peter 4:3.

SUMMARIZING

An Enumeration which is condensed is sometimes called Summarizing (Epitrochasmus). See Hebrews 11:32.

SUMMARY

A Summary (Symperasma) gives a brief epitome of the foregoing. See Matthew 1:17, John 20:30, Hebrews 11:39.

ADDITIONS IN A SENTENCE

PARENTHESIS

A Parenthesis (Interpositio) is an independent statement in the midst of another, without grammatical connection. As these are usually enclosed in curved marks, they are practically indicated in the text. A few examples follow: Mat. 24:15, Mark 7:2, 3, 4, 11, 13:14, Heb. 2:9, 2 Pet. 1:19.

RUNNING REMARK

A Parenthesis more or less independent may be called a Running Remark (Epitrechon). It is usually set off by dashes or parenthesis.

Thus, in John 2:9, the remark is injected: (yet the servants who have drawn the water were aware). See also Mat. 9:6, John 4:8, 9, Acts 1:15, Rom. 3:5, 8, 8, 8:20, 9:3, 10:6, 7, Eph. 2:5, 5, 11, Col. 2:22, Heb. 12:20, 21.

INSERTION

A longer parenthesis is given the special name of Insertion (Parabole). Thus in Mark 7:3-4 a long explanation is inserted. In 2 Cor. 12:2, 3 two sentences are inserted. Elsewhere whole paragraphs are evidently insertions, as 1 Corinthians 15:20-28, which reads on only if these verses are omitted. See also 2 Cor. 3:5, Eph. 3:2-13.

PARENTHETIC APOLOGY

A Parenthetical Apology (Hypotimesis) is used to excuse a seeming impropriety, as 2 Cor. 11:21: (in imprudence am I saying it), or Rom. 3:5: (As a man am I saying it).

POSTSCRIPT

The Postscript (Epicrisis) as a detached remark concerning what has been said. It occurs most frequently in John's account, as John 3:24: for not as yet was John cast into jail. See also John 1:34, 28, 5:39-40, 6:4, 7:5, 8:20, 27, 9:14, 22, 10:22, 23, 11:13, 30, 12:33, Acts 19:20, 1 John 3:1.

INTENSIFICATION

An Intensification (Epitasis) is a concluding sentence which emphasizes what has been said, as Acts 7:5: He does not give him any allotment to enjoy in it, nor even a platform for a foot. See John 13:34.

CLIMAX

Climax (Anabasis) is an increase in sense or emphasis by steps, as in 1 Corinthians 4:8: full, rich, reign. See also Luke 11:9: request, seek, knock; 1 John 1:1: was, heard, seen, handled.

EXAGGERATION

Exaggeration (Hyperbole) adds to the sense more than is intended, as when the Pharisees said: the world came away after Him (John 12:19). See also Luke 2:1, John 3:26, 1 Cor. 4:15, Jas. 3:6, 4:1.

SUBTRACTION — ANTICLIMAX

Anticlimax (Catabasis) is a decrease in sense or emphasis by steps. The seven steps in our Saviour's descent to the cross is the most striking example (Phil. 2:6-8).

FIGURES OF REPETITION

SOUNDS OR LETTERS

Alliteration (Homœopropheron) repeats the same letter or sound at the beginning of words.

End Rhyme (Homœoteluton) repeats the sound at the end of words.

Inflection Rhyme (Homœoptoton, Paramœosis) repeats the same inflection, hence the same sound at the end of words.

These forms are seen only in the original language, and it is never certain whether the similarity is simply incidental or intended.

The Acrostic (Acrostichion) is the repetition of certain letters according to the alphabet, to spell words, or some definite arrangement. They occur in the Hebrew, but not in the Greek Scriptures.

REPETITION — SOUNDS

Rhyme (Paronomasia) is the repetition of the same sound, in the original languages. As this may often be incidental, without design, its presence is not always intentional, and should only be noticed when the emphasis is obvious.

DUPLICATION

In Duplication (Epizeuzis) the same word or phrase is repeated for emphasis, as the "Verily, verily" of John's account. A list of the most of them follows in alphabetical order: crucify, Luke 23:21; Doctor, Luke 8:24; Eloi, Mat. 27:46, Mark 15:34; how very (Gr., how, how), Heb. 10:37; Jerusalem, Mat. 23:37, Luke 13:34; Lord, Mat. 7:21, 22, 25:11, Luke 6:46, 13:25; Martha, Luke 10:41; no, Mat. 5:37, 2 Cor. 1:17; Rabbi, Mark 14:45; Saul, Acts 9:4; Simon, Luke 22:31; verily, John 1:51, 3:3, 5:11, 5:19, 24, 25, 6:26, 32, 47, 53, 8:34, 51, 58, 10:1, 7, 12:24, 13:16, 20, 21, 38, 16:20, 23, 21:18; yes, Mat. 5:37, 2 Cor. 1:17, Jas. 5:12.

PRONOUN

One form of duplication can seldom be carried over into the translation. As the form of the verb, in the original, includes the pronoun, it is unnecessary to use the nominative pronoun with a verb for the sense. If it is used, it is emphatic, and is printed in heavier type. The emphatic pronoun I is especially frequent in John's account, as in 17:4: I glorify Thee on the earth.

IRREGULAR REPETITION

Repetition usually is emphatic even when it occurs irregularly, as Galatians 4:9: turn back again . . . to slave again. See also James 5:7, patient; 5:13, 14, anyone; 1 John 3:5, 8, manifest.

Repetition of phrases (Cycloides) does not differ from words as 1 Corinthians 13:9: out of an instalment,

WORD PLAY

Word Play (Antanacsis or Ploke) repeats the same word in a figurative sense, as Mat. 8:22: leave the dead to entomb their own dead. Also world, John 1:10; believe, John 2:23-24; above, John 3:31; of the earth, John 3:31; eat, John 4:31; written, John 19:22; Israel, Romans 9:6.

EXTENDED WORD PLAY

Extended Word Play (Syneciosis) repeats the expression with a more extended meaning. Thus Paul repeats the word briefly (Acts 26:29).

DERIVATION

Derivation (Paregmenon) repeats the root of a word, but not the sense, as Romans 5:19: disobedience, obedience; Romans 2:1: judging, condemning (down-judging). It can only be found by tracing the word back to the original language.

USELESS REPETITION

Useless Repetition (Battologia) is the use of the same expression without adding any sense or emphasis (Acts 19:34).

DETAILED REPETITION

Detailing (Prosapodosis) is the repetition of an expression in order to add more detail, as: Rom. 11:22, kindness, severity. See also John 16:8-11, Philippians 1:15-17.

IDEA

Lingering (Epimone) is the repetition of an idea in order to impress it: Mat. 7:21-23, 15:18-20, Mark 7:20-23, John 21:15-17, Col. 2:14-15.

REPETITION OF THE SENSE

A Double Negative repeats and emphasizes the negation. As this cannot usually be carried over into English, we have rendered it: under no circumstances, by no means, etc. See these in the concordance.

SENSE

Synonym (Synonymia) is the repetition or overlapping of the sense in a series of expressions, not merely to add to the sense, but to emphasize it. As words are used with the greatest precision in the Scriptures, it is seldom that we can restrict synonyms to this figure, for each word adds to the sense as well as to the emphasis, as a rule. Thus in Mark 12:30 and Luke 10:27: you shall be loving the Lord, your God, out of your whole heart . . . soul . . . comprehension . . . strength. There is overlapping of the sense and heavy emphasis. Other examples are: counsel, foreknowledge, Acts 2:23; gibbet, assassinate, Acts 2:23; kindness, forbearance, patience, Rom. 2:4; glory, honor, incorruption, Rom. 2:7; indignation, fury, affliction, distress, Rom. 2:8-9; glory, honor, peace, Rom. 2:10; guide, light, discipliner, teacher, Rom. 2:19; stumbling stone, snare rock, Rom. 9:33; languages, lips, 1 Cor. 14:21; accept, taught, Gal. 1:12; sovereignty, authority, power, lordship, Eph. 1:21; psalms, hymns, spiritual songs, Eph. 5:19, Col. 3:16; learned, accepted, hear, perceived, Phil. 4:9; thrones, lordships, sovereignties, authorities, Col. 1:16; grace, mercy, peace, 1 Tim. 1:2, 2 Tim. 1:2.

IDEAS

Interpretation (Hermeneia) repeats what has been said in other words or in another language, as: Immanuel, God with us, Mat. 1:23; Messiah, Christ, John 1:41. See Mat. 27:46, Mark 5:41, 15:22, 34, John 1:38, Acts 4:36, 9:36, 13:8.

MORE THAN ONE WORD OR PHRASE REGULARLY

Intertwining (Sympleke) is the repetition of two or more expressions with more or less regularity, as 1 Cor. 15:42-44: 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 soulless body; it is roused a spiritual body. See also 1 Cor. 12:4-6, 14:15, 2 Cor. 9:6, Rev. 18:21-23.

BEGINNING

Beginning Repetition (Anaphora) repeats the same word at the commencement of successive phrases, clauses, or sentences. It is a simple and effective means of impressing an idea on the mind. Mat. 5:3-11, the so-called beatitudes, is a fine example, for the word "happy" is repeated nine times; Mat. 11:18, came; Rom. 8:33-34, who; 1 Cor. 8:9, God's; 1 Cor. 6:11, but; 1 Cor. 11:3, head; 1 Cor. 13:7, all; 1 Cor. 13:8, whether; 2 Cor. 7:11, nay; 2 Cor. 11:26, dangers; Eph. 6:12, with; Phil. 3:2, beware; Phil. 4:2, entreating; Phil. 4:8, whatever; 1 John 1:1-3, which.

COMMENCING

Commencing Repetition (Epibole) is the repetition of phrases or sentences (instead of words) at the start of a statement, as: 1 Cor. 6:12, All is allowed me. See also Acts 20:22, 25.

RESUMPTION

Resumption (Epanalepsis) is the repetition of the same word after a line of thought has been broken. See 1 Cor. 10:28, 29, Eph. 3:1, 14.

BEGINNING AND MIDDLE

Beginning and Middle Repetition (Mesarchia): receiving, Mat. 10:40, 41.

BEGINNING AND END

Beginning and End Repetition (Epanadiplosis) repeats the first word or phrase at the end of a sentence or passage. In Luke 12:5 "be afraid" is repeated at the end of the statement with telling effect. Examples: hear, Mark 7:14-16: watch, 13:35; afraid, Luke 12:5; expectation, Rom. 8:24; Christ, Gal. 2:20; be rejoicing, Phil. 4:4; what is the benefit, Jas. 2:14-16; hallelujah, Rev. 19:1-3.

MIDDLE

Middle Repetition (Mesodiplosis) repeats regularly in the center of the sentence, as "but not" (2 Cor. 4:8-9).

MIDDLE AND END

Middle and End Repetition (Mesoteleuton) repeats at the end what is in the middle, Mark 5:2, 3, tombs.

REpetition — END

End Repetition (Epistrophe) repeats the same word at the end of each clause or sentence, as, in Revelation 22:11: 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. Examples: Rom. 8:31, us; Rom. 14:8, living, dying; Rev. 7:5-8.

At the end of an argument it may be specially classified (Epiphora), as 2 Cor. 11:22, I also.

Refrain (Amœbœon) is the special name given this figure, when it is poetical, or embraces a full statement, as Rev. 18:21, 22, 23, 23, nevermore, or Rev. 2:7, 11, 17, 29, 3:6, 13, 22, Who has an ear, let him hear what the spirit is saying to the ecclesias. See also Mat. 6:2, 5, 16, and 4, 6, 18; Luke 13:3, 5; John 6, 39, 40, 44, 54.

END AND BEGINNING

End and Beginning Repetition (Anadiplosis) repeats the last word of a sentence or phrase in commencing the next, as John 1:14, we gaze at His glory, a glory as of an only begotten . . . (It is not always clear in a translation.) Mat. 7:22, in your name; 10:40, receiving Me; Luke 12:5, be afraid; John 14:11, the Father; John 18:37, I; Rom. 8:17, enjoyers of allotment; Rom. 9:30, righteousness; 10:17, tidings; 2 Cor. 9:6, sparingly; Phil. 2:8, death; Jas. 1:3-4, endurance.

When this figure is repeated, it is especially impressive, and sometimes named **Gradation**, as Romans 8:30; these He calls also; and whom He calls, these He justifies also; now whom He justifies, these He glorifies also. See also John 1:1, 1:4, 5, Rom. 5:3-5, 10:14-15, Jas. 1:3-4, 14, 15, 2 Pet. 1:5, 7.

MANY ANDS

When each detail of a statement is to be considered for itself, the different items are separated by the conjunction and (Polysyndeton). It should be compared with the opposite figure, **NO ANDS**, in which the "ands" are omitted. When the "and" occurs only before the last item of a series, there is no figure. A good example is found in Luke 10:27: you shall be loving the Lord, your God, out of your whole heart, and in your whole soul, and with your whole strength, and with your whole comprehension, and your associate as yourself. It occurs frequently.

EITHER . . . OR'S

Either . . . or's (Paradiastole), when the or (or nor) is unnecessarily repeated, emphasizes each separate item, as Romans 8:38-39: 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. Only the first neither and the last nor are needed for the sense. The repetition stresses each particular. Examples: Mat. 19:29, Mark 10:29, Luke 14:12, 18:29, John 1:13, 1 Cor. 3:21-22, 2 Thes. 2:2.

INFLECTIONS

Inflection Repetition (Polyptoton) is a striking feature of the sacred text which is worthy of much study, as it is strange to our language and cannot be idiomatically translated. The only practical course is to carry over the figure and then explain its force. For study we divide the occurrences into various classes. In every case there must be the same stem repeated, but in a different form, as: hearing they may be hearing (Mark 4:12), covenanting a covenant (Luke 22:29), eons of the eons, etc. The mere fact that the same word follows in another grammatical form does not make this figure, however. The occurrences must be mutually related, so as to make a striking combination.

INFLECTED REPETITION

Verb with Participle: bless, Eph. 1:3, Heb. 6:14; multiply, Heb. 6:14; observe, Mat. 13:13, 14, Mark 4:12, Luke 8:10, 10:23, Acts 28:26; perceive, Acts 7:34; hear, Mark 4:12.

Verb with Infinitive: contain, Mat. 19:12; hear, Mat. 11:15, 13:9, 43, Mark 4:9, 23, 7:16, Luke 8:8, 14:35.

Verb with Noun: anathema, Acts 23:14; charge, Acts 5:28; contend, 1 Tim. 6:12, 2 Tim. 4:7; covenant, Luke 22:29, Heb. 10:16; fear, Mark 4:41; grow, Col. 2:19; hear, Mat. 13:14, Acts 28:26; joy, Mat. 2:10, John 3:29; judge (sentence), Rev. 18:20, leaven, Gal. 5:9; marvel, Rev. 17:6; name, Eph. 1:21; pray, Eph. 6:18, Jas. 5:17; reproach, Rom. 15:3; scorch, Rev. 16:9; shadow, Acts 5:15; stumble, Rom. 9:32; teaching, Mat. 15:9; war, 1 Tim. 1:18; work, John 6:28, 9:4; yearn, Luke 22:15.

Noun with Noun: expectation, Rom. 4:18; heaven, John 3:13; Him, Rom. 11:36; law, Gal. 2:19.

Noun with Genitive: eon of the eon, Heb. 1:8; eon of the eons, Eph. 3:21; eons of the eons, Gal. 1:5, Phil. 4:20, 1 Tim. 1:17, Heb. 13:21, 1 Pet. 4:11, 5:11, Rev. 1:6, 13, 4:9, 10, 5:13, 7:12, 10:6, 11:15, 14:11, 15:7, 19:3, 20:10, 22:5; holy of holies, Heb. 9:3; King of kings, 1 Tim. 6:15, Rev. 17:14, 19:16; Lord of lords, 1 Tim. 6:15, Rev. 17:14, 19:16.

PROVERB

A Proverb (Paromia) repeats a well-known saying. Our Lord used proverbs (John 16:25, 25, 29). Parts of His parables seem to have been of this character (John 10:6). The proverbs of the bathed sow and the cur returning to its vomit complete the list of those actually named in the Scriptures. The others listed may, or may not, be proverbs: thong of sandals, Mark 1:7, Luke 3:16; prophet dishonored, Mark 6:4, John 4:44; salt, Mark 9:50; vultures, Luke 17:37; good out of Nazareth, John 1:46; sheep, John 10:6; goads, Acts 26:14; little leaven, 1 Cor. 5:6; stand, fall, 1 Cor. 10:12; all clean to the clean, Titus 1:15; cur and sow, 2 Pet. 2:22.

REFERENCE

Reference (Gnome), including all, from a mere Allusion to an exact Quotation, repeats the words, or sense, of what was previously spoken or written. In our text these are carefully discriminated. Actual quotations are enclosed in quotation marks, carefully excluding words not in the text quoted. Many passages usually taken as quotations are intentionally left without marks to show that they are not exact repetitions, but mere references. As the references are given in the text itself, no concordance of this figure is needed.

QUOTATIONS

Quotations, in the Concordant Version, are confined to those words which exactly repeat, or translate, a previous statement. They are put within quotations marks in the version. Adapted quotations and allusions or mere similarity are not marked at all. The references will be found in the text.

FIGURES OF GRAMMATICAL SUBSTITUTION

Grammatical Substitution (Antimeria) consists in the use of one part of speech for another. Even in English the participle, though listed as a verb, is frequently used as a noun, as "writing." In Greek this is far more frequent. But the participle is not a pure

verb, but rather a verbal adjective. The infinitive is a verbal noun. Hence their use as a noun is not as abnormal as our classification (which places them artificially with verbs) makes them. Some cases, as the use of an adjective for a noun, are better classed under the figure Omission, for the noun is implied. A noun in the genitive following another noun may also be Association.

VERB

Infinitive for Noun: sight (to-be-looking) Luke 7:21; solution (to-up-loose) Phil. 1:23; life (to-be-living) Heb. 2:15; entering (to be into-coming) Heb. 4:1.

Participle for Noun: Mat. 11:3, the coming One. Frequent.

Participle (Passive) for Adjective: self-censured (having-been-down-known, Gal. 2:11).

ADVERB

Adverb for Noun: The word *associate* is an adverb. With *be* or *become* the adverb makes a noun. Examples: John 6:25, Mark 4:10, Acts 5:24, 13:5, Rom. 7:3, 16:7, Eph. 2:13, 2 Thes. 2:7, 2 Tim. 1:17.

Adverb for Adjective: our outward man (the out of-us human) 2 Cor. 4:16. See also 2 Cor. 4:17.

ADJECTIVE

Adjective for Adverb: public(ly) Acts 16:37.

Adjective for Noun: Better classified under Omission, as the noun seems to be understood.

NOUN

Noun for Adverb: In truth, with boldness.

Noun for Adjective: Better classified as Association, which see.

Noun repeated in the genitive for Adjective: This is also better classified under Association. When the first noun is the modified, it is a special figure (Hypallage), as: superabundance (superabounding) Rom. 5:17; law (legal) Rom. 9:31; secret, Eph. 1:9; promise (promised) Heb. 9:15.

Two Nouns, one in the genitive, usually seem to make one an Adjective: Mat. 19:28, throne of glory (glorious throne).

Noun repeated in the Genitive Plural is better classified under Inflected Repetition.

Noun in the dative for Adjective: Acts 7:20 (divinely); 2 Cor. 10:4 (to God).

CASE AND ACCIDENCE SUBSTITUTION

Substitution of Case (Antiptosis), or of Accidence (Meterosis), are sometimes called figures, but it is questionable whether such exist except in errors of transmission, looseness of translation and inexact interpretation. Heterosis of the gender, however, is quite common. The so-called "neuter" is used for persons, but, as this is really an indefinite, this is not out of the way. But such terms as *mankind*, *saint*, etc., though masculine or feminine in form, take the masculine article. Hence the masculine is used for both genders by this figure.

LOGICAL CONCORD

Logical Concord (Syllepsis). As the grammatical concord is sometimes artificial, the logical may supersede it, as: 2 Cor. 5:19, God was in Christ, conciliating the world to Himself, not reckoning *their* (the people of the world's) offenses to them.

NOUN

One in Two (Hendiadys) is the use of two terms joined by *and*, which merge in such a way that one becomes an intensified modifier. Thus, the province and shadow of death, Mat. 4:16, seems to be the (deeply) shadowed province of death. The following are examples: joy and exultation, Luke 1:14; spirit and power, Luke 1:17; digs and deepens, Luke 6:48; mouth and wisdom, Luke 21:15; expectation and resurrection, Acts 23:6; happy expectation and the glory of the advent, Titus 2:13.

One in Three (Hendiatriis) is the same with more added terms. John 14:6: I am the Way and the Truth and the Life. As the question concerns the Way, the added terms may emphasize the fact that He is the true and living way.

VARIANCE

Variance includes a variety of figures in which something else is meant than is literally said. In derision they said of our Lord: Others He saves . . . but they meant nothing of the sort.

IRONY

Irony (Eironeia) literally means just the opposite of what is intended. It centers chiefly around the cross of Christ, when those who crucified Him called Him King (Mat. 27:29, 37, Mark 15:18, 26, 32, Luke 23:38, John 18:39, 19:3, 14, 19, 21), or spoke of Him saving Himself (Luke 23:37, 39), or others (Mat. 27:42, Mark 15:31, Luke 23:35). Other occurrences: demolishing the temple, Mat. 27:40, Mark 15:29; His confidence in God, Mat. 27:43; the coming of Elijah, Mark 15:36; the Corinthians reigned, 1 Cor. 4:8; you (Christ) are true, Mat. 22:16; repudiating God's precept, Mark 7:9; Paul's injustice, 2 Cor. 12:13.

DOUBLE MEANING

Double Meaning (Amphibologia) is a statement which is both literally and figuratively true, as when the chief priest prophesied that one man should be dying for the sake of the people (John 11:50).

ILLUSION

Illusion is a figure in which the impression made on our senses is stated in place of the actual facts, as: the mariners suspected some country to be nearing them (Acts 27:27).

PROBING

Probing consists in making statements which seem to imply the contrary to the truth, as when our Lord said: Whence should we be buying bread . . . ? (John 6:5), when He was aware that He was about to perform a miracle, yet wished to try Philip. Much of revelation, including the law, is of this nature, so that human inferences are apt to be false. This helps to make all revelation up to Paul's final unfoldings an Enigma.

WISE - FOLLY

Wise-Folly (Oxymoron) is usually a striking antithesis, made possible by figurative language, as: the stupidity of God is wiser than men (1 Cor. 1:25). The following are examples: light, darkness, Mat. 6:23; (soul) save, destroy, Mat. 16:25, Mark 8:35, Luke 9:24; foremost, slave, Mat. 20:27, Mark 10:44; littler, great, Luke 9:48; (soul) procure, destroy, Luke 17:33; behind, in front, John 1:15, 27, 30; (soul) fond, destroy, hate, guard, John 12:25; worthy, dishonor, Acts 5:41; stupidity, wiser, 1 Cor. 1:25; weak, disgrace, strong, 1 Cor. 1:27; stupid, disgrace, wise, 1 Cor. 1:27; be stupid to be wise, 1 Cor. 3:18; deceivers, yet true, 2 Cor. 6:8; dying, living, 2 Cor. 6:9; sorrowing, ever rejoicing, 2 Cor. 6:10; poor, enriching, 2 Cor. 6:10; poverty, generosity, 2 Cor. 8:2; less than the least, Eph. 3:8.

BELITTLING

Belittling (Tapeinosis) is the deliberate use of a weak term, in order to express the contrary, as: saying that he is somebody (Acts 5:36), or it often is a negation of the opposite of that which is intended, as: no insignificant city (Acts 21:39). The following are examples: I presume not, Luke 17:9; be somewhat, Gal. 2:6; (Bethlehem) in no respect least, Mat. 2:6; it is not ideal, Mat. 15:26; it is not the will, Mat. 18:14; no slight commotion, Acts 15:2; not measureably consoled, Acts 20:12; not be slothful, Acts 9:38; Paul not stubborn, Acts 26:19; no slight tempest, Acts 27:20; not to be ignorant, Rom. 1:13; not ashamed of evangel, Rom. 1:16; expectation not mortifying, Rom. 5:5; Paul not applauding, 1 Cor. 11:22; we are not ignorant, 2 Cor. 2:11; God not ashamed, Heb. 11:16; I am no widow, Rev. 18:7.

IDIOM

An Idiom (Idioma) is an expression or mannerism, peculiar to a language, which does not convey the proper sense when literally translated. Most of the so-called idioms are merely figures of speech, or unusual expressions, some of which may be transferred from one language into another. Some refer to peculiar customs, hence should be kept, as, "breaking bread" or "taking tea." "Breaking bread" is the figure of Near Association, for to this day bread is actually broken with meals, and stands for partaking of ordinary food. The phrase, "three days and three nights" (Mat. 12:40), for that which extends into three days, no matter how little, is nearer a true idiom, for it contains no figure and conveys an idea contrary to its literal meaning. Besides the grammatical idioms and the words, the following may be mentioned: the evilly having (the ill), Mark 1:32; take hold of hand (be patron), Heb. 8:9; voice of mouth, Acts 22:14; open the mouth (speak), Acts 18:14; turn back on the Lord (to the Lord), Acts 11:21; doing time (spending time), Acts 18:23; faith in one another (one another's faith), Rom. 1:12.

INCONGRUITY

Incongruity (Catachresis) is the use of expressions which, strictly taken, are incorrect, yet they set forth a distant relation or even contrast, making a striking impression, as Rev. 1:12: I turn about to look for the voice. They usually include some other figure also. The following may be taken as examples: Mat. 12:5, profaning; Mat. 24:29, powers shaken; Luke 16:17, ceriph fall; Acts 13:34, faithful benignities; 1 Cor. 1:25, foolishness, weakness; Col. 3:15, put to death members; 1 Tim. 6:19, lay up foundation; Heb. 13:15, fruit of the lips.

FIGURES OF RHETORIC

Rhetorical Figures deal with the sense and the manner in which, not merely information, but feeling is conveyed. Questions are asked, not to ascertain facts, but to soften the diction. Exclamations are used to intensify the effect. The mode of expression suits the circumstances.

Admission (Epitrope) of wrong to attain the right (Rom. 11:19, 20), and: fill full the measure of your fathers, Mat. 23:32.

Adjuration (Deisis) is a calling on others to witness. Paul adjured the elders of Ephesus, Acts 20:26.

Affirmation (Affirmatio) is used in insisting on a fact, as: I am rejoicing . . . and will be rejoicing nevertheless, Phil. 1:18.

Anticipation (Prolepsis) answers an argument beforehand, as: persisting in sin that grace should be increasing, Rom. 6:1-2. See also Mat. 3:9, Rom. 4:1-3, 7:7, 9:6, 14, 15, 19, 10:18, 11:1, 11, 20, 21, 1 Cor. 15:26.

Also used of mentioning beforehand or predicting, as when Herod locks John up in jail in the midst of the account of his baptizing, Luke 3:19-20. See also Heb. 2:8.

Apostrophe turns from the impersonal to direct address, either general, as: Whence are battles . . . among you? Jas. 4:1-6; or individual, as, Who are you? Rom. 9:20, 14:4; you are, Gal. 4:7; noting yourself, Gal. 6:1; or a class, as: you are . . . a Jew, Rom. 2:17; you, the nations, Rom. 11:13; O wife, 1 Cor. 7:16.

Blessing (Benedictio) is the ascription of bliss, as: Blessed is He Who is coming in the name of the Lord! Luke 13:35, Eph. 1:3.

Boldness (Eleutheria), or candor, is speech without restraint, such as should be used in the things of God. See the word boldness in the concordance.

Cause Shown (Ætiologia) gives the reason for a statement, as: I am not ashamed of the evangel, for it is God's power for salvation, Rom. 1:16. Frequent.

Common Cause (Anacænosis) is an appeal to others with common interests, as: your sons . . . they shall be your judges, Luke 11:19; . . . judge you, Acts 4:19, 1 Cor. 10:15, 11:13; What do you want? 1 Cor. 4:21; Tell me . . . Gal. 4:21.

Concession (Synchoreisis) grants one point in order to make another, as: And would that you surely reign, that we also should be reigning with you, 1 Cor. 4:8. See also Rom. 2:17-23; 2 Cor. 10:1; Gal. 4:15; Jas. 2:19.

Conciliation (Protherapeia) is a preparatory ingratiating statement, as calling our Lord Teacher, Mat. 19:16, Mark 10:17, Luke 18:18, John 3:2. See also Acts 17:22, 22:3, 26:3.

Correction (Epanorthosis) is a statement made to accord with the facts, as: I am believing! Help my unbelief, Mark 9:24. See also Mat. 11:9, Rom. 14:14, John 12:27, 16:32, Acts 26:27, Rom. 14:4, 1 Cor. 7:10, 15:10, Gal. 1:6, 2:20, 3:4, 4:9.

Double Correction (Amphidiorthosis) deals with both sides, as: Shall I be applauding you in this? I am not applauding, 1 Cor. 11:22.

Counter-Blame (Metastasis) transfers the blame from one to another, as: the law is spiritual, yet I am fleshly, Rom. 7:14.

Counter-Question (Anteisagoge) answers one question by asking another, as our Lord did when they questioned His authority, Mat. 21:24, Mark 11:29. See also Mat. 15:2, 3, Mark 2:25, Rom. 9:20.

Detestation (Apodioxis) is a rejection with horror, as: Go away, Satan, Mat 4:10. See also Mat. 16:23, Acts 8:20, Phil. 3:8.

Dialogue (Antimetathesis) brings in one or more speakers, as when the nations say: Boughs are broken out that I may be grafted in, Rom. 11:19, 1 Cor. 15:35.

Digression (Parecbasis) is a strong form of Parenthesis, a stepping aside to examine a different, but related, subject, as 1 Cor. 15:20-28.

Doubt (Aporia) is the expression of uncertainty, as: What shall I be doing? Luke 16:8. See Mat. 21:25, 26.

Exclamation (Ecphonesis) consists in words or sentences evidently uttered with strong feeling, as: O generation, unbelieving and perverse! Mat. 17:17. As it is followed by an exclamation point, it is easily distinguished.

Exhortation (Paræneticon) or entreaty calls for becoming conduct, as: I am entreating you . . . to present your bodies . . . Rom. 12:1. See the word entreat in the concordance for examples.

Exultation (Pænismos) calls for rejoicing, as: Be rejoicing in the Lord always! Again, I will declare, be rejoicing! Phil. 4:4. See 2 Cor. 13:11, Phil. 2:18, 3:1, Jas. 1:1. 1 Pet. 4:13, Rev. 18:20.

Happiness (Beatitudo) is the statement (rather than wish) that certain will possess it, as: Happy is he who is not judging himself in that which he is attesting, Rom. 14:22. Frequent. See the word happy in the concordance.

Ignoring (Accismus) is an apparent refusal (Mat. 15:23) or silence (Mat. 27:12, 14).

Imprecation (Maledictio) is the denunciation with a curse, as: Woe to me if I should not be bringing the evangel! 1 Cor. 9:16. See the word woe in the concordance.

Inclusion associates the speaker or writer with those addressed, as: they (nations) grope for Him . . . not far from each one of us, Acts 17:27.

Indication (Asterismos) points out a passage by means of special words, as: lo, verily, yea or yes. See these in a concordance.

Indignation (Aganactesis) is an expression conveying strong condemnation, as: Progeny of vipers! Mat. 3:7, 12:34, 23:33, Luke 3:7; Serpent! Mat. 23:33, Acts 13:10.

Interrogation (Erotesis) is a statement in the form of a question. Often, in the Scriptures, a question is put, not for information, but to suggest, rather than to state, the self-evident answer, as: Where is the wise? 1 Cor. 1:20. It must be remembered that the question marks, in a translation, are not inspired. There is no indication of a question in the Greek except the context.

Mocking (Chleuasmos) gives expression to sneers and jeers, as: Others He saves! Himself he cannot save! If he is king of Israel, let him descend . . . (Mat. 27:42). See Luke 16:16.

Negation (Negatio) is used in denying the opposite of the affirmative desire, as: not even for an hour do we simulate by subjection (Gal. 2:5).

Pathos (Pathopœia) is the expression of strong feeling, such as love or hatred, joy or sorrow, as when our Lord laments (Luke 19:41) and groans (Mark 7:34), or is indignant (Mark 3:5), or resents (Mark 10:14), or Paul has affliction and pressure of heart (2 Cor. 2:4) and is travelling (Gal. 4:19), or is refreshed (2 Tim. 1:16), or others are harrowed and gnash their teeth (Acts 7:54, 57).

Prayer (Euche) is the expression of a wish or desire to God, as Paul to Agrippa (Acts 26:29). It is much used by Paul, as in Ephesians 1:3, 16, 3:14, etc. See the words pray and prayer in a concordance.

Questionable Assertion is a direct statement intended as a question, as: You are the King of the Jews? Mat. 27:11, Mark 15:2, Luke 23:3, John 18:33; You are not hearing . . . ? Mat. 27:13; You are not answering anything? Mark 15:4; A King are you? John 18:37.

Railery (Diasyrmos) a tearing away of a disguise, as when our Lord said to Judas: Comrade, for what are you present? Mat. 26:50.

THE COMPLETE EDITION

Pages 352-353 show an opening of the Complete Edition of the Concordant Version. This edition contains the Concordant Greek Text of the so-called "New Testament," printed in first century Greek as it was originally written, with an English Sublinear giving a word-for-word translation of the Text, and a Superlinear showing the variations in the three most ancient manuscripts, which were used in compiling this Greek Text. Opposite this is the idiomatic Version itself. A parallel column contains helpful Notes by the compiler. Also included is the COMPANION VOLUME, consisting of a Comprehensive Lexicon and Concordance (described on page 353, illustrated on page 357), a complete list of the Greek Word Elements, Tables of the Grammatical Forms and their English Standards, and a complete Analysis of the Greek Vocabulary, with a short Course in Sacred Greek.

TWO STYLES, IN ONE AND TWO VOLUMES

The COMPLETE EDITION, including the Greek Scriptures ("New Testament") only, may be had bound in leather, Bible style, with gold edges; and in stiff boards, library style and red edges. In this edition, the Version and the Companion Volume are bound together under one cover.

The STUDENT'S COMPLETE EDITION is in two volumes. The Companion Volume, containing the Concordance, Grammar, Word Elements, and Greek Course, is bound separately, to facilitate its use. This edition may also be had in leather, Bible style, gold edges, or in stiff boards, library style and red edges.

THE CONCORDANT VERSION IN OTHER LANGUAGES

For further information on this phase of the work, write the publishers.

OTHER LITERATURE

For information concerning literature using the Concordant Version, in English and other languages, write the publishers.

CONCORDANT PUBLISHING CONCERN

2823 East Sixth Street

Los Angeles 23, California, U.S.A.

A Key to the Inspired Original

A PRACTICAL ENGLISH

Keyword Concordance

OF THE GREEK SACRED SCRIPTURES

COMMONLY CALLED

“The New Testament”

GIVING

A Complete Vocabulary and Lexicon of the Words
References to all Vital Expressions
Synonyms and Antonyms
Figures of Speech

DESIGNED TO

Supply and Justify an English Vocabulary of “Sound Words”.
for Translating, Studying, and Expounding God’s
Word, and to Aid in Locating Passages

SUPPLEMENTED BY A CORRESPONDING

EMPHASIZED CONCORDANT VERSION

Indicating the Emphatic Words in every Sentence
with Words not in the Greek in Lighter Type

DESIGNED TO BE

A Faithful Mosaic of the Inspired Text

CONCORDANT PUBLISHING CONCERN
2823 EAST SIXTH STREET
LOS ANGELES, CAL.
U. S. A.

INTRODUCTION

GOD'S INSPIRED WORD in its purity is preserved for us only in the original languages. All translations, even the most faithful and exact, are forced to deviate from the text and to adapt themselves to the tongues in which they appear. We have striven to reduce this departure from the exactitude of the original to a minimum by making our renderings as concordant as possible, as well as by signs, etc. As a further contribution to this end we present this Keyword Concordance, a concordance of the Original in such a form that anyone, without a knowledge of Greek, may test our renderings for himself. Since the usage of a word decides its significance, we list the occurrences and the contexts of each term in the original text. This is better and safer than consulting a lexicon, because it enables each one to form his own judgment as to the meaning of each word from the intrinsic evidence itself.

DETERMINING THE MEANING OF WORDS

This concordance will be found well adapted for the finding of passages, but its main function is to justify the choice of every word used in the version. The usual Greek lexicons are not the final authority as to the meaning of a word in the sacred Scriptures. The contexts in which each word appears are the only reliable evidence as to its force. The English STANDARD, which is used as its equivalent, should fit in every passage, and must not be more suited to translate some other Greek word. Further evidence may also be found in the family to which a word belongs. The student who wishes to study any subject does not need to depend on lexicons, with their indefinite definitions, or on discordant versions of the Scriptures. He need only examine all of the contexts which throw light upon it, and form his own judgment. Should he prefer to use some other expression than that employed by us he should turn to this in the concordance to see if his choice does not fit another Greek word better, in case we have already made use of it. In this way each one may persuade himself of the suitability of the words used in the Concordant Version.

We desire to base everything in our version on reliable evidence, and to spread this out before our readers. We desire to make it possible for each one to get through to the facts of God's Word, so that he is not dependent on men in matters of faith. Versions and lexicons are often inconsistent and undependable. An exhibit of all of the occurrences of every important word in the Original, as given in this concordance, will greatly aid in forming a true estimate of its sense, its scope and its nuances.

The Greek word, in italics, is given in order to preserve the connection with the Original. As most of those who will use this concordance will have no knowledge of Greek, it is printed in letters with which all are familiar, and divided into the parts of which it is composed. Anyone can see how it is made up, and will be able to recognize its elements when they occur in other words. The nouns are given in the nominative case, singular. The other endings can be found in the grammatical tables in the introduction. The verbs are given in the first person singular of action (I-AM -ING), and usually end in *ō* for the active voice, and *mai* for the middle. Thus, under *call* we have *kal e'ō*, which really denotes I-AM-CALLING, and under *taste* we have *geu'o mai*, which is the form for I-AM-TASTING.

The aspirate [*h*] and the letter [*n*] have been added occasionally to assist in indicating the traditional pronunciation, as [*h*] *a mart i'a* UN-MARKING, missing, sin, and *eu a* [*n*] *gael'i on* WELL-MESSAGE, evangel, but have been put in square brackets because they are not to be found in the Greek. These brackets are also used to indicate letters which sometimes occur in a stem, but not always, as *g[e]in o mai* BECOME.

The accents are not inspired, but are given to help in pronunciation. They have been revised to conform to the accepted usage on the continent of Europe, in order to make them the same in all languages.

The Greek word is followed by the English STANDARDS of which it is composed. In the case of a proper name or a word derived from another language, this is noted by placing in parentheses (*Hebrew* or *Aramaic* etc.). This is followed, when possible, by the meaning of the word in that language. For example see page 5, *Aaron*, *Abba*, *Abiah*, etc.

Just below the heading line containing the Greek word will be found in blackface type the Concordant Version word used to translate this Greek word. Every such word used in the Version will be found in this concordance in alphabetical order, and printed in blackface. 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 instance, if we look up *world* we will find just above it

the Greek word *kosm os'* followed by its standard SYSTEM. We find this Greek word translated both **world** and **adornment**. Under A we will find **adornment**. See **world**. The standard SYSTEM gives the underlying sense from which both **world** and **adornment** are derived.

THE CONCORDANCE PROPER

Then follows the list of references. If there is a long list there may be several paragraphs and sub-headings to facilitate one in finding the desired passage or in studying the occurrences. The general order is according to books from Matthew to Revelation, and this order is also maintained in each sub-grouping, at the conclusion of which a return is made to the order where it was left, to introduce a group of some length under a certain keyword. These smaller groups within the larger one are usually composed of passages in parentheses, each one referring directly to the keyword in **blackface** type just preceding the group. If more than one English word is used to translate the Greek word, these are usually listed in separate paragraphs. Similar passages are grouped together and often are parallel. Especially is this true of Matthew, Mark and Luke. This is noted by leaving no space between the references which are parallel.

In searching for a desired passage it is seldom necessary to look through a complete list of passages. First look through the paragraph headings and the keywords in **blackface** type, for among them may be found a key to the desired passage. This concordance may be used with much profit in conducting Bible readings. Each participant should read and discuss one or more of the contexts in which a word occurs.

If an adjective used cannot be found, turn to its noun. Thus, **earnest expectation** is found under **expectation**, not under **earnest**. Auxiliary verbs, such as **be**, **make**, **being**, etc., will be found with the principal part of the verb, as **forward (bring)**.

THE CRITICAL READINGS

After many references the student will find a small A, B, *b*, *s*, *s*^{*}, *s*², or *s*^{1*}. This indicates that this Greek word appears only in the manuscripts which these letters represent. A stands for Alexandrinus, B for Vaticanus, *s* for Sinaiticus, *s*^{*} its first corrector, *s*² its later editor, and *s*¹ as it appeared before editing (*s*²). A¹ B¹ *s*¹ indicate the original manuscript, and are used only when later changes were made. See the introduction to the Version (pages 331 and 332) for further information about these manuscripts.

Important readings which we have *not* followed in our Version appear at the close of each concordance, in parentheses. Thus, near the close of **messenger**, we have (AAc8³⁹ sJ^u14 B²Rv11¹ b163). In these passages the manuscripts given have **messenger**, but we prefer other readings.

KEY TO THE AUTHORIZED VERSION

To enable all of its readers to see how the A. V. translated each Greek word, we add at the end, right after the concordance, a list of all the words used by the A. V. for each Greek word, with the number of times it is so used, indicating it with a small superior figure. Thus at the end of **presence**, *par ou si'a*, is found, coming²², presence². This shows that the A. V. translates this word "coming" twenty-two times and "presence" twice, whereas we render it uniformly **presence** always. Where the A. V. and Concordant Version agree in this respect, there is no note made. These notations are taken from Young's Analytical Concordance, modified and simplified to conform to our plan, using the form of each word found in Webster's dictionary, so that it may be placed in alphabetical order also. Thus the word "coming", above, will be found also in its alphabetical order in light faced type followed by *entrance*¹, *presence*²², *unveiling*¹, to show that the A. V. uses it for three Greek words which we translate by these terms. It will be found at the close of their concordance, with the same numerals. Besides this, "coming" is used for *el'eu sis*, **coming**, just as we do. When there is no word given after the passages, as in this case, the A. V. and C. V. agree, and no notice is taken of the fact. This index and the lists given after the concordances complement each other. This key shows how the A. V. rendered each Greek word in its text. The C. V. text sometimes varies from this. Always bear in mind that the light faced type in the alphabetical order signifies the A. V. vocabulary and the heavy faced type the Concordant.

FIGURES OF SPEECH

The same small superior letters are used in the concordance as in the Version to indicate figures of speech: AAssociation (Metonymy), cCondescension (Anthropopatheia), fFigurative (Implication), iImpersonation (Personification), mMetaphor (this is that), nNear Association (Synecdoche), pParable (a likeness in action), vVision (seeing the invisible). These are all explained in full in the section on Figures of Speech in the introduction to the Version, pages 363-380. The letters appear before the reference to which they apply. If several references follow a passage which is figurative, the figurative letter appears but once, but applies to all. This is also true of parallel passages where there is no space between the references.

A

as, as to, ato, aconcerning, denotes about.
even denotes and.
elicense denotes authority.
whoa, which, whata, shows that any is added to these in the Greek.
acby, achow, acon, acsavor of, acsuted to, acsuting denotes according (down).
aby denotes down.

al'pha ALPHA
A, the first letter of the alphabet. **MA** and the **Z** Rv18 216 221³As. Alpha³.
a, any¹¹, one¹⁵, etc.

Aarōn' (Hebrew) AARON
Aaron, brother of Moses, first head priest in Israel Ex6²⁰ 28¹. Elizabeth of the daughters of Lu1⁵ makes a calf Ac7⁴⁰ called by God as Hb5⁴ order of Hb7¹¹ staff germinates Hb9⁴.

Abaddōn' (Hebrew) DESTROYER
Abaddon, the king, messenger of abyss Rv9¹¹.
abase, humble⁵.

en trop'ō IN-REVERT
abash, respect. Paul not writing to a 1C4¹⁴ may be a (the disobedient) 2Th3¹⁴ (those of contrary part) Ti2⁸. respect: r my son PMt 213⁷Mk126Lu20¹³ a judge feared not God nor r man PLu18² r the fathers of our flesh Hb12⁹. regard², reverence⁴, shame³.

en trop'ē IN-REVERSION
abash. Paul speaking to 1C6⁵es 15³⁴. shame².
abba' (Aramaic) FATHER
abba. Christ in Gethsemane Mk14³⁶ saints cry Ro8¹⁵ our hearts crying Ga4⁶.

A'bel (Hebrew) VANITY
Abel, son of Adam Gn4². blood of Mt23³⁵Lu 11⁵¹ by faith Hb11⁴ speaking better than Hb12²⁴.

apo stug'e'ō FROM-DETEST
abhor. that which is wicked Ro12⁹.
abhor, abominate¹.

Abia' (Hebrew) FATHER-Jehovah
Abiah, a priest 1Ch24¹⁰. routine of Lu1⁵. a king of Judah 2Ch13¹ and progenitor of Christ. Mt17⁷.

Abiathar (Hebrew) FATHER-LEFT
Abiathar, a chief priest 1S22²⁰ Mk2²⁶.

para men'ō BESIDE-REMAIN
abide. Paul with (the Corinthians) 1C16⁶As (the Philippians) Ph1²⁵ priests not Hb7²³ as doer of the work Ja12⁵. abide¹, continue².
abide, camp out¹, endure¹, overturn¹, remain⁵⁹, reside¹, stand¹, stay⁴, tarry⁵.

abide still, remain with¹.
abide there, do¹.

Abelēnē' ABILENE
Abilene, a region between Lebanon and Hermon, about 34° north, 36° east. Lu3¹.

ability. See power.
ability, power¹, strength¹, thrive¹.

Abioud' (Hebrew)
FATHER-OBTRUDE (splendor)
Abihud, progenitor of Christ. Mt11¹³ 13.
abjure. See renounce.

dun a t on' ABLE

able, adjective, can, possible, powerful. God is able: what He has promised He is a to do Ro4²¹ to graft in again Ro11²³ to guard that committed to Paul 2Ti11¹² to be rousing Isaac Hb11¹⁹. Other names: who was I (Peter) a to forbid God Ac11¹⁷ Apollos a in the scriptures Ac18²⁴ Jews who are a to step down to Casarea Ac25⁵. Others: king a to meet his enemy with 10,000 Lu14³¹ we the a ought to be bearing the infirmities Ro 15¹ supervisor should be a to entreat Ti19 a to bridle the whole body Ja3².

Possible: with God all is Mt19²⁶Mk10²⁷Lu 18²⁷ to deceive if p the chosen Mt24²⁴Mk13²² let this cup (hour) be passing by Mt26³⁹Mk 14³⁵ 36 all is p to the one believing Mk9²³ not p Christ be held by death Ac2²⁴ for Paul to be in Jerusalem Ac20¹⁶ Saints (making ideal provision before mankind) Ro12¹⁸ (gouging out your eyes) Ga4¹⁵.

Powerful: One does great things for Miriam Lu14⁹ Jesus a Prophet p in work Lu24¹⁹ Moses p in words and work Ac7²² God wanting to make His p doings known Ro9²² not many p according to the flesh 1C12⁶ weapons of our warfare 2C10⁴ Paul (whenever I may be weak I am p) 2C12¹⁰ (we may be weak and you p) 2C13⁹ (bRv13⁴). able¹⁰, can¹, mighty⁷, possible¹³, strong³, power¹.

able, enough¹, (be a), have¹, strong (be)⁷, (make), competent (make)¹.

dun'a mai ABLE

able (be), have sufficient resources for the end in view, enable, can.

God is able: to rouse children to Abraham Mt3⁹Lu3⁸ to destroy soul and body Mt10²⁸ to pardon sins Mk2⁷Lu5²¹ to establish you Ro16²⁵ to do above all we request Ep3²⁰ to save Christ out of death Hb5⁷.

Christ is able: to heal the blind man Mt9²⁸ to demolish the temple Mt26⁶¹ to help the epileptic Mk9²² save to the uttermost Hb7²⁵ to guard you Ju2⁴ the Lord a to make him stand Ro14⁴ the Chief Priest is a to help Hb2¹⁸ Judge a to save and to destroy Ja4¹².

Scriptures are able: to make wise 2Ti3¹⁵ to save your souls Ja1²¹.

Other (proper names): James and John to drink the cup Mt20²² 22Mk10³⁸ 39 Felix to recognize about Paul Ac24⁸ Paul to repay to God 1Th3⁹.

Others: not a to add one cubit Mt6²⁷Lu12²⁵ who is a (to contain it) Mt19¹² (to stand in the great day) Rv6¹⁷ (to battle with wild beast) Rv13⁴As no one a (to answer Christ) Mt22⁴⁶ (to bind the demoniac) Mk5³ (to speak against Christ) Mk9³⁹ (to snatch them out of My Father's hand) Jn10²⁹ (to adjudicate) 1C6⁹As (to say "Lord is Jesus") 1C 12³ (to lock the open door) Rv3⁸ (to open the scroll) Rv5³ (to number the throng) Rv7⁹ (to buy or sell) Rv13¹⁷ (to learn the song) Rv14³ (to enter the temple) Rv15⁸ flying creatures a to roost Mk4³² they are a (Christ spoke as t a to hear) Mk4³³ (may be a arrive at Phoenix) Ac27¹² (to thrust the ship) Ac27³⁹ you are a (to believe) Mk

923 (to admonish one another) Ro15¹⁴ (to become free) 1C7²¹ (not tried above) 1C10¹³ word of God's grace a to edify Ac20³² Felix a recognize about Paul Ac24¹¹ those a to swim Ac27⁴³ not a to separate us Ro8³⁹ law if given a to vivify Ga3²¹ those who are reading a to apprehend Ep3⁴ chief priest a to be moderate Hb5².

enable: to e you (to undergo) 1C10¹³ (to stand) Ep6¹¹ (withstand) Ep6¹³ (to extinguish fiery arrows) Ep6¹⁶ saints to be consoling 2C14 Christ to subject all Ph3²¹

can: Christ (cleanse the leper) Mt3²Mk14⁰ Lu5¹² (give us His flesh?) Jn6⁵² no man c tame the tongue Ja8⁸ Other (proper names): how c (Pharisees be talking good) Mt12³⁴ (Satan be casting out S) Mk3²³ Lu11^{15A} (Jews believe) Jn5⁴⁴ Paul c (have been released) Ac26³² (be a burden) 1Th2⁶ Others: no one c (be slaving for two lords) Mt6²⁴ Lu16¹³ (be doing these signs) Jn3² (come to Christ if) Jn6⁴⁴ 65 (be working) Jn9⁴ (surrender Paul) Ac25¹¹ (lay other foundation) 1C9¹¹ how c (be entering the house) Mt12²⁹ (you be saying) Lu6⁴² (a man be begotten) Jn3⁴ (these things occur) Jn3⁹ (a man who is a sinner) Jn9¹⁶ (we be aware of the way) Jn14^{5A} (the eunuch understand) Ac8³¹ who c (be saved) Mt19²⁵Mk10²⁶ attar c be disposed of Mt26⁹Mk14⁵ nothing outside c contaminate Mk7^{15A} c anyone satisfy the 4000 Mk34 this species c come out Mk9²⁹ you c (always do well to the poor) Mk14⁷ (all be prophesying) 1C14³¹ the blind c not guide the b Lu6³⁹ who c (be saved) Lu18²⁶ (be hearing) Jn6⁶⁰ c anything good be out of Nazareth Jn14⁶ no demon c open eyes Jn10²¹ c we know Paul's teaching Ac17¹⁹

with the negative

Christ not able: to be entreating His Father? Mt26⁵³ except this Man... do nothing Jn9³³ chief priest to sympathize Hb4¹⁵ Other (proper names): Zechariah n a to speak Lu12²² Zaccheus n a to see Christ Lu19³³ Jews not a to demolish this work Ac5³⁹ sons of Israel n a to look into the face of Moses 2C37 Paul not a for anything against the truth 2C18⁹

Others: you are n a (make one hair white or black) Mt5³⁶ (for the least) Lu12²⁶ to kill the soul Mt10²⁸ to carry the paralytic in Mk2⁴ to be eating Mk3²⁰ parted kingdom (house) to stand Mk3²⁴ 25 Satan n a to stand Mk3²⁶ to enter strong man's house Mk3²⁷ as no fuller is a to whiten Christ's garments Mk9³ His mother n a to fall in with Him Lu8¹⁹ to cross the great chasm Lu16²⁶ opposers to withstand the disciples Lu21¹⁵ disciples n a to bear it Jn16¹² scribe of Ephesus n a to account Ac19⁴⁰ captain n a to know about Paul Ac21³⁴ ship n a to luff to the wind Ac27¹⁵ the flesh n a (to be subject to law) Ro8⁷ (to please God) Ro8⁸ soulful man to know spirit 1C2¹⁴ minors n a to bear solid food 1C32² flesh and blood to enjoy kingdom 1C15⁵⁰ to come to realization of truth 2T13⁷ sacrifices never a to perfect Hb10¹ idols n a to be observing Rv9²⁰

unable: woman to unbend Lu13¹¹

cannot: Christ: save Himself Mt27⁴²Mk15³¹ could no longer be entering a city Mk14⁵ do no powerful deed Mk6⁵ elude the throng Mk7²⁴ be doing anything of Himself Jn5¹⁹ 30 make it that Lazarus should not be dying Jn11³⁷ disown Himself 2Ti2¹³ Other (proper names): Herodias c n kill John Mk6¹⁹ Jews c n (be coming where Christ is) Jn7³⁴ 36 821 22 (hear Christ's word) Jn8⁴³ (be-

lieve) Jn12³⁹ (deny a known sign) Ac4¹⁶ (present evidence) Ac24¹³ Peter c n follow Christ now Jn13³⁶ 37 Peter and John c n but be speaking Ac4²⁰ Paul c n speak as to spiritual 1C3¹ Israelites c n enter Hb3¹⁹

Others: city c n be hid Mt5¹⁴ you c n (slave for God and mammon) Mt6²⁴Lu16¹³ (be administrator) Lu16²⁸ (do anything apart from Christ) Jn15⁴ (be justified in the law) Ac13³⁹ (be saved) Ac15¹ 27³¹ (drink of the cup) 1C10²¹ (partake of the table) 1C10²¹ (encounter it) Ja4² (bear evil men) Rv2² good tree c n be bearing noxious fruit Mt7¹⁸ sons of bridal chamber c n be (mourning) Mt9¹⁵ (fasting) Mk2¹⁹ 19 Lu5³⁴ Disciples c n (cure the epileptic) Mt17¹⁶ 19 Mk9²⁸Lu9⁴⁰ (be coming where Christ is) Jn13³³ if this (cup) c n pass by Mt26⁴² food c n contaminate a man Mk7^{18A} I c n (rise to give you) Lu11⁷ (marry and c n come) Lu14²⁰ c n be Christ's disciples (unless hating father) Lu14²⁶ (unless bearing His cross) Lu14²⁷ (unless taking leave of possessions) Lu14³³ neither c (they be dying) Lu20³⁶ (we carry anything out) 1Ti6⁷ c n (perceive the kingdom) Jn3³ (be entering womb—kingdom) Jn3⁵ (be sinning) 1J3⁹ (be loving God) 1J4²⁰ no man c be getting anything Jn3²⁷ world c n (be hating you) Jn7⁷ (get the spirit) Jn14¹⁷ scriptures c n be annulled Jn10³⁵ branch c n be bringing forth fruit Jn15⁴ there c n be anyone to forbid water Ac10⁴⁷ eye c n say to hand 1C12²¹ acts c n be hid 1Ti5²⁵ no one c be perceiving (Christ) 1Ti6¹⁸ sacrifices c n (make perfect) Hb9⁹ (take sins from about us) Hb10¹¹ faith c n save him Ja2¹⁴ no fig tree c produce olives Ja3¹². able (be)⁴¹, can¹⁴⁹, may¹⁸, possible (be)¹, of power (be)¹.

dun a t e'ō be-ABLE

able (be), powerful (be), (Christ in Paul) 2C13³. the Lord a to make him stand Ro14⁴ God a to lavish all grace 2C9⁸. able (be)², mighty (be)¹.

abnormal. See amiss.

mon e' REMAIN

abode, in the Father's house Jn14² an a with the saints Jn14²³. abode¹, mansion¹.

abolish. See nullify.

bdelu kt on' ABOMINABLE

abominable, unbelieving are Ti11⁶.

abominable. See abominate.

abominable, abominatē¹, illicit¹.

bdelu'ss o mai ABOMINATE

abominate, idols Ro2²² abominable, are in the second death Rv21⁸.

bdelu g'ma ABOMINATION

abomination, of desolation Mt24¹⁵Mk13¹⁴ in the sight of God Lu16¹⁵ Babylon Rv17⁴ 5 not enter the city Rv21²⁷.

abound, increase⁶, multiply¹, superabound²⁰. abound much more, superexceed¹.

pe'ri a ABOUT

about. cities a Jerusalem Ac16¹⁶. round about¹.

peri' ABOUT

about, as a connective, with the accusative case, (as to 1Ti6²¹ 2Ti2¹⁸ Ti2⁷); with the genitive case, concerning, occurs often; as a noun, concerns. Idiomatically, about, aconcerning. See other keywords.

Concerns: Christ: that which c (having a consummation) Lu22³⁷ (Who came to be a Prophet) Lu24¹⁹ (interprets scripture) Lu24²⁷ (Apollos taught) Ac18²⁵ (Paul certified to) Ac23¹¹ (Paul teaching) Ac28³¹ c the

kingdom of God (Christ telling the twelve) Ac13 (Paul persuading as to) Ac198 c Paul (captain to investigate) Ac2315 (defending) Ac2410 (that you may know) Ep622 c the way (Felix acquainted with) Ac2422 your c (Paul should be hearing) Ph127 (when Paul knows of) Ph219 (Timothy solicitous of) Ph220 (you may know that which c you) Co48c. about31, above1, against2, concerning1, at3, for60, -sake1, in1, of146, on2, -behalf1, over2, pertaining to1, touching11, with2, concern1, etc.

about. See *as* if (of numbers).

about [as though as if]. See *as*.

about, about (be)1, around1, as14, toward1, where71 (be), seek1.

me'l'ō be-ABOUT

about (be), be on the verge of an action, that which is impending, defer Ac2216. Herod a to be seeking the boy Mt1213 a to be coming (Elijah) Mt1114 (the Son of Mankind) Mt1627 (hour of trial) Rv310 Son of Mankind (a to be suffering) Mt1712 (to be given up) Mt1722Lu944 Jesus (a to go up into Jerusalem) Mt2017b (the cup I am a to be drinking) Mt2022 (a to be befalling Him) Mk1032 (exodus a to be completing) Lu931 (every city a to be entering) Lu101 (a to be passing that way) Lu194 (the One a to be redeeming Israel) Lu2421 (aware what He was a to be doing) Jn66 (through a to come and snatch Him) Jn615 (where is He a to go) Jn73535 (the spirit those believing into Him a to get) Jn739 (Caiaphas prophesies He was a to die) Jn1151 (signifying what death He was a to be dying) Jn12331832 disciples (be hearing battles) Mt246 (which of them is a to commit this) Lu2223 (Jesus a to be disclosing Himself to) Jn1422 a to be concluding (the sign when this should be) Mk134 Lu217 (as the seven days were) Ac2127 a slave a to decease Lu72 kingdom a to be looming up Lu1911 these things which are a to occur Lu2136 a to be dying (courtier's son) Jn447 (those living in flesh) Ro813 (the rest who were) Rv32 Judas a to give Jesus up Jn671124 Peter and John a to pass into sanctuary Ac33 what you of Israel are a to be committing Ac535 a famine a to be on the earth Ac1128 Herod a to be leading Peter Ac126 Christ (no longer a to return to decay) Ac1334 (a to be announcing light) Ac2625 (I am a to spew you out) Rv316Ab82 warden a to dispatch himself Ac1627 God (a to be judging) Ac17312T141 (a to beat Ananias) Ac238 Paul (a to open his mouth) Ac1814 (a to set out for Syria) Ac203 (a to be off on morrow) Ac207 (brethren a to take him up at Assos) Ac201313 (brethren a to behold his face no longer) Ac2038 (a to lead into citadel) Ac2137 (those a to be interrogating him) Ac2229 (as though a to investigate his case) Ac231520 (a to be assassinated) Ac2327 (a to make his defence) Ac262 (a to become inflamed) Ac286 (predicted, "We are a to be afflicted) 1Th34 Artemis' magnificence a to be pulled down Ac1927 what the captain a to be doing Ac2226 Festus a to be going out quickly Ac254 ship a to be sailing for places Ac272 sailing a to be with damage Ac2710 a to stretch anchors out Ac2730 until the day was a to come Ac2733 Saints (to whom righteousness a to be reckoned) Ro424 (pattern of those who are a to be believing) 1Ti116 (a to be enjoying the allotment) Hb114 (what you are a to be suffering) Rv210 a type of Him Who is a to be Ro514 a to be revealed (the glory) Ro8181P51 (the faith)

Ga323 Moses when a to complete the tabernacle Hb85 fiery jealousy a to be eating the hostile Hb1027 place Abraham was a to obtain Hb118 those a to be judged by a law of freedom Ja212 shall ever be a to be reminding you 2P112 example for those a to be irreverent 2P26 what is a to be occurring Rv119 Adversary a to be casting some of you Rv210 their brethren a to be killed Rv611 a to be trumpeting (three messengers) Rv813 (seventh messenger) Rv107 John a to be writing Rv104 woman a to be bringing forth Rv124 a son a to be shepherding the nations Rv125 wild beast a to be ascending Rv178

impending: indignation Mt37Lu37 that eon which is Mt1232Ep121Hb65 producing fruit in the i year Lu139 an i resurrection Ac2415 self-control and the i judgment Ac2425 as Moses speaks of i occurrences Ac2622 nor the present nor what is i Ro8381C322 shadow of those things which are Co217 the life which is 1Ti48 foundation for what is 1Ti619 the i inhabited earth Hb25 the i good things (Chief Priest) Hb911As (the law a shadow of) Hb101 blesses Jacob concerning that which is Hb1120 seeking for a city which is Hb1314 (sJn1619 sCo217), about1, be9, -about4, -almost1, -at point1, begin1, intend2, mean1, mind1, ready5, small25, should24, tarry1, to come14, will8, would8.

peri ou's iōn ABOUT-BEING

about (to be), a people to be a Him Ti214. peculiar1.

above. See *over* and *up*.

above, about1, before2, beside4, further up1, more1, upon3.

an'ō the n UP-PLACE

above (from), from the very first, anew. from above: temple curtain rent in two Mt2751Mk1538 He Who f a is coming Jn331 Pilate no authority except f a Jn1911 Jesus' tunic woven f a Jn1923 all good giving is f a PJa117 wisdom Ja31517

from the very first: Luke followed all accurately Lu13 Jews knew Paul Ac265

anew: begotten Jn337 to slave again Ga49, again2, from above5, -the beginning1, -the very first1, the top3.

Abraam' (Hebrew) FATHER-MANY-THROUGH
Abraham, the progenitor of many nations, distinguished by the sign of circumcision Gn1710, especially the Ishmaelites Gn1720 and the Israelites, and the father of the faithful of all nations.

Son of A: Jesus Christ Mt11 Lu334 A begets Isaac Mt12 generations from Mt117 Zaccheus Lu199 these of faith Ga37 had two s Ga422

Father A: for a f we have A Mt39Lu38 children to A (God able to rouse) Mt39Lu38 (if you were) Jn839 our f (God swears oath to) Lu173 (is A) Jn839 (are you greater than) Jn853 (the God of glory seen by) Ac72 (footprints of) Ro412 (justified by works) Ja221 your f A exults Jn856 our forefather Ro41

A, Issac and Jacob: reclining with Mt811 God of (I am) Mt2232Mk1226Lu2037Ac732 (glorifies His Boy Jesus) Ac313 seeing in the kingdom Lu1328

to A: God (speaks) Lu155 (is saying) Ac325 (avows) Ac717 (brings an evangel) Ga38 faith is reckoned Ro49 promise (not through law) Ro413 (declared) Ga316 granted enjoyment of allotment Ga318

Seed of: are we Jn833 Christ aware they are Jn837 not all children are Ro97 Paul of

Rol11 2C1122 if Christ's you are Ga329 taking hold of Hb216

Others: daughter of Lu1316 parable of rich man and Lu1622 23 24 25 29 30 did you ever do the works of Jn839 not seeking to kill Christ Jn840 A died Jn852 you have seen A1 Jn857 ere A I am Jn858 the tomb A purchases Ac716 sons of the race of Ac1326 not justified by acts Ro42 believes God Ro43 Ga39 Ja223 faith of Ro416 blessed with Ga39 blessing of A coming into the nations Ga314 God promising Hb613 Melchizedek meets with Hb71 parts a tithe Hb72 the patriarch Hb74 loins of Hb75 has tithed A Hb76 Levi has been tithed through Hb79 obeys Hb118 offered Isaac Hb1147 Sarah obeys I P36.

anti kru's INSTEAD-SKULL

abreast of. arrive a o Chios Ac2015. over against1.

ap ou s i'a FROM-BEING

absence. Philipians obey in Paul's Ph212.

absence of (in the), minus1.

ap'e i mi FROM-BE

absent (be). Paul (in body) 1C53 (a has courage towards) 2C101 (being a such also are we in act) 2C1011 (predicting as when being) 2C132 (writing) 2C1310 (whether coming or) Ph127 (if in flesh) Co25.

absent (be), home (be away from)3.

a'psin th os UN-DRINK

absinth. star Rv811 11. wormwood1.

[h]ol'os WHOLE-AS

absolutely (adverb). saying to you a Mt534 a there is prostitution 1C51 it is a a discomfigure 1C67as for the sake of the dead a 1C 1529. at all2, commonly1, utterly1.

abstain. See away (be).

a sit i'a UN-GRAIN

abstinence. on the ship Ac2721.

a'sit on UN-GRAINED

abstinent. constantly Ac2733 fasting1.

dus erm'e'neu t on ILL-TRANSLATE

abstruse, difficult to translate. words Hb511. hard to be uttered1.

abundance, exuberance1, power1, superabound5,

superabundance2 4, transcendence1.

abundant, increase2, many1, superabound2, (be

exceeding), overwhelm1.

abundantly, richly2.

abundantly above, superexcessively1.

abuse, use up2.

abuser of self with mankind, sodomite1.

a'bus s os SIMULTANEOUS-SUBMERGE

abyss, that which is beneath the water level. demons entreat not be sent into Lu831 who will be descending into Ro107 well of Rv912 messenger of Rv911 wild beast ascending out of Rv117 178 key of Rv201 dragon cast into Rv203, bottomless2, -pit3, deep2.

accept. See take along.

accept, anticipate1, get2, receive2, welcome1, well pleasing1.

dek t on' RECEIVABLE

acceptable. a year for the Lord Lu419 no prophet a Lu424 those fearing God a Ac1035 in a season a 2C62 a sacrifice a Ph418.

acceptable, grace1, welcome2, well pleasing4, well received2.

acceptably (most). See well received.

acceptably, well pleasing way (in a)1.

acceptation, welcome2.

accepted, well received3, (make), grace1.

pros ag og e' TOWARD-LEADING
access. saints have a to God RRo52 Ep218 312.

ex omo log e'o OUT-LIKE-LAY (say)

acclaim in a good sense, confess sins, acquiesce with others (Judas) Lu226. Christ a to the Father Mt125 Lu1021 a God (every tongue) Ro1411 (among the nations) Ro159 every tongue a Jesus Lord Ph211 confess: sins Mt 36 Mk15 Ac1918 Ja516. confess8, promise1, thank2.

accompany. See follow.

accompany, arrange to meet1, come together1, have1, send forward1.

accomplish. See finish.

accomplish, complete2, fill1 4, fit out1.

accomplishment, full complement1.

auth air'e t on SAME-LIFT

accord (of own). Macedonians giving 2C83 Titus came 2C817. of one's own accord1, of one's self1.

accord (of one), soul (joined in)1.

[h]omo thum a d on' LIKE-FEEL

accord (with one), adverb. Disciples (in prayer) Ac144 (in the sanctuary) Ac246 (lift voice to God) Ac424 (in portico of Solomon) Ac512 the Jews (rush on Stephen) Ac757 (assaulted Paul) Ac1812 heeded Philip's words Ac86 Sidonians with Herod Ac1220 apostles and elders Ac1525 Ephesians rush into theater Ac1929 saints glorifying God Ro156. with one accord 11, — — mind1.

kath os' DOWN-AS

according as, id. achow, denoting harmonious correspondence and agreement. as Jesus arranges Mt216 as it is written Mt2624 as Peter of the Circumcision Ga27 Paul (to be thus disposed) Ph17 (entreats Timothy) 1Ti 13, etc. See other keywords.

achow: Simeon unfolds h God first visits the nations Ac154. according as1, as151, -well as1, even as24, how1, when1.

kath a' DOWN-WHICH

according as, the Lord arranges Mt2710. as1. according as, as3, for as much as1.

according to. See down-

according to, toward3.

kath o' DOWN-WHICH

according to what, adverb. to accord with what must be Ro826 one may have 2C812 12 you are participating in the sufferings 1P413, as1, inasmuch as1, according to that2.

pros agor eu'o TOWARD-BUY

accest. Christ by God Hb510. call1.

account. See say.

account. See word.

account, deem1.

[h]en'ek en TO-BE-OUT

account (on), adverb. See other keywords. for2, -cause5, -sake14, that1, because1, wherefore1.

el log e'o IN-LAY (say)

account (take into), (charge to). sin not being RRo513a charging to Paul's Phn18. impute1, put on account1.

ana log te'o mai UP-LAY (say)ize

account (take into). One Who has endured Hb123. consider1.

account worthy, worthy (deem)4.

accounted (be), seem2.

accrue. See cast on.

akrib os' EXACT-AS

accurately. magi enquire a concerning Jesus Mt28 Luke followed all Lu13 Apollos taught

Ac18²⁵ saints (be observing a) Ep5¹⁵
(aware that the day of the Lord) 1Th5².
circumspectly¹, diligently², perfect(ly)⁴.
epi'kat a'ra t on ON-DOWN-EXECRATED
accursed. those not remaining in the law Ga
3¹⁰ everyone hanging on a tree Ga3¹³. cursed².
accursed, anathema⁴.

ep a'ra t on ON-EXECRATED
accursed. this throng is Jn7⁴⁹.
kat egor i'a DOWN-BUYING
accusation. against Christ Lu6^{7As2} Jn18²⁹
against elders 1Ti5¹⁹ Ti1⁶. accusation³, ac-
cused¹.

accusation, cause³, judging².
kat egor e'o DOWN-BUY
accuse. Jesus (that the Jews might) Mt12¹⁰
Mk3² Lu11^{54A} [Jn8⁶] (chief priests) Mt27¹²
Mk15³ ⁴bs Lu23¹⁰ 14 (multitude) Lu23² (not
a the Jews) Jn5⁴⁵ Moses a the Jews Jn5⁴⁵
Paul (a) Ac23³⁰ 24² 8 13 19 25¹¹ (not hav-
ing anything to a my nation of) Ac23¹⁹ a
may have accusers face to face Ac25¹⁶ reck-
onings a or defending Ro2¹⁵ a them before
God Rv12¹⁰ (bs1⁷ Lu6⁷). accuse²¹, object¹.

accuse, accusation¹, adversary (accuse by)¹,
indict⁴.
accuse falsely, blackmail¹, traduce¹.

kat e'gor os DOWN-BUYER
accuser. Jews a of Paul Ac23³⁰ 35 25¹⁶ 18
Adversary a of the brethren Rv12¹⁰.
accustom. See custom (be).

Achai'a ACHAEA
Achaia, a Roman province including all of
Greece south of Thessaly. Gallio proconsul
of Ac18¹² Paul passing through Ac18²⁷ 19²¹
it delights ARo15²⁶ firstfruit of 1C16¹⁵
saints in 2C1¹ prepared a year past 2C9²
Paul boasting in 2C11¹⁰ models to all the
believers in 1Th1⁷ 8.

Achaik os ACHAICUS
Achaicus, a Corinthian saint. with Paul 1C16¹⁷.

Achelda mach' ACHELDAMACH
Achedlamach. Judas acquires Ac1¹⁹. Acel-
damal.

poi'e ma DO-effect
achievement. God (His attributes apprehended
by His a) Ro12⁰ (His a are we) Ep2¹⁰.
thing that is made, workmanship¹.

Achein' (Hebrew) ACHIM
Achim. ancestor of Christ Mt1¹⁴ 14.

acknowledge, recognize⁵.
acknowledging, recognition³.
acknowledgment, recognition¹.
acquaintance, known².
acquainted (be). See perceive.
acquiesce. See acclaim.

kt a'o mai ACQUIRE
acquire, gain possession. disciples not a gold
Mt10⁹. Pharisee taking tithes of all that he
Lu18¹² a your souls by endurance Lu21¹⁹
Judas a a freehold Ac1¹⁸ a gratuity of God
by money Ac8²⁰ the captain a his citizen-
ship with money Ac22²⁸ a your vessel in
holiness 1Th4⁴. obtain¹, possess³, provide¹,
purchase².

kt e't or ACQUIRER
acquirer. of freeholds Ac4³⁴. possessor¹.

kt e'ma ACQUISITION
acquisition, property acquired outside of the
allotment allowed to each by the law of
allotments. rich young man had many Mt
19²⁸ Mk10²² disciples disposed of their Ac
24⁵ Ananias sells Ac5¹. possession⁴.

anti per'a n INSTEAD-OTHER-SIDE
across from, adverb. a f Galilee Lu8²⁶. over
against¹.

act. See work.
act (in the very), detect¹.
act as priest. See priest (act as).
action. See vocation.
action. See work.

Adam' LIKE
Adam, from a Hebrew element meaning like
Gn5¹, the first human being, originally of
both sexes Gn1²⁷, but later separated into
male and female, the progenitor and head of
the human race, through whom sin entered.
son of God Lu3³⁸ from A (unto Moses) Ro
5¹⁴ (Enoch the seventh) Ju1⁴ transgression
of Ro5¹⁴ all are dying in 1C15²² first man
1C15⁴⁵ last A (Christ) 1C15⁴⁵ first moulded
1Ti2¹³ not seduced 1Ti2¹⁴ (s1⁷ Lu3³⁹).

adapt. See readjust.
adapted. See readjust.

pros the-(ti the mi) TOWARD-PLACE
add (with send, in addition), proceed (Herod p
to apprehend Peter) Ac12³. a to one's statu-
re Mt6⁷ Lu12²⁵ these all a to you Mt6³³
Lu12³¹ measure will be a to you Mk4²⁴ Herod
a this also (locks up John) Lu3²⁰ a to us
faith Lu17⁵ Jesus a a parable Lu19¹¹ in
addition a slave a man sends Lu20¹¹ 12 souls
were a (3000) Ac24¹ the Lord a those being
saved Ac24⁷ a to the Lord (multitudes) Ac
5¹⁴ (throng) Ac11²⁴ David to his fathers
Ac13³⁶ the law was a Ga3¹⁹ that no word
be a to those who refuse Hb12^{19a}. add¹¹,
again², give more¹, increase¹, lay unto¹, pro-
ceed further¹, speak any more¹.

add, place on¹, supply¹.
add in conference, submit to¹.
add thereto, modify¹.
add unto, place on¹.

Addi' ADDI
Addi, an ancestor of Christ Lu3²⁸.

addict, set¹.
addicted to (be). See heed.
addition, (in). See add and send.

epi st e'm on ON-STANDER
adept. who is a Ja3¹³. endowed with knowl-
edge¹.
adept. See versed (be).

sun om or e'o TOGETHER-LIKE-SEE
adjacent (be). (to the synagogue) Ac18⁷.
join hard by¹.

epi kri n'o ON-JUDGE
adjudge. Pilate Lu23²⁴. give sentence¹.
adjudicate. See doubt.

[h]ork iz'o OATHIZE
adjure, put on oath. demoniac a Jesus Mk5⁷
exorcists a by Jesus Ac19¹³ (s1Th5²⁷).

adjure, exorcise¹.
en ork iz'o IN-OATHIZE
adjure by. Paul a b the Lord 1Th5²⁷ ^{Ab.} charge¹.
pro kat art iz'o BEFORE-DOWN-EQUIP
adjust beforehand. your bounty as promised
2C9⁵. make up beforehand¹.

Admein' ADMEIN
Admein, Christ's ancestor. Lu3³⁹ ^{bs.}
administer, serve².

oik o nom i'a HOME-LAW
administration, an orderly arrangement for
the management of affairs (with the genitive
of things, characterized by, as grace Ep3²,
or the secret Ep3⁹), usually associated with
a dispensation, or giving. of the unjust ad-

ministrator $\text{FLu}162^{34}$ Paul entrusted with $1\text{C}9^{17}$ of the complement of the eras $\text{Ep}1^{10}$ of God $\text{Co}125^{1}\text{Ti}1^{14}\text{as}$. dispensation⁴, edifying¹, fellowship¹, stewardship³.

administration, service².

oik o nom'os HOME-LAW-er
 administrator. faithful and prudent $\text{Eu}124^{2}\text{Ab}2^4$ unjust $\text{FLu}161^{38}$ Erastus the city a $\text{Ro}16^{24}$ of God's secrets $1\text{C}41^2$ minor under $\text{Ga}4^2$ as an a of God $\text{Ti}1^7$ the saints as ideal a $1\text{P}4^{10}$. chamberlain¹, governor¹, steward⁸.

oik o nom e'ō HOME-LAW
 administrator (be). cannot longer be $\text{FLu}162$. be steward¹.

admiration (have in), marvel².

admire, marvel¹.

eis dech'o mai INTO-RECEIVE
 admit. God will a you $\text{r}2\text{C}6^{17}$. receive¹.

nou the t'e'ō MIND-PLACE
 admonish. Paul a (with tears) $\text{Ac}20^{31}$ (as my children beloved) $1\text{C}4^{14}$ (every man) $\text{Co}12^8$ Saints (a one another) $\text{Ro}15^{14}$ (yourselves) $\text{Co}3^{16}$ (those who are a you) $1\text{Th}5^{12}$ (a the disorderly) $1\text{Th}5^{14}$ (a him as a brother) $2\text{Th}3^{15}$. admonish⁴, warn⁴.

admonish, exhort¹.
 admonished of God (be), apprise¹.

no u the si'a MIND-PLACING
 admonition. written for our $1\text{C}10^{11}$ a of the Lord $\text{Ep}6^4$ after a second a refuse $\text{Ti}3^{10}$.

ado (make this), tumult (make)¹.
 adoption³, (of sons)¹, (of children)¹, son (place of a)⁵.

kosm e'ō SYSTEM
 adorn, decorate (a house) $\text{FMt}124^{44}\text{Lu}1^{25}$. tombs of the just $\text{Mt}23^{29}$ virgins their torches $\text{Mt}25^7$ sanctuary with ideal stones $\text{Lu}2^{15}$ women to be a themselves decorously $1\text{Ti}2^9$ a the teaching of God $\text{rTi}2^{10}$ holy women a themselves $\text{r}1\text{P}3^5$ New Jerusalem (as a bride) $\text{Rv}2^{12}$ (foundation with precious stones) $\text{Rv}2^{19}$. adorn⁵, garnish⁴, trim¹.

adorning, world¹.

adornment. See world.

Adramuttēnon' ADRAMYTTIUM
 Adramyttium. a ship of $\text{Ac}27^2$.

Adri'as ADRIA
 Adria, a part of the Mediterranean sea. cruising about in $\text{Ac}27^{27}$.

adulation. See blessing.

dol o'ō FRAUD
 adulterate, mix with worthless elements. the word of $\text{r}2\text{C}4^{22}$. handle deceitfully¹.

moich os' ADULTERER
 adulterer. Pharisee not $\text{Lu}18^{11}$ not enjoying allotment of God's kingdom $1\text{C}6^9$ God will be judging $\text{Hb}13^4$ friendship of this world $\text{rJa}4^{48}$.

moich a li's' ADULTERESS
 adulteress. generation $\text{FMt}123^{99}16^4\text{Mk}8^{38}$ will be styled an $\text{Ro}7^{33}$ friendship of the world $\text{rJa}4^4$ distended eyes of $\text{r}2\text{P}2^{14}$. adultery¹, -ess³, -ous³.

moich ei'a ADULTERY
 adultery. out of the heart $\text{Mt}15^{19}\text{Mk}7^{22}$ woman overtaken in $[\text{Jn}8^3]$ works of the flesh $\text{Ga}5^{19}$.

moich eu'ō ADULTER-
 adultery (commit). you shall not $\text{Mt}5^{27}19^{18}\text{Bs}^2$ $\text{Mk}10^{19}\text{Ab}2^4\text{Lu}18^{20}\text{Ro}13^{99}$ $\text{Ja}2^{11}$ looking at a woman to lust $\text{Mt}5^{28}$ dismissing a wife and marrying another $\text{Lu}16^{18}$ the one marrying the one who has been dismissed $\text{Lu}16^{18}$

woman detected c a $[\text{Jn}8^4]$ who are saying not to $\text{Ro}2^{22}2^2$ if you are not $\text{Ja}2^{11}$ with Babylon $\text{rRv}2^{22}$ ($\text{BMt}19^9$). commit adultery¹³, in adultery¹.

moich a' o mai COMMIT-ADULTERY
 adultery (commit). marrying her who has been dismissed $\text{Mt}5^{32}19^9$ dismissing a wife and marrying another $\text{Mt}19^{99}$ $\text{Mk}10^{11}$ dismissing a husband and marrying another $\text{Mk}10^{12}$.

pro ba i'n'ō BEFORE-STEP
 advance. Christ a (thence) $\text{Mt}4^{21}$ (slightly) $\text{Mk}1^{19}$ in days (Zechariah and Elizabeth) $\text{rLu}1^7$ 18 (Hannah) $\text{rLu}2^{36}$. go farther¹, go on¹, well stricken².

advantage, benefit², excessive¹, (get), over-reach¹.

lu si tel e'ō LOOSE-FINISH
 advantage (be). if a millstone about his neck $\text{Lu}17^2$. be better¹.

advantaged (be), benefit¹.

epi pha'n ei'a ON-APPEARANCE
 advent, said to be a special term in classical Greek for the appearance of the gods. lawless one He will discard by a of His presence $2\text{Th}2^{28}$ keep precept unto the a of our Lord $1\text{Ti}6^{14}$ grace manifested through the a of our Saviour $2\text{Ti}1^{10}$ judging in accord with His $2\text{Ti}4^1$ a wreath to all who love His a $2\text{Ti}4^8$ a of the glory of the great God $\text{Ti}2^{13}$. appearing⁵, brightness¹.

epi pha'nes' ON-APPEARED
 advent (day of the Lord) $\text{Ac}22^{20}\text{Ab}$. notable¹.

epi pha'i'n'ō ON-APPEAR
 advent (make). the Day spring $\text{Lu}1^{79}$ neither sun nor constellations $\text{Ac}27^{20}$ saving grace of God made its $\text{rTi}2^{11}$ our Saviour's kindness for humanity made its $\text{rTi}3^4$. appear³, give light to¹.

adventure, give¹.

dia'bol os THROUGH-CASTER
 adversary, often used as the equivalent of the Hebrew Satan, as the adversary of God and His saints, as in $\text{Jb}1^9$. Christ (tried by) $\text{Mt}4^{15}8^{11}\text{Lu}4^{23}3^5\text{A}6^{13}$ (will be annulling the acts of) $1\text{J}3^8$ is like (an enemy sowing darnel) $\text{FMt}13^{39}$ (birds picking up seed) $\text{rLu}8^{12}$ fire eonian made ready for $\text{Mt}25^{41}$ Judas $\text{Jn}6^{70}$ of your father the A $\text{Jn}8^{44}$ cast (into Judas' heart) $\text{Jn}13^2$ (some into jail) $\text{Rv}2^{10}$ tyrannized over by $\text{Ac}10^{38}$ Elymas son of $\text{Ac}13^{10}$ saints not to give place to $\text{Ep}4^{27}$ stratagems of $\text{Ep}6^{11}$ fall into the judgment of $1\text{Ti}3^6$ the trap of $1\text{Ti}3^{27}2^{26}$ women not to be $1\text{Ti}3^{11}$ $\text{Ti}2^3$ in the last days $2\text{Ti}3^{33}$ has the might of death $\text{Hb}2^{14}$ withstand $\text{Ja}4^7$ is walking about $1\text{P}5^8$ from the beginning is sinning $1\text{J}3^{38}$ children of $1\text{J}3^{10}$ Michael doubting Ju^9 the serpent called $\text{Rv}12^{9}20^2$ descended to you $\text{Rv}12^{12}$ deceiving the nations $\text{Rv}20^{10}$ ($\text{AEp}4^{14}$). devil³⁵, false accuser², slanderer¹.

adversary, hostile¹, oppose⁵, plaintiff⁵.

dia bai'l'ō THROUGH-CAST
 adversary (accuse by). this man a by an a $\text{rLu}16^1$. accuse¹.

advise, opinion¹.

advise. See consult.

advise, place¹.

sum'bol os TOGETHER-COUNSELOR
 adviser. who became God's $\text{Ro}1^{134}$. counsellor¹.
 advocate, consoler¹.
 Æneas, Eneas².
 affairs, business¹.

makr o'then FAR-WHICH-PLACE
afar, afar off. Peter followed from Mt26⁵⁸Mk14⁵⁴ women beholding from Mt27⁵⁵Mk15⁴⁰ demoniac perceiving Jesus from Mk5⁶ some have arrived from Mk8³ Jesus perceiving a fig tree from Mk11¹³ rich man seeing Abraham from Lu16²³ **afar off:** standing (tribute collector) Lu18¹³ Peter followed Lu22⁵⁴ women stood Lu23⁴⁹ from Babylon (kings) Rv18¹⁰ (merchants) Rv18¹⁵ (mariners) Rv18¹⁷. **afar off**¹³, from far¹.

afar. See far.
afar off. See afar.
afar off, ahead².
affect, zealous (be)³.
affection¹, (inordinate)¹, passion², (inward), compassion¹.
affectionate (fondly). See fondly affectionate.
affectionately desirous, ardently attach¹.
affirm, allege¹, aver¹, insist¹.
affirm confidently, insist (stoutly)¹.
affirm constantly, insist¹, -(stoutly)¹.

thlib'o CONSTRICKT
afflict, crowd (through c Christ)*Mk39, narrow (way) Mt7¹⁴, Paul 2C16⁴⁸ 75 1Th3⁴ the saints 2Th16⁷ widows to relieve 1Ti5¹⁰ faithful of old Hb11³⁷, afflict³, throng¹, trouble⁴, narrow¹, suffer tribulation¹.

afflicted (be), suffer evil¹, wretched (be)¹.

thlips'is CONSTRUCTION
affliction. at the coming of PMt13²¹ Mk4¹⁷ saints (giving you up to) Mt24⁹ (in the world you have) Jn16³³ (admonished to endure) Ro12¹² (momentary lightness of) 2C4¹⁷ (yet to you a) 2C8¹³ (not to be swayed by) 1Th3³ (which you are bearing) 2Th1⁴ (gazing stock of) Hb10³³ of the last days Mt24²¹ 29Mk13¹⁹ 24 woman no longer remembering Jn16²¹ God (extricates Joseph from) Ac7¹⁰ (consoles us in our) 2C14⁴ (to repay a) 2Th16⁶ on Israel in Canaan Ac7¹¹ occurring over Stephen Ac11¹⁹ entering the kingdom through Ac14²² Paul Ac20²³ 2C18²⁴ 64 (joy in) 2C7⁴ (for the saints) Ep3¹³ (for his bonds) Ph1¹⁷ (Philippians contribution in) Ph4¹⁴ (consoled in) 1Th3⁷ on those effecting evil Ro2⁹ glory in Ro5³ producing endurance Ro5³ not separating from God's love Ro8³⁵ in the flesh (married) 1C7²⁸ Macedonians in test of 2C8² of Christ for His body Col2⁴ received the word in 1Th16⁶ to visit the widowed in their Ja12⁷ John participant in Rv19¹⁰ Smyrna ecclesia ten days Rv29¹⁰ great a (on those with Jezebel) Rv22² (vast throng coming out of) Rv7¹⁴ (AT1 19 s1*Rv23). affliction¹⁷, anguish¹, persecution¹, tribulation²¹, trouble³, burdened¹, dead⁹, die¹.

affliction, ill treatment¹, suffering⁴.

afford. See tender.

affright, overawe².

em'phob on IN-FEARED
affrighted. women at the tomb Lu24⁵ disciples at seeing Jesus Lu24³⁷ Cornelius Ac10⁴ Felix Ac24²⁵ men at the earthquake Rv11¹³. **affrighted², afraid², tremble¹.**

phlog iz'o BLAZE
afame (set). wheel of lineage fJa36 by Gehenna Ja36, set on fire².

pe z'e' FOOT-
afoot. throngs follow Jesus Mt14¹³Mk6³³. **afoot¹, on foot¹.**

afoot (go), foot (go on)¹.

afortime, once¹.

afraid, affrighted², timid (be)¹, tremble¹.

afraid (be). See fear.

after. See behind.

onafter. See on.

after. See with.

after, about (be)¹, as³, behind²², belong¹, down⁵⁹, elapse¹, fill¹, include¹, when³, (day), next¹.

after that, as¹, no longer², since in fact¹, thereafter³, thereupon⁴.

after that manner, thus¹.

after the lapse. See through.

after this manner, now the¹, thus³.

after what manner, somehow¹.

afterward, consecutively¹, second¹, subsequent^{ly}⁸, thence¹, thereafter¹, thereupon³.

met ep'eita WITH-ON-THEREAFTER

afterwards. Esau rejected Hb12¹⁷. **afterward¹.**

A'gabos AGABUS

Agabus. signifies famine Ac11²⁸ predicts Paul's bondage Ac21¹⁰.

pa'li n AGAIN

again (adverb), used of a reversion to Jn10¹⁷, a repetition Ph4⁴, or continuation of Mt5³³, the same thing. See under other keywords.

again, above (from)¹, add², second¹, twice².

again. See up.

again (measure). See measure again.

against. See down.

against, about², beside², contrary¹, into²⁵, with⁴.

onaagainst. See on.

against (testify). See testify against.

against will, involuntarily¹.

age, con², generation², season¹, (be of), have², (past), stature¹.

age (of). See stature.

presb u't'es SENIOR

aged. Zechariah was a Lu18¹ to be sober Ti22² Paul Phn9. **aged¹, -man¹, old man¹.**

aged (be). See old (make).

presb u't'is SENIOR

aged woman, as becomes the sacred Ti23.

dia tara'ss o' THROUGH-DISTURB

agitate. Miriam at the messenger's word Lu12⁹. **trouble¹.**

agitate. See shake.

fago. See from.

agony, struggle¹.

sun epi the-(ti'the mi) TOGETHER-ON-PLAGE

agree. Jews also Ac24⁹. **assent¹.**

sun the-(ti'the mi) TOGETHER-PLACE

agree to do. Judas and the priests Lu22⁵ Jews a (to put those out of synagogue) Jn9²² (to ask the captain to lead Paul down) Ac23²⁰. **agree², covenant¹.**

sum phōn e'o TOGETHER-SOUND

agree. if two a on earth Mt18¹⁹ with the workers Mt20¹³ patch from the new not a PLu5³⁶ Sapphira and Ananias Ac5⁹ words of the prophets Ac15¹⁵. **agree³, -together¹, -with¹.**

agree, equal², humor¹, opinion¹, persuade¹.

agree thereto, like (be)¹.

agree together, agree¹.

agree with, agree¹.

pros phil es' TOWARD-FOND

agreeable, friendly. whatever is Ph48. **lovely¹.**

agreed not, disagreement¹.

sum phōn'e'si s TOGETHER-SOUNDING

agreeing. what a Christ with Beliar 2C6¹⁵. **concern¹.**

agreement, concurrence¹.

sum-phōn on TOGETHER-SOUND
agreement. for a period 1C75. consent¹.

Agrippas AGRIPPA
Agrippa, Herod Agrippa II, son of Herod
Agrippa I (called simply Herod in Luke).
Ac2513 22 23 24 26 261 2 19 27 28 32.

ah, aha¹.

oua' AHA
aha, an exclamation of derision. Mk15²⁹. ah¹.

Achaz' (Hebrew) HOLD
Ahaz. ancestor of Christ Mt19⁹.

por'rō then BEFORE-PLACE
ahead. lepers stand Lu17¹² Abs² perceived
promises Hb11¹³. afar off².

sun anti la[n]b[an]'o mai
TOGETHER-INSTAD-GET[-UP]
aid. Mary to a Martha Lu10⁴⁰ the spirit a our
infirmary Ro8²⁶. help².

aid. See apprehend.

a'r'rōs ton UN-FARE-WELL
ailing. Jesus cures (those who are a) Mt14¹⁴
(a few) Mk6⁵ disciples (rubbed a with oil)
Mk6¹³ (to place hands on) Mk16¹⁸ many
are a 1C11³⁰. sick², -ly¹, -folk¹, that were-1.

aēr' AIR
air. casting dust into Ac22²³ Paul not as
punching 1C9²⁸ speaking into 1C14⁹ juris-
diction of the Ep2² to meet the Lord in 1Th
4¹⁷ darkened Rv9² pours out his bowl on
Rv16¹⁷.

air, heaven¹⁰.

ala'bas tr on ALABASTER
alabaster vase for holding perfumes. woman
in Simon's house having Mt26⁷ Mk14³ 3 Lu7³⁷.
alabaster box³. box¹.

thro e'ō ALARM
alarm, excited with sudden fear. be not a
(hearing battles) Mt24⁶ Mk13³⁴ As² (day of the
Lord is present) 2Th2² (bLu24³⁷). be
troubled³.

alas, woe⁶.
albeit, that¹.

dia gr ēgor e'ō THROUGH-ROUSE
alert (become). Petēr, James and John Lu9³².
be awake¹.

Alex'andr os ALEXANDER
Alexander. son of Simon a Cyrenian Mk15²¹
of the chief priestly race Ac4⁶ a Jew of
Ephesus Ac19³³ 33 a calumniator 1Ti1²⁰ a
coppersmith 2Ti4¹⁴.

Alexandria (of), Alexandrian².

Alexandrin' on ALEXANDRIAN
Alexandrian. a ship Ac27⁶ 28¹¹. of Alexan-
dria².

Alexandrus' ALEXANDRINE
Alexandrian. discussing with Stephen Ac6⁹
Apollos Ac18²⁴.

all ot' rion CHANGE-place
alien, outsider, other. poll tax from Mt17²⁵ 26 26²
Israel (in an a land) Ac7⁶ (rout the camp
of) Hb11³⁴ Abraham sojourns as' Hb11⁹
outsider: unfaithful in that which is Lu
16¹² sheep not following Jn10⁵
other: Another's domestic Ro14⁴ an o
foundation Ro15³⁰ not boasting in (o toils)
2C10¹⁵ (an o range) 2C10¹⁸ sins of o 1Ti5²²
priest entering by blood of Hb9²⁵. alien¹,
another man's⁶, of others¹, strange², stranger⁴.

alienate. See estrange.

[h]omo u' LIKEWISE
alike (adverb), likewise (sower and reaper)
Jn4³⁶. two raced a Jn20⁴ there were a

Peter and Jn21² all a in same place Ac21¹
(AAc2018). together³, with one accord¹.

alive. See live.
alive (make), vivify¹.
alive again, revive².

[h]a'pa n SIMULTANEOUS-EVERY
all, every, entire, (emphatic). The emphasis is
indicated by heavier type, as usual. See un-
der accompanying keywords. all³⁵, every²,
whole³.

all, as much as¹, whole⁶³.

eall. See every.

all armor, panoply¹.

pa m plē th ei' EVERY-FULL
all as one multitude. cried out Lu23¹⁸ all at
once¹.

all at once, all as one multitude¹.

all (day) long, whole².

all places (in), everywhere¹.

pha'sis ALLEGING
allegation. came up to the captain Ac21³¹.
tidings¹.

pha's kō ALLEGE
allege, assert without proof. Jews before Felix
Ac24⁹ Paul a Jesus to be alive Ac25¹⁹ men
a themselves to be wise Ro12². affirm¹, pro-
fess¹, say².

allege, place before¹.

all ēg or e'ō CHANGE-BUY
allegorize. Sarah and Hagar Ga4²⁴. allegory¹.
allegory (be), allegorize¹.

pros klēr o'ō TOWARD-LOT
allot to. some Jews to Paul fAc17⁴. consort
with¹.

allotment. See lot.

klēr o nom e'ō LOT-APPROPRIATE
allotment (enjoy), have the use or enjoyment
of by means of an allotment. the meek, of
the land Mt5⁵ of life eonian fMt19²⁹ Mk10¹⁷
Lu10²⁵ 18¹⁸ of the kingdom Mt23³⁴ f1C6⁹ 10
15⁵⁰ Ga5²¹ of incorruption f1C15⁵⁰ the son
of the maid not Ga4³⁰ of a more excellent
name fHb1⁴ of salvation fHb1¹⁴ of the
promises fHb6¹² a blessing fHb12¹⁷ 1P3⁹
conquering one will fRv21⁷ As. be heir¹, heir
of¹, inherit¹⁵, obtain by inheritance¹.

klēr o nom' os LOT-APPROPRIATOR
allotment (enjoyer of), tenant. this is the fMt
21³⁸ Mk12⁷ Lu20¹⁴ Abraham of the world fRo
4¹³ if those of law fRo4¹⁴ e of a from God
(if children) fRo8¹⁷ 17 (if a son) fGa4⁷ if you
are Christ's fGa3²⁹ as much time as a minor
Ga4¹ of life eonian fTi13⁷ of all fHb1² God
to exhibit to fHb6¹⁷ Noah e of a of right-
eousness fHb11⁷ of the kingdom (the poor)
fJa2⁵. heir¹⁵.

klēr o nom' i'a LOT-APPROPRIATION
allotment (enjoyment of), tenancy. farmers
may have the son's Mt21³⁸ Mk12⁷ Lu20¹⁴ tell
my brother to part Lu12¹³ Abraham (God
gives no) Ac7⁵ (about to obtain) Hb11⁸
God's grace able to give fAc20³² if the e of
the a is of law fGa3¹⁸ an earnest of fEp1¹⁴
the riches of the glory of His a fEp1¹⁸ no
unclean person has any fEp5⁵ saints getting
fCo3²⁴ the eonian e of a fHb9¹⁵ e of an
a incorruptible 1P14. inheritance¹⁴.

su[n]g klēr o nom' os
TOGETHER-LOT-APPROPRIATOR
allotment (joint enjoyer of). the saints of
Christ's a fRo8¹⁷ the nations to be fEp3⁶
Isaac and Jacob Hb11⁹ husbands and wives
fP3⁷. fellow heir¹, heir together¹, -with¹,
joint heir¹.

ex'ē sti OUT-BE

allow. on the sabbaths (disciples doing what is not) Mt12²Mk22⁴Lu6² (to cure) Mt12¹⁰ Lu14³ (to be doing ideally on) Mt12¹² (to do good or evil) Mk3⁴Lu6⁹ (not to pick up your pallet) Jn5¹⁰ not a to eat the show bread Mt12⁴Mk22⁶Lu6⁴ not a Herod to have her Mt14⁴Mk6¹⁸ to dismiss a wife Mt19⁹Mk10² is it a me to do what I want Mt20¹⁵ to give poll tax Mt22¹Mk12¹⁴Lu20²² not a to cast the silver into the corban Mt27⁶ Jews not a to kill Jn18³¹ a Peter to say about David Ac22²⁹ not a Romans to assent to Ac16²¹ Paul (is it a me to say something) Ac21³⁷ (a to scourge a Roman) Ac22²⁵Ab2² (all a me not all expedient) 1C6¹² 12 10²³ 23 (declarations not a him to speak) 2C12⁴. lawful²⁹, let me!, may I!, thou mayest¹.

allow, anticipate¹, endorse¹, test².
allure, lure¹.

pan'to krat'ōr ALL-HOLDER

Almighty. says the Lord A 2C6¹⁸ Who is coming the A Rv18 Lord God A (Holy holy) Rv4⁸ (thanking Thee) Rv11¹⁷ (marvelous are Thy acts) Rv15³ (true and just) Rv16⁷ (reigns) Rv19⁶ (and the Lambkin) Rv21²² God A (great day of) Rv16¹⁴ (indignation of) Rv19¹⁵ (s¹Rv5¹³). Almighty⁹, omnipotent¹.

sched on' ALMOST

almost (adverb), the entire (city) Ac13⁴⁴ (province) Ac19²⁶ all cleansed in blood Hb9²². almost (be), about (be)¹.

ele ē mo sun'ē MERCY-TOGETHERNESS

alms. doing a (not trumpeting) Mt6² (let not your left hand know) Mt6³ (be in hiding) Mt6⁴ (Cornelius) Ac10² 4 31 (Paul) Ac24¹⁷ give (what is within for a) Lu11⁴¹ (sell your possessions) Lu12³³ lame man Ac32 3 10 Tabitha Ac9³⁶. alms¹³, -deeds¹.

alo'e ALOE

aloe, the bitter wood from an aromatic tree used in embalming. Jn19³⁹. aloes¹.

alone. See only.

alone, seclusion (in)².

mon o'ō be-ONLY

alone (be). a widow and a 1Ti5⁵. desolate¹. Alpha. See A. Alphaeus, Alphaeus³.

Alphai'os ALPHEUS

Alphaeus. father of James Mt10³Mk3¹⁸Lu6¹⁵ Ac1¹³ and father of Levi Mk2¹⁴. Alphaeus⁵.

ē'dē ALREADY

already, at length (adverb of time). the ax is at the root Mt3¹⁰ Pilate marvels that Jesus died a Mk15⁴⁴ the door a locked Lu11⁷ unbeliever judged a Jn3¹⁸ etc.

at length: Paul (shall be prospered to come) Ro1¹⁰ (your disposition toward me blossomed) Ph4¹⁰ etc. already¹⁸, by this time¹, now³⁷, even now¹, yet².

also, means (by all)¹, same time (at the)¹, still¹.

also if, ever (and)¹.

also not, neither¹.

thu si a st'ē r'ion SACRIFICE-place

altar, on which sacrifices were offered to God, offering your oblations on Mt5²³ 24 swearing by Mt23¹⁸ 19 20 perished between the temple and Mt23³⁵Lu11⁵¹ of incense Lu11¹ Israel dig down Ro13¹³ those settling beside 1C9¹³ 13 participants with 1C10¹⁸ no one (of Judah) given heed to Hb7¹³ not eating from Hb13¹⁰ offering Isaac on Ja2²¹ souls underneath Rv6⁹ messenger (standing at) Rv8³

(crams thurible with fire of) Rv8⁵ (came out of) Rv14¹⁸ the golden Rv8³ 9¹³ rouse and measure Rv11¹ one from the a saying Rv16⁷ (ARv149).

altar, pedestal¹.

met all'a'ss ō after-CHANGE

alter. truth of God Ro1²⁵ females the natural use Ro1²⁶. change².

dia para trib ē' THROUGH-BESIDE-WEAR

alteration. of men 1Ti6⁵.

kai'toi AND-THOUGH

although. God leaves Himself not without testimony Ac14¹⁷Ass² the works occur from the disruption Hb4³. although¹, nevertheless¹.

altogether, undoubtedly², whole¹.

always, ever⁷.

pan'to te EVERY-WHICH-BESIDES

always. See other keywords. always(s)³⁴, ever (more)⁸.

always, continually⁵, ever and anon¹, every⁸, every (way, in)¹.

amaze, awe¹, (greatly)², (sore)¹, overawe³.

ex'ist ē mi OUT-STAND

amazed (be), be beside self (the throng) Mk3²¹ 5⁴² (Paul) 2C5¹³, at Christ's (works) Mt12²³ Mk2¹² Lu5⁵⁶ (words) Lu2⁴⁷ disciples a (at Christ's appearing) Mk6⁵¹ (by some of the women) Lu24²² (at Peter appearing) Ac12¹⁶ the multitude Ac2⁷ using magic Ac8⁹ 11 Simon the sorcerer a Ac8¹³ all hearing Paul Ac9²¹ those with Peter Ac10⁴⁵. be astonished⁵, -amazed⁶, -beside self², bewitch², make astonished¹, wonder¹.

amazed (be), amazement², astonish³, awed (be)².

ek'st a si s OUT-STANDING

amazement, ecstasy. the people (beside themselves with) Mk5⁴² (filled with) Ac3¹⁰ women at the tomb Mk16⁸ took hold of all Lu5²⁶ ecstasy: came on Peter Ac10¹⁰ 11⁵ Paul in Ac22¹⁷. amazement¹, astonishment¹, be amazed², trance³.

amazement, dismay¹.

presb eu'ō be-SENIOR

ambassador (be), (for Christ) 2C5²⁰, conduct an embassy (Paul in a chain) 2Ep6²⁰.

phil o tim e'o mai FOND-VALUE

ambitious (be), fond of attainment. Paul (to be bringing the evangel) Ro15²⁰As (to be well pleasing) 2C5⁹ saints to be quiet 1Th4¹¹. labor¹, strive¹, study¹.

en ed'r a IN-SETTLE

ambush. to assassinate Paul Ac23¹⁶ 25³. lying in wait¹, laying wait¹.

en edr eu'ō IN-SETTLE

ambush. Christ 7Lu15⁴ Paul Ac23²¹. lay wait for¹, lie in wait for¹.

amēn' (Hebrew) FAITHFUL

amen, a ratification, in closing a statement, but verily in introducing it. Often doubled in John's account, as Verily, verily, I am saying Jn1⁵¹, also used at the end of an epistle, as Ro16²⁷, and used as a title of Christ 2Rv3¹⁴. Occurs often. See other keywords.

epi di orth o'ō FORTH-THROUGH-ERECT

amend. what is lacking 7Ti1⁵. set in order¹. amend (begin to), have¹.

[h]ua'kinth os HYACINTH

amethyst, a precious gem. eleventh foundation Rv21²⁰. jacinth¹.

amethyst, garnet¹.

[h]uakin'th in on HYACINTHINE
amethystine. cuirasses Rv9¹⁷, of jacinth¹.

phil o phron'ōs FOND-DISPOSE-AS
amiably. Publius receiving Paul Ac28⁷, cour-
tiously¹.

amidst. See midst and up.

a'top on UN-PLACED
amiss, abnormal (men) 2Th3², nothing a
(Christ commits) Lu23⁴¹ (with Paul) Ac28⁶,
amiss¹, harm¹, unreasonable¹,
amiss, evilly¹.

Aminadab' (Hebrew) PEOPLE-WILLING
Aminadab, our Lord's ancestor. Mt14⁴ Lu
33³⁵2.

among. See in.
among, into¹⁶, midst¹², out⁵, through², under¹,
with⁵.

Amōs' (Hebrew) LADE
Amos, one of Christ's ancestors. Mt10¹⁰ Lu35²⁵.

h ēlik'on PRIME
amount (what). w Paul's struggle a to Co21
fire, material RJa35⁵. great², little¹.

Amph'polis ENVELOPE-city
Amphipolis, a city of Macedonia, so called be-
cause the river Strymon flowed around it.
Situated about 41° north, 24° east. Ac17¹ Abs¹.

ample. See enough.
Amplias, Ampliatos¹.

Amplia'tos AMPLIATOS
Ampliatos. a Roman Ro16⁸. Amplias¹.
amputate. See eliminate.

phula k tē'ri on GUARD-KEEPER
amulet, called a "frontlet", small strips of
parchment on which Ex13¹-10 Dt6⁴-9 11¹³-21
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, Ex13¹⁶ Dt6⁸ 11¹⁸, broadening their
Mt23⁵. phylactery¹.

ana log'i'a UP-LAY (say) ing
analogy (of the faith) Ro12⁶. proportion¹.

Anani'as (Hebrew) RESPOND-Jehovah
Ananias, a disciple (in Jerusalem) Ac51³ 5
(in Damascus) vAc9¹⁰ 10 12 13 17 22¹² a chief
priest Ac23² 24¹.

ana'thē ma UP-PLACE
anathema, originally used of a person who, be-
cause of some public calamity, was devoted
as an expiatory sacrifice to the gods. Jews
anathematize themselves with Ac23¹⁴ Paul
from Christ Ro9³ no one is saying a is Jesus
IC12³ let him be a (one not fond of the
Lord) IC16²² (one bringing another evan-
gel). Ga18⁹, accursed⁴, anathema¹, great
curse¹.

ana the ma tiē'ō UP-PLACEIZE
anathematize. Peter begins to Mk14⁷¹ Jews a
themselves to kill Paul Ac23¹² 14 21, bind
under a curse², bind with an oath¹, curse¹,
ancestor. See progenitor.

a[n]'n'kur a ANCHOR
anchor. pitching into the sea Ac27²⁹ 30 40
saint's expectation as an PHb6¹⁹.

ancient. See beginning.

kai AND
and, the common connective of clauses of the
same rank. It is rendered and, also, too,
even, when repeated (and . . and), as well as.
The occurrences are too numerous to list.
(In A.V.) also, and, and also, and even,
both, even, indeed, moreover, yea, etc.

and. See besides,
and, and surely¹, means (by all)¹, or³, same
time (at the)¹, then⁵, with¹,
and afterward, thence (and)¹.

kai'per AND-EVEN
and even, though 2Pt1¹², and am even I (Paul)
Ph3⁴ and even Christ Hb5⁸ and the sons
of Levi Hb7⁵ e seeking it with tears Hb12¹⁷.
and yet¹, though⁵.

and even, likewise¹,
and I. See I also.
and if, ever (and)⁴, if ever⁴.
and me. See me also.
and setting, with¹.

kai'ge AND-SURELY
and surely. a s on My men slaves Ac21⁸, and¹.

ka k ei' AND-OUT-BE
and there. be reminded Mt5²³ remain Mt10¹¹
Jesus (a t they shall see Me) Mt28¹⁰ (He
prayed) Mk13⁵ (heralding) Mk13⁸ (with
disciples) Jn11⁵⁴ disciples bringing the evan-
gel Ac14⁷ Jews came t also Ac17¹³ to be
judged t Ac25²⁰ a t finding a ship Ac27⁶.

and to me. See me also (to).
and yet, and ever¹.

Andr'e'as MAN
Andrew, brother of Simon Peter, one of the
twelve apostles. Jesus (perceived) Mt41⁸ Mk16⁶
(A inquired of) Mk13³ one of the (twelve)
Mt10² Mk31⁸ Lu6¹⁴ Ac11³ (two with John) Jn14⁰
home of Mk12⁹ city of Jn14⁴ saying there
is a lad Jn6⁸ Philip telling Jn12²² 22.

Andr'o'nik os MAN-CONQUEROR
Andronicus, a friend of Paul. Ro16⁷.

krin'on ANEMONE
anemone, a gorgeous but common flower of
Palestine. study PMt6²⁸ consider FLu12²⁷,
lily².

anew. See above (from), and up.
angel, messenger¹⁸¹.

anger. See indignation.
anger¹, (provoke to)¹, vex².
angry (be), bile (raise)¹.

odu r m os' PAIN-GUSH
anguish. in Bethlehem Mt21⁸ in Corinth 2Co7⁷.
mourning².

anguish. affliction¹, distress¹, pressure¹.

zō'on LIVING-one
animal, whose blood Hb13¹¹ irrational 2Pt2¹²
Jn10¹ the four a (around the throne) Rv46
51¹ (first) Rv47¹ (second) Rv47⁶ 63 (third)
Rv47⁶ 65 (fourth) Rv47⁶ 67 (each has six
wings) Rv48⁴ (giving glory) Rv49¹ (in cen-
ter of throne) Rv56⁶ (fall before the Lamb-
kin) Rv58⁴ (said amen) Rv51⁴ (I hear one
of) Rv61¹ (voice in midst of) Rv66⁶ (mes-
sengers stood around) Rv71¹ (new song be-
fore) Rv14³ (one of) Rv15⁷ (fall and wor-
ship) Rv19⁴, beast²³.

anise, dill¹. sphudr on' ANKLE
ankle, the joint between the foot and leg.
lame man Ac3⁷. ankle-bone¹.
ankle-bone, ankle¹.

kat a[n]ggel'ō DOWN-MESSAGE
announce, prophets a these days Ac34²⁴ dis-
ciples a in Jesus the resurrection Ac42 Bar-
nabas and Saul a the word Ac13⁵ 1536 1713
Christ (through Him is being a) Ac13³⁸
(Paul a) Ac17³ 238 Co12⁸ (C to be a light)
Ac26²³ (a the Lord's death) r1C11²⁶ (a C
out of faction) Ph11¹⁷ 18 Paul (and Silas a

way of salvation) Ac167 (customs) Ac1621 (testimony of God) 1C21 your faith is being Ro18 those who a the evangel 1C914, declare2, preach10, shew3, speak of1, teach1.

pro kat a[n]ggel'ō BEFORE-DOWN-MESSAGE announce before, what God a be Ac318 coming of the Just One Ac752, foretell1, show before2, whereof we had notice before1.

kat a[n]ggel-eus' DOWN-MESSENGER announcer, Paul seems to be Ac1718, setter forth1.

en ochle'o IN-THROG annoy, by unclean spirits Lu618 root of bitterness Hb1215, trouble1, vex1. annul. See loose.

chr'i'ō ANOINT anoint, apply oil in the official consecration of a priest Ex2841 Ac1038, a king 1S916 Hb19, or a prophet 1K1916 Lu418, in the case of the great Antitype, holy spirit power [†]Ac1038 and exultation Hb19 take the place of oil. God a (Christ) [†]Ac427 (saints) [†]2C121. anoint, rub9.

en[g] chr'i'ō IN-ANOINT anoint, a your eyes [†]Rv318.

epi chr'i'ō ON-ANOINT anoint, man's eyes Jn96As 11.

chr'i's'ma ANOINTMENT anointing, [†]1J220 27 27As. anointing2, unction1. anon, immediately1, straightway2. anon (ever and). See ever and anon. another. See different. another. See other. another, different44, one2, stone6. another doctrine (teach), differently (teach)1. another man's, alien6. another tongue, different language1.

apo kri n'o mai FROM-JUDGE answer, decide and reply. See under other keywords. Often figurative, without a question having been asked.

apo'kri sis FROM-JUDGING answer. Jesus (at age of twelve) Lu247 (marveling at) Lu2026 (gives Pilate no) Jn199 that we may give an Jn122.

answer, defend6, defense4, inquiry1, take up1.

ant apo kri n'o mai INSTEAD-FROM-JUDGE answer again. Pharisees not a to Jesus Lu146Ab to God Ro920.

answer again, contradict1. answer of God, apprises (that which)1. answer to, line with (be in)1.

anti dia ti'thē mi INSTEAD-THRU-PLACE antagonize, training those who are 2Ti225, oppose self1.

anti'chris to s INSTEAD-ANOINTED antichrist, one who takes upon himself the office of the Anointed, thus displacing Him, not, in its essential meaning, an opponent of Christ, but rather a false messiah. is coming 1J218 43 there are many 1J218 disowning the Father and the Son 1J222 not avowing Jesus coming in flesh 2J7.

pros dech'o mai TOWARD-RECEIVE anticipate, receive. Joseph the kingdom Mk1543 Lu2351 Simeon the consolation Lu225 a redemption in Jerusalem Lu238 saints (to be like men a) Lu1236 (a the advent of the glory) Ti213 (pillage of your possessions) Hb1034 (not a deliverance) Hb1136 (mercy of our Lord) Ju21 the Jews (a the captain's promise) Ac2321 (a future resurrection) Ac2415 receive: Christ r sinners Lu152 r in the

Lord (Phœbe) Ro162 (Epaphroditus) Ph229 (AHb1113). accept1, allow1, look for4, receive3, take1, wait for4.

Antioch'eia ANTIOCH Antioch, the chief city of Syria, situated 36° north, 36° east. Another city, in Pisidia, 38° north, 31° east. disciples (dispersed to) Ac 1119 (coming into) Ac1120 ecclesia in Jerusalem (delegates Barnabas to) Ac1122 (sends men to) Ac1522 (letter) Ac1523 Barnabas led Saul to Ac1125 disciples styled Christians first in Ac1126 prophets came to Ac1127 prophets and teachers in Ac131 Paul and Barnabas (sail away to) Ac1426 (came down to) Ac1530 (tarried in) Ac1535 Paul descended to Ac1822 Cephas came to Ga211 A in Pisidia: Paul and Barnabas (came into) Ac1314 (returned to) Ac1421 Jews from Ac 1419 sufferings of Paul in 2Ti311.

Antioch eus' ANTIOCHITE Antioch (of). Nicholas a proselyte. Ac65.

Antei'pas ANTIPAS Antipas, a proper name Rv213.

anti'the sis INSTEAD-PLACING antipathy, of falsely named knowledge 1Ti620, opposition1.

Antipatris' INSTEAD-FATHER[-place] Antipatris, a city of Judea, rebuilt by Herod the Great and renamed in honor of his father, Antipater, situated 32° north, 35° east. Ac2331.

ti, (indef.) tis (masc. and fem.) ANY any, the indefinite pronoun, used freely, especially in questions, where English uses *awho*, *awhich*, *awhat*, *awhy*, or, with negatives, *awne*, *awne*, though, when possible, we seek to preserve its indefiniteness by rendering it *any*, *some*, or *certain*; with *through* (in a question), *wherefore*; *awho* intimates to you to be fleeing Mt37 *awhat* are you doing that is excessive Mt547 if anyone should be saying Mt2423 *awhy* didst Thou forsake Me? Mt2746 some hearing it Mt2747 some of the detail Mt2811 certain man was rich Lu1619, etc. Sometimes it is possible to render questions with *any*, as If God is for us is *anyone* against us? Ro831, but, for uniformity's sake, we render it, *awho* is against us? The student may change these at will. *all*, -man30, -certain7, -kind of1, *any*39, -man55, -thing24, *certain*104, *one*34, *how* is it?4, *some*75, -body2, -thing5, -what6, *what*?253, *whether*?8, *which*?17, *who*? (whose? whom?)135, *why*?66, etc.

eany. See every. *ny*. See nothing. *any*, every10, *nothing*5 6. *any* man, each1. *any* more, *no longer*4. *any* of them, *one*1. *any* thing, *one*1. *any* time, *once*5. *any* while, *old* (of)1.

[h]o'ti, [h]os'tis (masc.), [h]ē'tis (fem.) any who, *whoa*, *whicha*, 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 whitewashed sepulchers *whicha*, a Governor *Whoa* shall Mt26 *whoa* follow Jesus Mt2755 the morrow *whicha* is Mt2762 *we whoa* died to sin Ro62. Too numerous to list. See under other keywords. *he* that, *such* as, *that*, *which*, *who*, *whosoever*, etc.

anyone, no!.
anything, any²⁴.

chōr is' SPACE

apart from, with room between, idiomatically, without, beyond (contradiction) Hb7⁷, adverb. Christ (a parable) Mt13³⁴Mk4³⁴ (the word) Jn1³ (Me) Jn15⁵ (saints were) Ep2¹² (tried a f sin) Hb4¹⁵ (second time a f sin) Hb9²⁸ women and children Mt14²¹ 15³⁸ handkerchief lying Jn20⁷ law (a righteousness) Ro3²¹ (Sin is dead) Ro7⁸ (Paul lived once) Ro7⁹ works of law, justified Ro3²⁸ righteousness a f acts Ro4⁶ a f heralding Ro10¹⁴ a f us you reign 1C4⁸ps woman a f man 1C11¹¹ 11 Paul's sufferings 2C11²⁸ anger 1T12⁸ prejudice 1T15²¹ Philemon's opinion Phn1⁴ not a f an oath Hb7²⁰ 21 not a f blood (priest) Hb9⁷ (covenant) Hb9¹⁸ (shedding) Hb9²² faith Hb11⁶ from us not perfected Hb11⁴⁰ holiness Hb12¹⁴ faith a f works (show me) Ja2¹⁸ (is dead) Ja2²⁰ 26 26 without: house w foundation Lu6⁴⁹ murmurings Ph2¹⁴ dying w pity Hb10²⁸ discipline Hb12⁸ (s2C12³), beside³, by itself¹, without³⁶.

Apellēs' APPELES

Appelles, a Roman saint. Ro16¹⁰ (s1*Ac18²⁴ s1*Ac19¹).

apiece. See up.

Apollōni'a APOLLONIA

Apollonia, a city of Macedonia, on the Thracian gulf of the Egean sea, situated 41° north, 23° 24' east. Paul traversing Ac17¹.

Apollōs' APOLLOS

Apollos, the name of an Alexandrian Jew who became a disciple and later labored with the apostle Paul. arrives at Ephesus Ac18²⁴Ab² was in Corinth Ac19¹Ab² yet I of 1C11² 34 5 irrigates 1C3⁶ whether Paul or 1C3²² Paul transfers in a figure to 1C4⁶ concerning brother 1C16¹²Ab¹* forward him diligently Tj3¹³.

ap ol w'ōn FROM-WHOLE-LOOSER

Apollyon, the destroyer Rv9¹¹.

apo st a s i'a FROM-STANDING

apostasy. from Moses Ac21²¹ coming first 2Th2³.

apo'stol os FROM-PUT-

apostle, commissioner. the twelve (names of) Mt10²Lu6¹³ (gathering to Jesus) Mk6³⁰ (relate to him what they do) Lu9¹⁰ (said, add to us faith) Lu17⁵ (Jesus leans back at table with) Lu22¹⁴Ab⁵ (the women told these things to) Lu24¹⁰ (Jesus directing) Ac12² (Matthias enumerated with the eleven) Ac12⁶ (Jews ask them what they should be doing) Ac23⁷ (the teaching of) Ac24² (signs came to pass through) Ac24³ 512 (with great power rendered testimony) Ac43³ (price of freeholds placed at feet of) Ac43⁵ (Joseph surnamed Barnabas by) Ac43³⁶ 37 (Ananias places a part of price at feet of) Ac5² (chief priest laid hands on) Ac5¹⁸ (said, one must yield to God) Ac5²⁹ (Sanhedrin calling the a lash them) Ac5⁴⁰ (place hands on the seven chosen ones) Ac6⁶ (the spirit given through imposition of hands of) Ac8¹⁸ (the a and brethren who are of Judea) Ac11¹ (some of the multitude were with the) Ac14⁴ (assembled to see about this) Ac15⁶ (seems good to) Ac15²² (write an epistle) Ac15²³ (the decrees which have been decided upon by) Ac16⁴ (the names on the wall's foundation) Rv21¹⁴ God (dispatching to Israel a) Lu11⁴⁹ (in the ecclesia first a) 1C12²⁸ an a not greater than He Who sends him Jn13¹⁶ a in Jerusalem (disciples all dispersed save) Ac8¹

(hearing that Samaria has received the word) Ac8¹⁴ (Barnabas led Paul to) Ac9²⁷ (Paul and Barnabas to go to) Ac15²⁴ Barnabas and Paul a Ac14¹⁴ Paul (a called a) Ro1¹ 1C1¹ (the a of the nations) Ro11¹³ (to us the last a) 1C4⁹ (I am not an) 1C9¹ 2 (the least of) 1C15⁹ 9 (an a of Christ Jesus) 2C1¹ Ep1¹ Co1¹ 1T11¹ 2T11¹ (deficient in nothing pertaining to the paramount) 2C11⁵ 12¹¹ (an a through Jesus Christ) Gal¹ (those who were a before me) Gal¹⁷ (became acquainted with none of the other) Gal¹⁹ (could be a burden as) 1Th2⁶ (an appointed a) 1T12⁷ 2T11¹ Andronicus and Junias notable among Ro16⁷ as the rest of the 1C9⁵ not all are 1C12²⁹ Christ (was seen by all the) 1C15⁷ (secret of C as now revealed to His) Ep3⁵ (Who indeed gives these) Ep4¹¹ (the A and Chief Priest) Hb3¹ the a of the ecclesias 2C8²³ transfigured into a of Christ 2C11¹³ signs of an a produced among you 2C12¹² built on the foundation of Ep2²⁰ Epaphroditus the Philippians a Ph2²⁵ a of Jesus Christ (Paul) Ti1¹ (Peter) IP1¹ 2P1¹ the precept of your a 2P3² declarations declared by Ju¹⁷ some saying they are but are not Rv2² a to make merry over Babylon's fall Rv18²⁰, apostle⁷⁸, he that is sent¹, messenger².

apostle (false). See false apostle.

apo stol ē' FROM-PUT

apostleship, an official authoritative commission. to take the place of Judas' Ac12²⁵ Paul (through Whom we received) Ro15¹ (the saints the seal of his) 1C9² in Peter for the a of the Circumcision Ga2⁸.

en' du ma IN-SLIP-effect

apparel, that which is put on. John's of camel's hair Mt3⁴ the body more than Mt6²⁵ Lu12²³ why worry about Mt6²⁸ false prophets in a of sheep Mt7¹⁵ man without wedding Mt22¹¹ 12 messenger's a white Mt28³. clothing¹, garment², raiment⁵.

apparel, attire³, garments¹, raiment¹, vesture².

phaneron' APPEARED

apparent, manifest, nothing hid which shall not become Lu8¹⁷ 17 to all in Jerusalem Ac4¹⁶ Joseph's race to Pharaoh Ac7¹³ that known of God is Ro19¹ not what is a is the Jew Ro28²⁸ 28 saints (each one's work will become) 1C3¹³ (those qualified becoming) 1C11¹⁹ hidden things of heart becoming 1C14²⁵ works of the flesh are Ga5¹⁹ Paul's bonds in Christ became Ph13¹ that Timothy's progress may be 1T14¹⁵ in this are a the children of God 1J3¹⁰

manifest: Jesus (disciples not to make Him) Mt12¹⁶ Mk3¹² (His name became m) Mk6¹⁴ nothing hidden if not that it should be m Mk4²². known³, manifest⁹.

a phan es' UN-APPEARED

apparent (not). creature Hb4¹³. that is not manifest¹.

phanerōs' APPEAR-AS

apparently, manifestly (no longer m entering a city) Mk14⁵. Jesus Jn7¹⁰ Cornelius perceived in a vision a Ac10³. evidently¹, openly².

op ta si'a VIEW

apparition, a viewing of persons invisible to normal vision. seen by (Zechariah) Lu12² (women say they have seen) Lu24²³ (Paul) Ac26¹⁹ 2C12¹. vision⁴.

appeal to. See invoke.

phai'nō APPEAR

appear, become evident to the sense of sight. messenger to Joseph Mt12²⁰ 213¹⁹ time of the

star's Mt27 Pharisees a to men (to pray) Mt 65 (to be fasting) Mt616 (to be just) Mt2328 disciples not to a to be fasting Mt618 never a thus in Israel Mt933 the darnel Mt1326 sepulchers a beautiful Mt2327 lightning Mt 2427 sign of the Son of Mankind Mt2430 what is it a to you (Christ's testimony) Mk1464 Christ a first to Mary Magdalene Mk169 some said Elijah Lu98 women's declarations a as nonsense Lu2411 light (a in darkness) Jn15 (the true) 1J28 (of the lamp in Babylon) Rv1823bs a lamp (John was) Jn535 (the prophetic word as) 2P119 Sin that it may be a Sin Ro713 not that Paul may a qualified 2C137 saints as luminaries Ph215 what is a Hb113 a vapor a briefly Ja414 where will the sinner 1P418 sun (in its power) Rv116 (no need of) Rv2123 day not a Rv812 (st*Mk212) appear16 things which do appear1, be seen2, seem1, shine10, think1.

appear, advent (make)3, come1, disclose2, loom up1, manifest12, see17.

appearance, countenance1, face2, perception1.

appearing, advent5, revelation1.

appears not, dubious1.

appease, compose1.

append. See place on.

Apphi'a APPHIA

Apphia. a sister Phn2.

Appi'os (Latin) APPII

Appii Forum, a village on the Appian way to Rome. Ac2815.

ep ain e'ō ON-PRAISE

applaud, laud. the lord a the unjust administrator Lu168 Paul a (the Corinthians) 1C112 (not a) 1C117 22 22 laud: let all peoples 1 Him Ro1511ss. commend4, laud2, praise4.

ep'ain os ON-PRAISE

applause, laud. whose a is of God Ro229 doing good (a from the authority) Ro133 (the will of God) 1P214 to each one from God 1C45 a brother whose a in the evangel 2C818 if there is any Ph48 your faith may be found for 1P17 laud: for the l of the (His) glory Ep161214 for the glory and l of God Ph111, praise11.

appoint. See constitute and place.

appoint, arrange with2, covenant2, do1, indicate1, lie , prescribe2, reserve1, set3, stand2.

appointed time. See season.

appointed (time), purposed (time)1.

di air e'ō THROUGH-LIFT

apportion. the livelihood Lu1512 the spirit to each 1C1211, divide2.

di air'e si s THROUGH-LIFTING

apportionment of graces, etc. 1C124 5 6, difference1, diversity2.

no e'ō MIND

apprehend, mentally perceive. disciples not a (what contaminates) Mt1547Mk718 (about bread) Mt169 11Mk817 let him who is reading Mt2415Mk1314 lest they should Pjn1240AB God being a by His achievements Ro120 to a Paul's understanding Ep34 above all we are Ep320 neither a what they are saying 1Ti17 Timothy to a what Paul says 2Ti27 by faith we are Hb113. consider1, perceive2, think1, understand10.

sul la[m]b[an]'ō TOGETHER-GET[-UP]

apprehend, conceive, take fish Lu59, aid Lu57 Ph43, Jews a (Jesus) Mt2635Mk1448Lu2254 Jn1812 (Paul) Ac2327 2621 Herod a Peter Ac123 conceive: Elizabeth Lu124 36 Miriam Lu131 221 desire PJa115, catch1, conceive5, help2, take8.

apprehend, grasp3, seize2.

dus no'ēt on ILL-MINDED

apprehend (hard to), some things in Paul's epistles 2P316, hard to understand1.

no u n ech 'ōs MIND-HAVE-AS

apprehendingly. scribe answered a Mk1234, discreetly1.

no'ē ma MIND-effect

apprehension, mental perception. of Satan 2C 211 calloused 2C314 of unbelievers (god of this eon blinds) 2C44 every a (leading into captivity) 2C105 corrupting 2C113 peace of God garrisoning our Ph47, device1, mind4, thought1.

apprehensive (be). See hope.

chr é mat iz'ō USE-

apprise of hidden facts, style by a characteristic name. a in a trance (the magi) Mt212 (Joseph) Mt222 Simeon by the holy spirit Lu226 Cornelius by a messenger Ac1022 Moses concerning tabernacle Hb85 by faith, Noah, being a Hb117 God the One a Hb1225 style: "Christians" Ac126 an adulteress Ro78. be admonished of God1, be warned of God3, call2, reveal1, speak1.

chr é mat is mos' USE

apprises (that which). saying to Elijah Ro114. answer of God1.

approach, near2.

approach unto (which no man can), inaccessible1.

approve. See endorse.

approve, commend2, demonstrate1, test3.

approved, tested6.

Simikin'thion (Latin) half-gird

apron, narrow, used by servants or workmen. from Paul's cuticle Ac1912.

e[n]g komb o'o mai IN-KNOT

apron (wearing servile), wear by knotting on with a string, for service. of humility r1P 55. be clothed with1.

apt to teach. See teach (apt to).

quake. See quake.

Aku'las AQUILA

Aquila, the name of a close friend of Paul. Paul (finds) Ac182 (goes with) Ac1818 A with Apollos Ac1826 greet Ro163 1C1619 2Ti419.

A'raps ARAB

Arab. Jews from, at Pentecost Ac211.

Arab'i'a ARABIA

Arabia, the peninsula and country south and east of Palestine, bounded by Egypt, Judea, Perea, Gaulanitis, Iturea, Syria, Mesopotamia, Babylonia, the gulf of Arabia, the Persian gulf and the Red sea. Paul in Ga117 Sinai in Ga425.

Aram' ARAM

Aram. one of Christ's ancestors Mt13 4 (aLu335). Aram, Arnei1.

brab eu'ō UMPIRE

arbitrate, preside in the public games, or umpire in other matters. the peace of Christ rCo315, rule1.

kata brab eu'ō DOWN-UMPIRE

arbitrate against, be unfair in a decision. let no one be rCo218, beguile of one's reward1. archangel, chief messenger2.

Arch'e'ia os ORIGIN-PEOPLE

Archelaus, a son of Herod the Great by Mal-thace, a Samaritan Mt222.

Arch'ipp os ORIGIN-HORSE

Archippus. fellow soldier of Paul Co417 Phn2.

dēm iourg os' PUBLIC-ACTER
architect, originally, one who plans public works.
a city whose A is God *PHb1110*, maker¹.
[*h*]om ei'r o mai LIKE-GUSH
ardently attach (Paul to the saints) 1Th28.
affectionately desirous¹.

Are o pag i't ès AREOPAGITE
Areopagite, probably a judge of the court on
the Areopagus. Ac1734.

A're i os pag' os AREOPAGUS
Areopagus, from Ares, the god of war, and
pagos, a mound or hill, so called from the
myth that Mars was tried there for the murder
of a son of Neptune. It was here that
capital offenses were tried before the court
of like name. Paul in Ac1719 22. Areopagus¹,
Mars' Hill¹.

Aret' as ARETAS
Aretas, an Arabian king who ruled over the
region of Damascus. 2C1132.

dia leg' o mai THROUGH-LAY (say)
argue, speak for and against. disciples with
one another Mk934 Paul (in the synagogue)
Ac172 17 184 19 198 (in the school of Tyran-
nus) Ac199 (with those in Troas) Ac207 9
(not a in the sanctuary) Ac2412 (before
Felix) Ac2425 a with you as sons Hb125
Michael with the Adversary Ju9. dispute⁶,
preach², reason², -with², speak¹.

Arimathai' a ARIMATHEA
Arimathea, the residence of Joseph Mt2757
Mk1543 Lu2350 Jn1938. Arimathea⁴.

ana tel' l ò UP-FINISH
arise Mt416, rise. sun (on the wicked and the
good) Mt545 (seed scorched) Mt138 Mk46
(women coming to tomb) Mk162 (with scorch-
ing wind) Ja111 cloud in the west *PHu254*
our Lord out of Judah *PHb714* the morning
star 2P119, arise¹, be up², rise³, make to
rise¹, spring¹, -up¹.

arise, become¹⁶, cast¹, enter¹, rise³⁸, rouse²⁷ 2,
step up².
arise up, rise¹.

Aris' t arch os best-ORIGIN
Aristarchus. Ac1929 204 272 Co410 Phn24.

Aris' t o' boul os best-COUNSEL
Aristobulus. Paul greets those of Ro1610.

kibō t os' ARK
ark, the coffer containing the covenant Ex2510,
and the vessel which carried Noah through
the deluge Gn77. Noah (entered) Mt2438 Lu
1727 (constructs) Hb117 1P320 a of the
covenant Hb94 Rv1119.

[*h*]opl i' z' ò IMPLEMENT
arm, provide with weapons. yourselves with
the same thought *PHP41*.

kath opl i' z' ò DOWN-IMPLEMENT
arm. strong one's a guarding *PHu1121*.

brach i' òn BIT
arm. He does mightily with *ALu151* to whom
is the a of the Lord revealed *PHn1238* with
a high a (God led Israel out) *AAc1317*.
arms (take in), clasp in arms³.

Armageddōn' ARMAGEDDON
Armageddon, the city of Megiddo, in the plain
of Esdraelon where the kings of the earth
will mobilize their armies against Christ.
[There is no battle at Armageddon.] Situ-
ated about 60 miles north of Jerusalem, 32°
36' north and 35° 12' east. Rv1616.

armor, implement², (all), (whole), panoply².
army. See troops.
army, camp¹, encampment¹.

Arnei' (Hebrew) ARNEI
Arni. ancestor of Christ Lu3338s. Aram¹.

kuk' los AROUND
around, on all sides. those sitting a Jesus Mk
334 the villages Mk69 36 Lu912 from Jeru-
salem and Ro1519 a the throne Rv46 511 711,
round about⁸.

kukl o' then AROUND-PLACE
around. the throne Rv43 4 the four animals
Rv48. about¹, round³.

Arphaxad' (Hebrew) ARPHAXAD
Arphaxad, son of Shem Gn1022. Lu336.
arrange. See set.

sun ep' o mai TOGETHER-LAY (say)
arrange to meet (Paul) Ac204. accompany¹.

sun ta s' s ò TOGETHER-SET
arrange with. Jesus with disciples Mt216b 2619
the Lord (for the Potter's Field) Mt2710,
appoint².

array, clothe⁶, vesture¹.
arrayed in (be), put on¹.

pta z' ò SQUEEZE
arrest in an evil sense, net fish, seize by the
hand Ac37. Christ (Jews sought to) Jn730 32 44
1039 1157 (no one a Him) Jn820 Herod
a Peter Ac124 Aretus wanting to a Paul
2C1132 the wild beast Rv1920 net: disciples
(n nothing) Jn213ABs* (fish you n) Jn2110
(AAc924). apprehend², catch², lay hands on¹,
take⁷.

[*h*]ék' ò ARRIVE
arrive, reach the object of motion. Christ a:
in Galilee Jn447 out of God Jn842 I am a
(to do Thy will) Hb107As2 9 (He Who is
coming will be a) Hb1037 hold until I Rv225
as a thief Rv33 3 out of Zion the rescuer
Ro1126 the Son of God is 1J520

others: from the east and the west Mt811
Lu1329 on this generation Mt2336 the con-
summation Mt2414 the lord of that slave *PHu*
2450 Lu1246 throng from afar Mk83As it
will be a when you should be saying blessed
Lu1335a younger brother Lu1527 day will be
(on Jerusalem) Lu1943 (of the Lord as a
thief) 2P310 Christ's hour not yet Jn24 all
the Father giving Me Jn637 a and worship-
ing (synagogue of Satan) Rv39 (the nations)
Rv154 in one day Babylon's calamities Rv
138. come²⁷.

arrive, put in at¹, sail down¹.

kat ant a' ò DOWN-INSTEAD
arrive at, attain. Paul a at Derbe, Ephesus,
Chios, Phenix, Rhegium Ac161 1819 2015 2712
2813 Apollos at Ephesus Ac1324 Agrippa a
at Caesarea Ac2513 attain: Israel expecting
to Ac267 consummations of the eons have
1C1011 the word of God to you only 1C1436
to the unity of the faith Ep413 Paul to the
resurrection *PH311* (Bs14 Ac217). attain², come¹⁰.

bel' os CAST
arrow. of the wicked one Ep616. dart¹.
art. See trade.
art, trade¹.

Artemas' ARTEMAS
Artemas, Paul's friend Ti312.

Artemis ARTEMIS
Artemis, the goddess of the Ephesians. Ac
1924 27 28 34 34b 35. Diana⁶.

articulate together. See connect together.

[*h*]arm os' CONNECTION
articulation. parting of a and marrow *PHb412*,
joint¹.

tech ni't es Artificer

artificer. in Ephesus Ac19²⁴ 38 God rHb11¹⁰ no more in Babylon Rv18²². builder¹, craftsman³.

tekt'ōn ARTISAN

artisan, according to the Septuagint a worker in iron 1S13¹⁹, wood and stone 2S5¹¹, so it includes the mason, smith, and other trades as well as carpenter. is not this the son of the Mt13⁵⁵ is not this the Mk6³, carpenter².

a ker'at on UN-HELD, -blended

artless. as doves Mt10^{16B} saints (to be a for evil) Ro16¹⁹ (that you may become) Ph21^{5B}. harmless², simple¹.

[h]ōs AS

as, a correlative adverb used in comparisons Ro5¹⁸ 1C3¹⁵, as a conjunction of time Lu20³⁷ Mt15²⁴, as introducing a consequence Hb3¹¹ 4³, as expressing design or aim, so Hb7⁹, as an exclamation, how Ro11³³, about [as though as if] Jn4⁶ 19¹⁴ Ac4⁴ 5³⁶. Too frequent to list. about¹⁴, according as³, after³, -that¹, as³⁴⁴, -it had been², -it were²⁰, -soon⁷, even⁶, -like⁴, for², how¹⁹, like⁷, -as¹, -unto³, since¹, so¹, -that¹, that⁵, to wit¹, unto¹, when⁴¹, while⁴.

as, according as¹⁵², according to what¹, as if⁷, as much as¹, even as⁴⁵, even as if¹, for as much as¹, in²², manner⁶, such as⁴, as becometh, worthily².

as. See about.

as. See on.

as (so). See so that.

as far as. See till and until.

[h]ōs et' AS-IF

as if, about, when used of numbers. God's spirit a i it were a dove Mt3¹⁶ a i clothing Hb1¹², etc. about Lu2⁸, etc. about¹⁸, as⁷, -it had been², -it were¹, like⁴, -as¹.

as it had been, as if².

as long as, on³, whenever¹.

as much as, every².

as many, equal¹.

[h]ōs'ōn WHICH-WHICH

as much as, whatever, whoever, how much, inasmuch, so much Hb1⁴ 10²⁵, how very Hb1¹⁰ 37, the widow had Mk12⁴⁴ Christ does Jn4⁴⁵ Ab2 food fish a m Jn6¹¹ mastering a man Ro7¹ time as the enjoyer Ga4¹ He Who constructs Hb3³ Babylon glorifies Rv18⁷ city's length Rv21¹⁶

whatever: all then Mt7¹² selling all Mt 13⁴⁴ 46Mk10²¹ Lu18²² do to Elijah (John) Mt 17¹² Mk9¹³ disciples (binding) Mt18¹⁸ (loosing) Mt18¹⁸ (requesting) Mt21²² (do and teach) Mk6³⁰ 30Ab2 Lu9¹⁰ 10A (praying) Mk 11²⁴ the slave has Mt18²⁵ all w the Pharisees say Mt23³ Christ (w I direct) Mt28²⁰ Jn15¹⁴ (done for the demoniac) Mk5¹⁰ 20 (told me all w) Jn4²⁹ 39 (John said concerning) Jn10⁴¹ (Thou shouldst be requesting) Jn11²² (should be speaking) Ac3²² w time Mk2¹⁹ the blasphemies Mk3²⁸ we hear occurring Lu4²³ giving his friend w needs Lu1¹⁸ said in darkness Lu12³ tithes from all Lu18¹² the spirit of truth Jn16¹³ God (w the Father) Jn16¹⁵ Ab2 (Thou hast given) Jn17⁷ (Thy hand) Ac4²⁸ (He does) Ac14²⁷ 15⁴ (signs) Ac15¹² (makes ready) 1C2⁹ (promises are of) 2C1²⁰ w the priests Ac4²³ Dorcas made Ac9³⁹ law is saying Ro3¹⁹ written before Ro15⁴ bound by law w time 1C7³⁹ w is true (grave) (just) (pure), etc. Ph 4⁸ 8 8 8 8 men calumniating Ju10¹⁰ John testifies to Rv1²

whenever: Christ (touches the tassel) Mt

14³⁶ Mk6⁵⁶ (you may be finding) Mt2²⁹ (obtained Him) Jn1¹² (came before) Jn10⁸ had scourges Mk3¹⁰ had those inform Lu4⁴⁰ should not be receiving you Lu9⁵ the Lord calling Ac2³⁹ all w speaks Ac3²⁴ of the priests Ac4⁶ acquired freeholds Ac4³⁴ persuaded by Theudas Ac5³⁶ by Judas Ac5³⁷ of the faithful Ac10⁴⁵ set for life eonian Ac 13⁴⁸ sinned (without law) (in law) Ro12¹² baptized Ro6³ Ga3²⁷ led by God's spirit Ro 8¹⁴ of works of law Ga3¹⁰ put on a fair face Ga6¹² shall observe elements Ga6¹⁶ are mature Ph2¹⁵ have not seen Paul's face Co2¹ are slaves 1Ti6¹ in fear of death Hb2¹⁵ have not this teaching Rv2²⁴ Christ is fond of Rv 3¹⁹ not worshipping Rv13¹⁵ working on the sea Rv18¹⁷

how much: Christ did Mk3⁸ God does Lu 8³⁹ 39 Saul (evil he does) Ac9¹³ (must suffer) Ac9¹⁶ Onesiphorus serves 2Ti1¹⁸

inasmuch: as the bridegroom with them Mt9¹⁵ Christ (saying i as you) Mt25⁴⁰ 45 (as He is the Mediator) Hb8⁶ as Paul is the apostle Ro11³ it was not apart from an oath Hb7²⁰ as it is reserved Hb9²⁷ Peter in this tabernacle 2P1¹³. all¹, as¹, as long as³, as many as⁴⁵, as much as¹, how much³, inasmuch as⁵, that¹⁸, what³, whatsoever¹⁸, what things soever¹, wherewith soever¹, whosoever².

as soon as, when², whenever².

as they were, thus¹.

as to, idiomatic for about.

as to, idiomatic for concerning, about.

kai... kai AND... AND

as well as. Romans will take away our place a w a Jn1¹⁴ God makes Him Lord a w a Christ Ac2³⁶, etc.

as well as, according as¹, even as¹.

as when, even as¹.

as yet, not¹.

Asa, Asaph².

Asaph' (Hebrew) GATHER

Asaph, a king of Judah (Asa in Hebrew 1K15⁸), and ancestor of our Lord. Mt1⁷ 8. Asa².

ascend. See step up.

sun ana ba in'ō TOGETHER-UP-STEP

ascend with. many with Christ into Jerusalem Mk15⁴¹ Ac13³¹. come up with².

pu[n]th[an]'o mai ASCERTAIN-[-UP]

ascertain, make sure by inquiry (inquire to ascertain). Herod a where Christ is born Mt 2⁴ elder son from boys Lu15²⁶ blind man at Jericho Lu18³⁶ courtier the hour Jn4⁵² John for Peter Jn13^{24A} captain of Paul Ac21³³ Jews of Paul Ac23²⁰ Felix (Paul of Cilicia) Ac23³⁴ inquire to a (chiefs of Peter) Ac4⁷ (Cornelius' men of Peter) Ac10¹⁸ (Peter of Cornelius) Ac10²⁹ (captain of Paul's nephew) Ac23¹⁹. ask⁷, demand², enquire², understand¹.

ascertain exactly. See exactly ascertain.

a pheid i'a UN-SPARING

asceticism. humility and Co2²³. neglecting¹.

asceticism. See body and un-sparing.

aisch un'o mai VILE

ashamed (be). to be a mendicant Lu16³ Paul not to be put to 2C10⁸ Ph1²⁰ as a Christian let him not be 1P4¹⁶ we should not be put to 1J2²⁸.

ashamed (be)⁶, (make)¹, disgrace⁷, (needeth not to be), unashamed¹.

ep aisch un'o mai ON-VILE

ashamed (be). of the Son of Mankind Mk3³⁸ 38

Lug²⁶ 26 Paul not a Ro¹⁶ 2Ti¹² saints a (of previous fruit) Ro⁶²¹ Timothy may not be 2Ti¹⁸ Onesiphorus not a Paul's chain 2Ti¹¹⁶ Christ not Hb²¹¹ God not Hb¹¹⁶.

Asér' (Hebrew) HAPPY

Asher, one of the twelve tribes Gn³⁰¹³. Lu²³⁶ Rv⁷⁶.

spod os' ASHES

ashes. in sackcloth and Mt¹¹²¹ Lu¹⁰¹³ of a heifer Hb⁹¹³.

ashes (turn into), cinders (reduce to)¹.

Asi'a ASIA

Asia (province of), a Roman proconsular province, including Mysia, 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 Pentecost) Ac²⁹ (discussing with Stephen) Ac⁶⁹ Paul (forbidden to speak the word in) Ac¹⁶⁶ (attended to) Ac¹⁹²² (causes throng to stand aloof) Ac¹⁹²⁶ (Trophimus arranged meet him in) Ac²⁰⁴⁴ (not to linger in) Ac²⁰¹⁶ (stepped into) Ac²⁰¹⁸ (Jews from A gazed at) Ac²¹²⁷ (afflicted in) 2Ci¹⁸ (all those turned from) 2Ti¹¹⁵ hear the word of the Lord Ac¹⁹¹⁰ revering Artemis Ac¹⁹²⁷ Jews of, obliged be present Ac²⁴¹⁸ ship about to sail for Ac²⁷² Epanetus the firstfruit of Ro¹⁶⁵ ecclesias of 1Ci¹⁶¹⁹ Peter writes to 1Pi¹ Abs² the seven ecclesias in Rv¹⁴.

Asia n os' ASIAN

Asia (of the province of). Ac²⁰⁴.

Asi arch' es ASIA-ORIGINER

Asia (chief of the province of), one who had been elected to preside over the games of a city of Asia, or one of the ten who represented the whole province. Ac¹⁹³¹.

aside (fall). See fall aside.

er o't a' o' GUSH-REQUEST

ask. Christ a (disciples) Mt¹⁶¹³ (Jews) Mt²¹²⁴ Lu²⁰³ 2268 (Simon) Lu⁵³ (the Father) Jn¹⁴¹⁶ Abs² 1626 179 9 15 20 a Christ (disciples) Mt¹⁵²³ Mk⁴¹⁰ Lu⁴³⁸ 945 Jn⁴³¹ 92 165 19 23 Ac¹⁶ (young ruler) Mt¹⁹¹⁷ (Syro-Phoenician woman) Mk⁷²⁶ (Jews) Lu⁷³ [Jn⁸⁷] 1819 21 (Pharisees) Lu⁷³⁶ 1137 (Gergesenes) Lu⁸³⁷ (Samaritans) Jn⁴⁴⁰ (courtier) Jn⁴⁴⁷ (no need that anyone be) Jn¹⁶³⁰

Other (proper names): rich man a Abraham Lu¹⁶²⁷ Jews a (John) Jn¹²¹ Abs² 25AB (healed man) Jn⁵¹² (blind man) Jn⁹¹⁵ 21AB² (parents) Jn⁹¹⁹ (Pilate) Jn¹⁹³¹ (Paul) Ac¹⁸²⁰ (captain) Ac²³²⁰ Greeks a Philip Jn¹²²¹ Joseph a Pilate Jn¹⁹³⁸ a Peter (lame man) Ac⁸³ (Cornelius) Ac¹⁰⁴⁸ Paul (officers a) Ac¹⁶³⁹ (a centurion) Ac²³¹⁸ (yokefellow) Ph⁴³ (brethren) 1Th⁴¹ 512 2Th²¹ John a lady 2J⁵

Others: invited guests a to be excused Lu¹⁴¹⁸ 19 king a terms of peace Lu¹⁴³² a disciples (loosing the colt) Lu¹⁹³¹ not a concerning sin to death 1J⁵¹⁶ (BsMk⁸⁵ sLu⁷⁴ Bs²³³ ABJn¹¹⁹ A⁹²³). ask²³, beseech¹⁴, desire⁶, entreat¹, pray¹⁴.

ask, ascertain⁸, inquire⁵⁷, request¹⁸.

ask again, demand¹.

ask question, examine².

die r o't a' o' THROUGH-GUSH-REQUEST

ask through. men a to Simon's house Ac¹⁰¹⁷. make inquiry¹.

asleep (be), drowse⁵, (fall), repose⁴.

aph upn o' o' FROM-SLEEP

asleep (fall). Christ in the ship Lu⁸²³.

aspi s' ASP

asp, a small, venomous serpent. venom of Ro³¹³.

aspect. See face.

on' os ASS

ass, the Asinus vulgaris, the usual mount in time of peace, as horses were used only for war. disciples (will be finding) Mt²¹² (led) Mt²¹⁷ (loosing) Lu¹³¹⁵ your King sitting on a colt Mt²¹⁵ Jn¹²¹⁵. (sLu¹⁴⁵).

ass, donkey², (young), ass (little)¹.

on a' r' ion ASS(dim.)

ass (little). Jesus finding Jn¹²¹⁴. young ass¹.

on ik on' ASSIC

ass to turn it (requiring an) .millstone Mt¹⁸⁶ Mk⁹⁴² Bs (ALu¹⁷²). millstone³.

sun eph' i' st é mi TOGETHER-ON-STAND

assail. Paul and Silas Ac¹⁶²². rise up together¹.

sikar' i os (Latin) dagger

assassin. 4000 men of Ac²¹³⁸. that is a murderer¹.

assassinate. See lift up.

an air' e si s UP-LIFTING

assassination. Saul endorsing Stephen's Ac⁸¹. death¹.

kat eph' i' st é mi DOWN-ON-STAND

assault. the Jews a Paul Ac¹⁸¹². make insurrection against¹.

assault, impulse¹, stand by¹.

assay, trial¹, try².

epi sun [ag] ag' o' ON-TOGETHER-LEAD

assemble. a hen her brood Mt²³³⁷ Christ (I want to a) Mt²³³⁷ Lu¹³³⁴ (a His chosen) Mt²⁴³¹ Mk¹³²⁷ whole city a Mk¹³³ ten thousand Lu¹²¹ there the vultures Plu¹⁷³⁷ Bs. gather¹, -together⁷.

assemble, become¹, gather³.

assemble themselves, gather¹.

assemble together, gather².

assemble with, come together¹.

assembled together with, foregather¹.

epi sun ag' o' g' e' ON-TOGETHER-LEADING

assembling. the saints (to Christ) 2Th²¹ (not forsaking) Hb¹⁰²⁵. assembling together¹, gathering together¹.

assembly, ecclesia³, synagogue¹.

assent, agree¹.

para dech' o mai BESIDE-RECEIVE

assent to (middle voice), receive (passive)

Paul and Barnabas Ac¹⁵⁴. hearing the word and a Mk⁴²⁰ customs not allowed to a t Ac¹⁶²¹ not a t Paul's testimony Ac²²¹⁸ do not a t an accusation 1Ti⁵¹⁹ scourging those the Lord is Hb¹²⁶, receive⁵.

eu par'edr on WELL-BESIDE-SETTLED

assiduous. respectable and 1C⁷³⁵.

assign. See place and stand.

assignment. See caution.

[h]aph e' TOUCH

assimilation, physiologically, the result of food coming into contact with the digestive tract. of the supply NEp⁴¹⁶ united through Co²¹⁹. joint².

assist, present¹.

sun hup ourg e' o' TOGETHER-UNDER-ACT

assist together. by a petition for us 2Ci¹¹. help together¹.

epi kour' i' a ON-JUVENILE-

assistance. Paul, on a from God Ac²⁶²². help¹.

plési'on NIGH

associate, anyone with whom there is close contact, nigh to (Sychar to freehold) Jn⁴⁵, loving your Mt⁵⁴³ 1919 22³⁹ Mk¹²³¹ 33 Lu¹⁰²⁷ Ro¹³⁹ Ga⁵¹⁴ Ja²⁸ Samaritan Lu¹⁰²⁹ 36 injuring Ac⁷²⁷ not working evil to Ro¹³¹⁰ss let each (please his) Ro¹⁵² (speaking the truth with) He⁴²⁵ judging Ja⁴¹², near¹, neighbor¹⁵.

As'sos ASSOS

Assos, the name of a city on the coast of Mysia, near 39° north, 26° east. we set out for Ac 2013 Paul came up with us in Ac2014.

[h]upo'st a si s UNDER-STANDING

assumption, that under which the mind takes its stand, what is taken for granted, a postulate. Faith assumes that to be true which is beyond the evidence of the senses. Paul's a of boasting 2C94 117 Christ Emblem of God's Hb¹³ beginning of Hb³¹⁴ faith is mHb¹¹¹, confidence², confident¹, person¹, substance¹.

plē r o phor i'a FULL-CARRYING

assurance, of understanding Ac²² evangel came in much 1Th¹⁵ of the expectation Hb⁶¹¹ approaching of faith Hb¹⁰²², assurance¹, full-3.

assurance, faith¹.

assure, persuade¹.

assure (fully). See fully assure.

assured of (be), verify¹.

assuredly, securely¹.

dē'p ou BIND-?-OF-WHICH

assuredly (adverb), a not taking hold messengers Hb²¹⁶, verily¹.

ek plē'ss o mai OUT-BLOW

astonish, the throng (at Jesus' teaching) Mt⁷²⁸ 1354 22³⁵ Mk¹²² 62 1118 Lu⁴³² (at healing of deaf-mute) Mk⁷³⁷ (of the epileptic) Lu⁹⁴³ disciples at Jesus' teaching Mt¹⁹²⁵Mk¹⁰²⁶ Joseph and Mary at Jesus Lu²⁴⁸ proconsul at Paphos Ac¹³¹², be amazed³, be astonished¹⁰.

astonish, awe¹.

astonished (be), amazed (be)⁵, awed (be)³, (make), amazed (be)¹.

astonishment, amazement¹.

ek thauma z'ō OUT-MARVEL

astound, cause to greatly marvel. the Jews at Jesus' answer Mk¹²¹⁷ss. marvel¹.

astray (go), stray⁵.

asunder (put), separate².

A su[n]g'krit os UN-TOGETHER-JUDGED

Asyncritus. Paul sends greetings Ro¹⁶¹⁴.

at. See on.

at, about³, beside¹², from¹⁰, front (in.. of)¹, in¹⁰⁸, into²⁰, out³, through².

at all, generally², not³, sweeping¹, undoubtedly¹, at any time. See once.

at any time, ever³.

at even, evening¹.

at hand (be), stand by¹.

at length, once¹.

at one again, peace¹.

at the last, once¹.

atha (Aramaic) YOU-ARE

atha. (Chaldee, see Maran). Maran atha 1C1622.

Athēn ai'on ATHENIAN

Athenian. Paul addresses Ac¹⁷²¹ 22.

Athēn'ai ATHENS

Athens, the name of the most noted city of Greece, situated near the coast in south-eastern Achaia, 33° north and 23° 45' east. Paul (led as far as) Ac¹⁷¹⁵ (waiting in) Ac¹⁷¹⁶ (departing from) Ac¹⁸¹ (left at) 1Th³¹.

athirst (be), thirst¹, atonement, conciliation¹.

attach (ardently). See ardently attach.

attain. See arrive at.

attain, follow (fully)¹, get¹, outstrip¹.

attain to, grasp¹.

Atta'leia ATTALIA

Attalia, the name of a city on the coast of Pamphylia, near the border of Lycia, 36° 42' north and 31° 3' east. Built and named by Attalus Philadelphus, king of Pergamum Ac¹⁴²⁵.

mur'on ATTAR

attar, the essential oil used in the Orient for anointing. alabaster vase of (woman came having) Mt²⁶⁷Mk¹⁴³ (fetching) Lu⁷³⁷ Christ (spraying on My body) Mt²⁶¹² (woman rubbed His feet with) Lu⁷³⁸ 46 (Mary rubbed Him with) Jn¹¹² destruction of Mk¹⁴⁴ could be disposed of Mk¹⁴⁵Jn¹²⁵ women make ready Lu²³⁵⁶ veritable nard Jn¹²³³ cargo of in Babylon Rv¹⁸¹³, ointment¹⁴.

mur iz'ō ATTARIZE

attar (anoint with). Christ's body for burial Mk¹⁴⁸, anoint¹.

attend, heed¹.

attend continually upon, persevere¹.

ep e ch'ō ON-HAVE

attend to, literally have on (the word of life) Ph²¹⁶, Pharisees chose first places Lu¹⁴⁷ lame man a t Peter Ac³⁵ Paul to the province of Asia Ac¹⁹²² Timothy to be a t himself 1Ti⁴¹⁶, give heed unto¹, hold forth¹, mark¹, stay¹, take heed unto¹.

attendance. See cure.

attendance (give), heed².

ther up'on WARM-FROMER

attendant. Moses faithful as Hb³⁵, servant¹.

attended. See cure.

attentive (be very), hang on¹.

attest. See testify.

e sth ēs' GARMENT

attire, a means of clothing, splendid Lu²³¹¹ Ac¹⁰³⁰ 23 Ja²³ 3 two men in flashing Lu²⁴⁴⁸ Herod in royal Ac¹²²¹ filthy Ja²³, apparel¹², clothing², garment¹, raiment¹, robe¹.

e sth ēs is GARMENING

attire. Ac¹¹⁰⁸ss. apparel¹.

attitude (correct). See correct attitude.

attune. See readjust.

tolm ēt ēs' DARER

audacious. a not trembling 2P²¹⁰, presumptuous¹.

audience, tidings¹, (give a), hear³.

akroa t'ēr i on LISTEN-place

audience chamber (Agrippa entering) Ac²⁵²³, place of hearing¹.

audience of, hear¹.

ought, nothing¹.

Au'goust os (Latin) AUGUSTUS

Augustus, the surname of G. Julius Caesar Octavianus, the first Roman emperor. decree came out from Lu²¹.

austere, harsh².

author, inaugurator¹.

ex ou s'i'a OUT-BEING

authority, delegated public (in private) right, sphere of authority jurisdiction, specific authority license. God: gives (such a to men) Mt⁹⁸ (the Son a to do judging) Jn⁵²⁷ (a over all flesh) Jn¹⁷² no a except under G Ac¹⁰¹³ resisting the a has withstood G's mandate Ar¹⁸² seating Christ up over every Ae¹²¹

Christ: teaching as One having Mt729Mk122 Lu432 has a to pardon sins Mt96Mk210Lu524 gives a (to disciples) Mt101Mk315 67ABs¹ Lu 1019 (to Paul) 2C1310 (to the one conquering) Rv226 by what a Mt2123 23Mk1128 28Lu 2052 He will be declaring by what a Mt2124 27 Mk1129 33Lu208 given to C (all a) Mt2818 (Satan would) Lu46 C enjoining unclean spirits with Mk127Lu436 a to be casting into Gehenna Lu125 Pilate has a (to release or crucify) C Jn1910 10 (no a except) Jn1911 C nullifying all A1C1524 created in Him ACo116 the Head of every ACo210ABs¹ stripping off ACo215 being subjected to C 1P322 through C be a Ju25 now came the C of God's C Rv1210

Other (proper names): Simon offers money for Ac819 Saul has Ac914 2610 12 turn men from a of Satan AAc2618 Paul (not to use up his) 1C918 (if boasting of) 2C108

Others: centurion set under AMt89Lu78 slave (man giving a to) PMk1334 (over ten cities) PLu1917 bring apostles before ALu1211 saints (to be subject to) ARo131 Ti31 (you do not want to be fearing) ARo133 a as to his own will 1C737 the woman ought to have a over her head 1C1110 the a among the celestials AEp310 we wrestle with AEp612 the two witnesses have a (to lock heaven) Rv116 (over waters) Rv116 wild beast (dragon gives a) Rv1324 (was given a) Rv135 (over every tribe) Rv137Bs2 (second w b exercises his) Rv1312 (ten kings are obtaining a with) Rv1712 (ten give their a to) Rv1713 messenger having great Rv181

right: Christ (gives the r) Jn112 (has the) Jn1018 18 freehold belonging to Ananias by Ac54 has not the potter the r over the clay Ro921 lest this r becomes a stumbling block 1C89 has Paul no 1C94 5 6 2Th39 others partaking of your 1C912 no r to be eating from the altar Hb1310

jurisdiction: Christ (given up to j of the governor) Lu2020 (of Herod's j) Lu237 j of darkness Lu2253 Co113 God (placed in His Own) Ac17 (j over these calamities) Rv169 of the air Ep22 given to Death and the Unseen Rv68 over the fire Rv1418 over these the second death has no Rv206

license: granted to (locusts) Rv93 3 10 (horses) Rv919 to the tree of life Rv2214 (s¹ Rv2214). authority²⁹, jurisdiction¹, liberty¹, power⁶⁹, right², strength¹.

authority, injunction¹, superiority¹, (exercise a), coercion², (of great a), potentate¹, (usurp a over), domineer¹.

authority (be in..over). See jurisdiction (have).

authority upon (exercise), jurisdiction (have)¹. avail. See strong (be).

aisch r o ker d òs' VILE-GAINER.
avaricious. servants and supervisors not to be 1Ti38 Ti17 (b1Ti33). given to filthy lucre¹, greedy of filthy lucre¹.

aisch r o ker d òs' VILE-GAIN-AS
avariciously, adverb. not supervising a 1P52. for filthy lucre¹.

ek dik e'ò OUT-JUST
avenge. a widow Lu1835 not a yourselves Ro 1219 every disobedience 2C106 blood (art Thou not) Rv610 (of His saints) Rv192. avenge⁵, revenge¹.

ek dik os OUT-JUSTER
avenger. the authority an Ro134 the Lord 1Th 46. avenger¹, revenger¹.

ek dik'è si s OUT-JUSTING
avenging, vengeance. God a His chosen Lu187 8

Moses the Israelite Ac724 in Corinth 2C711 vengeance: days of Lu2122 Mine is v Ro1219 Hb1030 messengers dealing out 2Th18 on evildoers 1P214. avenge⁴, punishment¹, revenge¹, vengeance⁴.

phè mi' AVER

aver, declare forcefully and confidently. Christ a: to the Adversary it is written Mt47 to Simon Peter Mt1726s 2634 Mk1029Bs to the rich youth Mt1921s to the chiefs, neither am I telling you Mt2127 to the lawyer, you shall be loving the Lord Mt2237 I am able to demolish the temple Mt2681 You are saying it (to the governor) Mt2711 (to the Jews) Lu 2270 (to Pilate) Lu233AB Elijah is restoring all Mk912Bs to the Sadducees, deceived Mk 1224Bs to Simon the Pharisee Lu744 the Lord a: the two shall be one flesh 1C616Bs making all in accord with the model Hb85.

Other (proper names): Simon (Peter) a to Christ (from the aliens) Mt1726s (the Pharisee, Teacher say it) Lu740Bs Pilate a (you have a detail) Mt2765 (what accusation) Jn1829Bs John to Jesus (we perceived someone) Mk938Bs the baptist (I am the voice) Jn123 Peter (if all shall be snared) Mk1429 (man I am not) Lu2258Bs (repent) Ac238As (you are versed in the fact) Ac1028 Stephen a men brethren and fathers Ac72 eunuch Ac836 Cornelius Ac1030 Paul: lashing us in public Ac1637 men Athenians Ac 1722AB I am a man a Jew Ac222 yet I am so born Ac2227 28 not aware he is chief priest Ac235 lead this young man to the captain Ac2317 to Festus, not mad am I Ac2625 the era is limited 1C729 judge you what I am a 1C1015 an idol sacrifice is nothing 1C1019 flesh and blood not able 1C1550 Felix to P. giving you a hearing Ac2335 Festus is a (to the Jews) Ac255 (to Agrippa) Ac2522 24 (you are mad Paul) Ac2624 Agrippa a (to Paul) Ac261 (to Festus) Ac2632

Others: centurion a (to Christ) Mt89Bs2 (to the captain) Ac2318 householder a (a man an enemy) Mt1328 (lest culling the darnel) Mt1329 daughter of Herodias Mt148 the lord to the slave Mt2521 23 governor to the Jews, what evil does He Mt2733 a man a (all these I maintain) Mk1020Bs (I am believing Lord) Jn938ABs2 (Cornelius) Ac1031 younger son Lu1517Bs to Peter, you are of them Lu2258 malefactor a you are not fearing God Lu 2340Bs warden a, what must I be doing Ac 1630 scribe a, men Ephesians Ac1935 captain to Paul, Greek you know Ac2137 some are a (that Paul saying) Ro38 (that his epistle weighty) 2C1010 (sMt1918 18 BfN 936 s37 a¹ Ac1818). affirm¹, say⁶⁷.

a phil ag'ath on UN-FOND-GOOD

averse to good. men will be 2Ti33. despiser of those that are good¹.

ek klín'ò OUT-CLINE

avoid. all a God Ro312 those making snares Ro1617 evil 1P311. avoid¹, eschew¹, go out of the way¹.

avoid, put¹, refuse¹, stand about¹, through¹, turn aside¹.

[h]omo log e'ò LIKE-LAY(say)

avow. Christ (a He never knew them) Mt723 (him I will be) Mt1032 32Lu128 8 Rv35 (if anyone a Him) Jn922 (for salvation) Ro109 10 (a His name) Hb1315 (a the Son) 1J223 415 (every spirit a Jesus) 1J42 3 (a Him coming in flesh) 2J7 Herod a to give her Mt147 John a I am not Jn120 20 chiefs a it not Jn1242 God (a to Abraham) Ac717 (a acquaintance with) Ti116 Pharisees a messengers, etc.

Ac238 Paul to Felix Ac2414 Timothy a ideal avowal 1Ti612 saints a (they are strangers) Hb1113 (their sins) 1J19. confess17, confession is made1, give thanks1, profess3, promise1.

[h]omo log i'a LIKE-LAY (say) ing

avowal. saints (a to the evangel) 2C913 (Chief Priest of our) Hb31 (holding to) Hb414 (retaining) Hb1023 an ideal a (Timothy's) 1Ti612 (Christ testifies to) 1Ti613, confession1, profession4, professed1.

[h]omo log ou men'os LIKE-LAY (say)-AS avowedly (adverb). great is the secret 1Ti316, without controversy1.

ap ek dech'o mai FROM-OUT-RECEIVE

await. creation a unveiling Ro819 saints a (the sonship) Ro823 (with endurance) Ro825 (the unveiling) 1C17 (the expectation) Ga 55As2 (a Saviour) Ph320 Christ seen second time by those Hb923 patience of God 1P320, look for2, wait for2.

awake, rouse3, sober up1, (be), alert (become)1, awake out of, sleep (out of)1.

apo nem'o FROM-APPROPRIATE

award. honor to the feminine 1P37, give1.

aware (be). See perceive.

away. See from.

away. See lift.

ap ech'o FROM-HAVE

away (be), of wages collect, in the middle voice abstain. the ship from the land Mt1424b Israel's heart a at a distance Mt158Mk76 it is a the hour came Mk1411 Jesus not far a from the house Lu76 the prodigal still far a Lu1520 a village sixty stadia a from Jerusalem Lu2413 collect: the hypocrites their

wages Mt62516 the rich their consolation Lu624 Paul c all Ph418 c Onesimus as an eonian repayment Phn15 abstain: the nations from idols Ac152029 saints (from prostitution) 1Th43 (from everything wicked) 1Th522 (from fleshly lusts) 1P211 some are teaching a from foods 1Ti43. abstain6 be5, -enough1, have4, receive2.

ap'e i mi

away (be), (variant in some forms from be-absent). Paul from Thessalonica Ac1710, go1.

away (do), nullify3.

away forth, out8.

away from home (be). See home (be away from).

away with, lift5.

thamb'os AWE

awe. came on all (at the healing of the epileptic) Lu436 engulfs Peter (at the catch of fishes) Lu59 people filled with (at the healing of the lame man) Ac310, be amazed1, be astonished1, wonder1.

thamb'e'o be-AWED

awed (be), middle, be awe-struck, disciples (at the healing of the epileptic) Mk127 (at Jesus' words) Mk102432, be amazed2, -astonished2.

axin'e AX

ax, a chopping tool. at the root of the tree PMt310Lu39.

Azōr' AZOR

Azor, in Christ's genealogy. Mt113 14.

Az'ōtos AZOTUS

Azotus, the ancient Ashdod, the name of a city near the sea coast of Judea, situated 31° 45' north, 34° 39' east. Philip found in Ac840.

B

beyond, by, bfrom, bof, bthan, bwith denotes beside.

become, bmade, bmake, denotes become.

btay, btnevertheless, denotes but.

Baal' (Hebrew) POSSESSOR

Baal, the false god of the Phœnicians, Canaanites, Babylonians and Assyrians 1K1918, not bow the knee to Ro114.

babbler, rook1.

brep'h'os BABE

babe, unborn, new born and older. jumps in Elizabeth's womb Lu14144 shepherds found Lu21216 brought to Jesus Lu1815 exposed Ac719 from a b 2Ti315 as recently born 1P22, babe5, child2, infant1.

babe, minor6.

Babulōn' (Hebrew) IN-DISINTEGRATING

Babylon, the most notable city of Babylonia, situated on the Euphrates, about 32° 30' north, 44° east. exile Mt11121717 Ac743 ecclisia in 1P513 falls vRv148182 brought to remembrance vRv1619 mother of prostitutes vRv175 her judging came vRv1810 hurled down vRv1821.

nōt'os BACK

back, upper portion of man and animals. bow their b together PRo1110.

back, behind2.

back. See behind and up.

back up. See lead back.

backbiter, villifier1.

backbiting, vilification1.

backside (on the), behind1.

phaul'on FOUL

bad, commit b things AJn320529 good or b Ro9112C510 nothing b to say Ti28 practice Ja316. bad1, evil1, evil thing1.

bad, evil1, rotten1, wicked1.

para'dox BESIDE-SEEMED

bafling, what is beside or contrary to received opinion. we perceived b things Lu526, strange thing1.

pēr'a BAG

bag (beggar's), of a religious mendicant. disciples (not to acquire) Mt1010 (not to pick up) Mk68Lu93 (bear no) Lu104 (Christ dispatches minus) Lu2235 (to pick up) Lu2236, scrip6.

bag, coffer2.

epi skeu az'o mai ON-INSTRUMENT

baggage (take up). Paul Ac2115, take up carriage1.

baile. See enough.

Balaam' (Hebrew) DISINTEGRATE-people

Balaam, a native of Pethor, Mesopotamia, whom Balak, king of Moab, hired to curse Israel Nu22-24, Dt235 Js1322 249 Mi65, following out the path of 2P215 deception of his wages Ju11 the teaching of Rv214.

Balak' (Hebrew) EVACUATING
Balak, a king of Moab Nu22. Balaam taught Rv214.

balances (pair of). See yoke.

ballot. See pebble.

band, bond³, lashing¹, squad⁷, tie¹.

kata de'o DOWN-BIND
bandage. Samaritan on Jericho road FLu1034.

anti bal'l'o INSTEAD-CAST
bandy, give word for word. the disciples (Emmaus) Lu24¹⁷. have¹.

ek di'o'k'o OUT-CHASE
banish. the Jews b apostles and prophets Lu 11⁴⁹ 1Th2¹⁵ (s²Rv12¹³). persecute².

bank. See table.

bank, table¹.

tra pe z'i't es FOUR-FOOTER
banker, one using a table for money. depositing my silver with PMt25²⁷. exchanger¹.

ek dapan a'o OUT-SPEND
bankrupt, pay out all. Paul for the saints F2C 12¹⁵. be spent¹.

banqueting, drinking¹.

bapt'is ma DIPISM
baptism, ceremonial washing, as distinct from washing for cleansing and bathing. by John: Pharisees come to Mt3⁷ whence is it Mt21²⁵ Mk11³⁰ Lu20⁴ of repentance Mk14¹⁴ Lu33³ Ac13²⁴ 19⁴ tribute collectors Lu7²⁹ beginning from AC12²² which John heralds AC10³⁷ Apollos versed only in Ac18²⁵ some Ephesian disciples baptized into Ac19³ of Christ: with which I am being baptized FMk10³⁸ 39 I have a baptism to be baptized with FLu12⁵⁰ Others: entombed together with Him in FRo6⁴ Co2¹² one b FRep4⁵ b is now saving you FIP3²¹.
baptism, baptizing¹.

bapt'is t'es DIPIST
baptist, a special title given to John the baptist, because he did the baptizing which each one had done for himself before. heralding in the wilderness Mt3¹ no greater than Mt11¹¹ 12 Lu7²⁸ AC Jesus said to be Mt14²¹ 6¹⁴ Mk8²⁸ Lu9¹⁹ Jesus spoke to disciples concerning Mt17¹³ head on a platter Mk6²⁶ in prison Lu7²⁰ came neither eating nor drinking Lu7³³ (AMk6²⁴).

bapt'iz'o DIPIZE
baptize, to cleanse and unite ceremonially by means of water; or figuratively, by spirit, etc. (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 Mt3¹³ being b (Jesus stepped up) Mt3¹⁶ (and praying) Lu3²¹ in Jordan Mk1⁹ Pharisee marvels that He was not first b Lu11³⁸ by John the baptizer: Mk14⁶ 14²⁴ 8 Jerusalem and Judea Mt3⁶ Mk1⁵ in water Mt3¹¹ Mk18³ Lu3¹⁶ Jn12³¹ Ac1⁵ 11¹⁶ John has need be b by Christ Mt3¹⁴ throngs going out to Lu3⁷ tribute collectors Lu3¹² 7²⁹ all the people Lu3²¹ Pharisees not Lu7³⁰ why are you b if not the Christ Jn1²⁵ other side Jordan Jn1²⁸ He Who sent me to Jn1³³ in Enon Jn3²³ 23 where John formerly b Jn 10⁴⁰ with b of repentance Ac19⁴ by Christ's disciples: to b all the nations Mt28¹⁹ he who believes and is Mk16¹⁶ Jesus (and His disciples b) Jn3²² (this One is b and all coming to Him) Jn3²⁶ (b more disciples than John) Jn4¹ (Jesus Himself did not) Jn4² repent and be Ac23⁸ those who welcome Peter's word are Ac24¹ Samaritans (by Philip) Ac3¹² (having b belong to the name) Ac8¹⁶ Simon Ac8¹³ the eunuch Ac8³⁶ 38 Saul Ac9¹⁸ 22¹⁶ Cornelius and household Ac

10⁴⁷ 48 Lydia and household Ac16¹⁵ Philip-pian warden and household Ac16³³ Corinthians Ac18⁸ into what are you b Ac19³ 5 into Christ Jesus FRo6³ into His death FRo6³ into the name of Paul are you 1C13¹⁵ b into Christ put on Christ FGa3²⁷ by Paul: rise b Ac22¹⁶ the household of Stephanas only 1C16¹⁶ Christ does not commission me to 1C17 Others: what shall those be doing who are b 1C15²⁹ 29

Figurative: with the b: disciples to be FMk10³⁸ 39 with which Jesus is being FMk 10³⁸ 39 Lu12⁵⁰ of repentance Ac19⁴ with the spirit: and fire FMt3¹¹ Lu3¹⁶ disciples shall be FMk18⁸ Ac15¹¹ 11¹⁶ this is He Who is FJn1³³ in one spirit we all are 1C12¹³ in: fire FMt3¹¹ Lu3¹⁶ the Jordan Mt3⁶ Mk1⁵ in water Mt3¹¹ Mk18⁸ Jn12³¹ 31 33 spirit FMt3¹¹ Mk18⁸ Lu3¹⁶ Jn13³ Ac15¹¹ 11¹⁶ 1C12¹³ into Moses in the cloud and sea F1C10² location: wilderness Mk14¹ Bethany Jn1²⁸ Enon Jn3²³ name of: Jesus Christ Ac23⁸ (Cornelius) 10⁴⁸ into: location: the Jordan Mk1⁹ Christ Jesus FRo6³ Christ FGa3²⁷ the state: repentance Mt3¹¹ pardon of sins Mk14¹ Ac23⁸ into what Ac19³ His death FRo6³ one body 1C12¹³ the name of: the Father and of the Son and of the holy spirit Mt28¹⁹ Jesus Christ Ac23⁸ 10⁴⁸ the Lord Jesus Ac3¹⁶ 19⁵ Paul 1C13¹⁵ (AMk7⁴ b Jn13²⁶ 26).

bapt'is mos' DIPPING
baptizing, of cups and ewers Mk7⁴⁸ A teaching of Hb6² in foods and drinks and b Hb 9¹⁰. baptism¹, washing³.

phra's s'o BAR
bar, obstruct by means of a barrier. mouth (every) FRo3¹⁹ (of lions) Hb11³³ Paul's boasting will not be 2C11¹⁰. stop³.

Bar abb a's' (Aramaic) son-FATHER
Bar-Abbas. notorious prisoner Mt27¹⁶ 17 Mk15⁷ Pilate releases Mt27²⁶ Mk15¹⁵ throngs requesting Mt27²⁰ 21 Mk15¹¹ Lu23¹⁸ a robber Jn18⁴⁰ 40.

Bar Iésous' (Aramaic) son-(Hebrew) Jehovah-SAVING
Bar-Jesus. a false prophet Ac13⁶.

Bar Iôn as' (Aramaic) SON-(Hebrew) DOVE
Bar-Jonah. Simon Mt16¹⁷.

Bar sab as' (Aramaic) son-(Hebrew)-SATISFACTION
Bar-Sabbas. surnamed Justus Ac12²³ Judas called Ac15²².

Bar tim'ai os (Aramaic) son-(Hebrew)-DEFILE
Bar-Timeus. blind beggar Mk10⁴⁶.

Barak' (Hebrew) FLASH
Barak, a deliverer Jd4⁶. Hb11³².

bar'bar os BARBARIAN
barbarian, probably a sound denoting rudeness of speech, but also used for barbarous conduct or customs 2Mac22²² 425 104 139 152 Ps114¹ Ez21²¹, and of those who could not be understood, on Melita Ac28⁴ Paul (debtor to) Ro14⁴ (a b to the one speaking) 1C14¹¹ no b in the young humanity Co3¹¹.

tra chél iz'o NECKLIZE
bare, bend back the head so as to expose the neck, to the eyes of God Hb4¹³. open¹.
bare, naked¹.

kri th é' BARLEY
barley. three chenix of Rv6⁶.

kri'th in on BARLEY-ed

barley. bread Jn6¹³.

apo the'k e FROM-PLACE

barn, a place to put things away. His grain into *PMt312* *1330* *Lu317* flying creatures not gathering into *Mt626* *Lu1224* down will I pull my *PLu1218*. *barn4*, garner².

*Bar na'ba s**(Aramaic) SON-(Hebrew)-PROPHECY*

Barnabas, the surname of Joseph *Ac436*, a Levite of Cyprus, and a notable companion of Paul, led Saul to apostles *Ac927* delegate to Antioch *Ac1122* **B** and Saul (letters through) *Ac1130* (return out of Jerusalem) *Ac1235* (holy spirit severs) *Ac132* (Sergius Paul calling) *Ac137* in Antioch *Ac131* **Paul** and **B** (proselytes follow) *Ac1343* (speak to Jews) *Ac1346* (persecution for) *Ac1350* (came out to Derbe) *Ac1420* *Ab2* (to go to Jerusalem) *Ac1522* (men to send with) *Ac1522* (tarried in Antioch) *Ac1535* (right hand of fellowship) *Ga29* called **B** *Zeus* *Ac1412* **B** and **Paul** (tearing garments) *Ac1414* (multitude heard) *Ac1512* (beloved) *Ac1525* **Paul** (said to **B**) *Ac1536* (have only **I** and **B**) *1C96* (went to Jerusalem with) *Ga21* to take **Mark** *Ac1537* *39* led away with hypocrisy *Ga213* **Mark** cousin of *Co410*.

steir'on STERILE

barren, not bearing. *Elizabeth* *Lu17* *36* happy are the *Lu2329* be glad **b** one *PGa427*.

barren, idle¹.

phra g m os' BAR

barrier, central wall of *Ep244*, stone dike. man places **s** *d* about vineyard *PMt2133* *Mk124* come out into *PLu1423*. hedge³, partition¹.

barter. See transfer.

*Bar thol omai'os**(Aramaic) SON (Hebrew) TRENCH*

Bartholomew, one of the twelve apostles of the Circumcision. *Mt103* *Mk318* *Lu614* *Ab2* *Ac113*.

[h]edr ai o'ma SETTLE-EFFECT

base. of the truth *FTi315*. ground¹.

base, humble¹, ignoble¹.

baser sort, court session¹.

npt er' WASHER

basin. Christ, water into *Jn135*.

n oth'on NEGATIVE-CUSTOM

bastard. not sons *MHb128*.

basket, hamper⁵, pannier⁶, wicker basket¹.

bat'os (Hebrew) BATH

bath, a liquid measure, variously estimated at from 7.5 to 33.5 gallons. hundred **b** of oil *PLu166*. measure¹.

lou tr on' BATH

bath, used in the Septuagint for a bath *SS42* *66* but not of the laver, cleansing the ecclesia in *PEp526* of renascence *FTi35*. washing².

lou'o BATHE

bathe the whole body, as distinguished from washing a portion. messenger in the pool *Jn* *54* he who is *PNj1310* they **b** *Tabitha* *Ac937* warden **b** off blows (at Philippi) *Ac1633* body in clean water *Hb1022* a **b** sow *P2P222* (*5Rv15*). wash⁶.

apo lou'o FROM-BATHE

bathe off. **Paul** his sins *FAc2216* but you are *FC611*. wash².

po'lem os BATTLE

battle, a single conflict in war. hearing *Mt* *246* *Mk137* *Lu219* king to engage in *Lu1431* who shall prepare for *1C148* became strong in *Hb1134* whence are *FAa1* locusts like horses (made ready for) *Rv97* (racing to) *Rv99* wild beast doing (with the witnesses)

Rv117 (with the saints) *Rv137b* in heaven *Rv127* the dragon with the woman's seed *Rv* *1217* of the great day of God Almighty *Rv* *1614* with Him on the white horse *Rv1919* Satan mobilizing the nations for *Rv208* (*6Rv* *135*). battle⁵, fight¹, war¹².

polem e'o BATTLE

battle, engage in a battle. fighting and **b** *Ja42* Christ (with blade of His mouth) *FRv216* (judging and **b**) *Rv1911* Michael and the dragon *Rv127* *7* who is able **b** with wild beast *Rv* *134* kings with the Lambkin *Rv1714* (*ARv* *204*). fight³, make war⁴.

e i mi' I-AM

be, am, is, are, have being *Hb116* *Rv14*. 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 made, come³, come to pass, pure, endure, follow, have being, hold, is to say⁶, make, mean⁶, stand, to be.

be, about (be)⁹, away (be)⁵, belong¹², carry¹, constitute, do², happen², lead³, lie¹, remain², tarry¹.

be angry. See indignant (be).

be gotten from, pull away¹.

be it far from, propitious¹.

be merciful, propitiate¹.

be or make sorry. See sorrow.

bec. See become.

en i' st e mi IN-STAND

be present (time), **p** or the future (unable separate) *Ro388* (all is yours) *1C322* necessity *1C726* **p** wicked one *Ga14* day of the Lord not *2Th22* perilous periods will be *2Ti31* parable for the **p** *Hb99*. be at hand¹, come¹, present³, things present².

be so, will¹, befall¹.

be there, repatriate¹.

be very heavy, depressed (be)².

be with, remain with¹.

aigial os' BEACH

beach, the shore of a lake or sea. stood on (throng) *Mt132* (Christ) *Jn214* hauling drag-net up on *Mt1348* **Paul** kneeling on *Ac215* gulf having *Ac2739* kept the ship's course for *Ac2740*. shore⁶.

dok os' BEAM

beam. in the eye *PMt73* *4* *Lu641* *42* *42*.

phe[n]j'g os BEAM

beam of light. moon not giving her *Mt2429* *Mk* *1324* (*ALu1138*). light³.

bast a'o BEAR

bear, support or sustain a weight or load. Christ: John not competent to **b** His sandals *Mt311* **b** the diseases *FMt317* the womb that **b** Thee *Lu1127* Jews **b** stones to stone *Jn1031* **b** the cross *Jn1917* if you **b** Him off *Jn2015* His name (Saul before the nations) *FAc915* (**b** because of My name) *Rv23* Others: **b** the burden (of the day) *Mt2012* (one another's). *FGa62* man **b** jar of water *Mk1413* *Lu2210* those **b** the bier *Lu714* disciples (to **b** no purse) *Lu104* (not able **b** it at present) *FN* *1612* (**b** his own cross) *PLu1427* Judas the coffer *Jn126* lame man to the sanctuary *Ac32* yoke we have not strength to **b** *Ac1510* **Paul** **b** (by soldiers) *Ac2135* (brand marks of the Lord Jesus) *FGa617* you are not **b** the root *Ro1118* the infirmities of the impotent *PRo* *151* his judgment *FGa510* each one his own load *FGa65* can not **b** evil men *Rv22* wild

beast b the woman vRv177. bear²², carry³, take up¹.

bear, bring forth¹, carry³, -out¹, do⁴, lift³, offer up², refrain¹, undergo¹, wear³.

ark'os BEAR

bear, ursus syriacus, the brown bear, lighter in color than those of the north. Rv13².

bear. See generate.

bear about, carry about¹.

tek no gon e'ō BRING-FORTH-BECOME

bear children. younger widows 1Ti5¹⁴.

karp o phor e'ō FRUIT-CARRY

bear fruit, seed in ideal earth PMt13²³Mk4²⁰ Lu8¹⁵ the earth is PMk4²⁸ to God FRo7⁴ passions b f to Death Ro7⁵ the evangel is FCo16¹ in every good work FCo10¹⁰. bear fruit¹, bring forth fruit⁶, be fruitful¹.

bear (hard to). See hard to bear.

bear long, patient (be)¹.

bear up, lift², luff¹.

euphor e'ō WELL-CARRY

bear well. country place FLu12¹⁶. bring forth plentifully¹.

an ech'ō mai UP-HAVE

bear with, tolerate. till when shall I Mt17¹⁷ Mk9¹⁹Lu9⁴¹ Paul (b w persecution) 1C4¹² (Corinthians and b with) 2C11¹¹ saints (b w him ideally) 2C11⁴ (b w the imprudent) 2C 11¹⁹ (w one enslaving you) 2C11²⁰ (one another) Ep4² Co3¹³ (afflictions) 2Th1⁴ (word of entreaty) Hb13²² tolerate: Gallio t the Jews Ac18¹⁴ not t sound teaching 2Ti4³. bear with⁴, endure², forbear², suffer¹.

bearing (fruit). See fruit bearing.

bearing (with evil). See evil (bearing with).

kt en'os ACQUISITION

beast. Domestic animals were the most common form of personal property and were an index of wealth, especially as the number of fields allotted to each one was dependent on the number of teams he could provide to cultivate the soil. mounting injured man on FLu10³⁴ mounting Paul on Ac23²⁴ flesh of 1C15³⁹ cargo of vRv18¹³.

beast, animal²³.

beast (fight wild). See fight wild beast.

tup't ō BEAT

beat, inflict successive blows, strike repeatedly. slave b fellow slaves PMt24⁴⁹Lu12⁴⁵ soldiers b Christ Mt27³⁰Mk15¹⁹ b you on the cheek Lu6²⁹ Jews (b Christ) Lu22^{64A} (Sosthenes) Ac18¹⁷ (Paul) Ac21³² 23² the chest (tribute collector) FLu18¹³ (throngs) Lu23⁴⁸ God to b Ananias FAc23³ weak conscience F1C8¹². beat³, smite⁹, strike¹, wound¹.

beat, lash¹², rod (flog with)².

beat into, cast on¹.

beat upon, dash against¹, prostrate¹.

beat vehemently, burst through².

[h]ōr ai'on HOUR-

beautiful, the short period of highest perfection. sepulchers outside Mt23²⁷ sanctuary door termed Ac3¹⁰ how b the feet of those Ro10¹³.

di o'ti THROUGH-WHICH-ANY

because. Zechariah's petition Lu11³ there was no place Lu2⁷ your deliverance Lu21²⁸ Christ (b I am with) Ac18¹⁰ (there are many of Mine) Ac18¹⁰ (b they will not assent) Ac 22¹⁸ that which is known Ro19⁹ knowing God Ro12¹ by works of law Ro32⁰ disposition of the flesh Ro8⁷ b I persecute 1C15⁹ you hear he is infirm Ph22⁶ Thessalonians

came to be beloved 1Th2⁸ apostles want to come to you 1Th2¹⁸ Lord is the Avenger 1Th4⁶ God transfers Enoch Hb11⁵Ab8¹ perceived that Moses Hb11²³ requesting evilly Ja4³ it is written 1P1¹⁶ all flesh is grass 1P12⁴ of this it is included 1P2⁶. because¹⁰, -that³, for³, therefore¹.

because, account (on)¹, for³, for as much as², since⁷, since in fact², so that¹, that¹.

because. See instead and which and through. because of, behalf (on)², from¹, out³, through²⁹. because that, because³, for², through².

kata neu'ō DOWN-NOD

beckon. disciples to partners Lu5⁷.

beckon, gesture⁴, motion¹, nod².

g[e]in'ō mai BECOME

become, of things, come into existence, come into being Jn1³, of a change of condition, become Mt13²² Jn1¹⁴, come to be, of events, occur Mk19 occurrences Lu23⁴⁸, idiomatically become, bec done, bmade Ac12⁵, arise¹⁶, assemble¹, be²⁵⁰, become⁴², befall¹, behave¹, bring⁴, bring to pass¹, come⁵⁴, come to pass⁸², continue¹, divide¹, do⁶², end¹, fall², find¹, finish¹, follow¹, fulfill³, grow², happen¹, have⁴, keep¹, make⁶⁹, wax², etc.

prep'ō BEHOOVE

become. to fulfill righteousness Mt15 a woman (to pray uncovered?) 1C11¹³ (what is b to) 1Ti2¹⁰ as b in saints (not named) Ep5³ to sound teaching Ti2¹ it b Christ (because of Whom all is) Hb2¹⁰ become a Chief Priest b us Hb7²⁶. be comely¹, become³.

becomes (as b the sacred). See sacred (as becomes the).

koi't é LIE

bed, chambering Ro13¹³. children with me are to b Lu11⁷ Rebecca having her ARo9¹⁰ undefiled Hb13⁴. bed², chambering¹, conceive¹.

bed, couch⁹, pallet¹¹, (make), spread¹.

Beelzebub, Beezeboul⁷.

Beeze boul' (Hebrew) PLUNDER-POSSESSOR. Beezeboul, the chief of the demons. surname the householder Mt10²⁵ cast out demons by Mt12²⁴ 27Mk3²²Lu11¹⁵ 18 19. Beelzebub⁹.

sum ba in'ō TOGETHER-STEP

befall. about to b Christ Mk10³² disciples conversed concerning Lu24¹⁴ the lame man Ac 310 to Paul Ac20¹⁹ 2135 Israel typically 1C 10¹¹ as something strange 1P4¹² the true proverb 2P2²². be so¹, befall¹, happen⁹.

befall, become¹, meet with¹.

kath ek'ō DOWN-ARRIVE

befitting (be). not b that Paul live Ac22²² men do what is not Ro12⁸. fit¹, things which are convenient¹.

pro' BEFORE

before, connective with a genitive, of place Ja 59, of time Co1¹⁷, by way of preeminence Ja 512. God (b you request Him) Mt6⁸ Christ: b Thy face (dispatching My messenger) PMt 1110Mk12⁷² b His conception (called Jesus) Lu2²¹ b His face (dispatches messengers) Lu9⁵² (72 others) Lu10¹ b His (suffering) Lu22¹⁵ (personal entrance) Ac 13²⁴ all who came b (thieves and robbers) Jn10⁸Ab8² Others (proper names): b Philip summons Nathanael Jn14⁸ b Paul (draws near, ready to assassinate him) Ac23¹⁵ (came to be in Christ) Ro16⁷ (who were apostles) Ga17 b some came from James Ga21² b Enoch's transference Hb11⁵

Others: b you (persecute the prophets) Mt

512 b the season (torment the demons) Mt 829 b the deluge Mt2438 b luncheon (Christ not first baptized) Lu1138 b all these things (persecute disciples) Lu2112 b me another descending Jn57 b the Passover (many went up) Jn1155 (six days) Jn121 (Christ being aware) Jn131 b it is occurring (Christ speaks) Jn139 b the world is (the glory Christ had) Jn175 b the disruption (the Father loves Christ) Jn1724 (God chooses us) Ep14 (Christ as a lamb foreknown) 1P120 b these days (Theudas rose) Ac536 (Egyptian raises an insurrection) Ac2138 guards kept the jail b the door Ac1268s Peter standing b the portal Ac1214 b the city (priest bringing bulls) Ac1413 secret God designates b the cons 1C27 not judging b the season 1C45 Paul acquainted with a man fourteen years b 2C122 b the coming of faith Ga323 b times eonian (grace given to us) 2Ti19 (God promises life) Ti12 endeavor to come b winter 2Ti421 be sane b all 1P48 b the entire eon Ju25 (ALu176). above (ago)², before⁴⁵, or ever¹.

before, ere¹³, face², facing¹, first³, former⁷, from², front (in... of)⁴⁵, midst¹, sight (in)², (be), belong before¹.

onbefore. See on.

sbefore. See sight of (in).

before (announce). See announce before.

before (bring evangel). See evangel (bring... before).

before day, night (still in)¹.

before (fix upon). See fix upon before.

before (select). See select before.

before (sin). See sin before.

beforehand (adjust). See adjust beforehand.

beforehand (designate). See designate beforehand.

beforehand (testify). See testify beforehand.

beforetime (be), belong before¹.

pros ait' e'ō TOWARD-REQUEST
beg. blind man Jn98 (AMk1046 ALu1835).

beg, mendicant (be a)¹, request².

began, eonian³.

beget. See generate.

beget, teem forth¹.

beget again, regenerate¹.

pros ait'ēs TOWARD-REQUESTER

beggar. Bar-Timeus Mk1046s man born blind Jn98.

beggar², -ly¹, poor³.

beggar's bag. See bag (beggar's).

arch'ō ORIGINATE

begin, as the originator was both first in time and highest in authority, it denotes chief as to position Mk1042 Ro1512, and begin or commence as to time. In composition it denotes chief- within recognized limits, not absolutely. There were as many chiefs of a synagogue as synagogues, there were even two chief priests at one time, and there are several chief messengers.

begin: Jesus (b heralding) Mt417 (to be saying) Mt117 (reproach the cities) Mt1120 (show the disciples) Mt1621 (to be sorrowful) Mt2637Mk1433 (to teach) Mk41 62 34 831 (dispatch disciples) Mk67 (to tell) Mk1032 Lu209 (casting out those men) Mk1115Lu1945 (speak in parables) Mk121 (to say to them) Mk135 Lu421 724 1129 121 (b spitting on Him) Mk1465 (soldiers b salute Him) Mk1518 (when He b ministry) Lu323 (b to accuse Him) Lu232 (washing disciples' feet) Jn135 (all He b to do) Ac11 disciples (b plucking the ears) Mt121Mk223 (b saying to Jesus)

Mt2622 (b entreating Him) Mk517 (b to be resentful) Mk1041Bs (to be sorrowful) Mk1419 (be rejoicing) Lu1937 (to discuss) Lu2223 (speak in languages) Ac24 Peter. (b to sink) Mt1439 (rebuke Jesus) Mt1622s Mk832 (to be damning) Mt2674Mk1471 (to say to Jesus) Mk1028 (b and expounds) Ac114 (as I b to speak) Ac1115 b to settle accounts Mt1824 wages b from the last Mt208 beat fellow slave Mt2449Lu1245 b heralding (the leper) Mk145 (demoniac) Mk520 carrying the ill Mk655 Pharisees (discussing with Jesus) Mk811 (to reason) Lu521 (to be saying) Lu 749 (hem Jesus in) Lu1153 Bar-Timeus to cry and say Mk1047 the maid b again to say Mk1469As throng to be requesting Mk158 should (not) b to be saying Lu38 1326 dead man to be talking Lu715 woman to rain tears Lu738 day to be declining Lu912 to stand outside Lu1325 retain last place Lu149 to make excuse Lu1418 to scoff at this man Lu1429 b building Lu1430 to be in want Lu 1514 to make merry Lu1524 of these occurrences Lu2128 b from (Galilee) Lu235 Ac1037 (Moses) Lu2427 (Jerusalem) Lu2447 (the elders) [Jn89] (baptism of John) Ac122 (this scripture) Ac835 to say to the mountains Lu2330 Apollos b speak boldly Ac1826 Paul (Tertullus b accuse) Ac242 (b to eat) Ac2735 (are we b to commend) 2C31 era for judgment to b 1P417 (s*Lu2225). begin⁸³, from the beginning¹, reign over¹, rule over¹, begin, about (be)¹, undertake², -before¹. begin before, undertake before¹. begin to be, be.

arch ai'on ORIGINAL

beginning, in time, looking back to the beginning Ac157 2116, ancient, things which retain their first state, primitive 2C517, ancient: declared to the Mt521 33 prophets Lu98 19 generation Ac1521 world 2P25 serpent Rv 129 202. of old time², old⁷, -things¹, good while ago¹.

beginning, first², (from the), foreknown¹.

beginning. See origin.

beginning of the world, eon².

para log iz'o mai BESIDE-LAY (say) ize

beguile. saints should not be Co24 Ja122. deceive¹.

beguile, delude¹, lure¹.

beguile of reward, arbitrate against¹.

behalf, part², (on), about¹.

behalf of (in), over⁴.

char'in -JOY-

behalf (on), the accusative form of grace is used as a preposition with the genitive case, favoring¹ Ti1514, woman rubbing Jesus' Lu747 transgressions Ga319 Paul (bending his knees) Ep314 (left Titus) Ti15 sordid greed Ti111 does Cain slay Abel 1J312 of benefit Ju16, because of², for... cause³, for the sake of¹, wherefore², (Ac2427Ab81*).

behave. See overturn.

behave, become¹.

ana strophē UP-TURNING P 422

behavior. Paul's b once Ga113 our former Ep422 Timothy to be model in 1Ti412 of leaders Hb 137 ideal Ja313 1P212 holy 1P115 2P311 vain 1P118 of wives 1P31 pure 1P32 good 1P316 of the dissolute 2P27. conversation¹³.

behavior, demeanor¹, (of good), decorous¹.

apo kephal iz'ō FROM-HEADIZE

behead. Herod b John Mt1410Mk616 27Ab Lu99. behead, execute¹.

opis'ō BEHIND

behind, in time and place, idiomatically after.
 Christ (to Peter go b Me satan) Mt16²³Mk8³³
 Lu4^{8a} (woman standing) Lu7³⁸ (anyone
 wanting to come b Me) Lu9²³ let not him
 in the field turn back Mt24¹⁸Mk13¹⁶Lu17³¹
 put hand on a plow and looking b Plu9⁶²
 disciples drop b Jn6⁶⁶ squad drop b Jn18⁶
 Mary Magdalene turned b Jn20¹⁴ Paul for-
 getting those things Ph3¹³ to go back to what
 was 2P2^{1a} John hears a voice b Rv11^{0b8}
 after: Christ (coming a John) Mt3¹¹Mk1⁷
 Jn11⁵ 27 30 (to Peter, hither a Me) Mt4¹⁹Mk
 11⁷ (following a Me) Mt10³⁸ Lu14²⁷ (if any-
 one wanting to come a Me) Mt16²⁴Mk8³⁴
 (James and John came a) Mk1²⁰ (the world
 came away a) Jn12¹⁹ slaves send embassy
 a nobleman Lu19¹⁴ disciples not to go a
 false christ Lu21⁸ Judas draws people a
 himself Ac5³⁷ men arising to pull away
 disciples a themselves Ac20³⁰ some turn
 aside a Satan 1Ti5¹⁵ those going a the flesh
 2P2¹⁰ Ju⁷ serpent cast water a the woman
 Rv12¹⁵ earth marvels a the wild beast Rv13⁸.
 after²², back(ward)², behind⁶.

o'pis the n BEHIND-PLACE

behind, back Rv5^{1a}s. woman (approaching
 from) Mt9²⁰Mk5²⁷Lu8⁴⁴ (crying b us) Mt
 15²³ carries cross b Jesus Lu23²⁶ animals
 with eyes b Rv4⁶ (ARv1¹⁰). after², behind⁴,
 on the back side¹.

behind (be), want³, (that which is), deficiency¹.

the ōr e'ō PLACE-SEE

behold. Christ: women (from afar) Mt27⁵⁵Mk
 15⁴⁰ (where He has been placed) Mk15⁴⁷
 unclean spirits Mk3¹¹ people b Him on the
 cross Lu23³⁵ 48^{8a} disciples (supposing they
 are b a spirit) Lu24³⁷ (b He has flesh and
 bones) Lu24³⁹ (walking on the sea) Jn6¹⁹
 (the Son of Mankind ascending) Jn6⁶²
 (should be b your works) Jn7³ (you are b
 Me) Jn14¹⁹ (no longer) Jn16¹⁰ 17 19 (may
 be b My glory) Jn17²⁴ many b the signs He
 does Jn23⁶² I b that thou art a prophet
 Rv4¹⁹ b the Son and believing Jn6⁴⁰ he
 who b Me b Him Who sends Me Jn12⁴⁵ r45
 world b Me no longer Jn14¹⁹ Mary b Him
 Jn20¹⁴ Christ b: (tumult at Jairus' house)
 Mk5³⁸ (throng casting into treasury) Mk12⁴¹
 (Satan falling) Lu10¹⁸

Proper names: Pharisees (b that you are
 benefitting nothing) Jn12¹⁹ Peter b (the
 swathings) Jn20⁶ (heaven opened) Ac10¹¹
 Mary b two messengers Jn20¹² boldness of
 Peter and John Ac4¹³ Stephen b the heavens
 opened Ac7⁵⁶ Simon b the signs Ac8¹³ men
 with Saul b no one Ac9⁷ Paul b (Athens
 idol-ridden) Ac17¹⁶ (how unusually religious
 you are) Ac17²² (how many have believed)
 Ac21²⁰ (that the sailing to be with damage)
 Ac27¹⁰ b Paul: (silversmiths) Ac19²⁸ (Eph-
 esian elders) Ac20³⁸ (king Agrippa) Ac25²⁴
 (nothing coming to be amiss with P) Ac28⁶
 b how eminent Melchizedek is Hb7⁴

Others: women b (sepulcher) Mt28¹ (stone
 rolled back) Mk16⁴ b the demoniac Mk15⁴⁵
 all b scoff at him Lu14²⁹ disciples b stones
 in sanctuary Lu21⁶ not b death for the eon
 Jn8⁵¹ b blind beggar Jn9⁸ hireling b wolf
 Jn10¹² world is not b spirit of truth Jn14¹⁷
 b a brother having need 1J3¹⁷ the two wit-
 nesses Rv11¹¹ 12 (b Jn8⁵²), behold¹¹, consider¹,
 look on¹, perceive⁴, see⁴⁰.

behold, consider⁴, contemplate¹, gaze², look¹⁰,
 -at⁵, notice (take)¹, perceive²¹, see¹, spec-
 tator (be)².

behold as in a glass, view as in a mirror¹.

behold earnestly¹, -steadfastly², look intently³.

su[n]g chr a'ō mai TOGETHER-USE
 beholden to (be). Jews not b to Samaritans
 Jn4⁹. have dealings with¹.

the ōr 'a PLACE-SEEING
 beholding. Jesus' crucifixion Lu23⁴⁸. sight¹.
 behove, owe¹.

[h]up ōp i a z'ō UNDER-VIEWIZE
 belabor, blacken by a blow that part of the
 face which is under the eye. lest the widow
 b me Plu18⁵ Paul his body 1C9²⁷. keep un-
 der¹, weary¹.

Belial, Beliar¹.

Bel'ar (Hebrew) without-benefit
 Beliar. Belial Dt13¹. what agreement has
 Christ with 2C6¹⁵. Belial¹.

belief. See faith.

belief, faith¹.

pist eu'ō BELIEVE

believe, be convinced by testimony concerning
 matters outside the sphere of observation.
 believer, one believing, entrust of persons or
 things. As the phrases believe in, or into,
 or on, or of, and the dative case give slight
 but important variations to the main thought,
 these are listed separately. The negative is
 also separated.

believing, object unnamed

believers named: as the centurion b let it
 come to be Mt8¹³ disciples (all you request,
 b you shall get) Mt21²² (that you should be)
 Jn11¹⁵ 13¹⁹ 14²⁹ (at present you are) Jn16⁸¹
 Jairus told to Mk5³⁶Lu8⁵⁰ father of the
 little boy Mk9^{23a} 24 descend from the cross
 that we should Mk15³² how shall Nicodemus
 Jn3¹² the courtier Jn4⁵³ how can the Jews
 Jn5⁴⁴ blind man Jn9^{38a} 2 b if Martha should
 Jn11⁴⁰ John Jn20⁸ Thomas Jn20²⁹ five
 thousand men Ac4⁴ Simon at Samaria Ac8¹³
 proconsul at Paphos Ac13¹² Jews and Greeks
 at Iconium Ac14¹ Pharisees Ac15⁵ Greek
 men and women at Berea Ac17¹² Dionysius
 and Damaris at Athens Ac17³⁴ Corinthians
 Ac18²⁸ tens of thousands of the Jews Ac21²⁰
 king Agrippa Ac26²⁷ demons are Ja2¹⁹

Others: who b (all is possible to him) Mk
 9²³ (he shall be saved) Mk16¹⁶ (signs shall
 follow those) Mk16¹⁷ (all those were in
 same place) Ac2⁴⁴ (men and women added
 to the Lord) Ac5¹⁴ (vast number turn back
 to the Lord) Ac11²¹ (b through grace, Paul
 parleyed with) Ac18²⁷ (many, came confess-
 ing their practices) Ac19¹⁸ (those of the
 nations) Ac21²⁵ (God's power for salvation
 to everyone) Ro16 (righteousness of God
 for all and on all) Ro3²² (Abraham b
 through uncircumcision) Ro4¹¹ 17 (Christ
 the consummation of law to everyone) Ro10⁴
 (God delights to save those) 1C1²¹ (languages
 a sign, not to those) 1C14²² (prophecy is for
 those) 1C14²² (promise given to those) Ga
 3²² (God's power for us) Ep1¹⁹ (you became
 models to all) 1Th1⁷ (how blamelessly Paul
 became to you) 1Th2¹⁰ (word of God oper-
 ating in you) 1Th2¹³ (to be marveled at in
 all) 2Th1¹⁰ (we, are entering into the stop-
 ping) Hb4³ (to you, is the honor) 1P2⁷ lest
 b they may be saved Lu8¹² that you should
 be b Jn19³⁵ not perceiving and b Jn20²⁹ b
 you may have life eonian Jn20³¹ the multi-
 tude, of one heart and soul Ac4³² as many
 as were for life eonian Ac13⁴⁸ the nations
 are to Ac15⁷ did you obtain holy spirit on
 Ac19² salvation nearer than when b Ro18¹¹
 Paul and Apollos servants through whom you
 1C3⁵ except you are b feignedly 1C15² thus

you b 1C15¹¹ I b therefore I speak 2C4¹³ 13
 not believing: unbeliever's names: Jews
 (would not) Lu22⁶⁷ (should n) Jn44⁸ (are
 n) Jn10²⁵ (could n) Jn12³⁹ Nicodemus Jn
 31² disciples Jn6⁶⁴ 64 Thomas Jn20²⁵ de-
 spisers Ac13⁴¹ Others: who b n (judged al-
 ready) Jn31⁸ (the Lord destroys those) Ju⁵

believe in (en)

in the evangel Mk1¹⁵ everyone b in this One
 justified Ac13³⁹ in Whom on b are sealed
 Ep1¹³

to (dative)

believers named: tribute collectors and
 prostitutes b John Mt21³² disciples (the
 scriptures) Jn22² (to b Christ) Jn14¹¹ 11
 b Christ (woman at the spring) Jn4²¹ (Jews)
 Jn6⁴⁶ 47 630 831 1038^{as} courtier b the word
 Jn4⁵⁰ if the Jews b Moses Jn5⁴⁶ Lord, who
 b our tidings Jn12³⁸ Samaritans b Philip
 Ac8¹² b God (warden at Philippi) Ac16³⁴
 (Paul) Ac27²⁵ (Abraham) Ro4³ Ga3⁶ Ja2²³
 Crispus b the Lord Ac18³ Paul (b all that
 is written) Ac24¹⁴ (aware Whom I have)
 2Ti1¹² is King Agrippa b the prophets Ac
 26²⁷ Others: b Him (Who sends Christ) Jn
 5²⁴ (those who have b God) Ti3⁸ should b
 the falsehood 2Th2¹¹ in the name of His Son
 1Jn3²³

believe not to: unbelievers named: Jews
 do n b (John) Mt21²⁵ Mk11³¹ Lu20⁵ Mt21³² 32
 (that One Whom God commissions) Jn5³⁸
 (Christ) Jn6³⁶ 824 45 46 1037 38 (Moses' writ-
 ings) Jn5⁴⁷ disciples b n (the women) Mk
 16¹³ 14 Zechariah Lu1²⁰ Others: who do n
 b (the truth) 2Th2¹² (God) 1J5¹⁰ every
 spirit 1Jn4¹

into (eis)

believers named: b i Christ (little ones)
 Mt18⁶ Mk9⁴² (disciples) Jn21¹⁴ 141 many
 (Samaritans) Jn4³⁹ (other side of Jordan)
 Jn10⁴² (Jews) Jn11⁴⁵ 1211 (of the chiefs)
 Jn12⁴² no one of the chiefs Jn7⁴⁸ blind man
 b i the Son of Mankind Jn9³⁵ 36 Jews should
 b i that One Jn6²⁹ elders at Ephesus Ac14²³
 the people to b i the One coming after John
 Ac19⁴ Others: b i name (of Christ) Jn12²³
 (of the Son of God) Jn3¹⁸ 1J5¹³ everyone
 b i Him (not perishing) Jn3¹⁶ (may have
 life eonian) Jn6⁴⁰ (not dying for the eon)
 Jn11²⁶ (not remaining in darkness) Jn12⁴⁶
 (obtaining pardon) Ac10⁴³ he who is b i
 Christ (not being judged) Jn3¹⁸ (not thirst-
 ing) Jn6³⁵ (has life eonian) Jn6⁴⁷ (rivers
 of living water) Jn7³⁸ (shall be living) Jn
 11²⁵ (Jesus said) Jn12⁴⁴ 44 (will be doing
 the works) Jn14¹² b i the Son (has life eon-
 ian) Jn3³⁶ (has the testimony) 1J5¹⁰ many
 b i Christ (of the throng) Jn7³¹ (at His
 speaking) Jn8³⁰ those b i C (the spirit they
 were to get) Jn7³⁹ (through the disciples'
 word) Jn17²⁰ all will be b i Him (chiefs
 said) Jn11⁴⁸ we b i C (that we may be just-
 ified) Ga2¹⁶ to be b on C (granted to you)
 Ph1²⁹ in Whom not seeing yet b 1P1⁸
 Others: b i the light Jn12³⁶ b i God Jn14¹
 not believing: unbelievers named: n b i
 Christ (brothers) Jn7⁵ (Jews) Jn12³⁷ (the
 world) Jn16⁹ Others: has not b i the name
 Jn3¹⁸ invoking One in Whom they have not
 Ro10¹⁴ n b i the testimony 1J5¹⁰

on (epi)

believers named: Jews will b o Christ Mt
 27⁴² disciples tardy of heart to b o Lu24²⁵
 many at Joppa Ac9⁴² warden at Philippi
 Ac16³¹ Abraham b with expectation Ro4¹⁸
 Others: b o Christ (not perishing) Jn3¹⁵
 (God gives equal gratuity) Ac11¹⁷ (Saul
 lashing those who) Ac22¹⁹ (shall not be dis-

graced) Ro9³³ 10¹¹ 1P2⁶ (those about to be)
 1Ti1¹⁶ b o God (Who is justifying the irrev-
 erent) Ro4⁵ (Who rouses Jesus our Lord)
 Ro4²⁴

believe that

believers named: blind men b t Christ able
 Mt9²⁸ disciples (to b t what he is speaking
 is occurring) Mk11²³ (you obtained) Mk11²⁴
 (Christ is the holy One of God) Jn6⁶⁹ (the
 Father is in C) Jn10³⁸ (C came out from
 God) Jn16²⁷ 30 (the F commissions Him) Jn
 17⁸ Miriam b t there will be a maturing Lu
 14⁵ Martha b t Jesus is the C Jn11²⁷ the
 world be b t the F commissions C Jn17²¹
 Others: throngs should b t God commissions C
 Jn11⁴² b t Jesus (is the C) Jn20³¹ 1J5¹⁵
 (died and rose) 1Th4¹⁴ we shall live together
 with C Ro6⁸ b t God (rouses C) Ro10⁹ (is)
 Hb1¹⁶ (is one) Ja2¹⁹ not believing that:
 Christ is in the Father Jn14¹⁰ Saul is a
 disciple Ac9²⁶

believing because

Nathanael b b C perceived him Jn1⁵⁰ many
 more b b of Christ's word (at Sychar) Jn4⁴¹
 (no longer b of the woman) Jn4⁴²

Others

believing: for a season Lu8¹³ through the
 Word Jn1⁷ is Martha b this Jn11²⁶ b to be
 saved Ac15¹¹ how b One of Whom they do
 not hear Ro10¹⁴ one b to eat all things Ro
 14² joy and peace in b Ro15¹³ Paul b about
 schisms 1C11¹⁸ love is b all 1C13⁷ b the
 love which God has in us 1J4¹⁶ not believ-
 ing: disciples n b to b false christs Mt24²³ 26
 Mk13²¹ Jews not b about the blind man
 Jn9¹⁸

Middle.

with the heart it is b for righteousness Ro
 10¹⁰ (entrust 1C9¹⁷ Ga2⁷)

Passive

Paul's testimony was 2Th1¹⁰ devoutness
 was b in the world 1Ti3¹⁶ (entrust Ro3²
 1Th2⁴ 1Ti1¹¹ Ti1³)

entrust

who will be e to you the true mammon Lu
 16¹¹ Christ did not e Himself to them Jn
 22⁴ Middle: Paul e with (an administration)
 1C9¹⁷ (evangel of the Uncircumcision) Ga2⁷
 Passive: the oracles e to the Jews Ro3²
 Paul with (the evangel) 1Th2⁴ 1Ti1¹¹ (her-
 alding) Ti1³ (At1Ti2⁷ s1P12¹). believe²³⁹, be-
 liever¹, believing¹, commit to one's trust²,
 commit unto⁵, entrust¹.

believe, faith², persuade³, (not), disbelieve⁷,
 unbelieving⁷.

believe. See faith.

believe not, stubborn (be)⁸.

pist on' BELIEVING

believing or believer, of testimony, faithful,
 by association, of service. Thomas Jn20²⁷
 b of Circumcision amazed (Cornelius) Ac10⁴⁵
 Timothy (son of b Jewish woman) Ac16¹ (to
 be a model) 1Ti4¹² what part has a b 2C6¹⁵
 Abraham Ga3⁹ Paul writing to saints who
 Ep1¹ Co12 b the truth 1Ti4³ especially those
 who 1Ti4¹⁰ any b woman who has widows
 1Ti5¹⁶ owners 1Ti6² children Ti1⁶ through
 Christ 1P12¹

faithful: God (f is) 1C19 10¹³ 2C1¹⁸ (He
 Who is calling you) 1Th5²⁴ (the Lord Who
 will be establishing you) 2Th3³ (is remain-
 ing) 2Ti2¹³ (Who promises) Hb10²³ (the
 Promiser) Hb11¹¹ (f and just) 1J19⁹ Creator
 (commit souls to) 1P4¹⁹ Christ (Chief
 Priest) 1Hb2¹⁷ (to Him Who makes Him)
 1Hb3² (F Witness) 1Rv1⁵ (F and True)

FRv314 A1911 Persons: slave AMt2445 2521 21
23 23 Lu1917 administrator ALu1242 1C42 in
the least f in much also ALu1610 10 11 12
Lydia AC1615 Timothy A1C417 Paul 1C725
A1Ti112 Tychicus AEp621 AC047 Epaphras
AC017 Onesimus AC049 wives are to be
A1Ti311 commit to 3 men A2Ti22 Moses
AHb35 Silvanus 1P512 saints in Smyrna ARv
210 Antipas ARv213 those with Christ ARv
1714 Things: f benignities of David AC1334
saying A1Ti115 3149 2Ti211 Ti338 Rv215 226 word
ATi19 f thing Gaius donne 3Jn5. believing⁹,
faithful⁵⁴, sure¹, true².

muk a'o mai BELLOW

bellow, or low, as a cow from the sound, mu.
It is said that young lions when they catch
any thing, sometimes call the old lions by
bleating as a calf. To be distinguished from
roar, as a lion vRv103. roar¹.

gast er' BELLY

belly, FTi112, with have, pregnant. Mary p
Mt118 Lu131 the virgin will be Mt123 woe
to those who are Mt2419 Mk1317 Lu2133 day of
the Lord as a pang over the p 1Th53 woman
clothed with the sun p vRv122. belly¹, womb¹,
with child⁷.

belly, bowel¹¹.

[h]up arch'o UNDER-ORIGINATE *P772*

belong is used of permanent, actual possession
of freeholds Ac237, in contrast to allotments
which change tenants, then that which is
inherent, an innate or essential attribute,
sometimes best rendered by the word exist.
if you b to the wicked Lu113AB Joseph to
the counselors Lu2350 b to acquirers of free-
holds Ac434ABs2 field b to Barnabas Ac437
an acquisition b to Ananias Ac54 b to the
name of the Lord Jesus Ac816 utensil in
which b quadrupeds Ac1012 Timothy's father
b to the Greeks Ac163 Paul (b to the
Jews) Ac1620 (to the Romans) Ac1637 b to
the race of God Ac1729 b to this salvation
Ac2734 freeholds b to Publius Ac287 b to the
naked Ja215 what manner must you b to
2P311

possess: the chieftainship Lu341 gold I
(Peter) do not p Ac36 Stephen p fulness of
faith Ac755 Ephesians admonished p com-
posure Ac1936 Paul p zeal for the traditions
Gal14 harbor p no fitness Ac2712 p these
(virtues) 2P18

possessions: go sell your Mt1921 placing
him over all his PMt2447 Lu1244 man giving
over to his slaves PMt2514 disciples (dis-
pensated to Jesus their) Lu83 (to sell their)
Lu1233 (taking leave of all his p) Lu1433
(theirs in common) Ac432 (anticipate pillage
of) Hb1034 strong one's p in peace PLu1121
one's life not in superfluity of Lu1215 admin-
istrator dissipating his lord's PLu161 the
half of Zaccheus' Lu198 if I should be mor-
seling out my 1C133

inherent(ly), inher(ing): those i in lux-
ury Lu725 the one i smaller Lu948 Pharisees
fond of money Lu1614 David a prophet Ac230
man i lame Ac32 God (the Lord i of heaven
and earth) Ac1724 (not far from each one
is He i) Ac1727 there i not one cause Ac1940
Jews i zealous for the law Ac2120 much i
abstinence Ac2721 Paul (i crafty) 2C1216
Abraham i about a hundred Ro419 this ideal i
1C728 God (man i image of) 1C117 (Christ i
in form of) Ph26 schisms i among 1C1118
those members i weaker 1C1222 Titus i more
diligent 2C817 Cephas i being a Jew Ga214
saints realm is i in the heavens Ph320 i
slaves of corruption 2P219Bs

exist. rich man e in torments Lu1623 Paul
(no cause of death e in) Ac2818. after¹, be⁴,
being¹¹, goods⁷, have², substance⁴, that one
hath⁴, things one possesses².

pro up arch'o BEFORE-UNDER-ORIGINATE
belong before Ac89, inherently in enmity Lu2312.
be before¹, -beforetime¹.

agap e't on' LOVED

beloved, the object of love. this is My Son the
B Mt317 1218 175 Mk11197 Lu322 2P117 had one
son his b PMk126 Lu2013 b Barnabas and Paul
Ac1525 b by God (called saints) Ro17 (Israel)
Ro1128 Paul (saints called b by) Ro1219
1C1014 1558 2C71 1219 Ph212Bs 41 1 1Th28 1Ti62
(Epanetus my b) Ro165 (Ampliatos my)
Ro168 (Stachys my b) Ro169 (as my chil-
dren b) 1C414 (Timothy my) 1C417 (our b
brother Paul) 2P315 Persis b Ro1612 saints
as b children Ep51 b brother (Tychicus) Ep
621 Co47 (Onesimus) Co49 Phn16 Epaphras b
fellow slave Co17 Luke b physician Co414
Timothy a child b 2Ti12 Philemon the b
Phn1 Hebrews called Hb6A9s2 b brethren
Ja116 19 25 calls the saints (Peter) 1P211 412
2P31 8 14 17 (John) 1J27 32 21AB 41 7 11 3J2 5 11
(Jude) Ju3 17 20 Gaius the b 3Jn1 (ALu935).
beloved⁴⁷, dear³, -ly beloved⁹, well beloved³.

beloved, love⁷.

kat o ter'on DOWN-MORE

below, adverb, lower parts of the earth Ep49.
massacred all the boys from two years and
b Mt216. lower¹, under¹.

below. See down.

su[n]g kupt'o TOGETHER-BEND

bend together. woman infirm eighteen years
Lu1311. be bowed together¹.

beneath, down³.

kat eu log e'o DOWN-WELL-LAY (say)

benediction (in). Christ's hands placed Mk
1016Bs. blessed¹.

eu erge si'a WELL-ACTION

benefaction. the infirm man's Ac49 believing
owners supporters of the 1Ti62. benefit¹,
good deed done¹.

eu erge't es WELL-ACTER

benefactor. those exercising authority called
Lu2225.

eu erge t e'o WELL-ACT

benefactor (be). Jesus b and healer Ac1038.
do good¹.

oph'el'm on OWING

beneficial. bodily exercise 1Ti48 devoutness is
1Ti48 scripture is 2Ti316 things b for hu-
manity Ti38. profitable³, profit¹.

oph'el os OWED

benefit. what b to Paul 1C1532 what is the
Ja214 16. advantage¹, profit².

oph'el o'o OWE

benefit. that which you shall be Mt155Mk711
for what will a man be Mt1626Mk836Lu925
Pilate perceiving it is b nothing Mt2724
spending all and nothing b Mk526 the flesh
nothing Jn663 you are b nothing Jn1219
circumcision b if Ro225 in nothing do I b
without love 1C133 what shall I be b you
1C146 Christ will b you nothing Ga52 the
word heard does not Hb42 those who walk
not b Hb139 (A1C1332). advantage¹, bettered¹,
prevail², profit¹¹.

oph'el'ei a OWENESS

benefit. what the b of circumcision Ro31 on
behalf of Ju16. advantage¹, profit¹.

benefit, benefaction¹, good¹, grace¹.

an ôphel es' UN-OWING

benefit (without). fightings about law T139
preceding precept Hb7¹⁸, unprofitable¹, -ness¹.
benevolence, humor (good)¹.

[h]o'si on BENIGN

benign, from its Hebrew equivalent, seems to combine the thoughts merciful, kind and bountiful. b One (not to be acquainted with decay) Ac27¹³³⁵ (Chief Priest) Hb726 (Lord Thou only art) Rv15^{4As} (just art Thou) Rv 16⁵ the faithful benignities of David Ac13³⁴ lifting up b hands IT12⁸ supervisor must be T11⁸. holy⁴, Holy one¹, mercy¹.

[h]osi o't ês

benignity, and righteousness Lu17⁵ created in righteousness and Ep4²⁴. holiness².

[h]osi'ôs BENIGNITY

benignly. how b Paul became to them 1Th2¹⁰. holly¹.

Ben iamin' (Hebrew) SON-RIGHT (hand)

Benjamin, one of the twelve tribes, of tribe of (Saul) Ac13²¹ (Paul) Ro11¹ Ph3⁵ (12000 sealed) Rv7⁸.

Bosor' (Hebrew) TO-CONSUME

Beor, the father of Balaam Nu22⁵. Balaam of 2P2¹⁵.

Beroi'a BEREIA

Berea, the name of a city in Macedonia, situated 40° 40' north, 22° 10' east. Paul (brethren send him to) Ac17¹⁰ (announces word of God in) Ac17¹³.

Beroi ai'on BEREAN

Berean. Sopater Ac20⁴.

ap orphan is'ô FROM-BEREAVE

bereave of. Paul of Thessalonians F1Th2¹⁷. being taken from¹.

orphaan on' BEREAVED

bereave of parents of friends. Christ not leave Jn14¹⁸ visit NJa12⁷. comfortless¹, fatherless¹.

Barachi'as (Hebrew) Jehovah-blesses

Berechiah. Zechariah son of Mt23^{35Bs}.

Bernik'e CARRY-CONQUER

Bernice, a daughter of Herod Agrippa the elder, at Caesarea Ac25¹³ 23 26³⁰.

bêrull'os BERYL

beryl, a precious stone of sea-green color found in India. eighth foundation Rv21²⁰.

de'ô BIND

beseech. disciples (to b the Lord of the harvest) Mt3³⁸ Lu10² (on every occasion) Lu21³⁶ (at their b shaken was the place) Ac4³¹ Jesus (a leper b Him) Lu5¹² (demoniac) Lu 8²⁸ 38 (to look on his son) Lu9³⁸ 40 (b for Peter) Lu22³² Simon admonished to b the Lord Ac8³² 24 eunuch b Philip Ac8³⁴ Cornelius b God continually Ac10² Paul (b the captain let him speak) Ac21³⁹ (Agrippa hear him patiently) Ac26³ (in his prayers) Ro1¹⁰ (for Christ) 2C5²⁰ (ecclesiast of Macedonia b him) 2C8⁴ (b not have courage toward Corinthians) 2C10² (the Galatians) Ga 4¹² (to see the Thessalonians) 1Th3¹⁰. beseech⁹, make request¹, pray¹².

beseech, ask¹⁴, console⁴³.

beseech. See bind.

beset (does so easily), popular¹.

para' BESIDE

beside(b). As the English usage of connectives is arbitrary and idiomatic, the renderings cannot be concordant, but all variants are marked b. With the accusative beside, dative

beside or bwith, genitive bof or bfrom, idiomatically bby Jn1⁶. In adversative and comparative sentences b beyond Ro4¹⁸, b than Hb14³ 923 114 1224. above⁴, against², at¹², by⁴, by...side¹⁵, contrary to³, from²⁴, in sight of², more than², nigh unto², of⁵⁰, out of¹, past¹, save¹, than¹, etc.

beside, apart from³, together¹.
beside self (be). See amazed (be).
beside self (be), mad (be)¹.

te' BESIDES

besides (bs). A particle of annexation, as and is of conjunction. and adds externally, besides unites internally. In usage, however, they differ little and are often variant readings. 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. Idiomatically both. and¹²⁸, both¹, then², etc.

besides, rest¹.

onbesides. See on.

best, better¹, first¹.

bestow. See give.

bestow, gather².

bestow labor, toil³.

bestow to feed, morsel (out)¹.

bestow upon, place about¹.

Bethabara, Betharab¹.

Bêth ani'a (Hebrew) HOME-RESPOND

Bethany, a village on the eastern side of Olivet, not far from Jerusalem, about 37° 47' north, 35° 14' east. Also a ford of the Jordan, afterwards called Betharaba [Bethabara], perhaps at 32° 31' north, 35° 33' east. Christ (camped out there) Mt21¹⁷ (in house of Simon the Leper) Mt26⁶ Mk14³ (and the twelve drawing near) Mk11¹¹ 12 Lu19²⁹ (led the eleven as far as) Lu24⁵⁰ (coming into) Jn11^{17As} (came to) Jn12¹ these things occurred in Jn12⁸ Abs⁴ Lazarus from Jn11¹ near Jerusalem Jn11¹⁸.

Bêth araba' (Hebrew) HOME-MIX

Betharaba, a ford of the Jordan, called Bethany in earlier manuscripts. (s⁵Jn12⁸). Bethabara¹.

Bêth esda' (Hebrew) HOME-KINDNESS

Bethesda, a pool near the sheep gate in Jerusalem, having five porticos Jn5².

Beth le em' (Hebrew) HOME-bread

Bethlehem, the village in Judea in which our Lord was born, located about 31° 42' north, 35° 12' east. Jesus being born in Mt2¹⁵ and you B land of Judah Mt2⁶ Herod (sending magi into) Mt2⁸ (massacred boys in) Mt 21⁶ Joseph ascended into Lu24⁴ shepherds passing through to Lu21⁵ Christ coming from Jn7⁴².

Bêth phag é' (Hebrew) HOME-first-FIG

Bethphage, a small place on Olivet near Bethany. Jesus and the twelve near Mt21¹ Mk11¹ Lu19²⁹.

Bêth said a' (Hebrew) HOME-MOUNT

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° 53' north, 35° 37' east. woe to you AMt11²¹ Lu10¹³ Jesus (disciples to precede Him to) Mk6⁴⁵ (and the twelve coming to) Mk8²² (retreats privately into) Lu9¹⁰ Abs² Philip from Jn14⁴ 1221.

betray, give up⁴⁰.

betray, traitor¹.

[h]arm o'z ô CONNECT

betroth. saints to one Man 2C11². espouse¹.

krei'ss on or *krei'tt* on HOLD-more
 better. b to marry than 1C79 not taking in marriage 1C788 not for b but 1C1117 Christ (b to be together with) Ph123 (so much b) Hb14 b things concerning you Hb69 inferior blessed by the b Hb77 expectation Hb719 covenant Hb722 86 promises Hb848s2 sacrifices Hb923 property Hb1034 country Hb 1116 resurrection Hb1136 to something b Hb 1140 speaking b than Abel Hb1224 to be suffering 1P317 not to have recognized 2P221, best1, better19.

better, benefit1, ideal7, kind1, superior (be)1, (be), advantage (be)1, consequence (be of more)3, expedient (be)1, privileged (be)1, (be the), superabound1.

komp's o'ter on NEAT-more
 better (be), in health, as we say "do nicely" (comparative adverb). when the boy was Jn452.

meta xu' WITH-
 between, meantime (disciples ask) Jn431, intervening (sabbath) Ac1342, adverb. you and him Mt1815 temple and altar Mt2385Lu1151 us and you a chasm Lu1626 Peter b two soldiers Ac126 does not discriminate b Ac159 reckonings b one another Ro1215, between6, meanwhile2, next1.

between, midst1, out1.
 betwixt, out1.
 bewail, chop2, lament1, mourn1.
 beware. See look.
 beware, conscious (be)1, guard3, heed7.

di a por e'o THROUGH-UN-GO
 bewildered (be). Herod Lu97 the people Ac212 chief priest Ac524 Peter Ac1017 (ALu244). be perplexed1, -much-1, be in-1.

baskain'o BEWITCH
 bewitch, literally, one who kills with his eyes, to fascinate with evil intent. The "evil eye" is greatly dreaded in the Orient. who b you rGa31.

bewitch, amazed (be)2.
 bewray, evident1.

ep ek'e in a ON-OUT-TO-BE
 beyond. exiling b Babylon Ac743.

[h]uper ek'e in a OVER-OUT-TO-BE
 beyond. Paul to bring the evangel 2C1016.
 beyond. See apart from and beside.
 beyond, other side7, over1.
 beyond measure, super exceedingly1.

pros'kil sis TOWARD-CLINING
 bias. nothing from 1Ti521, partiality1.
 bibber (wine), tippler2.

pros ta's o's TOWARD-SET
 bid, set of the seasons Ac1726, messenger b Joseph Mt124 what Moses b for cleansing Mt84Mk144Lu514 Peter (b by the Lord) Ac 1033 (b them be baptized) Ac1048 (sMt210). bid1, command6.

bid, call16, order1, say2.
 bid again, invite in return1.

sor os' BIER
 bier, a couch for carrying a corpse at a funeral. Jesus touches Lu714.

chol e' BILE
 bile. wine mixed with Mt2734 Simon in b of bitterness fAc823, gall2.

chol a'o BILE
 bile raise. the Jews NJn723, be angry1.
 bill. See letter.
 bill, scroll1.

kum'a BILLOW

billow, a large wave on the surface of the water. ship (covered by) Mt324 (tormented by) Mt 1424 (dashed into) Mk437 violence of Ac 2741s2 wild b fJu13, wave5.

de'o BIND

bind, with fetters, chains, by law, or infirmity, morally be binding (idiomatically must), middle and passive, beseech. strong man fMt 1229Mk327 darnel fMt1330 Herod b John Mt145Mk617 disciples b on earth (heaven) Mt1619 19 1818 18 on the slave Mt1833 ass Mt212 man without wedding apparel fMt2123 elders b Christ Mt272Mk151Jn1812 the demoniac Mk534 colt Mk112Lu1930 Bar-Abbas Mk157 Satan (b a woman, daughter of Abraham) fLu1316 (a messenger b) Rv202 Lazarus Jn1144 Hannas dispatches Christ b Jn1824 Joseph and Nicodemus b Jesus' body Jn1940 saints b by Saul Ac92 14 21 225 Peter Ac126 Paul (b in spirit) fAc2022 (Jews will) Ac2111 (ready to be) Ac2113 (captain) Ac 2229 (Felix) Ac2427 (I suppose myself) Ac 269 (because of the secret of Christ) Co43 Agabus Ac2111 woman by law fRo72 1C739 to a wife f1C727 word of God not f2Ti29 messengers Rv914

be binding: to deposit silver fMt2527 tithe Lu1142 Jews to be present Ac2419 mariners to yield to Paul Ac2721 to cause Paul to rejoice 2C23

must: Christ (be coming away into Jerusalem) Mt1621 (thus His arrest m occur) Mt2654 (m suffer) Mk831 Lu922 1725 2426 46A Ac178 Hb926 (be among My Fathers things) Lu249 (bring the evangel) Lu443 (go today and tomorrow) Lu1338 (remain at Zaccheus' house) Lu195 (be accomplished in) Lu2237 (be given up) Lu247 (fulfilled) Lu2444 (be exalted) Jn314 1234 (be growing) Jn330 (pass through Samaria) Jn44 (be working) Jn94 (leading other sheep) Jn1016 (rise) Jn209 (heaven m receive) Ac321 (be reigning) 1C 1525

Others: Elijah m come first Mt1710Mk911 if Peter m die Mt2635Mk1431 abomination standing where m not Mk1314 disciples (m be saying) Lu1212 (praying) Lu181 woman m be loosed Lu1316 we m rejoice Lu1532 Nicodemus Jn37 yield to God Ac529 Saul (what you m be doing) Ac96 (suffering) Ac916 saints (entering through afflictions) Ac1422 (supporting the infirm) Ac2035 (should be praying) Ro826 (disposition m be) Ro123 (be manifested) 2C510 (answer each one) Co46 (walking) 1Th41 (imitating Paul) 2Th 37 (behave in God's house) 1Ti315 (be heeding) Hb21 (believe that God is) Hb116 (being sorrowed) 1P16 (what manner m you belong to) 2P311 brethren m be circumcised Ac155 warden at Philippi Ac1630 Paul (m see Rome) Ac1921 (testify in) Ac2311 (at the dais of Caesar I m be judged) Ac2510 (m not be living longer) Ac2524 (before Caesar m stand) Ac2724 (if I m boast) 2C1130 (speak) Ep620 Co44 mob at Ephesus Ac1936 multitude m come together Ac2122as falling on certain island Ac2726 sinners m be getting retribution Ro127 not knowing according as m 1C82 supervisors m be (irreprehensible) 1Ti32 (have ideal testimony) 1Ti37 (unimpeachable) Ti17 meddlers speaking what they m not 1Ti513 farmer m partake 2Ti26 Lord's slave m not fight 2Ti224 imposters (who m be gagged) Ti111 (teaching what they m not) Ti111 John (showing you what m occur) Rv41 226 (prophecy again) Rv1011 thus m he be killed Rv115 1310bs

seventh king m remain briefly Rv17¹⁰ Satan m be loosed Rv20³ Others: battles m be occurring Mt24⁶Mk13⁷Lu21⁹ evangel to the nations Mk13¹⁰ six days one m work Lu13¹⁴Abse¹ passover m be sacrificed Lu22⁷ worshiping (in Jerusalem) Jn4²⁰ (in spirit) Jn4²⁴ fulfilled m be the scripture Ac11⁶ m be saved (no other name) Ac41² be sects 1C11⁹ corruptible m put on incorruption 1C15⁵³ occur swiftly Rv1¹

beseech: disciples (to b the Lord) Mt9³⁸ Lu10² (father of the epileptic) b Lu9⁴⁰ (to escape these things) Lu21³⁶ (b and shaken was the place) Ac4³¹ b Christ (leper) Lu51² (demoniac) Lu8²⁸ 38 938 (Paul b for) 2C5²⁰ Christ b (concerning Peter) Lu22³² b the Lord (Simon to) Ac8²² (Peter for Simon) Ac8²⁴ (Cornelius) Ac10² eunuch b Philip Ac3³⁴ Paul (b the captain) Ac21³⁹ (Agrippa) Ac26³ (to come to Rome) Ro1¹⁰ (Macedonians b him) 2C3⁴ (that I may not have courage) 2C10² (brethren) Ga4¹² (to see your face) 1Th3¹⁰. (AMk5⁴ s¹ Rv11⁹). be in bonds¹, bind³⁷, knit¹, make request¹, tie⁴, wind¹.

de s m eu'ō or de s m e'ō BIND
bind. Pharisees b loads PMt23⁴ demoniac with chains Lu8²⁹ Saul b saints Ac22⁴.

bind, owe², stretch before¹.
peri de'ō ABOUT-BIND
bind about. Lazarus Jn11⁴⁴.

[h]upo de'ō UNDER-BIND
bind on, sandal (your feet) PEp1⁵. soles b o Mk6⁹ Ac12⁸. shod², bind on¹.

sun de'ō TOGETHER-BIND
bind together. mindful of those bound as Hb13³. bind with¹.

bind with, bind together¹, lie about¹.
binding (be). See bind.

or'ne o BIRD
bird. Babylon cage of hateful vRv18^{2b} eat the flesh of kings vRv19¹⁷ 21.

bird, flyer¹, flying creature⁵.
gene tē' BECOMING
birth. blind from Jn9¹.

birth. See lineage.
genes'ia BECOME
birthday celebration. Herod's Mt14⁶Mk6²¹.
prō to tok i'a BEFORE-MOST-BROUGHT-FORTH-birthright. Esau's Hb12¹⁶.

bishop, supervisor⁴, (office of), supervision¹.
bishoprick, supervision¹.

brach u' BIT
bit, a very small portion. after a b (Peter denies) Lu22⁵⁸ (mariners sounding again) Ac27²⁸ of bread Jn6⁷ Gamaliel orders to put the men outside Ac5³⁴ inferior to messengers Hb2⁷ write an epistle by Hb13²². few words¹, little⁴, -space¹, -while².

chalin os' BIT
bit, that part of the bridle which is put into the mouth. steering the horses with fJa3³ blood to the horses' Rv14²⁰. bit¹, bridle¹.

dak'nō BITE
bite with the teeth. beware if you are fGa5¹⁵.

Bithuni'a BITHYNIA
Bithynia, a province in Asia Minor on the Euxine or Black Sea, just east of the present city of Constantinople, lying mostly between 40° and 41° north and 29° and 33° east. Ac16⁷ 1P11.

pikr on' BITTER
bitter to taste, brackish as opposed to sweet. spring not sweet and b fJa3¹¹ jealousy and faction fJa3¹⁴.

pikr ai n'ō BITTER
bitter (be or make). husbands be not b toward wives Co3¹⁹ waters m b Rv8¹¹ John's bowels m b Rv10⁹ 10Ab.

pikr os' BITTER-AS
bitterly (Peter laments) Mt26⁷⁵Lu22⁶².

pikr i'a BITTERNESS
bitterness. Simon in bile of fAc8²³ mouths crammed with fRo3¹⁴ all be taken away fEp4³¹ root of fHb12¹⁵. (s¹Rv10¹⁰).

mel'n BLACK
black, lacking all color, opposed to white. not able make one hair Mt5³⁶ horse Rv6⁵ sun became Rv6¹².

suk a'm in on FIG-
black mulberry, the Morus nigr of botanists, belonging to the same natural order as the fig tree. be uprooted Lu17⁶. sycamine⁴.

suk o pha n t e'ō FIG-ALLEG
blackmail, literally, prosecute for breaking an obsolete law which forbade the exportation of figs from Attica, then the extortion of money from those who did not want to be exposed. soldiers not to Lu3¹⁴ Zaccheus would give back Lu19⁸. accuse falsely¹, take by false accusation¹.

blackness, gloom¹, murkiness¹.

r[h]iomp h ai'a SABER.
blade, a long, sharp blade with a hilt, with one or two edges, passing through Mary's soul fLu23⁵ Christ (a sharp two-edged) vRv11⁶ 212 (battling with) Rv21⁶ (out of His mouth) vRv19¹⁵ (rest killed by) vRv19²¹ men killed with vRv6⁸. sword⁷.

blade. See grass.

memph'o mai BLAME
blame. God (why is He still) Ro9¹⁹ (Israel) Hb8⁸. find fault³.

blame, flaw (find)², (without), flawless¹.
blamed (be), censure¹.

a'mempt on UN-BLAMABLE
blameless of persons, unblamable. Zechariah and Elizabeth Lu1⁶ becoming b (Philippians should) Ph21⁵ (Paul as to the law) Ph3⁶ unblamable: hearts (Thessalonians) 1Th3¹³ if the first covenant was Hb8⁷ (AJu24). blameless³, faultless¹, unblamable¹.

a'mempt'ōs UN-BLAME-AS
blameless. (Thessalonians be kept) 1Th5²³ blamelessly (Paul) 1Th2¹⁰, blameless¹, unblamably¹.

blameless, faultless¹, flawless¹, irreprehensible², unimpeachable⁴.

blamelessly. See blameless.

blare. See resounding.

bla s phē me'ō HARM-AVER
blaspheme, calumniate. Christ (scribes and priests charge with) Mt9³ 26⁶⁵ Mk2⁷ Jn10³⁶ (those going by b Him) Mt27³⁹Mk15²⁹ Lu22⁶⁵ (malefactor b Him) Lu23³⁹ b pardoned Mk3²⁸ against the holy spirit Mk3²⁹Lu12¹⁰ Jews contradicted Paul b Ac13⁴⁵ 18⁶ Paul (and companions not) Ac19³⁷ (compelled saints to) Ac26¹¹ God's Name (b among the nations) Ro2²⁴ (lest the name be) 1Ti6¹ (the wild beast) vRv13⁶ (men b) vRv16⁹ 11 21 word of God may not be Ti2⁵ the rich Ja2⁷

calumniate: Paul (as we are c) Ro38 (being c) 1C413^{as2} (why am I being) 1C1030 saints (let not your good be) Ro1416 (be c no one) Ti32 (the nations c) 1P44 trained not to 1Ti20 glory of the truth 2P22 messengers not bringing 2Pt211 12 c glories Ju8 10, blaspheme¹⁷, blasphemer¹, blasphemously¹, defame¹, rail on², report slanderously¹, revile¹, speak blasphemy¹, speak evil of¹⁰, blasphemer², blasphemous², blaspheming⁴.

blas phēm on HARM-AVERTING
blaspheming (Stephen charged) Ac611, **calumniating** (judgment) 2P211, **calumniator** (Paul formerly) 1Ti113 (in the last days) 2Ti32, blasphemous², blasphemer², railing¹.

blas phēm i'a HARM-AVERTMENT
blasphemy, calumny, pardoned Mt1231 Mk328 not pardoned Mt1231 Christ charged with Mt 2665 Mk1464 Lu521 Jn1033 wild beast (b names on its heads) vRv131 173 (speaking b) vRv 135 6

calumny: out of (the heart) Mt1519 Mk722 (controversies) 1Ti64 saints (to be taken away) Ep431 (to put away) Co38 Michael dares not bring Ju9 of those saying they are Jews Rv29, blasphemy¹⁰, evil speaking¹, railing².

blasphemy (speak), blasphem¹.

pnō'ē BLOW

blast, breath (God gives to all) Ac1725, violent carrying b Ac22, breath¹, wind¹.

blast. See spirit.

Blast'os GERMINATED

Blastus. the king's chamberlain Ac1220.

dia phēm i'z'ō THROUGH-AVERIZE

blaze abroad. b Christ a in that land Mt931 this word (disciples steal Christ) Mt2815^{AB} (cleansed leper) Mk145, blaze abroad¹, commonly report¹, spread abroad fame¹.

blemish, flaw¹, (without), flawless².

blend. See blend with.

ker'a'n n u mi HOLD-

blend, pour bitter drugs, etc. into a horn, used as a drinking vessel, wine of God's fury Rv1410 in Babylon's cup vRv186 6, fill², pour out¹.

su[n]g ker'a'n n u mi TOGETHER-HOLD-

blend with, blend. God b the body together 1C1224, the word not b w faith vHb42 be mixed with¹, temper together¹.

eu log e'ō WELL-LAY (say)

bless. Christ (b the cakes) Mt1419 Mk641 Lu1916 (b is He Who is coming) Mt219 2339 Mk119 10 Lu1335 Jn1213 (hither b of My Father) Mt 2534 (b be the King) Lu1938 (b the bread) Mt2628^{as} Mk1422 Lu2430 (b the fishes) Mk87 (b the eleven) Lu2450 51 Miriam (b are you) Lu128A 42 (b the fruit of your womb) Lu142 Zechariah b God Lu164 Simon (b God) Lu 228 (b Joseph and Miriam) Lu234 disciples (be b those cursing you) Lu628 (praising and b God) Lu2453 God (commissions His Boy to b) Ac325 (b us with every) Ep13 saints (b those persecuting you) Ro1214 14 (being reviled we are) 1C412 (if b in the spirit) 1C1416 (those of faith b) Ga39 (on the contrary to be b) 1P39 cup of blessing we are b 1C1016 (if it is I shall be) Hb614 14 Melchizedek b Abraham Hb71 67 Isaac b Jacob Hb1120 Jacob b sons of Joseph Hb1121 b the Lord and Father Ja39 (AMk1016 BAC 325). bless⁴³, praise¹.

eu log ē t on' WELL-LAID (said)

blessed. are you the Son of God the B Mk1461 b is the Lord Lu168 b for the sons (the Creator) Ro125 (God) Ro95 (the God and Father of) 2C1131 B be the God and Father 2C13 Ep13 1P13.

blessed, happy⁴³, (be b), bless in², (call b), happy (count)¹.

blessedness, happiness³.

en eu log e'ō IN-WELL-LAY (say)

bless in. kindreds of the earth Ac325^{as} Ga38, be blessed².

eu log i'a WELL-LAY (say)ing

blessing, bounty 2C95 5, **bountifully** (sowing) 2C96 6, **adulation** in an evil sense Ro1618, b of Christ Ro1529 the cup of 1C1016 of Abraham Ga314 every spiritual Ep13 from God Hb67 the allotment Hb1217 1P39 out of same mouth b and Ja310 honor and b (to the Lambkin) vRv512 13 (to God) vRv712, blessing¹¹, bounty¹, -fully², fair speeches¹, matter of bounty¹.

blight. See decay.

tuphl o'ō BLIND

blind. God has b their eyes vJn1240 god of this on b their apprehensions v2C44 the darkness b his eyes v1J211.

tuphl on' BLIND

blind, lacking the sense of sight or, figuratively, spiritual perception. Jesus heals the b Mt 927 28 1530 A31 recovering sight aMt115 Lu418 722 deafmute demoniac Mt1222 b guides of b vMt1514^{as2} 14 14 14 14 2316 24 Lu639 39 vRo219 two b men at Jericho Mt2030 Mk1046 49 51 Lu 1835 in the sanctuary Mt2114 Christ granted sight to Lu721 invite Lu1413 21 at Bethesda Jn 53 b from birth Jn91 2 6A 13 17 18 19 20 24 25 32 those observing should be becoming b Jn939 open eyes of the b (no demon can) Jn1021 (Christ did) Jn1137 Elymas Ac1311 one without self control is b M2P19 Laodi-ceans vRv317.

blind, callous².

blindfold, cover about¹.

blindness, callousness².

mest o'ō DISTEND

bloat. with sweet wine Ac213, be full¹.

[h]aim'a BLOOD

blood, the circulating fluid of an animal body which conveys the vital elements from the food and from the air to the flesh. It is associated with the soul Lv1711 as the body is linked with the soil and the spirit with the breath. Therefore, it figures sensation, especially suffering aRv192, with gushing, hemorrhage Mk525 Lu843 44, plural in Jn113 Rv166.

blood of Christ

of the new covenant mMt2628 Mk1424 Lu2220 a1C1125 be on us (Jews) aMt2725 sweat became as Lu2244 procures ecclesia through Ac2028 justified in His aRo59 communion of a1C1016 became near by aEp213 enters through His own aHb912 cleansing your conscience aHb914 ransomed with a1P19 Christ Jesus: propitiatory through faith in aRo325 deliverance through aEp17 Jesus: out came b and water Mt2749^{as} Bn1934 boldness by aHb1019 of sprinkling aHb1224 hallowing the people through aHb1312 Jesus Christ: sprinkling of a1P12 coming through water and b a1J56 6^{as} 8 looses us from our sins aRv15

Lambkin: buys us for God by ARv59 whiten robes in vRv714 conquer through ARv1211 the Lord: liable for body and b of A1C1127 the Lord Jesus: by the b of the eonian covenant AHb1320 this Man: AMt2724 Ac528 Word of God: clothed in cloak dipped in vRv1913 Son of Mankind: drinking the b of vJn53 54 55 56 Son of His love: peace through His ACol20 Son of God: b of the covenant AHb1029 cleansing us A1J17

blood of others

the prophets AMt2330 Lu1150 Rv166 1824 all the just b shed AMt2335 of Abel AMt2335 Lu 1151 of Zechariah AMt2335 Lu1151 woman with hemorrhage Mk529 of Galileans Lu131 Corinthians AC186 Paul clear from ACa2026 of Stephen ACa2220 souls under the altar ARv610 saints and witnesses vRv1766

other occurrences

flesh and b (does not reveal to Peter) nMt 1617 (not enjoy allotment) n1C1550 (Paul does not submit the evangel to) nGa116 (children have participated in) nHb214 innocent b nMt274 price of AMt276 Field of AMt278 begotten not of AJn113 Freehold of ACa119 b and fire ACa219 vRv87 moon into vRv612 to abstain from AC1520 29 2125 sharp their feet to shed ARo315 b and flesh (wrestle) nEp612 not apart from Hb97 18 of he-goats Hb912 13 19 104 of the covenant Hb 920 sprinkle the tabernacle with Hb921 cleansed in Hb922 of others Hb925 pouring of (door jams) Hb1128 not unto b did you repulse Hb124 of animals Hb1311 sea became vRv38 163 water turning into vRv116 came out of the trough vRv1420 springs became vRv164 to drink vRv166.

blood (issue of), hemorrhage¹.

[h]aim a tek chu si'a BLOOD-OUT-POURING bloodshedding. no pardon apart from Hb922. shedding of blood¹.

bloody flux, dysentery¹.

ana tha'l'o UP-BLOOM

blossom. Philipians disposition vPh410. flourished again¹.

blot out, erase³.

pne'o BLOW

blow, breeze Ac2740. winds pMt725 27 from the south pLu1255 blast b where it wills Jn38 sea roused by Jn618 wind not b on the land vRv71.

blow, come on¹.

plé g'e' BLOW

blow, a physical blow, a wide-spread calamity, with on-place, pound pLu1030. what deserves b pLu1248 Paul (placing b on) AC1623 (warden at Philippi bathing off) AAC1633 (commending himself in) 2C65 (inordinately in) 2C1123 death b (wild beast cured of) vRv 133 12 14

calamity: these three vRv918 20 witnesses have power over vRv116 the last seven (messenger having) vRv151 6 8 219 God (jurisdiction over) vRv169 (appending to him the c) Rv2218 Babylon's (great) vRv162 21 (getting) vRv184 (in one day) vRv188. plague¹², stripes⁵, wound⁴.

[h]upo pne'o UNDER-BLOW

blow gently. south wind Ac2713.

Boan erges' (Hebrew) SONS-OF-DISTURBANCE

Boanerges. James and John Mk317.

board, blank¹.

kauch a'o mai

boast, with or without just cause, glory, to be distinguished from glory when derived from seem, as Ro52. Jews (in God) Ro217 (in a law) Ro223 (in that flesh of yours) Ga613 no flesh b in God's sight 1C129 he who is, let him b in the Lord 1C131 31 2C1017 17 let no one b in men 1C321 why b as though not obtaining 1C47 Paul (giving up my body) 1C133 (over the Corinthians) 2C714 92 (something) 2C108 (not in others' toil) 2C1015 (another's range) 2C1016 (some little) 2C 1116 (I also) 2C1118 (if I must) 2C1130 121 (of my weakness) 2C1130 (over such a one) 2C125 (in my infirmities) 2C125 (if wanting to) 2C126 (in the cross) Ga614 in personal appearance 2C512 that in what they are 2C1112 according to the flesh 2C1118 not of works lest Ep29

glory: in affliction Ro53 in God Ro511bs Paul in infirmities 2C129 saints in Christ Jesus Ph33 the humble in his exaltation Ja19 (AJa314 AJa416). boast⁹, glory²³, joy¹, rejoice⁴.

kauch'e ma BOAST

boast, glory. something to b in (if Abraham) Ro42 not ideal 1C56 Paul (making his b void) 1C915 (not for me to) 1C916 Aba1* (over the Corinthians) 2C512 (lest be made void) 2C93 each one his b for himself Ga64 glory: Paul (we are your) m2C114 (for my g) Ph216 your g may be superabounding Ph126 g of the expectation Hb38. boasting¹, glorying⁴, rejoicing⁵.

boast, say¹, vaunt².

boast great things, grandiloquent¹.

boaster, ostentation².

kauch'e si s BOASTING

boasting, glorying 1Th219bs. where then is Ro 327 Paul (I have then a b in Christ Jesus) Ro1517 (of yours, which I have) 1C1531 (testimony of our conscience) 2C112 (over you) 2C74 824 (to Titus) 2C714 (in this assumption of) 2C94g 1117 (shall not be barred from) 2C1110 all such b wicked Ja416. boasting⁹, glorying², rejoicing⁴.

boasting, ostentation¹.

plo i ar'ion FLOATER(dim.)

boat. waiting on Mk39 no other b there Jn622 out of Tiberias Jn623a 24bs² disciples came in other Jn218. boat², small ship¹, little ship².

boat, skiff³.

B oes' (Hebrew) IN-STRENGTH

Boaz, the name of one of Christ's ancestors. Mt15 5 Lu332.

só ma t ik ós' BODY-AS

bodily. Deity dwelling in Christ Co29.

só ma t ik on' BODYIC

bodily. b perception as a dove Lu322 exercise 1Ti48.

bodily. See body.

bel on'e CASTER

bodkin. the eye of Lu1825bs. needle¹.

só'ma BODY

body, the organic substance which composes a human being Mk529 1C1544, or animal Hb 1311, metaphorically the bread mLu2219, by metonymy, a spiritual body composed of members having the same life, idiomatically, bodily 2C1010, unsparing of the body, asceticism Co223.

body literally

of Jesus: spraying attar on Mt26¹²Mk14⁸
Joseph requests Mt27⁵⁸ 58a 59Mk15⁴³Lu23⁵²
Jn19³⁸ 38a² 40 placed in the tomb Lu23⁵⁵
women found not Lu24³ 23 temple of His b
Jn2²¹ lest remaining on cross Jn19³¹ mes-
sengers where it was laid Jn20¹² death to
law through Ro⁷4 He reconciles by Col¹²
a b Thou dost adopt to Me Hb10⁵ through
the offering of Hb10¹⁰ carries up our sins
in 1P2²⁴ of Christ: b of His glory Ph3²¹

other persons: saints (reposing, roused)
Mt27⁵² (let not sin be reigning in) Ro6¹²
(God will vivify) Ro8¹¹ (deliverance of) Ro
8²³ (present a sacrifice) Ro12¹ (are mem-
bers of Christ) 1C16¹⁵ (sinning) 1C6¹⁸
(temple of holy spirit) 1C6¹⁹ (glorify God
in) 1C6²⁰ (of our humiliation) Ph3²¹ (kept
blameless) 1Th5²³ (bathed in clean water)
Hb10²² (maltreated) Hb13³ of Tabitha Ac
9⁴⁰ Abraham's Ro4¹⁹ Paul (absent in)
1C5³ (belaboring) 1C9²⁷ (be giving up) 1C
13⁸ (carrying about the deadening in) 2C
4¹⁰ (life of Jesus be manifested in) 2C4¹⁰
Ph12⁰ (at home in) 2C5⁶ (away from home
out of) 2C5⁸ (bearing the brand marks)
Ga6¹⁷ wife's, husband's 1C7⁴ 4Ep5²⁸As2
virgin holy in 1C7³⁴ a man (in a b or out-
side) 2C12² 2³ 3 (able to bridle) Ja3² (spot-
ting) Ja3⁶ of Moses Ju⁹ b and human
souls (Babylon) vRv18¹³

the human body in general: into Gehenna
Mt5²⁹ 30 1028 lamp of, is the eye Mt6²²Lu11³⁴
will be illuminated Mt6²²Lu11³⁴ 36 dark Mt
6²³Lu11³⁴ be not worrying about Mt6²⁵Lu
12²² more than apparel Mt6²⁵Lu12²³ killing
(be not afraid) Mt10²⁸Lu12²⁴ where the b
there the vultures Lu17³⁷ dishonoring Ro12⁴
of sin Ro6⁶ of death Ro7²⁴ dead because of
sin Ro8¹⁰ practices of Ro8¹³ one b (many
members) Ro12⁴ 1C12¹² 12 12 20 (joins a pro-
stitute) 1C6¹⁶ not for prostitution 1C6¹³ for
the b (the Lord is) 1C6¹³ (requisite) Ja2¹⁶
penalty of sin outside the 1C6¹⁸ members
(not one b) 1C12¹⁴ (God placed) 1C12¹⁸
(if it were all one) 1C12¹⁹ (weaker) 1C12²²
(more dishonored part) 1C12²³ not of the b
(foot saying) 1C12¹⁵ (ear) 1C12¹⁶ (is it)
1C12¹⁵ 16 if the whole b an eye 1C12¹⁷ God
blends 1C12²⁴ no schism in 1C12²⁵ with
what b the dead coming 1C15³⁵ sown a soul-
ish, roused a spiritual 1C15⁴⁴ 44 puts into
practice through 2C5¹⁰ reconciling both to
God in Ep2¹⁶ of flesh Co2¹¹ dead apart
from spirit Ja2²⁶ Others: of seeds (God is
giving it a b) 1C15³⁸ (to each its own) 1C
15³⁸ celestial and terrestrial 1C15⁴⁰ 40 of
a horse (steering) rJa3³

body as a figure

of Jesus: this is my mMt26²⁶Mk14²² 1C11²⁴
communion of 1C10¹⁶ of the Lord: liable
for 1C11²⁷ not discriminating 1C11²⁹ of
Christ: you are the b of 1C12²⁷ the eccle-
sia which is MEp1²³ Co12⁴ saints are mem-
bers of rEp5³⁰ b is of Christ rCo2¹⁷ one b:
(in Christ we are) mRo12⁵ (one bread)
m1C10¹⁷ (baptized into) m1C12¹³ (and one
spirit) rEp4⁴ (called in) rCo3¹⁵ upbuilding
of rEp4¹² Christ (out of Whom the entire b)
rEp4¹⁶ Co2¹⁹ (making for the growth of)
rEp4¹⁶ (is the Saviour of) rEp5²³ (the Head
of) rCo1¹⁸ (s* Mt24²⁸ AMk15⁴⁵ 1C12¹³).
body14⁵, slave1, bodily1.

body, corpse², cuticle¹.

boisterous, strong¹.

par rēsi' a'zō mai ALL-GUSH

bold (be), in speech. Paul (in Damascus)
Ac9²⁷ (Jerusalem) Ac9²⁸ (Pisidian Anti-
och) Ac13⁴⁶ (Iconium) Ac14³ (Ephesus)
Ac19⁸ (before Festus) Ac26²⁶ (embassy in a
chain) Ep6²⁰ (b to speak the evangel) 1Th2²
Apollōs in Ephesus Ac13²⁶, bold³, freely¹.
bold (be), courage (have)³, dare⁴, have¹, (be
very b), daring (be very)¹.
boldly, dare¹, (more), daringly (more)¹.
boldly (in boldness). See boldness.

par rēsi' a' ALL-GUSH

boldness, with be in, publicity Jn7⁴. Christ
(spoke with) Mk8³² Jn7²⁶ 1629 1820 (no one
spoke with b concerning) Jn7¹³ (Jews ask
Him tell them with) Jn10²⁴ (said to dis-
ciples with) Jn11¹⁴ (no longer walked with)
Jn11⁵⁴ (speaking with) Jn16²⁵ (makes a
show of authorities) Co2¹⁵
Other proper names: Peter (speaks with)
Ac2²⁹ (and John) Ac4¹³ Paul (teaching
with) Ac28³¹ (much) 2C3¹² 7⁴ Phn⁸ (open-
ing his mouth with) Ep6¹⁹ (with all) Ph12⁰
Others: enduring Thy slaves with Ac4²⁹
apostles spoke with Ac4³¹ procuring much
1Th3¹³ of the expectation Hb3⁶ approach-
ing with Hb4¹⁶ for entrance of holy places
rHb10¹⁹ not casting away Hb10³⁵ have b
(not be put to shame) 1Jn2²⁸ (in the day
of judging) 1J4¹⁷ toward (God) 1J3²¹
(Christ) 1J5¹⁴ (ACo4³). boldness-(ly)¹², con-
fidence⁶, plainness-(ly)⁵, openly⁵, etc.

de s m os' BOND

bond, that which binds. of tongue Mk7³⁵ Ger-
gesene bursting Lu8²⁹As1⁸ daughter of
Abraham rLu13¹⁶ prisoners at Philippi Ac
16²⁶ of Paul Ac20²³ 2329 2629 31 Ph17¹³ 14 17
Co4¹⁸ 2Ti2⁹ Phn10⁰ of the evangel rPhn1⁸
trial of Hb11³⁶ messengers kept in rJu⁶
(sHb10³⁴). band³, bond¹⁵, chain¹, string¹.

bond, slave⁶, tie³,
bondage, slavery⁵, (be in b), slave⁴, (bring in-
to b), enslave⁵, (in b), enslave¹.
bondmaid, maid¹.
bondman, slave¹.
bonds, chain¹, (be in), bind¹, (in), prisoner².
bondwoman, maid⁴.

ost e'on BONE

bone, a part of the skeleton of man or other
animal. of the dead Mt23²⁷ flesh and b (a
spirit has not) Lu24³⁹ b of it shall not be
crushed Jn19³⁶ of Joseph nHb11²² (s2Ep5³⁰).
book, scroll⁴².

r[h]oi zē d on' GUSH-LIFE

booming noise, heavens passing by with 2P3¹⁰.
great noise¹.

akro thin' i on EXTREMITY-PILE

booty. Abraham gives a tithe of Hb7⁴. spoils¹.
border, boundary¹, tassel³.
borders, frontier¹.

gen nēt on' BECOME

born, adjective. of women Mt11¹¹Lu7²⁸
born, race², (be), bring forth³.
born again (be), regenerate¹.
born (be). See generate.
born out of time, abortion¹.
borrow, middle voice of lend.

kolp'os BOSOM

bosom, the front inside of the loose garments
worn in the orient, geographically, a gulf
Ac27³⁹, shall they be giving into your rLu
6³⁸ of Abraham rLu16²² 23 of the Father
(the only-begotten God in) rJn1¹⁸ of Jesus
(John lying back in) Jn13²³.

amph o'ter a ENVELOPE-more

both. b wine and wine skins preserved PMt917
Lu538a b falling into a pit PMt1514Lu639
Israel and the nations b one Ep214 16 18
Others: Mt1330 Lu16 7 57 742 Ac838 1916 238.

both, each¹.

both. See besides.

akul'lō FLAY

bother. b and tossed PMt936 b the Teacher
(not) rMk535Lu849 do not b rLu76. trouble²,
-one's self¹.

bottle, wine skin¹².

bottom. See down.

bottomless², -pit⁵, abyss⁷.

kla'd os BREAK-

bough. flying creatures roosting among its⁹
PMt1332Mk432Lu1819 chopped b from trees
Mt218 fig tree PMt2432Mk1328 of the olive
Ro1116 17 18 19 21. branch¹¹.

bound. See prisoner.

[h]or'i on SEE-

boundary, the visible indications marking the
geographical limits of a tribe, country, or
city, etc. of Bethlehem (massacred boys in)
Mt216 of Zabolon and Nephthalim Mt413
country of the Gergesenes Mt834Mk517 of
Tyre and Sidon (woman from) Mt1522
(Christ came away from) Mk731 Christ
came into b (of Magadan) Mt1539 (of Judea)
Mt191Mk101 (Decapolis) Mk731 of Antioch
Pisidia (Paul ejected from) Ac1350 (ssMk724).
border¹, coast¹⁰.

[h]or o the si'a SEE-PLACE

bounds. of the nations (God setting) Ac1726.

bountifully. See blessing.

bountifulness, singleness¹.

bounty. See blessing.

toa'on SHOOTER

bow, a flexible staff, the ends connected with
a cord, for shooting arrows. one on white
horse has vRv62.

kamp'tō BOW

bow, bend together, as the knee. to the image
of Baal ARoll14 to God every knee ARoll11
Paul to the Father AEp814 in the name of
Jesus every knee Ph210.

bow, place¹, recline².

bow down, bow together¹.

bow the knee, fall on knees¹.

su[n]g kamp'tō TOGETHER-BOW

bow together. Israel's back PRoll10. bow
down¹.

bowed together, bend together¹.

koi'l'a CAVITY

bowel, womb. Jonah in Mt1240 food (goes in-
to) Mt1517 Mk719 (for the) 1C613 13 living
waters from rJn738 slaving for rRo1618
whose god is their aPh319 made bitter Rv
109b 10

womb: mother's w (eunuch out of) Mt1912
(second time into) Jn34 (lame from) Ac32
148 (Paul severed from) Gal15 of Elizabeth
Lu15 41 44 Mary's (fruit of) Lu142 (hap,y)
NLu1127 before Jesus conception in Lu221
happy the w which bear not NLu2329 (ALu
1516). belly¹¹, womb¹².

bowels, compassion⁹.

phia'l'e BOWL

bowl, a broad and shallow dish like a basin.
It is used for the basins of the tabernacle
Nu713, brimming with incense vRv58 seven
messengers and seven vRv157 161 2 3 4 8 10 12 17
171 219. vial¹².

pu k t eu'ō FIST

box. Paul PIC926. fight¹.

box, alabaster¹.

pais HIT-

boy, girl (daughter of Jarius) Lu851 54, used in
connection with service, as sometimes in Eng-
lish also, a page (Herod's) Mt142. Herod
massacred Mt216 centurian's b prostrate Mt
86 8 13 13Lu77 God's (B Jesus) PMt1218 Ac
313AB8 26 427 30 (Israel His b) rLu154 (David
His b) Lu199 Ac425 epileptic b cured Mt1718b
b crying Hosanna Mt2115 the B Jesus Lu243
Jesus heals a b Lu942 slave beginning to
beat rLu1245 elder son calling rLu1526
courtier's b living Jn451 b Eutychus Ac2012.
child⁷, maid¹, maiden¹, manservant¹, serv-
ant¹⁰, son¹, Son², young man¹.

paid i o'then HIT-PLACE

boy (from a little) son with dumb spirit Mk921.

boy (little). See little boy.

per per eu'o mai ABOUT-GO

brag, seeking to spread one's fame. love is not
1C134. vaunt self¹.

plek'ō BRAID

braid, wreath of thorns Mt2729Mk1517Jn192.
plait³.

pleg'ma BRAID

braid, women not adorn with 1Ti29bs.

em plok'e IN-BRAID

braiding, perhaps of ornamental strands in the
hair, as was the custom with loose women.
women not to 1P33, plaiting¹.

bramble-bush, thorn-bush¹.

kle'ma BREAK-

branch. of the grapevine rJn152 4 5 6.

branch, bough¹¹, frond¹.

branches, soft foliage¹.

sti'g'ma FRICK

brand mark, indelible mark in the skin. of the
Lord (Paul bearing) rGa617. mark¹.

brass, copper³, (fine), bronze², (made of), cop-
per¹.

eri'z'ō STRIFEIZE

brawl. Christ will not Mt1219. strive¹.

brawler (no), pacific².

brazen vessel, copper vessel¹.

art'os BREAD

bread, a thin flat cake of bread like biscuit.
As bread has no plural, and a loaf is bulky,
quite unlike the thin wafers used, and cake
suggests a tasty variety of bread, English
has no satisfactory equivalent for this word.
In order to preserve the plural, cakes of
bread Mk820.

Christ the Bread

out of heaven (the true) NJn632 (of God)
rJn633 (I am) MJn641 (this is) MJn650 58
(living) rJn651 b of life MJn635 48 giving
My flesh rJn651 eating rJn651 masticating
rJn658

Others

stone (may become) Mt43Lu43 (giving for)
PMt79Lu1111as not on b alone NMt44Lu44
our dole be giving us Mt611Lu113 show b
(David ate) Mt124Mk226Lu64 (table and)
Hb92 feeding (the five thousand) Mt1417 19 19
169 Mk636a 37 38 41 41 44 52 819 Lu913 16 Jn65 7
9 11 13 23 26 (the four thousand) Mt1533 34 36
1610Mk84 5 6 eating b (with unwashed hands)
NMt152Mk72 5 (not able to) Mk320 (John
came not eating) NLu733 (in the kingdom of
God) NLu1415AB81* (Paul, not gratuitously)
N2Th38 (eat their own) N2Th312 children's
NMt152Mk727 disciples forgot Mt165 7 8 11 12

Mk314 14 16 17 at the Lord's dinner Mt2626
Mk1422Lu2219 Mt1C1016 1123 26 27 28 disciples
to take no Mk68Lu93 Jesus (coming to eat)
NLu141 (taking, at Emmaus) Lu2430 35 (at
Galilee) Jn2113 at midnight Lu115 how
many of my father's men cloy NLu1517 out
of heaven (God gives) NJn631AbS2 (not
Moses) NJn632 gives us NJn634 masticating
b with Me NJn1318 fish and b (disciples ob-
serving) Jn219 breaking of (persevering in)
NAc242 (at home) NAc246 (gathered to)
NAc207 (Paul) NAc2011 Paul taking (on the
ship) Ac2735 one b (we who are many are)
n1C1017 (all partaking of the) 1C1017 for
food 2C910, bread72, loaf23, show-bread3.
bread (unleavened). See unleavened.

platos' BREADTH

breadth. love of Christ fEp318 b of the earth
(Gog and Magog) Rv209 of New Jerusalem
Rv2116 16.

kla'ō BREAK

break, especially the thin wafers 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 (five cakes) Mt1419Mk819 (seven)
Mt1536Mk86 (bread at the Lord's dinner) Mt
2626Mk1422Lu2219 1C1016 1124 (the Lord's
body) 1C1124s2 (at Emmaus) Lu2430 (dis-
ciples, at home) NAc246 Paul (at Troas)
NAc207 11 (on the ship) Ac2735 (sMk641 BR
1120).

break, burst1, -through2, crush5, fracture4,
rend1, shatter2, unnerve1.

di aug az'ō THROUGH-RADIATE

break (day). till the day should be 2P119 (A2C
44). dawn1.

break forth, burst1.

ana lu'ō UP-LOOSE

break loose (from festivities) Lu1236, solution
(Paul yearning for) fPh123 (s1Ac1626).
depart1, return1

break of day, daybreak1.
break off, break out3.

ek kla'ō OUT-BREAK

break out. boughs Ro1117 19 20As. break off3.
break through, tunnel3.

kata kla'ō DOWN-BREAK

break up. cakes of bread Mk641Ab Lu916.
break up, scoop out1, tunnel1.
break up. See loose.
breaker, transgressor1.

kla'si s BREAKING

breaking. of bread Lu2435 NAc242.
breaking, transgression1.

mas tos' BREAST

breast. happy the NLu127 2329 girded about
vRv113, pap3

breast, chest3.
breastplate, cuirass5.
breath. See blast.
breath, blast1.
breathe on, exhale1.

em pne'ō IN-BLOW

breathe out. Saul b o threatens fAc91.
breeze. See blow and spirit.
brethren, brotherhood1.

nymph on' BRIDAL-CHAMBER

bridal chamber. sons of, cannot be (mourning)
AMt915 (fasting) AMk219Lu534 (s'Mt2210).

nymph'e BRIDE

bride, daughter-in-law (against her mother-in-
law) Mt1035Lu1253 53, bridegroom (has the
b) fJn329 (voice of) Rv1823 makes herself

ready vRv197s3 adorned for her husband Rv
212 wife of Lambkin fRv219 the spirit and
b fRv2217.

nymph i'os BRIDE-GROOM

bridegroom. with them fMt915Mk219 19Lu534
taken away fMt915s31 Mk220Lu535 meeting
fMt251 5 6 10 summoning Jn29 has the bride
fJn329 friend of fJn329 voice of fJn329 vRv
1823.

chalin agō ge'ō BIT-LEAD

bridle. the tongue fJa126As able b whole body
fJa32.

bridle, bit1.
brief, -ly. See few.
bright, luminous1, splendid2.
bright shining, lightning1.

lamp ro't ēs SHINE

brightness, the quality of emitting light. above
b of the sun Ac2613.

brightness, advent1, effulgence1.

gem'ō be-REPLETE

brim, cram, replete. bowls b with (incenses)
vRv58 (God's fury) vRv157 (last seven calam-
ities) fRv219 cup b with abominations vRv174
cram: Pharisees like (cup c with rapacity)
fMt2325 Lu139 (sepulchers c with bones) Mt
2327 mouths c with imprecation Ro314 re-
plete: four animals with eyes vRv468 beast
with blasphemous names vRv173. full of11.

brim, up1.
brim (fill to the). See cram.
brimstone, sulphur1, (of), sulphurous1.

[h]al u k on' SALTY

brine, water impregnated with salt. b does not
produce sweet fJa312, salt1.

bring. See carry.

bring, become1, carry away1, come1, do1, fetch1,
get1, lead47, -away1, -down1, -to3, -up3, ten-
der2.

bring again, lead up1, turn from1.
bring against. See sink.
bring against, bring on1.
bring down, lead down5, subside1.

pro pher'ō BEFORE-CARRY

bring forth. out of the heart fLu645 45.

tik'tō BRING-FORTH

bring forth, the act of giving birth to off-
spring, the production of herbage fHb67,
Miriam a Son Mt121 23 25Lu131 267 (King
of the Jews) Mt22 (a Saviour) Lu211 Eliza-
beth Lu157 a woman (has sorrow) fJn1621
(clothed with the sun) vRv122 4 4 5 13 sterile
one, not b f fGa427 Sarah Hb111As2 desire
b f sin fJa115 (Arv29). bear1, be born3, be
delivered5, be in travail1, bring forth9.

bring forth, cast out3, do14, generate1, givel,
lead down1, -out1, -up1, precede2, teem forth1.
bring forth. See carry out.
bring forth fruit, bear fruit6.
bring forth plentifully, bear well1.
bring into. See carry into and lead in.

epi pher'ō ON-CARRY

bring on. God, indignation Ro35 a calumniat-
ing judgment Ju9. bring2, -against1, take1.
bring on, send forward4.

ep ag'ō or ep ag ag'ō ON-LEAD

bring on, idiomatically. blood of this Man o us
fAc528 o themselves swift destruction f2P21
a deluge f2P25 (AAc2536). bring upon2, bring
in upon1.

bring out, lead out5, precede1.
bring to. See offer.
bring to maturity. See maturity (bring to).

bring to pass

Greek-English Keyword Concordance

bulwark

bring to pass, become¹.

bring together, expedient (be)¹.

bring up. See lead up and offer up.

bring up, nourish¹, nurture¹, rear¹.

bring word, report².

bringing in, superinduction¹.

broad. See square.

broad, spacious¹, (make), broaden¹.

plat u'n ô BROADEN

broaden. amulets Mt235 our heart r2C6¹¹ 13, enlarge², make broad¹.

opt on' BROILED

broiled, roasted by an open fire. fish Lu244².

broken meat, fragment².

kollubist ês' LOPPER

broker, one who lops off a commission in changing money, in the temple Mt21¹²Mk11¹⁵ Jn2¹⁵, changer¹, money changer².

chalk o' l'ban on COPPER- (Hebrew) WHITE

bronze, an alloy which glows with an intense white light when heated, probably white bronze. Christ's feet like vRv1¹⁵ 218, fine brass².

en thum e'o mai IN-FEEL

brood. Joseph Mt120 wickedness Mt94. think¹, -on¹.

no ss i'on YOUNG

brood, offspring, as a hen assembling her Mt 233⁷, chicken¹.

no ss i'a YOUNG

brood, offspring, of a hen Lu133⁴.

brook, winter brook¹.

brook (winter). See winter brook.

a delph os' SIMULTANEOUS-UTERUS

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 Mt124⁶ 47 1355 Mk33¹ 32Lu8¹⁹ 20 Jn21⁷ 73 5 10 Ac1¹⁴ 1C9⁵ Ga 119 Figurative Mt124⁸ f49 m50Mk33³ 34 35Lu8²¹ the least of My PMt2540 not ashamed to be calling them Hb21¹ reporting Thy name to My Hb21² made like the Hb21⁷

Others: seven b with one wife Mt224² 25 Mk12¹⁹ 19 20Lu20²⁸ 28 29 you all are b mMt23⁸ not to commingle with evil b 1C5¹¹ because of whom Christ died 1C8¹¹ Paul addresses saints as b 2C18⁸ 23 1311 Ga11³ 315, etc. See under other keywords.

brother (false). See false brother.

brother (fond of). See fond of brother.

a delph o't ês SIMULTANEOUS-UTERUS

brotherhood. be loving f1P21⁷ suffering completed in your f1P5⁹. brethren¹, brotherhood¹.

phil adelph i'a FOND-brother-ness

brotherly fondness. saints to have for one another Ro12¹⁰ no need to write concerning 1Th4⁹ be remaining Hb13¹ in devoutness 2P 17⁷. brotherly kindness², -love³.

brought (be), stand¹.

brought before (be), present¹.

brought forth (be), give up¹.

brought to, exile¹.

brought up with, foster brother¹.

ophru s' BROW

brow. mountain at Nazareth Lu42⁹.

sun'trim ma TOGETHER-WEAR

bruise. in men's ways Ro3¹⁶, destruction¹.

bruise, crush³, oppress¹.

bruise. See crush.

brush away. See erase.

brute. irrational².

bs denotes besides.

bt denotes but.

ant'i'ê ma BAILER

bucket. Christ has no Jn4¹¹, to draw with¹.

pro bal'l ô BEFORE-CAST

bud fig tree Lu21³⁰, push forward Alexander for the Jews Ac19³³, put forward¹, shoot forth¹.

bud, germinate¹.

kol aph iz'ô CHASTEN-FROM

buffet. Jesus by the Jews Mt26⁶⁷Mk14⁶⁵ the apostles 1C4¹¹ Paul by Satan's messenger 2C12⁷ sinning and being 1P2²⁰As¹.

build again, rebuild².

build, construct³.

oik o dom e'ô HOME-BUILD

build houses, etc., edify persons, inure the conscience 1C8¹⁰, prudent (stupid) man b house fMt7²⁴ 26Lu6⁴⁸ 48 49 Christ (b My ecclesia) fMt16¹⁸ (Stone which the b) fMt21⁴²Mk12¹⁰ Lu20¹⁷ 1P2⁷ b a tower fMt21³³Mk12¹Lu14²⁸ b the sepulchers Mt23²⁹Lu14⁷ 48 b temple in three days Mt26⁶¹ 2740Mk14⁵⁸ 1529 city b on mountain Lu42⁹ b a synagogue Lu7⁵ b greater barns fLu12¹⁸ a man begins b fLu 1430 in days of Lot they b Lu17²⁸ forty and six years this temple Jn22⁰ Solomon b God a house Ac7⁴⁷ 49As lest Paul b on Ro15²⁰ love b up f1C8¹ if I am b again fGa2¹⁸

edify: the ecclesia e fAc9³¹ word of His grace fAc20³² not all is f1C10²³ one speaking in a language e himself f1C14⁴ 4 other is not e f1C14¹⁷ e one the other f1Th5¹¹ (b1P25). build², builder⁵, be in building¹, edify⁷, embolden¹.

ep oik o dom e'ô ON-HOME-BUILD

build on, build up. Paul's foundation 1C3¹⁰ 10 12 14 on foundation of the apostles fEp2²⁰ build up: saints (in Christ) fCo2⁷ (a spiritual house) 1P2⁹As (b yourselves u) fJu2⁰ build thereon¹, -thereupon², -up¹, -up on¹, -upon².

build thereon¹, -thereupon², -up¹, build on⁴.

sun oik o dom e'ô TOGETHER-HOME-BUILD
build together. saints for God's dwelling place Ep22².

build up. See build on.

oik o dom'os HOME-BUILDER

builder. the Stone scorned by fAc4¹¹.

builder, artificer¹.

oik o dom ê HOME-BUILDING

building of a material structure, a spiritual edification, upbuilding a body (Christ's) Ep 412 16, of the sanctuary Mt24¹Mk13² 3 saints (God's b) m1C3⁹ (have a b of God) f2C5¹ (Christ in Whom entire b) fEp2²¹ Paul's authority for b up f2C10⁸ 1310

edification: pursuing e of one another Ro 1419 e of our associate fRo15² speaking to men to f1C14³ of the ecclesia f1C14⁵ 12 let all occur to f1C14²⁶ sake of the saints e f2C12¹⁹ good for needful e Ep42⁹ (b1Ti14). building⁶, edification⁴, edifying⁶, edify¹.

building, building material¹, creation¹.

en dôm'ê si s IN-BUILDING

building material. New Jerusalem vRv21¹⁸, building¹.

bulging. See distended.

taur'os BULL

bull sacrificed for wedding fMt22⁴ priest of Zeus bringing Ac14¹³ blood of Hb9¹³ 104. bull², ox².

ochur'ô ma BULWARK

bulwark. pulling down 2C10⁴. stronghold¹.

de s mē' BIND-effect

bundle. darnel fMt1330.

bundle, multitude¹.*koup̄ is'ō BUOY*buoy, lighten in water. the ship Ac2738. lighten¹.*bar'os HEAVY*burden. of the day Mt2012 not placing one more Ac1528 of glory f2C417 bearing one another's fGa62 Paul could be f1Th26 casting on you no other Rv224. be burdensome¹, burden⁴, weight¹.burden, cargo¹, load⁵, overburden¹.burdened, affliction¹.*bar e'ō be-HEAVY*

burdened (be), heavy. lest your hearts fLu2134 Paul inordinately b f2C18 saints groaning being f2C54 let not the ecclesia f1Ti156

heavy: disciples (eyes) fMt2643 (h with sleep) fLu932 (s1*fMk1440 s1*Ac2827) burdened¹, charged², heavy², pressed¹.

burdensome. See heavy.

*epi'bar e'ō be-ON-HEAVY*burdensome (be). Paul (lest I be) f2C25 (working so as not) f1Th29 2Th38. be chargeable to², overcharge¹.burdensome (be), burden¹, encumbrance (be)², (from being), burdensome (not)¹.*a bar es' UN-HEAVY*burdensome (not). Paul f2C119. from being burdensome¹.

burglar. See robber.

*en ta ph i a s m os' IN-DYING*burial. anointing Jesus' body for Mk148 for the day of My Jn127. burying².

burial. See bury.

burial (carry to), pallbearer (be)¹.*ka i'ō BURN*burn, the combustion of fire Rv45 or light fMt515. let your lamps fLu1235 our hearts within us fLu2432 John was the lamp fJn535 grapevine branches Jn156 fire (handled and b with) Hb1218 (mountain) vRv88 (lake of) vRv1920 218 star out of heaven vRv310 (bRv 92). light¹, be burned², burn⁹.burn, burn-up⁷, fire (be on)³, inflame¹.*thu m i a'ō SACRIFICE*

burn incense. Zechariah Lu19.

*kata ka i'ō DOWN-BURN*burn up. chaff fMt312 Lu317 darnel fMt1330 40 scrolls Ac1919 anyone's work f1C315 bodies (outside the camp) Hb1311 one-third (the earth) vRv87 (trees) vRv87 all the green grass vRv87 Babylon vRv1716 188 (A2P310). burn⁷, -up⁴, -utterly¹.burn up, flames (set in)¹.*ka u'si s BURNING*burning. land with thorns fHb68. to be burned¹.burning, conflagration².burning heat, scorching¹.burnt offering, holocaust².*phōle os' BURROW*burrow, a hole inhabited by an animal. jackals have Mt820 Lu958. hole².*r[h]ē'g n u mi BURST*burst, violent separation of parts, tear a person. wine skins fMt917 Mk222 Lu537 tear: hogs turning and t you fMt76 spirit t the epileptic Mk918 Lu939s. break¹, -forth¹, burst², rend¹, tear².*pros rē'g n u mi TOWARD-BURST*burst through. river to house fLu648 49. beat vehemently against¹, beat upon¹.*dia r rē'g n u mi THROUGH-BURST*burst through bonds Lu820, tear through nets Lu56, tear. tear: garments (chief priest) Mt265 fMk1463 (Barnabas and Paul) Ac1414. break², to rend³.*en ta ph i a s'ō IN-DIE*

bury, custom of the Jews for Jn1940, burial, for Christ's Mt2612.

bury, entomb¹¹.bury in (to), sepulcher¹.bury with, entomb together².burying, burial².bush, thorn-bush⁴.bushel, peck measure³.*pra g ma t ei'a PRACTICE*business. of a livelihood 2Ti24. affairs¹.business, diligence¹, need¹.

business. See matter.

dia pra g ma t eu'o mai THROUGH-PRACTICE
business (do). to know what b the slaves do fLu1915. gain by trading¹.*pra g ma t eu'o mai PRACTICE*business (go into). nobleman gives slaves ten minas to fLu1913. occupy¹.busybody, meddler¹, (be b), meddle¹.busybody in other men's matters, interferer in others affairs¹.*all a' CHANGE*but, an adversative conjunction, some stronger than yet; in opposition to a concession, etc., bnevertheless; introducing a sweeping denial, bñay. It is always rendered but except as follows: bnevertheless: Mk1429 Ac96 Ro65 1C86 92² 12 2C416 516 134 Ep524 Ph118 Co25 bñay: Lu2315 Ac192 Ro331 837 1C32 1222 2C711 11 11 11 11 11 11. and rather¹, but⁵¹², howbeit⁸, indeed¹, nay⁴, nevertheless¹⁰, no¹, notwithstanding¹, save², therefore³, yea¹⁵, yet¹¹, etc.but, except⁵³, for², howbeit¹, moreover¹⁴, only¹, or¹, outside¹, then⁴.

vbut. See yet.

but rather, moreover².*agor a'zō BUY*buy, barter with money. man b (a field) fMt 1344 (pearl) fMt1346 throng to b food Mt1415 Mk636 in the sanctuary Mt2112 Mk1115 Lu1945A virgins to b oil fMt259 10 chief priests b Field of the Potter Mt277 disciples to b bread Mk637 Lu913 Jn48 65 Joseph b linen wrapper Mk1546 women b spices Mk161 I b (a field) fLu1418 (oxen) fLu1419 in the days of Lot Lu1728 sell cloak and b a sword Lu2256 what we have need of (Judas to b) Jn1329 saints b with a price f1C620 those b as not retaining 1C730 disowning the Owner Who b them f2P21 b of Me gold fRv318 Thou dost b us for God fRv59 no one able to vRv1317 b from (the earth) fRv143 (man-kind) vRv144 no one b cargo vRv1811. buy²⁸, redeem³.buy, purchase¹.buy and sell, traffic¹.

aby or aby. See down.

/by. See from.

only. See on.

[h]upo' UNDER

by, under-of. See under.

by. See beside and through and up.

*nē oaths*by, a particle used in oaths or adjurations. b this boast 1C1531. I protest by¹.by, beside⁴, in¹⁴², out⁵⁹, over¹.by all means, undoubtedly².

by and by, forthwith¹, immediately¹, straight-
way¹.
by itself, apart from¹.
by means of. See through.

by one's self, only².
by what means, somehow².
par oich'o mai BESIDE-GO-BY
bygone. generations Ac14¹⁶. be past¹.

C

cas to denotes concerning.

sun om o si'a TOGETHER-SWEAR
cabal, those bound together by an oath. more
than forty make Ac23¹³. conspiracy¹.

Kai'sar CÆSAR

Cæsar, the surname of Julius Cæsar, which was
adopted by Octavianus Augustus, and used
by the Roman emperors as a part of their
title. pay poll tax to Mt22¹⁷ 21 21 Mk12¹⁴
16 17 Lu20²² 24 25 25 C Augustus Lu2¹ Ti-
berius C Lu3¹ Christ accused forbidding give
taxes to Lu23² not a friend of Jn19¹² con-
tradicting Jn19¹² Chief Priests no king but
Jn19¹⁵ decrees of Ac17⁷ Paul (did no sin
against) Ac25⁸ (appeals and goes to) Ac25¹⁰
11 12 12 21 2632 2724 2819 saints in household
of Ph42².

Kaisar'ei a CÆSAREA

Cæsarea, two cities named after the emperor's
title. Cæsarea Augusta or Cæsarea of Pale-
stine built by Herod the Great and named in
honor of Cæsar Augustus, is situated on
the Mediterranean, about thirty miles north
of Joppa, 32° 30' north and 34° 54' east, and
is now called Kaisarieh. Cæsarea Philippi,
named in honor of Tiberius Cæsar by Philip
the tetrarch, who rebuilt it, is situated in
Gaulanitis at the foot of the Lebanon range,
near the source of the Jordan, 33° 15' north
and 35° 41' east, and is now called Banias.

Cæsarea Palestine: Philip in Ac8⁴⁰ Paul
(led into) Ac9³⁰as (greeted the ecclesia) Ac
18²² (with Philip) Ac21⁸ (escorted to) Ac
23²³ 33 Cornelius and Peter in Ac10¹ 24 1111
Herod Ac12¹⁹ disciples from Ac21¹⁶ Festus
(leaves) Ac25¹ (orders Paul kept in) Ac25⁴
(arrives) Ac25⁶ Agrippa and Bernice in
Ac25¹³

Cæsarea Philippi: Jesus coming into Mt16¹³
Mk8²⁷.

cage. See jail.

Kaia'phas CAIAPHAS

Caiaphas, a chief priest, together with Hannas,
courtyard of Mt26³ Jesus (led to) Mt26⁵⁷ Mk
14⁵³ A Jn18²⁴ (led from) Jn18²⁸ Hannas
(and C, chief priests) Lu3² (father-in-law
of) Jn18¹³ counsels the Jews Jn11⁴⁹ 1814
apostles questioned before Ac4⁶.

Kain' (Hebrew) ACQUIRED

Cain, Adam's firstborn child, Gn4¹. Abel of-
fers more than Hb11⁴ of the wicked one
1Jn3¹² way of Ju1¹.

Kainan' (Hebrew) ACQUIRED

Cainan, the name of two ancestors of Christ
(the first one is not found in the Massoretic
Hebrew text), son of Enos Gn5⁹, son of
Arphaxad Gn10²⁴, Lu3³⁶ 37.

cakes of bread. See bread.

calamity. See blow.

psēph iz'ō PEBBLE

calculate, literally, count with pebbles. c the
expense PLu14²⁸ wild beast's number Rv13¹⁸.
count².

mos'ch os CATTLE

calf, grain fed PLu15²³ 27 30 blood of Hb9¹² 19
second animal like vRv4⁷.

mosch o poi e'ō CATTLE-DO

calf (make). Israel Ac7⁴¹.

kal e'ō CALL

call, those within range of the voice for imme-
diate action Mt4²¹, invite those at a distance
for a future occasion. Herod the magi Mt2⁷
God c (out of Egypt My Son) Mt2¹⁵ (what
is not as if it were) Ro4¹⁷ (Whom He designa-
tes) Ro8³⁰ 30 (not of acts) Ro9¹² (out of
the nations) Ro9²⁴ (not my people) Ro9²⁵
(sons of the living G) Ro9²⁶ (c us in peace)
1C7¹⁵ (Paul) Gal1⁵ (you saints) Ga5⁸ 1Th5²⁴
1P11⁵ 510 (to His own kingdom) 1Th2¹² (not
for uncleanness) 1Th4⁷ (through our evan-
gel) 2Th2¹⁴ (with a holy calling) 2Ti1⁹ (out
of darkness) 1P29 Jesus (c James and John)
Mt4²¹ Mk12⁰ (came not to c the just) Mt9¹³
Mk2¹⁷ Lu5³² (c by His mother) Mk3³¹as (to
the wedding) Jn2² c the workers PMt20⁸ a
king c (those invited) PMt22³ (to the wed-
ding) PMt22⁹ a man c his slaves PMt25¹⁴
every male c holy to the Lord Lu2²³ a noble
c ten of his slaves PLu19¹³ Sanhedrin c
Peter and John Ac4¹⁸ Tertullus c before
Felix Ac24² in Isaac your seed c Ro9⁷ Hb11¹⁸
saints (c through God) 1C19 (thus be walk-
ing) 1C7¹⁷ (being circumcised) 1C7¹⁸ (in
uncircumcision) 1C7¹⁸ (remaining in the
calling) 1C7²⁰ 24 (a slave) 1C7²¹ (in the
grace of Christ) Gal6¹ (for freedom) Ga5¹³
(to walk worthily) Ep4¹ (with one expecta-
tion) Ep4⁴ (in one body) Co3¹⁵ (for eon-
ian life) 1Ti6¹² (for suffering) 1P22¹ (for
blessing) 1P3⁹ c in the Lord (the slave) 1C
722 (being free) 1C7²² as Aaron Hb5⁴ those
c obtain the promise Hb9¹⁵ Abraham Hb11⁸
Christ c us to His own glory 2P1³

call persons: Jesus (Joseph to c Him) Mt
12²⁵ (Mary to c Him) Lu13²¹ 221 21as² (c
Emmanuel) Mt12²³ (a Nazarene) Mt23³ (Son
of the Most High) Lu19² (Son of God) Lu
13⁵ (Lord, Lord) Lu6⁴⁶ (c the saints breth-
ren) Hb2¹¹ peacemakers c sons of God Mt5⁹
c least, great in the kingdom Mt5¹⁹ 19 Christ
(c Lord by David) Mt22⁴³ 45Lu20⁴⁴ (Faith-
ful and True) Rv19¹¹as (Word of God) Rv
19¹³ Pharisees love to be c Rabbi Mt23⁷ c
no one (Rabbi) Mt23⁸as^{1*} (father) Mt23⁹
(preceptors) Mt23¹⁰ John the Baptist Lu
11³⁰ 61 62 (Zechariah) Lu15⁹ (prophet of the
Most High) Lu17⁶ Elizabeth c barren Lu13⁶
Simon c (a Zealot) Lu6¹⁵ (Cephas) Jn14²
Mary c Magdalene Lu8² Martha's sister c
Mary Lu10³⁹ c son (prodigal not worthy to
be) PLu15¹⁹ 21 man c Zaccheus Lu19² Judas
c (Isacariot) Lu22³as (Bar-Sabbas) Ac15²²
those in authority c benefactors Lu22²⁵
Joseph c Bar-Sabbas Ac12³ young man c
Saul Ac7⁵⁸ Simeon c Niger Ac13¹ Barnabas
c Zeus Ac14¹² John c Mark Ac15³⁷ c an
apostle (Paul not competent) 1C15⁹ Abra-
ham c (friend of God) Ja2²³ (lord by Sarah)

- 1P36 saints c children of God 1J31 serpent c Adversary Rv129
 call places: God's house c house of prayer Mt213 Mk1117 field c Field of Blood Mt278 a city c (Bethlehem) Lu24 (Nain) Lu711Asa2 (Bethsaida) Lu910Asa2 (Sodom and Egypt) Rv118 mount c Olivet Lu1929 2137 Ac112 place c (a skull) Lu2333 (Ideal Harbors) Ac278 (Harmageddon) Rv1616 freehold c Acheldamach Ac119 portico c Solomon's Ac311 street c Straight Ac911 island c (Cauda) Ac2716 (Me'tita) Ac281 (Patmos) Rv19 call things: power c Great Ac810 squadron Italian Ac101 hurricane c a northeaster Ac2714 what is c today Hb313.
 invite: guests to the wedding PMt223 48 Lu147 8 9 10 12 13 16 17 24 (happy those i) Rv199 Pharisees i Jesus Lu739 if unbelievers i you 1C1027 (s1*Ac826 AEp111 bCol12). bid16, call127, name4.
 call. See say.
 call, accost1, apprise2, declare1, denominate1, invoke15, name2, shout23, term1.
 meta kal e'ō WITH-CALL
 call for. Joseph for Jacob Ac714 Cornelius for Simon Ac1032 Paul for the elders Ac2017 Felix for Paul Ac2425.
 call for, call to2, console1, request1, send after2, shout2.
 call for. See console.
 eis kal e'ō INTO-CALL
 call in. Peter c i Cornelius' men Ac1023.
 call in question, indict1, judge2.
 pros kal e'ō mai TOWARD-CALL
 call (someone) to (oneself). Jesus (the disciples) Mt101 1532 2025 Mk67 81 1042 1243 Lu1816 (to the throng) Mt1510 Mk323 714 834 (little child) Mt182 (whom He would) Mk313 a slave by his lord PMt1832 Pilate, the centurion Mk1544 John, two of his disciples Lu719 elder son c a boy PLu1526 the administrator c the debtors PLu165 God (whoever the Lord) Ac239 (Paul to Macedonia) Ac1610 Sanhedrin, the apostles Ac540 apostles, the disciples Ac62 the holy spirit, Barnabas and Saul Ac132 Sergius Paul c Barnabas and Saul Ac137 Paul, a centurion Ac2317 18 Ly-sias, two centurions Ac2323 infirm c the elders Ja514 (AAc201). call6, -for2, -to1, -unto21.
 call to, get1, shout to2.
 su[n]g kal e'ō TOGETHER-CALL
 call together. soldiers, the whole squadron Mk1516 Jesus, the twelve Lu91 friends PLu156 9 Pilate, the priests Lu2313 the Sanhedrin Ac521 Cornelius his relatives Ac1024 Paul, the Jews of Rome Ac2817.
 call together, convene together1.
 call unto, call to21, shout2.
 klētōn' CALLED
 called, a descriptive adjective, denoting those to whom an invitation has been sent, or who have accepted the invitation. many c few chosen PMt224 Paul a c apostle Ro11 1C113s saints (the c of Jesus Christ) Ro16 (in Rome) Ro17 (according to H's purpose) Ro828 (in Corinth) 1C12 (both Jews and Greeks) 1C124 (Judas writes to) Ju1 (c and chosen) Rv1714.
 called, name4.
 klē'sis CALLING
 calling, in the sense of an invitation, or a vocation. God's c (unregretted) Ro1129 (the prize of) Ph314 (holy) 2Ti19 saints (ob-serving your) 1C126 (walk worthily of) Ep41 (count you worthy of) 2Th111 (confirm your) 2P110 each one in the c 1C720 expectation of His c Ep118 one expectation of your Ep44 celestial c Hb31. calling10, vocation1.
 pōr o'ō CALLOUS
 callous, cover with a thick, insensitive skin. disciples' hearts Mk652 817 the Lord c (Is-rael's heart) PJn1240 (the rest) Ro117 (their apprehensions) 2C314, blind2, harden3.
 pōr o'ō si s CALLOUSNESS
 callousness. Pharisee's hearts FMk35 Israel in part FRo1125 the nations REp418, blindness2, hardness1.
 galēn'ē CALM
 calm, stillness, lack of motion. wind and water Mt286 Mk430 Lu824.
 calumniate. See blaspheme.
 calumniating. See blaspheming.
 calumniator. See blaspheming.
 calumny. See blasphemy.
 Calvary, skull1.
 bus'os os COTTON
 cambric, probably of a fine quality, perhaps a cloth with cotton in the warp and flax in the woof. rich man clothed in PLu1619 in Bab-ylon vRv1812. fine linen2.
 bus'si n on COTTON
 cambric. Babylon clothed in vRv1816 the Bride in vRv198 8 armies of heaven vRv1914. fine linen4.
 kam'el os CAMEL
 camel, a large, humped quadruped, the burden bearer of the desert. John dressed in c hair Mt34 Mk16 entering a needle eye Mt1924 Mk1025 Lu1825 swallowing FMt2324.
 par em bol ē BESIDE-INTO-CAST
 camp, citadel, of aliens Hb1134 outside the Hb1311 13 citadel: Paul (led into) Ac2134 37 2224 2310 (his nephew enters) Ac2316s sol-diers return to Ac2332 of the saints vRv209. army1, camp3, castle6.
 aul iz'o mai COURTIZE
 camp out. Christ (at Bethany) Mt2117 (Olivet) Lu2137As. abide1, lodge1.
 can. See able and able (be).
 can, able1, -(be)149, have4, perceive2, strong (be)11.
 can be, credible (be)1.
 can tell, perceive9.
 Kana' CANA
 Cana, the name of a Galilean village situated 32° 44' north and 35° 21' east. wedding in Jn21 Jesus (does signs in) Jn211 (came again into) Jn446 Nathanael from Jn212.
 Chanaan' (Hebrew) trafficker
 Chanaan, the ancient name of Palestine, a fam-iline in Ac711 seven nations in Ac1319.
 Chanaan (woman of), Chanaanitish1.
 Chanaan ai'on (Hebrew) trafficker-ish
 Chanaanitish. woman Mt1522. woman of Ca-naan1.
 Kananai'os (Hebrew) ZEALOUS
 Cananite, the Hebrew equivalent of Zealot, compare Mt104 Lu615, an appellation of Si-mon to distinguish him from Simon Peter. Mt104 Mk318.
 Kanda'kē CANDACE
 Candace, a name common to the queens of the Ethiopian region about Napata. eunuch po-tentate of Ac827.
 candle, lamp3.
 candlestick, lampstand12
 canker, corrode1, gangrene1.
 cannot be condemned, uncensurable1.

cannot be tempted, tried (not)¹.
cannot lie, lie (not)¹.

Kapharnaum' CAPERNAUM

Capernaum, 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° 52' north and 35° 34' east. Others prefer Kh. Minia, about four miles southwest. Jesus (dwells in) Mt4¹³ (enters) Mt8⁵ Lu7¹ Mk2¹ (deeds He does in) Lu4²³ (descended into) Lu4³¹ Jn2¹² (teaches in) Jn6⁵⁹ shall subside to the unseen AMt11²³ Lu10¹⁵ disciples (enter) Mt17²⁴ Mk12¹ 933 (take ship to) Jn 6¹⁷ a courtier's son in Jn4⁴⁶ through take ship to Jn6²⁴.

por is m os' going

capital, means needed to keep going. devoutness ITi6⁵ (with contentment) MTi6⁶, gain².

Kappadoki'a CAPPADOCIA

Cappadocia, district of eastern Asia Minor, south of Galatia and Pontus, east of Lycania, mostly between 37°-39° north and 33°-39° east. Jews from Ac2⁹ expatriates of IP1¹.

kub ei'a CUBE

caprice. human c Ep4¹⁴, slight¹.

akro gōn i a'ōn EXTREMITY-CORNER

capstone of corner. being Christ Jesus PEP20 laying in Zion P1P2⁶, chief corner².

chili'arch os THOUSAND-ORIGIN

captain of a military company, at first composed of a thousand men. Herod's Mk6²¹ of the Jews (apprehended Jesus) Jn18¹² Paul and Ac21³¹ 32 33 37 2224 26 27 28 29 2310 15 17 18 19 22 Lysias Ac24²², of Caesarea Ac25²³ hide themselves vRv6¹⁵ flesh of vRv19¹⁸ (sAc24²³). captain², chief-19, high-1.

captain, inaugurator¹, officer⁵.

aichm a'lō t os LANCE-CAPTURED

captive. a pardon to FLu4¹⁸.

sun aichm a'lō t os**TOGETHER-LANCE-CAPTURED**

captive (fellow). Paul's Ro16⁷ Co4¹⁰ Phn2³. fellow prisoner³.

captive (lead away), captivity (lead into)¹.

captive (take), catch alive¹.

aichm a'lō s i'a LANCE-CAPTIVITY

captivity. Christ captures PEP4⁸ if any one is for vRv13¹⁰ 10A.

aichm a'lō t i'z'ō LANCE-CAPTURIZE

captivity (lead into). Jews into all nations Lu 21²⁴ to the law of sin PRo7²³ every apprehension P2C10⁵ little women 2Ti3⁶. bring into captivity², lead (away) captive².

aichm a'lō t eu'ō LANCE-CAPTURE

capture. Christ c captivity PEP4⁸, lead captive².

[h]a'lō si s CAPTURING

capture. born for 2P2¹². to be taken¹.

capture (lead), capture².

sun od i'a TOGETHER-WAY

caravan. inferring Jesus is in Lu24⁴. company¹.

kata'hu ma DOWN-LOOSE-effect

caravansary, the place where the load of a beast of burden is loosed and let down for the night, where is My (Jesus') Mk14¹⁴ Lu 22¹¹ no place for Joseph and Mary in Lu27. guestchamber², inn¹.

kōlon' CARCASE

carcase. in the wilderness Hb3¹⁷.

carcase, corpse¹.

mel'ei CARE

care, a feeling of concern. Jesus (you are not c) Mt22¹⁸ Mk12¹⁴ (c Thou not) Mk4³⁸ Lu10⁴⁰ hireling not c Jn10¹³ Judas not c Jn12²⁶ Gallio c nothing Ac18¹⁷ not causing c (called a slave) 1C7²¹ God c (not for oxen) 1C9⁹ (for the saints) 1P5⁷.

care, diligence¹, worry⁶ 5, (have), worry¹, (earnest), diligence¹.

epi mel'e i a ON-CARE

care. for Paul Ac2⁷ 3, refresh¹.

epi mel'o mai ON-CARE

care for. the Samaritan P Lu10³⁴ 35 supervisor for the ecclesia 1Ti3⁵.

drom'os RUN

career. as John completed PAc13²⁵ Paul (perfecting) PAc20²⁴ (I have finished) P2Ti4⁷. course³.

careful (be), concerned (be)¹, disposed (be)¹, worry², (more), diligently¹.

epi mel'ōs ON-CARE-AS

carefully. woman seeking lost coin P Lu15⁸. diligently¹.

dia tēr e'ō THROUGH-KEEP

carefully keep. Mary c k declarations Lu25¹ yourselves Ac15²⁹. keep².

carefulness, diligence¹, (without), worry (with-out)¹.

gom'os REPLETE

cargo, that which is packed in a ship. unloading Ac21³ for Babylon Rv18¹¹ 12. burden¹, merchandise².

carnal, flesh³, -ly7, -y2.

sard'i on CARNELIAN

carnelian, or sardius, means fleshcolored. One on the throne like vRv4³ sixth foundation vRv21²⁰. sardine¹, sardius¹.

kerat'i on HOLD(dim.)

carob pod. hogs ate P Lu15¹⁶, husk¹.

sun eu'ōch e'o mai TOGETHER-WELL-HAVE

carouse together. 2P21³ Ju1². feast with².

carpenter, artisan².

Karp'os FRUIT

Carpus, a man's name. Paul left traveling cloak with 2Ti4¹³.

carriage (take up), baggage (take up)¹.

po tam o phor'ēt os DRINK-CARRIED

carried away by current. that the woman should be FRv12¹⁵. carried away by the flood¹.

carried away by flood, carried away by current¹.

pher'ō CARRY

carry, support while in motion, carry away or on, bring, bring forth, be carried along. John's head (maiden c) Mt14¹¹ (a life-guard's-man) Mk6²⁸ Ab to Jesus (a paralytic) Lu5¹⁸ (c His reproach) PHb13¹³ (a voice from heaven) 2P11⁷ 18 Simon the cross Lu23²⁶ Peter by another Jn21¹⁸ Ab a c blast Ac2² the ship by a storm PAc27¹⁵ 17 Israel not c out PHb12²⁰ kings their glory Rv21²⁴ 26

bring: John's head (on a platter) Mt14¹¹ (to Herod) Mk6²⁷ 28 to Jesus (cakes and fishes) Mt14¹³ (an epileptic) Mt17¹⁷ (demoniacs) Mk13² (a paralytic) Mk2³ (deaf mute) Mk7³² (a blind man) Mk8²² (man's son) Mk9¹⁷ (man with unclean spirit) Mk 9¹⁹ 20 (a colt) Mk11² 3² 7² (a denarius) Mk12¹⁵ 16 (to Golgotha Place) Mk15²² (ought to eat) Jn4³³ (the food fish) Jn21¹⁰ b forth thirty fold AMk4⁸ the grain-fed calf Lu15²⁸ women b spices Lu24¹ the water made wine Jn28⁸ b forth fruit AJn12²⁴ 15² 4 (more)

Jn15⁵ (much) Jn15² 8 16 (no) Jn15² accusa-
tion against Jesus A Jn18²⁹ Nicodemus b
myrrh Jn19³⁹ Thomas b (your finger) A Jn20²⁷
(your hand) Jn20²⁷ disciples b price of free-
holds Ac4³⁴ Barnabas the money Ac4³⁷ Ana-
nias a certain part Ac5² to Peter the infirm
Ac5¹⁶ gate b them into city Ac12¹⁰ men of
Lystra b bulls Ac14¹³ no charge against Paul
Ac25¹⁸ Timothy to b traveling cloak 2Ti4¹³
saints to maturity A Hb6¹ in the death of the
covenant victim Phb9¹⁶ grace in the unveil-
ing fP11¹³ messengers not b judgment r2P
211 not b this teaching r2J10

carry (on); God (vessels of indignation)
rRo9²² (prophets by holy spirit) 2P121
Christ c o all A Hb1³ As prophecy not by man's
will 2P121, be¹, bear⁸, bring³⁸, carry¹, come³,
endure², go on¹, lay¹, lead¹, let drive¹, move¹,
reach², rush¹, uphold¹.

carry, bear³, carry away⁴, -out⁴, drive¹, lead¹,
lift¹.

peripher'o ABOUT-CARRY
carry about. the ill to Jesus Mk6⁵⁵ the dead-
ening of Jesus r2C4¹⁰ by every wind of
teaching fEp4¹⁴, bear about¹, carry about⁴.
carry about, carry aside².

para pher'o BESIDE-CARRY
carry aside. the cup from Christ rMk14³⁶ Lu
22⁴² by strange teachings rHb13⁹ waterless
clouds by winds fJ12¹, remove¹, take away¹,
carry about².

apo pher'o FROM-CARRY
carry away. Jesus to Pilate Mk15¹ Lazarus
to Abraham's bosom fLu16²² handkerchiefs
to the infirm Ac19¹² the saints grac¹ IC16³
John in spirit rVr17³ 21¹⁰ (s2Jn21¹⁸). bring¹,
carry⁴.

carry away, exile¹, lead away¹.
carry away with, lead away with¹.

eis pher'o INTO-CARRY
carry into or in, bring into. to Jesus a para-
lytic Lu5¹⁸ 19 nothing do we c i the world
1Ti6⁷ blood into the holy places Hb13¹¹
bring into: us not i trial rMt6¹³ Lu11¹⁴ the
disciples before synagogues Lu12¹¹ to the
hearing fAc17²⁰ (sJn18¹⁶). bring⁶, lead².

ek pher'o OUT-CARRY
carry out, bring forth. Ananias Ac5⁶ (his
wife) Ac5⁹ 10 infirm into the squares Ac5¹⁵
nothing o of the world 1Ti6⁷ bring forth:
Jesus the blind man Mk8²³ the first robe
fLu15²² thorns and thistles Phb6⁸, bear¹,
bring forth², carry⁴.

carry out, fetch out¹.
carry over, transfer¹.
carry through. See consequence.
carry to. See offer.
carry together. See expedient.
carry up. See offer up.
carrying away, exile³.
case. See word.
case, cause¹, (be in that), have¹, (in no), cir-
cumstances (under no)¹.

bal'l'o CAST
cast, drain fluids, spray attar Mt26¹², deposit
with a banker Mt25²⁷, prostrate from illness,
combined with rushing, hurl Babylon down
Rv18²¹, thrust. tree into the fire rMt31⁰ 719
Lu39 Jesus (told to c Himself down) Mt4⁶
Lu49 (not to c peace) rMt10³⁴ 34 (to c fire)
fLu12⁴⁹ Peter c (a purse net) Mt4¹⁸ (him-
self into the sea) Jn21⁷ c salt out rMt5¹³ Lu
14³⁵ into jail (you may be) Mt5²⁵ Lu12⁵⁸
(the slave) rMt13³⁰ (Bar-Abbas) Lu23¹⁹ 25
(John not yet) Jn3²⁴ (Paul and Silas) Ac

1623 24 37 (Adversary to c some) Rv21⁰ bod-
ily members (from you) rMt5²⁹ 30 188 9 (in-
to Gehenna) Mt5²⁹ 189 Mk9⁴⁵ 47 (into fire
eonian) Mt18⁸ grass into the stove rMt6³⁰
Lu12²⁸ pearls in front of hogs rMt7⁶ into a
furnace (snares) Mt13⁴². (the wicked) Mt
13⁵⁰ dragnet rMt13⁴⁷ rotten species c out
rMt13⁴⁸ bread to the puppies rMt15²⁶ Mk7²⁷
into the sea (a fish hook) Mt17²⁷ (a moun-
tain) rMt21²¹ Mk11²³ Rv8⁸ (ideal to be) Mk
9⁴² not c into the corban Mt27⁶ c the lot Mt
27³⁵ Mk15²⁴ Lu23³⁴ Jn19²⁴ seed rMk4²⁸ Lu
13¹⁹ AB man's son into the fire Mk9²² into
the treasury (the throng) Mk12⁴¹ (many
rich) Mk12⁴¹ 44 Lu21¹⁴ (a widow two mites)
Mk12⁴² 43 44 Lu21² 3 4 c manure fLu13⁸ Laz-
arus at the portal fLu16²⁰ into Bethesda
pool Jn5⁷ c a stone (let sinless one
first) [Jn8⁷] (Jews attempt) Jn8⁵⁹ Judas
(bore what is c) Jn12⁶ (Adversary c into) Jn
13² c out as a branch Jn15⁶ c disciples c the
net Jn21⁶ 6 dust Ac22²³ hurricane c itself
against island Ac27¹⁴ love c out fear fJ14¹⁸
Balak a snare Rv21⁴ Jezebel into a couch
Rv22² on Thyatira no other burden Rv22⁴
elders their wreaths rVr4¹⁰ fig tree its figs
rVr6¹³ into the earth (a thurible) rVr8⁵ 5
(hail and fire) rVr8⁷ (third of the stars)
rVr12⁴ (Adversary and messengers) rVr12⁹ 9
the dragon c (out) rVr12⁹ 10 13 (a river)
rVr12¹⁵ 16 As c a sickle (Christ) rVr14¹⁶ (a
messenger) rVr14¹⁹ grapes into trough rVr
14¹⁹ soil on the head rVr18¹⁹ stone into the
sea rVr18²¹ into the lake of fire (beast and
false prophet) rVr19²⁰ (the Adversary) rVr
20¹⁰ (death and the unseen) rVr20¹⁴ (those
not in the scroll) rVr20¹⁵ Satan into the
abyss rVr20³ Ab

drain: fresh wine (not into old skins) rMt
9¹⁷ Mk22¹⁵ Lu5³⁷ (but into new) rMt9¹⁷ B Christ
d water into basin Jn13⁵

prostrate: a paralytic Mk8⁹ 9 Peter's moth-
er-in-law Mt8¹⁴ a little girl Mk7³⁰

thrust: Jesus' fingers in a man's ear Mk7³³
sword into scabbard Jn18¹¹ Thomas his
finger and hand Jn20²⁵ 25 27 (sMt21³⁹ sLu
5³⁸ sJn7⁴⁴ s1rV21⁰). arise¹, cast⁹⁰, dung¹,
lay³, lie², pour², put¹⁴, send³, strike², throw³,
thrust⁵.

cast, throw¹, toss², (be), fall out¹.

cast about, clothe³.

cast about. See clothe.

apo'bl'et on FROM-CAST

cast away. creatures of God not to be 1Ti4⁴.
to be refused¹.

cast away, thrust away².

apo bal'l'o FROM-CAST

cast away or off. boldness (not) rHb10³⁵ Bar-
Timeo his cloak Mk10⁵⁰ (bRv3²).

cast down. See disrupt.

cast down, humble¹, take down¹, toss².

em bal'l'o IN-STEP

cast in. into Gehenna Lu12⁵ (bRv12¹⁶).

cast in mind, reason¹.

cast in teeth, reproach¹.

cast lots, chance on¹.

cast off. See cast away.

cast off, put off¹, repudiate¹, toss¹.

epi bal'l'o ON-CAST

cast on, lay on hands, put forth hands, patch
with cloth Mt9¹⁶ Lu5³⁶, reflect mentally Mk
14⁷², accrue of an inheritance Lu15¹², dash
of billows Mk4³⁷, cast on: the colt (gar-
ments) Mk11⁷ Paul not c a noose 1C7³⁵ lay
on: hands on Jesus (in Gethsemane) AMt26⁵⁰
Mk14⁴⁶ (priests seek to) ALu20¹⁹ (no one
able) AJn7³⁰ 44s the nations l hands on the

Jews ¹Ac2112 Jews 1 hands (o the apostles) ¹Ac43 518 (o Paul) ¹Ac2127 put forth: hand on a plow ¹Lu962 Herod (to illtreat some) ¹Ac121. cast², fall to¹, lay on⁹, stretch forth¹, thought thereon¹, put³, beat into¹.

ek bal'lo OUT-CAST

cast out, eject, extract, evacuate (when out follows, as in Jn215, it is omitted once). demons (by the lawless) Mt722 (by Israel's sons) Mt1227/Lu1119 (by strangers) Mk938/Lu949 sons of the kingdom c o Mt812²s* Jesus c o (spirits with a word) Mt816 (demons) Mt831 938 Mk134 39 726 Lu1114 1332 (Jews say by chief of demons) Mt934/Mk322/Lu1115 (judgment for victory) Mt1220 (Jews say by Beezeboul) Mt1224 27/Lu1118 19 (by the spirit of God) Mt1228 (those in the sanctuary) Mt2112/Mk1115/Lu945 Jn215 (c the leper out) Mk143 (demons from Mary Magdalene) Mk169 (from Nazareth) Lu420 (those in Jairus' house) Lu854A (by the finger of God) Lu1120 (not those coming to Him) Jn637 disciples c o (unclean spirits) Mt101 (given authority to) Mt108/Mk315 (why could we not) Mt1719/Mk928 (demons) Mk613 (could not c it out) Mk918/Lu940 (in Christ's name) Mk1617 (c o your names) ¹Lu622 if Satan is c o Satan Mt1226/Mk323/Lu1115A farmers c o the owner's son ¹Mt2139b Mk128/Lu2015 (the slave) ¹Lu2012 the man without apparel c o ¹Mt2213 the useless slave ¹Mt2530 the offending eye ¹Mk947 the false out of the kingdom Lu1328 man born blind Jn934 35 Chief of this world Jn1231 Stephen from the city Ac758 grain into the sea Ac2738 this maid Hagar Ga430 Diotrophes some of the brethren 3J10 the court c outside Rv112

eject: Jesus (the throng) Mt925/Mk540 (e by the spirit) Mk112 the Lord e workers Mt938/Lu102 the shepherd his sheep Jn104 Peter the widows Ac940 Paul (and Barnabas from Antioch) Ac1350 (and Silas from jail) Ac1637 Rahab the messengers Ja225

extract: from the eye (the mote) ¹Pm74 5 Lu642 42 (the beam) ¹Pm775/Lu642 from the treasure (good things) ¹Pm1235 (wicked things) ¹Pm1235 (things new and old) ¹Pm1352 the Samaritan two denarii ¹Lu1035

evacuate: contents of the bowels ¹Pm1517 (¹s¹Mt1722 ¹Mk719 ¹Alu1114). bring forth³, cast⁵⁷, drive², expel¹, pluck out¹, pull out³, put⁵, send⁵, take out¹, thrust out².

cast out, expound¹, exposed¹, stretch out¹, toss¹. cast selves, dive¹.

cast upon, toss on².

castaway, disqualified¹.

apo bol'e FROM-CASTING

casting away (idiomatically cast away). not one soul ¹Ac2722 Israel's ¹Ro1115. casting away¹, loss¹.

castle, camp⁶.

Castor and Pollux, Dioscuri¹.

casual. See happen.

cataclysm. See quake.

catamite. See soft.

ag'ra CATCH

catch of fishes. miraculous Lu54 9. draught².

agr eu'o CATCH

catch. Jesus by word ¹Mk1213.

catch, apprehend¹, catch alive¹, get³, -hold², grip⁴, pounce upon¹, seize², snatch⁷.

zō gr e'o LIVE-CATCH

catch alive, catch living prey in hunting or war. disciples to c men a ¹Lu510 by the Adversary ¹2Ti226. catch¹, take captive¹.

cattle, nourished (what is)¹.

Kau'da CAUDA

Cauda, a small island in the Mediterranean, south of the western half of Crete, about 35° north and 24° east. Now Gaudo-nesi or Clauda-nesa. passed on Paul's journey Ac2716. Claudai¹.

ait'i'a REQUEST

cause, an action which calls for a response; when censurable, a charge; fault (not one in Christ) Jn1838 194 6. dismissing a wife for Mt193 of a man with a woman Mt1910 of touching Christ Lu844AB of the men's presence Ac1021 no c of death (in Christ) Ac1328 (in Paul) Ac2818 of the Jews (shouting) Ac2224 (assembling) Ac2820 for which c (Paul reminding) 2Ti16 (Paul suffering) 2Ti112 (Titus to expose) Ti113 (Christ not ashamed) Hb211

charge: Christ (c written) Mt2737/Mk1526 against Paul Ac2328 2518 27. accusation³, case¹, cause⁹, crime¹, fault³.

cause, effect¹, word¹, (without), gratuitously¹.

ait'ios REQUESTER

cause, fault (none in Christ) Lu234 14. Christ (not one c of death in) Lu2322 (c of eonian salvation) Hb59 no c for commotion Ac1940.

dcause. See do.

kau s tēr i'a zō BURNERIZE

cauterize, sear with a hot iron. conscience ¹Ri142. scar with a hot iron¹.

dia stel'ō THROUGH-PUT

caution, assignment. Jesus (c the disciples not to say He is Christ) Mt1620²s (the people to be telling no one) Mk543 736 36 (the disciples about the Pharisees) Mk815 (Peter, James and John) Mk99 assignment: those the apostles gave no Ac1524 they did not carry out the Hb1220 be commanded¹, charge⁶, give commandment¹.

[h]ipp ik on' HORSE-ic cavalry. troops of vRv916 (bRv917). horsemen¹.

[h]ipp eu s' HORSEMAN cavalry. seventy Ac2323 32. horsemen².

spel'ai on CAVE

cave, a considerable cavity in the earth. a burglar's c (the sanctuary) ¹Pm2113/Mk1117 Lu1946 tomb of Lazarus Jn1138 the faithful straying in Hb1138 the great hide in vRv616. cave¹, den⁵.

cave, hole¹.

seir os' CAVERN

cavern. of Tartarus 2P24. chain¹.

pau'o CEASE

cease, discontinue acting. Jesus c (speaking) Lu54 (praying) Lu111 and water Lu824 apostles c not teaching Ac542 Stephen does not c speaking Ac613 Elymas c perverting Ac1310 the tumult Ac201 Paul c not (admonishing) Ac2031 (giving thanks) Ep116 (praying) Col19 Jews c beating Paul Ac2132 languages 1C138 sacrifices Hb102 the tongue from evil 1P310 the saint his sins 1P41. cease¹², leave², refrain¹

cease, flag³, intermit¹, nullify¹, quiet (be)¹, stop¹, (cannot), stop (not)¹, (without), intermittent¹.

an ep our an'i on ON-SEE-UPED

celestial, what is on the heavenly bodies, corresponding to on-land, terrestrial 1C1540. In the genitive, of things celestial in character though on the earth Hb64. In the dative, of things located in the heavens Ep13, telling you of Jn312 bodies 1C1540 40 as the C One such those who are 1C1548 48 wearing image

of 1C1549 among the c (spiritual blessing) Ep13 (seating Christ) Ep120as (seats us together) Ep26 (authorities) Ep310 (forces of wickedness) Ep612 every knee bowing, c and Ph210 God's c kingdom 2Ti418 calling Hb31 gratuity Hb64 divine service of Hb85 things cleansed Hb923 country Hb1116 Jerusalem PhB1222, celestial², heavenly¹⁰, -places³, -things³, high places¹, in heaven¹.

celibate. See virgin.

Ke[n]gchre ai' CENCHREA
Cenchrea, a port of Corinth, on the eastern side of the isthmus, about 38° north, 23° east. Paul's head shorn in Ac1818 Phoebe of the ecclesia of Ro161.

thu mi a tēr' i on SACRIFICE-instrument
censer, in which incense was burned. golden Hb94as.
censer, thurible².

kata ginō'skō DOWN-KNOW
censure. Cephas self-censured Ga211 if our heart c 1J320 21, be blamed¹, condemn².
center. See midst.
centered. See up.
central wall. See wall (central).

[h]ekaton't arch os HUNDRED-ORIGINER
centurion. Christ (c came to) Mt8 8 13 13s (saying truly this was God's Son) Mt2754Lu 2347 (c sends friends to) Lu76 his slave ill Lu72 Cornelius a c Ac101 22 Paul (c comes to his assistance) Ac1232 (speaks to) Ac 2225 26 (calling one) Ac2317 (Felix directs c concerning) Ac2423AB the captain calling two Ac2323 c named Julius Ac271 6 11 31 43.

kenturi'ōn (Latin) CENTURION
centurion, the Latin equivalent of centurion in Mark, which was written with Latin idioms. at the crucifixion Mk1539 44 45.

Kēphas' (Hebrew) bedrock
Cephas, surname of Simon, the chief of the twelve apostles, the equivalent of Peter. Simon called Jn142 I of Apollos I of C 1C112 Paul (or Apollos or C) 1C322 (relates his story to) Ga118ABs1* (withstands) Ga211 14 wife of 1C95 Christ seen by 1C155 James and C and Jhn Ga29Bs.

alis'gēma CEREMONIAL-POLLUTION
ceremonial pollution. abstaining from Ac1520. pollution¹.

certain. See any and secure.
certain, any⁷, evident¹, (a), human³, one⁶.
certain place (in a), where?².
certainly, really¹, secure².
certainly. See securely.
certainly. See security.

dia mart u'r'o mai THROUGH-MARK
certify to facts, conjure in exhortation. Lazarus to the five brothers FLu1628 the word of the Lord Ac825 God charges the apostles to Ac1042 Paul c (Jesus is the Christ) Ac185 (repentance toward God) Ac2021 (evangel of the grace of God) Ac2024 (that which concerns Christ) Ac2311 (to the kingdom of God) Ac2823 (God calls us to holiness) 1Th 46 the holy spirit c bonds for Paul Ac2023 someone c (what is man) Hb26

conjure: Peter c them be saved Ac240 Paul c (that Timothy guard these things) 1Ti521 (them before the Lord) 2Ti214 (herald the word) 2Ti44. charge³, testify¹¹, witness¹.
certify, known (make)¹.

ach'ur on CHAFF
chaff, the husks and refuse when winnowing grain. Christ will burn PMt312Lu317.

chaff (scattered like). See scatter like chaff.

[h]a'lu si s UN-LOOSING
chain, the instrument which makes not loose. demoniac bound with Mk53 4 4Lu829 Peter's Ac126 7 Paul (bound with two) Ac2133 (this c about me) Ac2820 (embassy in) Ep620 (Onesiphorus not ashamed of) 2Ti116 messenger having large vRv201. bonds¹, chain¹⁰.
chain, bond¹, cavern¹.

chalkēdōn' CHALCEDONY
chalcedony, probably a wax-like, translucent precious stone, colored white or bluish grey. third foundation vRv2119.

Chalda'os CHALDEAN
Chaldean, a native of Chaldea, a country east of Palestine, probably the basin of the Euphrates and Tigris rivers. Abraham coming out of Ac74.

pro kal e'o mai BEFORE-CALL
challenge. not c one another Ga526, provoking¹.
chamber (audience). See audience chamber.
chamber (secret), storeroom¹.

[h]uper ō' on OVER-apartment
chamber (upper), a room in the upper story of a house, often accessible from the outside of the building or from the flat roof. disciples went up into Ac113 Tabitha in Ac937 39 Paul in Troas in Ac208. upper chamber³, -room¹.

chambering. See bed.

koi't ōn' LIE-
chamberlain. the king's Ac1220.

chamberlain, administrator¹.
chance, coincidence¹.

la[n] [g] ch[an]'ō CHANCE-ON
chance on or upon. Zechariah, to burn incense Lu19 on Jesus' tunic Jn1924

chance upon: Judas the allotment Ac117 faith 2Pi1. be one's lot¹, cast lots¹, obtain².

chance upon. See chance on.

chancellor. See chief.

ker ma' CLIP-effect
change, from the custom of clipping a small portion from a coin by the money changer as a charge for his service. Jesus pours out Jn215. money¹.

all a'ss ō CHANGE
change, cause to become otherwise. Jewish customs Ac614 God's glory Ro123 Paul's voice Ga420 saints at the last trump 1C1551 52 heavens and earth Hb112 (s¹Hb112).

change, alter², transfer¹, -ence¹, transfigure¹, change mind, retract¹.
changed (be), transform¹.
changer, broker¹.

di tha'las s on THROUGH-SEA
channel, a place through which the sea goes. the craft falling into Ac2741. where two seas meet¹.

channel. See place and thru-sea.

ēth'os CUSTOM
character. corrupting 1C1533. manner¹.

Charran' (Hebrew) HEAT
Charan, a city in northern Mesopotamia, about 37° north, 38° east Ac72 4.

anthra k'i'a EMBER
charcoal fire. deputies made Jn1818 disciples observe Jn219. fire of coals².

ait i'ō ma REQUEST-effect
charge. against Paul Ac257. complaint¹.

par a[n]ggel'ō BESIDE-MESSAGE
 charge, Christ c (disciples) Mt10⁵Mk6⁸Ar⁵ Lu
 9²¹ Ac14 (throng) Mt15³⁵ Mk8⁶ (healed leper)
 Lu5¹⁴ (unclean spirit) Lu8²⁹ (Jairus)
 Lu8⁵⁶ God (c apostles) Ac10⁴² (mankind)
 Ac17^{30A} Sanhedrin c Peter and John Ac4¹⁸
 5²⁸ 40 Pharisees c Paul's converts Ac15⁵
 Paul c (python spirit) Ac16¹⁸ (to the married)
 1C7¹⁰ (not applauding) 1C11¹⁷ (working)
 1Th4¹¹ 2Th3¹⁰ 12 (doing) 2Th3⁴ (putting
 yourselves from) 2Th3⁶ (Timothy) 1Ti6¹³
 officers c the warden Ac16²³ captain c Paul's
 nephew Ac23²² Lysias c Paul's accusers Ac
 23³⁰ Timothy to be c 1Ti13⁴¹ 5¹⁷ 6¹⁷, charge⁶,
 command²⁰, declare¹, give charge¹, give in-1,
 -commandment¹.

par a[n]ggel'ō a BESIDE-MESSAGE
 charge, a message which is left in one's charge
 for his further attention (noun), do we not
 charge you with Ac5²⁸ warden getting such
 a Ac16²⁴ Paul (gives c through the Lord
 Jesus) 1Th4² (committing to Timothy) 1Ti
 1¹⁸ consummation of the c is love 1Ti15⁵,
 charge², commandment², straightly¹,
 charge, adjure by¹, caution⁶, certify³, direct³,
 enjoin¹, indict¹, -ment¹, rebuke⁴, testify¹,
 (without), expense (without)¹.
 charge. See cause and word.
 charge straitly, mutter², rebuke¹.
 charge to account. See account (take into).
 chargeable (be), encumbrance (be)¹,
 chargeable to (be), burdensome (be)²,
 charged, burdened (be)²,
 charger, platter⁴,
 charges, ration¹, (be at), spend¹.

[h]arm'a CONNECT
 chariot, of the eunuch Ac8²⁸ 29 38 as sound
 of c horses vRv9⁹,
 charitably, love¹,
 charity, love²⁷, (feast of), love¹.

nau'klēr os NAUTICAL-LOT
 charterer of ship, who has an interest in the
 cargo, centurion persuaded by Ac27¹¹, own-
 er of a ship¹.

cha s'ma GAPE
 chasm, a deep gap, established vLu16²⁶, gulf¹,
 chaste. See pure.

kol a'ē δ CHASTEN
 chasten, with a view to amendment, in con-
 trast to punishment which is penal, not c the
 apostles Ac4²¹ messengers kept for 2P2⁴ as
 the unjust 2P2⁹ (s21P2²⁰), punish²,
 chasten, discipline⁶,
 chastening, discipline³.

kol a' s' s CHASTENING
 chastening, c eonian (nations go into) Mt25⁴⁶
 fear has 1J4¹⁸, punishment¹, torment¹,
 chastise, discipline²,
 chastisement, discipline¹,
 cheat. See deprive.

siag ōn' C CHEEK
 cheek, slapping on Mt5³⁹ Lu6²⁹,
eu psuch e'ō WELL-COOL

cheer (be of good). Paul Ph2¹⁹ Bs. be of good
 comfort¹,
eu thum on WELL-FEELING

cheerful, those on the ship becoming Ac27³⁶,
 of good cheer¹,
 cheerful, gleeful¹.

eu thum e'ō WELL-FEEL
 cheerful (be). Paul exhorting to be Ac27²² 25
 is anyone c Ja5¹³, be merry¹, be of good
 cheer².

eu thum'ōs WELL-FEEL-AS
 cheerfully, Paul defending c Ac24¹⁰, more
 cheerfully¹,
 cheerfulness, glee¹.

choin'ia CHENIX
 chenix, a dry measure, less than our quart, sup-
 posed to be sufficient for one day's ration.
 of wheat and barley vRv6⁶, measure¹.

thal p'ō INCUBATE-DO
 cherish, own flesh vEp5²⁹ as a nurse her own
 children 1Th2⁷.

Che rub im' (Hebrew) AS-MANY
 cherubim, the winged figures above the propi-
 tiatory in the tabernacle Ex25¹⁸, over-
 shadowing Hb9⁵.

stēth'os CHEST
 chest, the upper front of a human torso, beat
 c (tribute collector) vLu18¹³ (the throng at
 the cross) Lu23⁴⁸ John leans on Jesus' Jn
 13²⁵ 21²⁰ messengers girded about vRv15⁶,
 breast²,
 chicken, brood¹.

arch'ōn ORIGIN-BEING
 chief, the verbal noun, chieftainship Lu8⁴¹,
 magistrate of a civil office, suzerain over
 other rulers Rv15, used also for the Hebrew
 r²ⁿ chancellor Ac4²⁶, Jesus (a c worshiped)
 Mt9¹⁸ (coming into house of) Mt9²³ (in-
 quires of Him) Lu18¹⁸ (scouted Him) Lu23³⁵
 (give Him up) Lu24²⁰ (ignorant of) Ac13²⁷
 of the demons Mt9³⁴ 12²⁴ Mk3²² Lu11¹⁵
 of the nations (and Jews) Mt20²⁵ Ac14⁵ one
 of the c Pharisees Lu14¹ Pilate calling to-
 gether Lu23¹³ Nicodemus a c Jn3¹ lest the
 c know this Jn7²⁶ as the c believe (no one
 of) Jn7⁴⁸ (many of) Jn12⁴² Christ C of this
 world Jn12³¹ 14⁵⁰ 16¹¹ of Israel (commit it
 in ignorance) Ac3¹⁷ (gathered in Jerusalem)
 Ac4⁵ (Peter speaks to) Ac4⁸ (not declar-
 ing evil of) Ac23⁵ who constitutes you Ac
 7²⁷ 35 35³⁵ c men of this eon 1C2⁶ 8 of the
 jurisdiction of the air Ep2²

magistrate: with your plaintiff to Lu12⁵⁸
 of Philippi Ac16¹⁹ not a fear to Ro13³,
 chief², -ruler¹, magistrate¹, princell¹, ruler²²,
 chief, deem², first¹², (be), deem¹.

chief, See begin and origin.
 chief among the publicans, chief tribute col-
 lector¹,
 chief captain, captain¹⁹,
 chief corner, capstone of corner².

arch a[n]g'el os ORIGIN-MESSANGER
 chief messenger, Christ 1Th4¹⁶ Michael Ju⁹,
 archangel².

archi tr i'klin os ORIGIN-THREE-CLINER
 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 Cana
 Jn2⁸ 9⁹, governor of the feast², ruler of the
 feast¹.

archi sun ag'ō g os ORIGIN-TOGETHER-LEADER
 chief of the synagogue, Jairus Mk5²² 35 36 38
 Lu8⁴⁹ resenting that Jesus cures Lu13¹⁴ in-
 vite Paul to speak Ac13¹⁵ Crispus Ac18⁸
 Sosthenes Ac18¹⁷, chief ruler of the syna-
 gogue², ruler of the synagogue⁷.

arch ier eu s' ORIGIN-SACREDER
 chief priest, Herod gathering Mt2⁴ Christ (to
 be suffering from) Mt16²¹ (be given up to)
 Mt20¹⁸ Mk10³³ (perceiving His marvels) Mt
 21¹⁵ (ask by what authority) Mt21²³ Mk11²⁷
 Lu20¹⁸ (hearing His parables) Mt21⁴⁵ (led
 to Caiaphas) Mt26⁵⁷ Mk14⁵³ Jn18²⁴ (sought
 false testimony against) Mt26⁵⁹ Mk14⁵⁵ (ques-

tions Him) Mt2662 63Mk1460 61 (hold consultation against) Mt271Mk151 (His accusation by) Mt2712 (scoffing) Mt2741Mk1531 (to be rejected by) Mk831Lu922 (sought to destroy) Mk1118 141Lu1947 222 (coming together to Him) Mk1453 (accused) Mk153Lu2310 (given up by) Mk1510As (seek to lay hands on) Lu2019 (as after a robber do you come out) Lu2252 (led into c p house) Lu2254 (voices prevail against) Lu2233A (give Him up to death) Lu2420 (desire to arrest) Jn732 1157 (entered courtyard of) Jn1815 (are you answering) Jn1822 (give Him up to Pilate) Jn1835 (clamar, crucify) Jn196 (a merciful C P) Hb217 (Apostle and C P) Hb31 (able to sympathize) Hb414 15 (does not glorify Himself) Hb55 (order of Melchizedek) Hb510 620 (benign) Hb726 (no necessity daily) Hb727 (seated) Hb81 (of the impending good) Hb911 Caiaphas (courtyard of) Mt263 (Hannas and) Lu32Ac46 (c p that year) Jn1149 51 1813 19 smiting the slave of Mt2651Mk1447Lu2250Jn1810 tears his garments Mt2665Mk1463 gathered (in the courtyard) Mt263 (a Sanhedrin) Jn1147 Judas Iscariot (being gone to) Mt2614Mk1410 (with a throng from) Mt2647Mk1443 (turns back silver to) Mt273 6 (confers with) Lu224 (getting a squad of the) Jn183 (the throng (c p persuade) Mt2720 (excite) Mk1511 Peter follows Jesus to courtyard of Mt2658Mk1454 Pilate (c p gathered with) Mt2762 (speaks to) Lu234 (calling together) Lu2313 (said to him do not be writing) Jn1921As1* soldiers report to Mt2811 Abiathar the c p Mk226 a maid of Mk1466 eldership and c p gathered Lu2266 deputies came to Jn745 plan to kill Lazarus Jn1210 John known to Jn1815 18 a slave of Jn1826 no king except Caesar Jn1915 the apostles (report what c p say) Ac423 (c p laid hands on) Ac517 (bewildered concerning) Ac524 (inquire of) Ac527 call Sanhedrin together Ac521 inquires of Stephen Ac71 Paul (approaching) Ac91 (authority from) Ac914 2610 12 (to lead the saints to) Ac921 (testifying them to jail) Ac225 (Lysias stands him among) Ac2230 (Ananias enjoins to beat his mouth) Ac232 (reviling God's c p) Ac234 (not aware he is) Ac235 (c p informs Festus against) Ac252 15 Sceva, a Jew a c p Ac1914 forty men coming to Ac2314 Ananias Ac241 obtained from among men Hb51 law appointing men Hb728 offer oblations Hb83 once a year Hb97 25 day by day Hb1011Ab blood carried by Hb1311 (sJn 726 Ac41), chief of the priests, chief priest84, high priest59.

arch eir a t ik on' ORIGIN-SACREDIC
chief priestly, pertaining to the chief priest.
race Ac46, of the high priest1.

chief ruler, chief1.
chief ruler of the synagogue, chief of the synagogue2.

chief seat, seat (front)2.

chief shepherd. See shepherd (chief).

arch itel on'es ORIGIN-FINISHER
chief tribute collector. Zaccheus Lu192. chief among the publicans1.

chiefest (very), paramount2.

chiefly, especially2.

chiefship. See chief.

tek'n on BROUGHT-FORTH
child, of Rachel Mt218 of Abraham PMt39Lu38 1625 17N839 Ac75 FR907 gifts to Mt711Lu1113 Jesus (to paralytic) PMt92Mk25 (disciples called) PMt1024Bs father giving up Mt1021Mk1312 against parents Mt1021Mk1312

bread cast to puppies PMt1526Mk727 27 lord orders c disposed of PMt1825 everyone who leaves (on My account) Mt1929Mk1029Lu1829 (will be getting back) Mk1030As1* dying leaving no Mt2224Mk1219Lu2031 of Jerusalem PMt2387Lu1334 1944 2328 man had two PMt2128 28 His blood be on our (Jews) Mt2725 Elizabeth Lu17 turn hearts of fathers to Lu17 mother of Jesus Lu248 not hating Lu1426 father to elder son PLu1531 of God Jn112 1152 MRo816 r17 r21 REp51 FPh215 r1J31 2 10 52 (not) FRo98 promise (to) Ac239 r1333 (of) FRo98 Ga428 Paul sent forward by Ac215 not to be circumcising Ac2121 of the flesh Ro98 beloved 1C414 Timothy r1C417 Ph222 r1Ti12 18 r2Ti12 21 else are unclean 1C714 Paul saying it as to r2C613 hoarding up for 2C1214 1 of Hagar Ga425 of the desolate rGa427 not of the maid mGa431 of indignation mEp23 of light mEp58 be obeying your parents Ep61 Co320 not vexing Ep64 Co321 nurse cherishing 1Th27 as a father 1Th211 in subjection 1Ti34 controlling 1Ti312 if any widow has 1Ti54 Titus rTi14 elder having believing Ti16 Onesimus rPhn10 obedient 1P114 of Sarah r1P36 of a curse 2P214 of the Adversary r1J310 of chosen (lady) 2J14 (sister) 2Jn13 of John rJ34 of Jezebel Rv223 of sun-clothed woman rRv124 5 (AMk1219 Bs1* Ga419 s1* Ep528). child77, daughter1, son21.

child, babe2, boy7, minor7, son50, (be), minor (be)1, (be with), have7, (great with), par-turient1, (little)-(young), little boy47, (only) only begotten3, (with), belly7, have7.

tek n o gon i'a BRING-FORTH-BECOMING
child bearing. saved through 1Ti215.
childish, minor1.

a'tek n on UN-BROUGHT-FORTH
childless. seven brothers Lu2028As1* 29 30A.
children (bring up), nourish children1.
children (fond of). See fond of children.

tek n i'on BROUGHT-FORTH(dim.)
children (little). used by (Christ) rJn1333 (Paul) rGa419As2 (John) r1J21 12 28AB 37Bs 18 44 521 (AMk1024).

children (little). See little boy.

apo psuch'o FROM-COOL
chill. men from fear rLu2126. hearts failing them1.

Chi'os CHIOS
Chios, the name of an island off the coast of Lydia in the Egean sea about 38° north and 26° east. abreast of Ac2015.

en tup o'o IN-BEAT
chisel. letters in stone 2C37. engrave1.

Chlo'e GREEN
Chloe. by those of 1C111. the house of Chloe1.

ek log e' OUT-LAD(said)
choice, chosen (encountered it) ARo117. Paul a c instrument Ac915 God (His purpose remaining as) Ro911 (the saints c by) 1Th14 of grace Ro115 Israel beloved as to Ro1128 saints to confirm their 2P110. chosen1, election6.

choice make, choose1.

pni'gō CHOKED
choke, act so as to deprive of air. a slave his fellow PMt1828 hogs in the sea Mk513. choke4, take by the throat1.
choke, smother3, stifle4.

ek leg'o OUT-LAY(say)
choose, single out. Lord (whom He c) Mk1320

(indicate one whom Thou) Ac124 Christ (c twelve) Lu613 (do I not c you) Jn670 (aware whom I) Jn1318 (I c you) Jn1516 16 19 (the apostles whom He) Ac12 God (this is My Son the C) Lu935ss (c our fathers) Ac1317 (c among you) Ac157 (c the stupid and weak) 1C127 27 28 (c the saints in Christ) Ep14 (c the poor rich in faith) Ja25 Mary c the good part Lu1042 c first reclining places Lu147 disciples c Stephen Ac65 c men to send with Paul Ac1522 25 (Ac738). choose17, -out1, make choice1.

choose, fix upon beforehand1, prefer4, select1, term1.

choose before, select before1.
choose to be a soldier, enlist1.

kopt'5 STRIKE

chop branches of trees, GRIEVE, strike the breast in grief. the throng (c boughs) Mt218 (soft foliage) Mk118 grieve: we wait and you do not Mt1177 all the tribes shall Mt2430 for Jaris' daughter Lu852 over Christ (the women) Lu2327 (all the tribes will) Rv17 kings over Babylon vRv189. bewail2, cut down2, lament2, mourn1, wail1.

choros' CHORUS

choral dancing. elder son hears vLu1525.

Chorazin' SPACIEZE

Chorazin, the name of a city on the northern shore of lake Galilee, possibly the present Kerazeh ruins, an hour northeast of Tell Hum, 32° 55' north, 35° 35' east. woe to you vMt1121 Lu1013.

ek lek t'on' OUT-LAID (said)

chosen. few are vMt2214 saints (those who are Mt2422 24 Mk1320 22 2Ti210 (as God's c ones) Co312 (called and c) vRv1714 Christ assembling His Mt2431 Mk1327 God (avenging His) Lu187 (Christ C of) Lu2335 (who will be indicting His) Ro833 (faith of His c) Ti11 (the Stone c by) 1P246 Rufus c in the Lord Ro1613 c messengers 1Ti521 c expatriates 1P11 Israel a c race 1P29 ecclesia in Babylon c 1P513 the c lady 2J1 c sister 2Jn13. chosen7, elect16.

chosen, choice1.

chosen. See choice.

sun ek lek t'on' TOGETHER-OUT-LAID (said)

chosen together. ecclesia of Babylon 1P513. elected together with1.

Christ os' 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 exultation places Him above the rest Hb19. Also applied to His figurative body 1C1212, all the members of which are anointed 2C124. The various combinations of this title with His personal name and appellations should be carefully discriminated. For the combinations Jesus Christ and Christ Jesus see Jesus.

Christ is: David's Son Mt2242 Mk1235 Lu2041 Preceptor Mt2310 Israel (king of) Mk1532 (out of) Ro95 God's Lu920 1C323 (power of) 1C24 consummation of law Ro104 Servant of the Circumcision Ro158 the Rock 1C104 Head 1C113 Ep415 523 Seed Ga316 to be living is Ph121 expectation of glory Co127 all and in all is Co311

is Christ: Jesus is (Who is termed) Mt 116 27 22 (Peter said) Mt1616 Mk829 (he saying to no one) Mt1620 (Jews said) Mt2663 Mk1461 Lu2267 232 35 Jn1024 (demons aware

that He is) Mk1343s 2 Lu441 41A (malefactor said) Lu2339 (Samaritan woman said) Jn 425 29 42A (lest the chiefs should know) Jn 726 (others said) Jn741 (Martha said) Jn 1127 (John said) Jn2031 (Paul said) Ac922 173 185 28 (saying He is not) 1J222 (believing) 1J51 John is not Lu315 Jn120 25 328 false c Mt245 23 Mk1321

Christ does: is born Mt24 prophecy to us Mt2668 suffered Lu2426 46 Ac173 2C15 1P221 41 coming Jn727 31 41 42 Hb911 remaining for the eon Jn1234 died Ro56 8 149 15 1C811 153 Ga221 1P318 pleases not Himself Ro155 took you to Himself Ro157 what C does not effect through Paul Ro1516 not commission Paul to baptize 1C117 what... with Beliar 2C615 not dispenser of sin Ga137 reclaims us from the curse Ga313 frees us Ga51 of no benefit Ga52 to dwell in your hearts Ep317 loves Ep52 25 dawn upon you Ep514 nourishing the ecclesia Ep529 invigorating Paul Ph 413s* where C is Co31ABS* as a son over His house Hb36 does not glorify Himself Hb55 entered not the holy places Hb924

Christ the object of action: Messiah found Jn141 avowing Jn922 herald Ac85 1C123 1512 Ph115 roused Ro64 9 1C1513 14 15 16 17 20 leading C down Ro1067 where C is not named Ro1520 C parted 1C113 sacrificed 1C57 the Firstfruit 1C1523 if we have known 2C516 put on Ga327 formed in you Ga419 not thus learn Ep420 announcing Ph117 18 magnified Ph120 gaining Ph38 manifested Co34 offered Hb928

in Christ: the truth Ro91 one body Ro125 apostles Ro167 fellow worker Ro169 attested Ro1610 minors 1C31 prudent 1C410 ten thousand escorts 1C415 put to repose 1C1518 expectation 1C1519 vivified 1C1522 Ep25 gives us a triumph 2C214 speaking 2C217 1219 nullified 2C314 anyone (new creation) 2C517 God in C conciliating 2C519 pureness 2C113 a man (Paul) 2C122 ecclesias of Judea Ga122 justified Ga217 spiritual blessing Ep13 head up all Ep110 preexpectant Ep112 His might has operated Ep120 deals graciously Ep432 Paul's bonds Ph113 consolation Ph21 brethren Co12 faith Co25 the dead rising 1Th416 boldness Phn8 Paul's compassions Phn20Ac good behaviour 1P316 eonian glory 1P510 peace to all 1P514

Christ in: if C in you (the body dead) Ro 810

that which is Christ's: works Mt112 you are Mk941ABS2 1C323 Ga329 resurrection of Ac231 His sufferings Ac318 2623 1P413 51 body Ro74 1C1016 1227 Ep412 Co217 spirit Ro 39 1P114as allotment Ro817 declaration Ro 1017bs1* evangel Ro1519 1C912 2C212 913 1014 Ga17 Ph127ABS* 1Th32 blessing Ro1529 ecclesias Ro1616 testimony 1C16 yet I of C 1C112 cross 1C117 Ga511A Ph318 mind 1C216As deputies 1C41 members 1C615 15 slave 1C722 Ga110 Ep66 legally 1C921 blood 1C1016 Ep213 Hb914 1P119 imitators 1C111 Head 1C113 those who are (vivifying) 1C1523 face 2C210 fragrance 2C215 letter 2C33 glory 2C44 823 dais 2C510 love 2C514 Ep319 leniency 2C101 obedience 2C105 confidence to be 2C107 as he is 2C107 truth 2C1110 apostles 2C1113 1Th 26 servants 2C1123 power 2C129 a test 2C133 grace Ga16 faith Ga216 Ph39 law Ga62 secret Ep34 Co43ABS* riches Ep38 gratuity Ep 47 complement Ep413 kingdom Ep55 fear Ep521 day Ph110 216 dispenser Co17 afflictions Co124 Father Co22 circumcision Co211 peace Co315ABS* word Co316Bs* endurance 2Th35 partners Hb314 rudiments Hb61 re-

proach Hb11²⁶ name 1P4¹⁴ teaching 2J⁹
priests vRv20⁶

various relations to Christ: generations Mt 1¹⁷ together with (if we died) Ro6⁸ Co2²⁰ (with C have I been crucified) Ga2²⁰ (to be) Ph1²³ (roused, life hid) Co3¹³ (live and reign) vRv20⁴ anathema from Ro9³ slaving for Ro14¹⁸ firstfruit for Ro16⁵ because of (stupid) 1C4¹⁰ (forfeit) Ph3⁷ through C (singing) 1C8¹² (restive) 1T15¹¹ against C (consolation) 2C1⁵ (confidence) 2C3⁴ (God conciliates us) 2C5¹⁸ (enjoyers of God's allotment) Ga4^{4s2} ambassadors beseeching for 2C5²⁰ 20 to present a chaste virgin to 2C1¹² distresses for 2C12¹⁰ living in Paul Ga2²⁰ to lead us to Ga3²⁴ baptized into Ga3²⁷ from (exempted) Ga5⁴ (apart) Ep2¹² subject to Ep5²⁴ as to C (secret) Ep5³² (obeying) Ep 6^{5b} suffering (for) Ph1²⁹ (pertaining to) 1P1¹¹ not in accord with Co2⁸ (b^{1s} 1Mt16²¹ s¹ 1Ac8¹⁴ s² Ro14¹⁰ s¹ 15³² A1C11²⁷ s² 2C4⁵ B9¹² BGa2²⁰ BEph2²² s⁴¹ BPh2³⁰ A4⁶ A⁷ s² Co3¹³ b⁸ 1T12⁷ A2T1⁶ A2¹⁵ bRv22¹)

Christ Jesus

Other appellations used with Christ: God (should dispatch) Ac3^{20b} (rouse) Ro8^{11s2} the One dying Ro8³⁴ disposed according to Ro15^{9b} recognizing that C J is in you 2C 13^{5a} receive Paul as Ga4¹⁴ capstone of its corner Ep2²⁰ not seeking Ph2^{21b} came into the world 1T1¹⁵ one Mediator a Man 1T1²⁵ Paul conjuring in the sight of 1T15^{21a} 2T14^{1a} As

various relations to Christ Jesus: evangel of Ac5⁴² faith (into) Ac24²⁴ (of) Ga2^{16b} (in) Co14^{8s2} 1T11¹⁴ 2T11¹³ 31² 15 slave of Ro1^{1b} Ph1¹ Co4¹² deliverance in Ro3²⁴ baptized into Ro6³ no condemnation law of life in Ro8¹ 2 love in Ro8³⁵ 1C16²⁴ Paul (a minister of) Ro15¹⁶ (boasting in) Ro15¹⁷ (an apostle of) 1C1^{1b} 2C1^{1b} Ep1^{1b} Co1¹ 1T1^{1s} 2T1^{1b} (beget you in) 1C4¹⁵ (my ways in) 1C4¹⁷ (the prisoner of) Ep3¹ Phn^{1a} As^{9a} (grasped by) Ph3¹² (conjuring) 1T15^{21a} fellow workers Ro16³ (captive) Phn²³ heralding of Ro16^{25b} through (be glory) Ro16^{27b} (place of a son) Ep1^{9b} hallowed in 1C1² grace (in) 1C1⁴ 2T1²¹ (from) T1^{14a} you are in 1C130 Ga3²⁶ 28 freedom in Ga2⁴ believe into Ga2^{16a} in C J circumcise Ga5⁶ 61^{5a} As those of C J crucify the flesh Ga5²⁴ cross of Ga6¹² saints in Ep1¹ Ph1¹ 421 seats us in Ep2⁶ kindness in Ep2⁷ created in Ep2¹⁰ became near in Ep2¹³ promise (in) Ep3⁶ (of life) 2T1¹ glory in Ep3²¹ Ph1²⁶ 33 419 compassions of Ph1⁸ disposition in Ph2⁵ God's calling above in Ph3¹⁴ garrison your hearts in Ph4⁷ mature in Co1²⁸ ecclesia in 1Th2¹⁴ will of God in 1Th5¹⁸ servants of 1T14^{6a} As grace in 2T1¹⁹ our Saviour 2T1^{10a} As soldier of 2T1^{23a} As salvation in 2T1²¹⁰ live devoutly in 2T1³¹² good for Phn⁶ (BMT1¹⁸ BRo2¹⁶ A3²² B5¹⁷ As² 1C1⁹ AGa3¹⁴ BPh1⁶ AB1T16¹³ AT1¹¹ s⁴ T12¹³)

Christ Jesus, Lord

God makes Jesus L as well as C Ac2³⁶ living to God in Ro6¹¹ life eonian in Ro6²³ love of God in Ro8³⁹ Paul boasting in 1C15³¹ heralding 2C4^{5b} purpose of the cons in Ep 3¹¹ knowledge of Ph3^{8a} as you accepted Co2⁶ peace from 1T1¹² 2T1¹² invigorates Paul 1T1¹² (BRo5²¹)

the Lord's Christ

Simeon acquainted with Lu2²⁶ gathered against Ac4²⁶ kingdoms become vRv1¹⁵ authority of God's C vRv1²¹⁰ Christ the Lord a Saviour Lu2¹¹.

Lord Christ and Lord Jesus Christ. See Lord. Jesus Christ. See Jesus. christ (false). See false christ.

Christ ianos ANOINTEP- (Latin suffix)

Christian (Latin termination), a term of contempt for the followers of Christ. Ac11²⁶ 26²³ 1P4¹⁶.

chrysolite, topaz¹.

chrus o'pras os GOLD-LEEK

chrysoprase. tenth stone vRv21²⁰. chrysoprasus¹.

chrysoprasus, chrysoprase¹.

church, ecclesia¹².

Chouza' CHUSA

Chusa, manager for Herod Antipas. Joanna wife of Lu8³. Chuza¹.

Kilikia' CILICIA

Cilicia, a province of Asia Minor, north of the eastern end of the Mediterranean sea, between 36°-38° north and 32°-37° east. men from Ac6⁹ brethren in Ac15²³ Paul (came through) Ac15⁴¹ Ga1²¹ (born in Tarsus of) Ac21³⁹ 22³ 23³⁴ the ocean off Ac27⁵.

teph' r'o CINDER

cinders reduce to. Sodom and Gomorrah 2P2⁶. turn into ashes¹.

kinna'mom on CINNAMON

cinnamon, the aromatic bark of an oriental tree, called cinnaomum zeylanicum by botanists. for Babylon vRv18¹³.

peri tem'n o ABOUT-CUT

circumcise, the special sign of faith given to Abraham's descendants, but later merely marking his physical progeny. John the baptist Lu1⁵⁹ Jesus Lu2²¹ on a sabbath Jn7²² Isaac Ac7⁸ Nations to be c (some taught) Ac15¹ (compelled) Ga6¹² 13 13 Timothy Ac 16³ Paul accused teaching not to Ac21²¹ those called (having been) 1C7¹⁸ (in uncircumcision) 1C7¹⁸ Titus not Ga2³ Christ of no benefit to those Ga5² 3 saints c in Christ fCo2¹¹.

peri tom e' ABOUT-CUTTING

circumcision. Moses gave Jn7²² on a sabbath Jn7²³ covenant of Ac7⁸ believers of the C AC10⁴⁵ the C doubted Peter AC1¹² becomes uncircumcision Ro2²⁵ is of benefit Ro2²⁵ 31 law keeping counted for vRo2²⁶ through letter and Ro2²⁷ flesh c Ro2²⁸ AEp2¹¹ is of the heart vRo2²⁹ God justifying the C ARo3³⁰ is happiness for the ARo4⁹ Abraham (faith not reckoned in) Ro4¹⁰ 10 (father of the C) ARo4¹² 12ABs¹ sign of Ro4¹¹ Christ Servant of Ro4¹⁵ is nothing 1C7¹⁹ evangel of the AGa2⁷ 8 9 Peter feared those of AGa2¹² availing nothing in Christ Ga5⁶ 61⁵ Paul (not heralding) Ga5¹¹ (c the eighth day) Ph3⁵ saints (the true) MPPh3³ (not of hands) fCo 21¹ (in Christ's c) fCo2¹¹ no C in the young humanity ACo3¹¹ disciples of the C with Paul ACo4¹¹ those of the C insubordinate T1¹⁰. circumspectly, accurately¹.

ou me' NOT NO

circumstances (under no), by no means, not by all means, a combination of the absolute and relative negatives expressing negation under all circumstances. Occurs often. by no means¹, -any-1, in no case¹, -wise⁶, neither², never¹⁰, no⁹, ... at all⁵, nor¹, -ever¹, not⁵⁴, -any more¹, -in any wise¹.

[h]uper ba in'o OVER-STEP

circumvent, get the better of by "stepping over" the bounds of right. no one to c his brother 1Th4⁶. go beyond¹.

citadel. See camp.

politēs MANY

citizen, one enjoying community privileges and responsibilities. younger son joined *PLu1515* his c hated him *PLu1914* Paul *Ac2139* teaching *Hb811*, citizen³, neighbor¹.

politēuō MANY

citizen (be), use citizenship, especially in reference to social or political conduct. c walking worthy *PH127* Paul *Ac231*, live¹, let your conversation be¹.

citizen (fellow). See fellow citizen.

politēa MANY

citizenship, enfranchisement. captain acquires *Ac2228* of Israel *Ep212*, commonwealth¹, freedom¹.

citizenship. See citizen (be).

thu'ron on CITRON

citron, an evergreen tree, like the orange or lemon, the citrus medica of botanists. for Babylon *vRv1812*, thyme¹.

polis MANY

city, a place of many people. names of: Antioch *Ac1344* 50 Arimathea *Lu2351* Athens *Ac1716* Babylon *Rv1718* 1810 10 16 18 19 21 Bethesda *Lu910* *ABs2* Jn144 Caesarea *Ac2523* Capernaum *Mt91* *Mk133* *ABs2* *Lu431* Cilicia *Ac2139* Corinth *Ac1810* Damascus *Ac96* *2C1132* Derbe *Ac1241* *ABs1** Ephesus *Ac1929* 35 Ephraim *Jn1154* Gergesa *Mt839* *A34* *Mk514* *Lu827* 34 39 Iconium *Ac144* Jerusalem *Mt45* 535 2110 17²⁶ 28 1618 2753 2811 *Mk1119* 1413 16 *Lu1941* 2220 2319 2449 *Jn1920* *ABs1** *Ac427* 516 758 1210 2129 30 223 2412 *Rv112* 8 13 1420 1619 209 Joppa *Ac109* 115 Lasea *Ac278* Lystra *Ac1413* 19 20 Nain *Lu711* 12 Nazareth *Mt223* *Lu126* 24 39 429 29 New Jerusalem *Hb1110* 16 1222 *Rv312* 212 10 14 15 16 18 19 21 23 2214 19 Philippi *Ac1612* 12 20 36 Sodom *Mt1015* *Mk611A* *Lu1012* 2P26 Ju7 Sychar *Jn45* *ABs1** 8 28 30 39 Thessalonica *Ac175* Thyatira *Ac1614* Tyre *Ac215* city of (David) *Lu2411* (Israel) *Mt1023* (Judah) *Lu139* (Lycaonia) *Ac146* (Samaria) *Mt105* *Ac85* 8 9 Christ (led disciples about) *Mt935* (heralding in) *Mt111* (reproaches) *AMt1120* (throongs from follow) *Mt1413* (He could not be entering) *Mk145* (many came to Him) *Mk633* (wherever He went) *Mk656* (must bring the evangel in) *Lu443* (leper from) *Lu512* (traversing c by c) *Lu81* 1 4 4 (went through) *Lu1322* disciples (whichever c entering) *Mt1011* *Lu108* 10 (coming outside) *Mt1014* *Lu95* (persecuting) *Mt1023* 2334 34 (go into every) *Lu101* (wiping dust off) *Lu1011* Paul (to visit) *Ac1536* (went through) *Ac164* (c by c holy spirit certifies) *Ac2025* 23 (persecuted the saints) *Ac2611* (in dangers) *2C1123* Others: c located upon a mountain *PH514* parted against itself *AMt1225* king sets c in flame *PH227* each in his own (registered) *Lu23* a woman in *Lu737* squares and streets of *PLu1421* in a c (judge and widow) *PLu182* 3 authority over *PLu1917* 19 Philip brought the evangel to all *Ac840* c by c (Moses has those heralding him) *Ac1521* 21 (Titus to constitute elders) *Ti15* 5 c administrator (Erastus) *Ro1624* not having a permanent *Hb1314* going to this c *Ja413* c of the nations fall *vRv1619* (s1**Lu952* s1*Ac171*).

ex ait e'ō OUT-REQUEST

claim. Satan c you men *Lu2231*, desire¹.

kra u g ax'ō CRY

clamor, two blind men *Mt927s* Jesus (will not be) *Mt1219* (to Lazarus) *Jn1143* demons *Lu44A* the throng c Hosanna *Jn1213ss* the

Jews (to Pilate) *Jn1840* 196^{ABs2} 12^{Bs2} 15^{ABs2} (at Paul's words) *Ac2223*, cry¹.

kra u g ē' CRY

clamor, in middle of night *PH256* over Paul *Ac239* taken away (from the saints) *Ep431* (from the new earth) *vRv214* Jesus, to God *Hb57* (BLU142), clamor¹, cry⁵.

clang. See scream.

anti pīpt'ō INSTEAD-FALL

clash with. Jews with the holy spirit *Ac751*, resist¹.

a[n]gkal'ē CLASP

clasp in arms. Jesus by Simeon *Lu228* arms¹.

en a[n]gkal is'o mai IN-CLASP

clasp in arms. Jesus the children *Mk936* 1016, take in arms².

ta g'ma SET-effect

class, a number placed in the same position, a group, each in his own *1C1523*, order¹.

Clauda, Cauda¹.

Klaudi'a CLAUDIA

Claudia, greets Timothy *2T1421*.

Klau'dios CLAUDIUS

Claudius, Tiberius Claudius Drusus Nero Germanicus, Roman emperor, A. D. 41-54 *Ac1128* 182^{as}, Claudius Lysias, a Roman captain *Ac2326*.

clay. See mud.

kath ar on' DOWN-LIFTED

clean, clear of transparent objects or conscience. c (in) heart (happy the) *PH258* (love out of) *PH115* (invoking the Lord out of) *PH21* 222 outside of cup *PH2326* *Lu1141* c linen (folds Jesus' body in) *Mt2759* (messengers in) *vRv156* you eleven are *PH1310* 10 *PH1153* all food is *PH4020* all c to the c *PH115* 15 15 water *Hb1022* ritual *PH127* in c cambrie (the bride) *vRv198* (armies of heaven) *vRv1914* clear: conscience (Paul's) *Ac186* *PH2026* *2Ti13* (the saints) *PH139* city is c gold *vRv2118* 18 21 (s1**1P122*). clean¹⁰, clear¹, pure¹⁷, purge¹.

clean, really¹, scarcely¹, (be), cleanse³, (make), cleanse⁵.

ek kath air'ō OUT-DOWN-LIFT

clean out, purge oneself from *2Ti221*, old heaven *1C57*, purge¹, -out¹.

kath ar ot'ēs DOWN-LIFT-

cleanness, of the flesh *Hb913*, purifying¹.

kath air'ō DOWN-LIFT

cleanse, the branches *PH152*, purge².

kath ar is'ō DOWN-LIFTIZE

cleanse, lepers (by Christ) *PH282* 3 *Mk140* 41 42 *Lu512* 13 1714 17 (disciples told to) *Mt108* (report to John that) *PH115* *Lu722* (Naaman) *PH427* outside of cup *PH2325* 26 *Lu1139* all foods *Mk719* what God c *Ac1015* *PH19* 159 saints c themselves from *2C71* Christ (c the ecclesia) *PH526* (people to be about Him) *PH214* (His blood c us) *PH914* 11719 9 all c in blood *PH922* 23 those once c *PHb102* c your hands *PH48* be clean³, cleanse¹⁶, make clean⁵, purge³, purify³.

kath ar is m os' DOWN-LIFTING

cleansing, for leprosy *PH144* *Lu514* of Miriam and Jesus *PHu222* water pots *PHn26* questioning concerning *PHn325* of sins *PHb13* 2P 19. cleansing², purification¹, purifying², that one was purged¹.

ap all a'ss ô FROM-CHANGE
clear. from your plaintiff Lu12⁵⁸ diseases from
 the infirm Ac19¹² those in fear of death Hb
 2¹⁵ss. deliver², depart¹.

clear, pure¹, splendid¹.

clear. See **clean.**

clear as crystal, crystalize¹.

clearing of self, defense¹.

clearly, distinctly¹.

cleave to, join to².

cleave unto, remain with¹.

clemency, leniency¹.

Klê'mês (Latin) CLEMENT

Clement, a Latin proper name. competes with
 Paul Ph4³.

Kleo'pas CLEOPAS

Cleopas, a disciple. Lu24¹⁸.

Cleophas, Clopas¹.

climb up. See **step up.**

cling. See **join.**

cloak. See **garments.**

cloak, cover over¹, pretense².

Klôpas' CLOPAS

Clopas, a name used to distinguish one of the
 Marys. Jn19²⁵. Cleophas¹.

ass'on CLOSE

close. skirted c along Crete Ac27¹³.

close, fur¹, squirt², (keep), hush¹.

mu ôp az'ô CLOSE-VIEW

close eyes. r2Pt19. can not see afar off¹.

closet, storeroom².

thromb'os CLOT

clot. Christ's sweat blood Lu24⁴⁴. great drop¹.

lent'i on (Latin) CLOTH

cloth, Latin, a coarse serving cloth. Christ
 girds Himself with Jn13⁴⁵. towel².
cloth, shred².

peri bal'i ô ABOUT-CAST

clothe the body, cast about (a rampart) Lu19⁴³,
 throw about (a cloak) Ac12⁸. Solomon
 Mt6²⁹Lu12²⁷ do not worry about Mt6³¹
 Jesus (naked and you c Me) rMt25³⁶ 38 (c
 Me not) Mt25⁴³Ab2 (c by Herod) Lu23¹¹
 (by the soldiers) Jn19² a youth c (with linen
 wrapper) Mk14⁵¹ (white robe) Mk16⁵ c in
 white (conquerors) rRv3⁵ (elders) vRv4⁴
 Laodiceans should be rRv3¹⁸ vast throng vRv
 7⁹ 13 messenger with a cloud vRv10¹ two
 witnesses in sackcloth vRv11³ a woman c
 (with the sun) vRv12¹⁸ (in purple) vRv17⁴
 in cambric (Babylon) Rv18¹⁶Ab2 (bride of
 the Lambkin) vRv19⁸ Christ c in cloak
 dipped in blood vRv19¹³. array⁶, cast about³,
 put on¹, clothe¹⁴.

clothe, garb⁴, garment².

clothe in, dress¹.

clothe with, put on¹.

clothed (be), put on⁵.

clothed upon (be), dress².

clothed with (be), apron (wear servile)¹.

**clothes, garments¹², tunic¹, (swaddling), swad-
 dle².**

peri bol'ai on ABOUT-CAST

clothing. tresses instead of 1C11⁵ heavens
 rolled up as Hb1¹². covering¹, vesture¹.

clothing, apparel¹, attire².

neph el'e CLOUD

cloud, a mass of visible vapor in the sky. voice
 out of Mt17⁵Mk9⁷Lu9³⁵ overshadows Peter,
 James and John Mt17⁵Mk9⁷Lu9³⁴ 34 Son of
 Mankind (coming on) Mt24³⁰ 2664 (in c) Mk
 13²⁶Lu21²⁷ (with) Mk14⁶²Rv17 rising in
 the west rLu12⁵⁴ took Christ up Ac1⁹ the

fathers (under) 1C10¹ (baptized into Moses
 in) 1C10² saints snatched away in 1Th4¹⁷
 the irreverent like waterless Ju1² a messen-
 ger clothed with vRv10¹ two witnesses ascend
 in vRv11¹² a white vRv14¹⁴ 14 (One sitting
 on) vRv14¹⁵ 16.

neph'os CLOUD

cloud. of witnesses rHb12¹.

cloven, divide¹.

club. See **rod.**

botr'us BUNCH

cluster. of earth's grapevine vRv14¹⁸.

Kni'dos CNIDUS

Cnidus, the name of a city of Caria, on the
 southwestern point of Asia Minor 36° 42'
 north and 27° 27' east. Paul's ship off Ac
 27⁷.

r[h]ed'a (Gallic) COACH

coach, a four-wheeled vehicle. in Babylon
 vRv18¹³. chariot¹.

coals, ember¹, (fire of), charcoal fire².

coast, boundary¹⁰, part³, place¹.

coasts, country¹.

coat, tunic⁹.

a lek't ôr UN-LAYER

cock, a fowl that does not lay eggs. ere the c
 crow Mt26³⁴ 75Mk14³⁰ 72Lu22⁶¹ immediately a
 c crows Mt26⁷⁴Mk14⁶⁸A 72Lu22⁶⁰Jn18²⁷ c not
 crowing till Lu22³⁴Jn13³⁸.

a lek't or o phôn'i'a UN-LAY-SOUNDING
cock-crowing. lord of the house coming AMk
 13³⁵.

kat ex ou si az'ô DOWN-OUT-BEING-ize

coerce. great men are Mt20²⁵Mk10⁴². exercise
 authority upon².

glôs s'o'kom on TONGUE-FETCHER

coffer, a receptacle for the tongue or mouth
 pieces of musical instruments, then any box
 for valuables. Judas had Jn12⁶ 1329. bag².

dia no'é ma THROUGH-MIND-effect

cogitation. Jesus aware of Lu11¹⁷. thought¹.

cohere. See **commend.**

su[n]g kur'i'a TOGETHER-SANCTION

coincidence. a priest descended rLu10³¹. chance¹.

psuch'os COOL

cold. in the courtyard Jn18¹⁸ on Melita Ac28²
 Paul in 2C11²⁷.

cold, cool⁴, (wax), cool¹.

sum pipt'ô TOGETHER-FALL

collapse. house built on the earth rLu6⁴⁹ss.
 fall¹.

collect. See **away (be).**

log'i'a LAYING

collection. for the saints 1C16¹². collection¹,
 gathering¹.

collector (tribute). See **tribute collector.**

koloni'a (Latin) COLONY

colony, a settlement governed by Roman law.

Philippi of Macedonia Ac16¹².

color, pretense¹.

Kolossai' COLOSSE

Colosse, a city in southern Phrygia, at about
 38° north and 29° 20' east. Col².

pôl'os COLT

colt, a young horse or ass. bound Mt21²Mk11² 4
 Lu19³⁰ your King mounted on Mt21⁵Lu19³⁵
 Jn12¹⁵ led to Jesus Mt21⁷ Mk11⁷ loosing Mk
 11⁵Lu19³³ 33.

kop'ê STRIKE

combat. Abraham returning from Hb7¹.
 slaughter¹.

kau s o'o mai BURN-

combustion (by). elements (dissolved by) 2P
310 (decomposed by) 2Pt312. fervent heat².

erch'o mai COME

come, pass to a nearer position. (Many forms come from *elth o*). Christ: c after John the Baptist Mt311Lu316Jn115 27 30 not to abolish Mt517 not to call the just Mt913Mk217Lu532 not to be casting peace Mt1034 35 not to be served Mk10f5 casting fire Lu1249 light (to his own) Jn1911 (not judging) Jn1246 47 from above Jn331 in Father's name Jn543 not from Myself Jn728 842 I am aware whence I c Jn814 for judgment Jn939 into this hour Jn1247 We will be c to him Jn1423 if I c not Jn1522 I to Thee am c Jn1711 13 into the world Jn1837

Christ's coming: the Son of Mankind Mt 1023 1627 28 2430 44 2531 Mk838 1326 Lu926 1240 188 2127 in the name of the Lord Mt2339Lu 1335 your Lord Mt2442 in (on) (with) clouds Mt2664Mk1326 1462Lu2127 Rv17 in Thy kingdom Lu2342 I am c again Jn143 18 28 John remaining till I Jn2122 23 till the Lord should be 1C45 1126 to be glorified 2Th110 will be arriving Hb1037 among ten thousand Ju4 Who is c Rv18 48 I, to you Rv25 16 swiftly Rv311 227 12 20 as a thief Rv1613

Others to Christ: Mt1624 1914 Mk834 Lu647 923 1426 27 1816 Jn635 37 44 45 65

Others: many in My name Mt245Mk136Lu 218 not c to Me Jn540 in his own name Jn 543

as a faded figure: kingdom Mt610Lu112 2218 days Mt915ss1 Mk220Lu535 1722 216 227 2329 Ac220 1344ss 1Th52 Hb8Rv617 peace Mt1013 snare Mt187Lu171 blood Mt2335 lamp Mk421 eon Mk1030Lu1830 time Mk1441Ac319 Ga44 hour Jn421 23 525 28 730 820 1223 162 4 21 25 32 Rv310 147 15 harvest Jn435 night Jn94 what is Jn1613 184 Ph121 good Ro38 of the precept Ro79 maturity 1C1310 to apparitions 2C121 faith Ga323 25 indignation Ep56 Co36 1Th110 Rv1118 apostasy 2Th23 woe Rv912 1114 Babylon's judging Rv1810bs wedding of the Lambkin Rv197 etc. (s¹Mk635 A97 ALu1238 s455 sJn621 s25 AAcl210 sRo1524). appear¹, bring¹, come⁶⁰⁹, fall out¹, go¹³, grow¹, light¹, pass by¹, resort², next¹.

come, arrive²⁷, -at¹⁰, be³, -present¹, carry³, -away⁴, -down⁸, -out⁴, -together²⁵, contain¹, get¹, hither¹⁸, intrude¹, outstrip⁴, pass through¹, -by², present¹, -(be)¹⁰, stand by¹, step off¹, -up², (be), fulfilment², (to), about (be)¹⁴.

bcome, a shortened form of **become**.

bcome. See **become**.

come. See **lead**.

come abroad, reach out¹.

come aforehand, get before¹.

come after, succeed¹.

come again, come back¹, return¹, turn back¹.

para gin'o mai BESIDE-BECOME

come along. magi Mt21 John (the baptist) Mt 31 (disciples of) Lu720 (baptized by) Jn323 Christ c a (from Galilee) Mt313 (His mother) Lu819 (supposing C c a to give peace) Lu1251 (chief priests c a after Him) Lu2252 (into the sanctuary) [Jn82] c a (Chief Priest) Hb911 Judas Iscariot Mk1443 elders (of the Jews) Lu74 Ac521 (of the ecclesia) Ac2118 a friend Lu116 a slave Lu1421 1916 Peter and John (deputies do not find) Ac522 (report) Ac525 Saul to Jerusalem Ac926 Peter Ac939 1033 Barnabas Ac1123 Paul (into Antioch in Pisidia) Ac1314ss (in Syria) Ac1427 (Jerusalem) Ac154 1C163 (in Berea) Ac1710 (Ephesian elders to) Ac2018 (doing alms) Ac2417ss

(his nephew) Ac2316 (before Festus) Ac257 (his accusers) Ac2335 (no brethren c a speak against) Ac2821 Apollos Ac1827 Felix Ac 2424ss (As¹2Ti416). be present¹, come (hither)³⁵, go¹.

sum par a gin'o mai

TOGETHER-BESIDE-BECOME

come along with, or **together**. throngs (to behold this) Lu2348 no one with Paul 2Ti416bs². come together¹, stand with¹.

come at, fall in with¹.

ap erch'o mai FROM-COME

come away or forth, pass away or forth, drop behind, go forth. Jesus c a (from the Pharisees) Mt164 (Pharisees from Him) Mt2222 (from the world) Jn167 7 leprosy from the leper Mk142Lu513 etc. pass away or forth: Joseph afraid to p f there Mt222 time of fruition Rv1814 former (heaven and earth) Rv211 (things) Rv214 etc. drop behind: those taking Jesus Jn186 etc. Others: Frequent, see other keywords. come⁴, depart²⁷, go⁸⁶, pass².

come away. See **come out**.

apo gin'o mai FROM-BECOME

come away from. sins 1P24. being dead¹.

an elth o UP-COME

come back. the Samaritan Lu1035 the nobleman Lu1915. come again¹, return¹.

come back. See **go back**.

pro erch'o mai BEFORE-COME

come before, come forward. the throng Mk633 John the baptist Lu117As Judas before the throng Lu2247 disciples to Troas Ac205As² Paul's companions to the ship Ac2013ss brethren to Corinth 2C95

come forward: Christ in Gethsemane Mt2639ss Mk1435 Peter one street Ac1210 (sAc1213 Ac2849). go before⁵, -farther¹, -forward¹, outgo¹, pass on¹.

come by. See **pass by**.

come by, hold off¹.

kat erch'o mai DOWN-COME

come down. Jesus into Capernaum Lu431 from the mountain Lu937 Philip into Samaria Ac85 Peter to Lydda Ac932 prophets from Jerusalem Ac1127 Herod from Judea Ac1219 Barnabas and Saul to Seleucia Ac134ss the Circumcisionists from Judea Ac151 the apostles to Antioch Ac1530 Silas and Timothy from Macedonia Ac185 Paul (into Caesarea) Ac 1822 (to Ephesus) Ac1914ss the ship (to Tyre) Ac213 (to Myra) Ac275 Agabus from Judea Ac2110 wisdom from above Ja315. come⁸, depart¹, descend¹, go down², land¹.

come down, descend⁴¹.

come forth. See **come away**.

come forth, go out³.

come forward. See **come before**.

come full, fill¹.

come hither. See **hither**.

come hither, come along³⁵.

come in. See **enter**.

come in, go into³, stand by¹.

par eis erch'o mai BESIDE-INTO-COME

come in by the way. the law Ro520 false brethren Ga24. come in privily¹, enter¹.

come in privily, come in by the way¹.

come into being. See **become**.

come into contact. See **contact** (come into).

come into room, successor¹.

ep erch'o mai ON-COME

come on. holy spirit (to Miriam) Lu135 (the

apostles) Ac1⁸ a stronger one Lu1²² that c o the earth Lu21²⁶ Peter to Simon Ac8²⁴ that in the prophets Ac13⁴⁰ Jews from Antioch Ac14¹⁹ o c eons Ep27^{Abas}* wretchedness on the rich Ja5¹ (AsLu21³⁵ sJn42⁷ sJn62²). come¹, -on¹, -thither¹, -upon⁶, coming on¹.

epi gin'o mai ON-BECOME

come on. south wind Ac28²³. (AAc27²⁷). blow¹.

ex erch'o mai OUT-COME

come out, come away, with out, come outside. Jesus (from Bethlehem) Mt2⁶ (from God) Jn8⁴² 133 1627 28 30 173 loins of Abraham Hb 75 etc. come away: Jesus into Galilee Jn1⁴³ Paul (from Antioch) Ac15⁴⁰ 1823 (from Ephesus) Ac20¹ (from Troas) Ac20¹¹ (Tyre) Ac21⁵⁸ etc. come outside: Jesus (of Jerusalem) Mt21¹⁷ Peter into the forecourt Mk 14⁶⁸ Lu22⁶² Pilate (of the pretorium) Jn19⁴ etc. Others: Frequent, see other keywords. come¹, -forth⁹, -out³⁰, -thereout¹, depart²⁷, -out³, escape¹, get out³, go¹, -abroad², -away¹, -forth²⁵, -out⁸², proceed², -forth¹, spread abroad².

come outside. See come out.

come over, cross¹.

come thereout, come out¹.

come thereunto, come to¹.

pros erch'o mai TOWARD-COME

come to, intransitively approach, figuratively Hb41⁶ 725 1022 116 1218 22 1P2⁴, c to Jesus (His disciples) Mt5¹ 133^{6a} 1415 1719 181 243 2617 Mk6³⁵ (a leper) Mt8² (a centurion) Mt8⁵ (John's disciples) Mt9¹⁴ (the blind) Mt9²⁸ 2114 (Pharisees) Mt15¹ 193 (throng) Mt15³⁰ (a man kneeling to Him) Mt17¹⁴ (a rich man) Mt19¹⁶ (mother of Zebedee's sons) Mt 20²⁰ (chief priests and elders) Mt21²³ Sadducees) Mt22²³ (woman with vase of attar) Mt26⁷ (Judas) Mt26⁴⁹ Mk14⁴⁵ Others: c to Peter (those getting the double drachma) Mt 17²⁴ (a maid) Mt26⁶⁹ a man to his two children PMt21²⁸ 30 Joseph of Arimathea to Pilate Mt27⁵⁸ a Samaritan to a wounded man PLu10³⁴ Greeks to Philip Jn12²¹ a Jew not c to another tribe Ac10²⁸ Paul to Aquila and Priscilla Ac18² centurion to the captain Ac 22²⁶ forty Jews to chief priests Ac23¹⁴ saints (to the throne of grace) PHb41⁶ (not to that which may be handled) PHb12¹⁸ (to mount Zion) PHb12²² c to God (able to save those) PHb7²⁵ (he who is) PHb11⁶

approach: a Jesus (Adversary) Mt4³ (messengers) Mt4¹¹ (a scribe) Mt8¹⁹ Mk12²⁸ (disciples) Mt8²⁵ 1310 1512 23 241 289 Lu8²⁴ 912 (a chief) Mt9¹⁸ Bs¹ (a woman from behind) Mt 920 Lu8⁴⁴ (Pharisees and Sadducees) Mt16¹ Mk10² Lu13³¹ 2027 (Peter) Mt18²¹ (a throng) Mt26⁵⁰ (soldiers) Lu23³⁶ Jesus a (disciples) Mt17⁷ (the eleven) Mt28¹⁸ (Simon's mother-in-law) Mk13¹ (the bier) Lu7¹⁴ (demoniac) Lu9⁴² Others: slaves, their master PMt13²⁷ 2520 22 24 John's disciples to take his corpse Mt14¹² false witnesses Mt26⁶⁰ 60 some standing there a Peter Mt26⁷³ a messenger, the tomb Mt28² Joseph of Arimathea a Pilate Lu23⁵² Moses the thorn bush Ac7³¹ Philip to the chariot Ac8²⁹ Saul a the chief priest Ac9¹ Rhoda the door Ac12¹³ As a Paul (the captain) Ac22²⁷ (those with infirmities) Ac28³⁰ As saints (if not a with sound words) 1Ti16³ (with a true heart) Hb10²² sacrifices not able perfect those Hb10¹ whom a living Stone PLP2⁴ (AsMt26³⁹ BLu17¹⁷ B⁴Ac 20⁵ A20¹³). come⁷⁶, consent to¹, draw near², go⁶, come thereunto¹.

come to, go¹, hear¹, stand by¹.

come to be. See become.

come to ears of, hear¹.

come to pass, be, become⁸².

sun erch'o mai TOGETHER-COME

come together. ere Mary and Joseph Mt11⁸ the multitude Ac2⁶ for discomfiture 1C 1117 18 20 33 34 the ecclesia 1C14²³ As 26 etc. See under other keywords. accompany¹, assemble with¹, come²⁵, company with¹, go with⁴, resort².

come together, come along with¹, gather⁶.

come unto, go to¹.

an erch'o mai UP-COME

come up. Jesus into the mountain Jn6³ Paul to Jerusalem Gal17^{As} 18. go up³.

come up. See step up.

come up with. See parley.

come up with, ascend with².

come upon. See concourse.

come upon, grasp¹, stand by⁷.

eu prep'ei a WELL-BEHOVE

comeliness. of aspect destroyed PJal11. grace¹.

comeliness, respectability¹.

comely, respectable², (be), become¹.

para mu th e'o mai BESIDE-CLOSE

comfort. the Jews c Martha and Mary Jn11¹⁹ 31 Paul the Thessalonians 1Th2¹¹ the faint-hearted 1Th5¹⁴.

comfort, consolation⁶, console²⁴, solace¹, (be of good), cheer (be of good)¹, (good), courage (have)³.

para mu'th i on BESIDE-CLOSE

comfort. of love Ph2¹.

para mu th i'a BESIDE-CLOSE

comfort. prophesying to A1C14³.

comfort together, console together¹.

comforter, consoler⁴.

comfortless, orphan¹.

el'eu si s COMING

coming. of the Just One Ac7⁵².

coming, entrance²², presence²², revelation¹.

command, bid⁶, charge²⁰, direct¹¹, enjoin⁸, order²⁴, prescribe⁷.

commanded (be), caution¹.

commandment, charge², direct², direction⁷², injunction⁶, mandate¹, order², (give), caution¹, charge¹.

sun i'st e mi TOGETHER-STAND

commend, have cohesion (all) Co11⁷, cohere (the earth) 2P3⁵, literally stand together (with Christ) Lu9³². God (c His righteousness) Ro 3⁵ (c His love) Ro5⁸ (whom the Lord is) 2C10¹⁸ Paul (c Phoebe) Ro16¹ (are we beginning to) 2C3¹ (to every man's conscience) 2C4² (not again are we) 2C5¹² (as servants) 2C6⁴ (I ought to be) 2C12¹¹ (c myself as transgressor) Ga21⁸ c yourselves as pure 2C 711 some c themselves 2C10¹² not he c himself qualified 2C10¹⁸, approve², commend¹⁰, make¹, stand¹, stand with¹.

commend, applaud², place before³, present¹.

commendation (of), commendatory¹.

su st a t i k on' TOGETHER-STANDIC

commendatory. do we need c letters 2C3¹. of commendation¹.

sun ana mig'nu mi TOGETHER-UP-MIX

commingle. saints not to c with (paramour) 1C5⁹ 11 (the disobedient) 2Th3¹⁴. company with², keep company¹.

sul lup e'o mai TOGETHER-SORROW

commiserate. Christ c callousness Mk3⁵. grieve¹.

apo stel'lō FROM-PUT

commission, send officially, with authority for the execution of some task, less formally, **dispatch**. **Jesus** (c the twelve) Mt10⁵Mk31⁴Lu9²Jn4³⁸ (receiving Him Who c Me) Mt10⁴⁰Mk9³⁷Lu9⁴⁸ (c only for lost sheep of Israel) Mt15²⁴ (to heal the crushed in heart) Lu41⁸ (to bring the evangel) Lu4⁴³ (repudiating Him Who c Me) Lu10¹⁶ (the Father c Me) Jn5³⁶ 6⁵⁷ 20²¹ (the One Whom God c) Jn5³⁸ 6²⁹ 7²⁹ 8⁴² (Thou dost c Me) Jn11⁴² 17⁸ 21²³ 25 (God c His Boy Jesus) Ac3²⁶ **God** (c John the baptist) Jn1⁶ (Christ) Jn3³⁴ 17³ (c Moses a chief) Ac7³⁵ (the two from Cornelius) Ac10²⁰ (Paul to the nations) Ac26¹⁷ (seven spirits for the earth) vRv5⁶ **Siloam** translated c Jn9⁷ the Lord (Jesus c Ananias) Ac9¹⁷ (c His messenger) vRv2²⁶ the apostles c Judas and Silas Ac15²⁷ 33 how heralding if they should not be Ro10¹⁵ Paul not c to be baptizing 1C11⁷ messengers for service Hb1¹⁴

dispatch: Herod (d massacred all the boys) Mt2¹⁶ (and holds John) Mk6¹⁷ (for John's head) Mk6²⁷ **Jesus** (demons treat be d in-to hogs) Mt8³¹ (disciples as sheep among wolves) Mt10¹⁶Lu10³ (two disciples for the ass) Mt21¹ 3Mk11¹ 3Lu19²⁹ 32 (to the Jews prophets and wise men) Mt23³⁴ (His mother and brothers d to Him) Mk3³¹ (unclean spirit treats not be d) Mk5¹⁰ (disciples two by two) Mk6⁷Lu10¹ (blind man to his home) Mk8²⁶ (two disciples to prepare pass-over) Mt14¹³ (to d the oppressed with a pardon) Lu4¹⁸ (centurion d elders to) Lu7³ (messengers before His face) Lu9⁵² (Peter and John) Lu2²⁸ (the disciples minus purse) Lu2³⁵ (Whom the Father d) Jn10³⁶ 1Jn4¹⁴ (Mary and Martha d a message to) Jn11³ (as Thou dost d Me into the world) Jn17¹⁸ 18 (Hannas d Him to Caiaphas) Jn18²⁴ **God** (d John the baptist) vMt11¹⁰Mk12^{Lu727} (to Israel prophets and apostles) Lu11⁴⁹ (not d His Son to be judging) Jn3¹⁷ (d the One fixed upon before) Ac3²⁰ (Moses into Egypt) Ac7³⁴ (the word He d to Israel) Ac10³⁶ (His only begotten into the world) 1J4¹⁰ (d His Son a propitiation) 1J4¹⁰ (d through His messenger to John) Rv11¹ Son of Mankind d His messengers Mt13⁴¹ 24³¹Mk13²⁷ men of Gennesaret d for the ill Mt14³⁵ householder (d workers into vineyard) vMt20² (his slaves) vMt21³⁴ 21³⁴ 36 Mk12² 4 5Lu20¹⁰ (his son) vMt21³⁷ Mk12⁶ a king d to call invited vMt22³ 4 Pharisees d (to Jesus their disciples) Mt22¹⁶ (to arrest Jesus) Jn7³² Jerusalem pelting with stones those d to her Mt23³⁷Lu13³⁴ Pilate's wife d to him Mt27¹⁹ d the sickle (harvest) vMk4²⁹ farmers d the slaves vMk12³ 4A **the Jews** d (Pharisees to Jesus) Mk12¹³ (priests to John) Jn11⁹ 53³ Gabriel d (to Zechariah) Lu1¹⁹ (to Miriam) Lu1²⁶ **John the baptist** (his disciples to Jesus) Lu7²⁰ (those of the Pharisees d to) Jn1²⁴ (in front of Christ) Jn3²⁸ man d slaves to those invited vLu14¹⁷ d an embassy (a king) vLu14³² (citizens to nobleman) vLu19¹⁴ scribes d eavesdroppers Lu20²⁰ the Sanhedrin d for the apostles who are in prison Ac5²¹ Joseph d his brethren for Jacob Ac7¹⁴ the apostles d Peter and John to Samaria Ac8¹⁴ disciples (at Lydda d for Peter) Ac9³⁸ (d their gifts) Ac11³⁰ Cornelius d domestics to Joppa Ac10⁸ 17 11¹¹ 13^{As} **Paul** (chief of the synagogue d to) Ac13¹⁵ (officers d to release) Ac16³⁵ 36 (d Timothy to Macedonia) Ac19²² (to the Corinthians) 2C12¹⁷ (Tychicus to Ephesus) 2Ti4¹² salvation of God to the nations Ac28²⁸ holy spirit from heaven 1P1¹² (As¹Lu24⁴⁹

s³Jn20²¹ bAc21²⁵ b22²¹). put in¹, send¹¹¹, -away³, -forth¹⁵, -out², set¹.

commission, permission¹.
commit. See place before and practice.
commit, do⁹, give¹, -up², leave¹, work¹.
commit fornication, prostitution (commit)⁸.
commit prostitution. See prostitution (commit).
commit to trust, believe².
commit ultra-prostitution. See ultra-prostitution (commit).

para the'kē BESIDE-PLACED

committed (what is), to guard (Timothy) 1Ti6²⁰ 2Ti1¹⁴ (God is able) v2Ti1¹².

committed (what is). See practice.

commodious (not), fitness (no)¹.

koin on' COMMON

common, belonging to all equally, by implication not sacred, **contaminating**, disciples had all things in Ac24⁴ 4³² faith Ti1⁴ salvation Ju3

contaminating: unwashed hands vMk7² Peter ate nothing vAc10¹⁴ 11⁸ no man is vAc10²⁸ nothing of itself vRo14¹⁴ 14¹⁴ covenant blood vHb10²⁹ nothing entering the city Rv21²⁷ (B²s¹Mk7⁵). common⁷, defiled¹, unclean², unholy thing¹.

common, many¹, public¹, (call), common (count)².
commonly, generally¹.
commonwealth, citizenship¹.
commotion. See standing.
commotion, turbulence¹.
commune, speak about¹.
commune together, converse¹.
commune with, confer¹, converse¹.
communicate, contributor¹, participate², participant (be joint)¹, submit¹.
communication, communion², conversation¹, word³, (filthy), obscenity¹.

koin on i'a COMMON-BEING

communion in things, fellowship of persons, contribution to others. of Christ's blood and body 1C10¹⁶ 16 light with darkness 2C6¹⁴ of the holy spirit 2C13¹⁴ of spirit Ph21

fellowship: the saints (persevering in) Ac24² (of the secret) 2C8⁴ (having f with) 1J37 of God's Son 1C19 (is with the Father) 1J37 of God's Son 1C19 (is with the Father) 1J13 right hand of Ga2⁹ of Christ's sufferings Ph3¹⁰ of Philemon's faith Phn⁶Ab⁵ 1⁴ with Christ 1J16

contribution, for the poor saints Ro15²⁶ generosity of the Corinthian's 2C9¹³ not forgetful of Hb13¹⁶. **communication**², **communion**⁴, **contribution**¹, **distribution**¹, **fellowship**¹².

compacted (be), unite¹.
companion, participant¹, -(joint)¹.
companion in labor, worker (fellow)¹.
companion in travel, fellow traveler¹.

sum pos'i on TOGETHER-DRINK

company. recline c by c Mk6³⁹ 39.
company, caravan¹, group¹, multitude¹, throng⁷, (gather), mob (make up)¹, (keep), **commingle**¹, **join**¹.
company with, come together¹, commingle².

su[n]g kri n'ō TOGETHER-JUDGE

compare, match 1C2¹³. with some 2C10¹² 12.
compare among¹, -with².

compare, place¹.
comparison, parable¹.
compass, lead about¹, surround¹, (fetch a), tack about¹.
compass about, surround².
compass round, surround¹.
compass with, lie about².

polu'spla[n]gchn on MANY-INTESTINED
compassion, intestines, Judas' poured out Ac
 Ac118, merciful c of our God Lu178 dis-
 tressed in your c 2C612 Titus' c 2C715 in
 the c of Christ Jesus Ph18 if there is any c
 Ph21 put on pitiful c Co312 c of the saints
 Phn7 Paul's c Phn12 20 locking his c from
 a brother 1J317, bowels9, inward affection1,
 tender1.

compassion (be moved with), **compassion** (have)5.
compassion for (having), **sympathetic**1.

spla[n]gchn is'o mai INTESTINE-
compassion (have). Jesus h c on (the throng)
 Mt936 1414 1532 Mk634 82 (blind men) Mt2034
 (leper) Mk141 (epileptic) Mk922 (widow at
 Nain) Lu713 Others: lord on the slave PMt
 1827 Samaritan PLu1033 father PLu1520.
 have **compassion**7, be moved with5.

compassion (have), **merciful** (be)2, **sympathize**1.
compassion on (have), **moderate** (be)1, **pity**2.

eu'spla[n]gchn on WELL-INTESTINED
compassionate (tenderly). saints to be Eph432
 1P38, pitiful1, tender hearted1.

poi'u'spla[n]gchn on MANY-INTESTINED
compassionate (very). the Lord is Ja511. very
 pitiful1.

an a[n]gk a z'o UP-COMPRESS
compel. Christ c disciples step into the ship Mt
 1422Mk645 guests to enter for dinner PLu1423
 Paul (saints to blaspheme) Ac2611 (appeal
 to Caesar) Ac2819 (to be imprudent) 2C1211
 Titus not to be circumcised Ga23 the nations
 (to be judaizing) Ga214 (to be circumcised)
 Ga612, **compels**5, **constrain**4.

compel, **conscript**3.

ant apo'do si s INSTEAD-FROM-GIVING
compensation. from the Lord Co324, reward1.

athl'e'o COMPETE
compete, in athletic games. lawfully P2Ti25 5.
 strive2.

sun athl'e'o TOGETHER-COMPETE
compete together. in the faith PPh127 women
 with Paul PPh43, labor with1, strive togeth-
 er for1.

[h]ik an o't es REACH-UPNESS
competency. Paul's c of God 2C35, **sufficiency**1.
competent. See enough.

[h]ik an o'd REACH-UP
competent (make). apostles c dispensers 2C36
 saints c for a part Col12, make meet1, -able1.

ath'l'e si s COMPETITION
competition. of sufferings FHb1032, fight1.

memp's i'moi r os BLAMER-TO-ME
complainer. irreverent Ju16.

momph e' BLAME
complaint. if any one having Co313, quarrel1.
complaint, **charge**1.
complement. See fills (that which).
complement (full). See full complement.

epi tel'e'o ON-FINISH
complete a task, perform an act. holiness 2C71
 Titus this grace 2C86 now c the doing 2C811
 thus also may be the c 2C811 being c in flesh
 Ga33 Moses to be c the tabernacle Hb35 the
 same sufferings be c 1P59
 perform: Paul p this Ro1528 God (a good
 work) Ph16 priests p divine service Hb96
 (ALu1332). accomplish2, do1, finish1, make1,
 -perfect1, perfect1, perform3, -ancel1.

complete, **fully assure**1.
complete. See fill.

eu pei th es' WELL-PERSUADED
compliant. wisdom from above is Ja317. easy
 to be entreated1.

chr est o logi'a USE-LAY (say)ing
compliment, a kind saying. deluding through
 Ro1618, good words1.

kata stel'l o DOWN-PUT
compose (a throng) Ac1935, **composure** (Epe-
 sians admonished to possess) Ac1936. ap-
 pease1, quiet1.

ana ta s'o mai UP-SET
compose. a narrative Lu11, set forth in order1.

composure. See compose.
comprehend, **grasp**2.
comprehended (be briefly), **head up**1.

dia'no i'a THROUGH-MIND
comprehension. your whole c (loving the Lord
 with) Mt2237Mk1230Lu1027 c of their hearts
 Lu151 doing the will of the Ep23 being
 darkened Ep418 enemies in Col21 their c
 (imparting My laws to) Hb810 (inscribing
 them) Hb1016 loins of your c 1P113 sincere
 2P31 has given us 1J520, **imagination**1,
 mind9, understanding3.

an a[n]gk as t os UP-COMPRESS-AS
compulsion. supervising not of 1P52. by con-
 straint1.

compulsion. See necessity.

sum pseph is'o TOGETHER-PEBBLE
compute, calculate with pebbles. value of the
 scrolls Ac1919, count1.

[h]etai'os COMRADE
comrade. said to (vineyard worker) PMt2013
 (wedding guest) PMt2212 (Judas) Mt2650.
 friend3, fellow1.

apo krupt'o FROM-HIDE
conceal, hide away from. these things Lu1021
 God's wisdom in a secret 1C27 from the eons
 (administration) rEp39 (the secret) rCol126.
 hide6.

apo'kruph on FROM-HIDDEN
concealed. nothing PMk422Lu817 wisdom c
 in God Co23, hid2, secret1.

sum'phemi TOGETHER-AVER
concede. that the law is ideal Ro716, consent
 unto1.

tuph o'o SMOULDER-
conceited (be).. supervisor not to be 1Ti36 c
 versed in nothing 1Ti64 men in last days
 2Ti34, be high-minded1, be lifted up with
 pride1, be proud1.

conceive. See apprehend.
 conceive, bed1, disruption1, generate1, place1.
 concern, agreeing1.

phron ti z'o DISPOSIZED
concerned (be). to preside for ideal acts Ti38.
 be careful1.

concerning, about39, over1.
 concerning. See about.
 concerns, about1.

sug gn'o'me TOGETHER-KNOW-effect
concession, a knowledge joined with under-
 standing of circumstances. Paul saying as a
 1C76, permission1.

kat all'a's o DOWN-CHANGE
conciliate, one side only, in an estrangement.
 being enemies we were Ro510 10s the wife
 to her husband 1C711 God c to Himself (us)
 2C518 (the world) 2C519 be c to God 2C520.
 reconcile6.

kat all a gē DOWN-CHANGE
conciliation, obtained through Christ Ro511
 the world's c (Israel's casting away) Ro115
 saints given (dispensation of) 2C518 (the
 word of) 2C519, atonement¹, reconciliation³.

sun tem'n ō TOGETHER-CUT
concise (be), accounting on earth Ro928, cut
 short¹.

sun tom'ōs TOGETHER-CUT-AS
concise, Felix to hear Paul Ac244, a few
 words¹.

concision, maimcison¹.

sun tel e'ō TOGETHER-FINISH
conclude, come to a culmination together. sign
 when all this shall be Mk134 of the forty
 days Lu42 c every trial Lu413 Paul's seven
 days about to be Ac2127 the Lord (doing
 a c accounting) Ro928 (c a new covenant)
 Hb38. end³, finish¹, fulfill¹, make¹.

conclude, lock up together², reckon¹, judge³.

sun tel'eia A TOGETHER-FINISH
conclusion, of the eon (harvest) Mt1339Bs1*
 (darnel burned up with fire) Mt1340 (sever-
 ing the wicked from the just) Mt1340 (what
 is the sign of) Mt243 (I will be with you
 till) Mt2820 (repudiation of sin at) Hb926,
 end⁶.

epi'st a sis ON-STANDING
concourse (of a throng) Ac2412, come upon
 (Paul daily) 2C1128, raise up¹, that which
 comes upon¹.

concourse, conspiracy¹.
concupiscence, desire³.

su[n]g kata the (ti'thē mi)
 TOGETHER-DOWN-PLACE
concur, Joseph from Arimathea c not Lu2351,
 consent¹.

su[n]g kata the sis
 TOGETHER-DOWN-PLACING
concurrence, temple of God with idols 2C616,
 agreement¹.

kata kri n'ō DOWN-JUDGE
condemn, judge adversely. Ninevites, queen of
 the south Mt1241 42Lu1131 32 Jesus c to death
 Mt2018 273 Mk1033 1464 he who disbelieves
 Mk1616 Christ does not c the woman [Jn
 810 11] yourself Ro21 sin in the flesh Ro83
 Who is the C Ro834 he who is doubting Ro
 1423 world (not c with) 1C1132 (Noah c) Hb
 117 Sodom and Gomorrah 2P26 in accord
 with acts vRv2013s. condemn¹⁷, damn².

condemn, censure², convict⁵, judge⁵.

kata'kri sis DOWN-JUDGING
condemnation, the process, dispensation of
 a2C39 not saying this with a view to 2C73.
 condemnation¹, to condemn¹.

kata'kri ma DOWN-JUDGMENT
condemnation, the effect, out of one into, for
 all mankind Ro516 18 nothing is c in Christ
 Jesus Ro81.

condemnation, judging³, judgment⁵.
 condemned (cannot be), uncensurable¹.
 condescend to, lead away with¹.

[h]uper eid'on OVER-PERCEIVE
condone, God c times of ignorance Ac1730,
 wink at¹.

kath i st[an]l'ō DOWN-STAND[-UP]
conduct, Paul to Athens Ac1715.
conduct an embassy. See ambassador (be).
 conduct forth, send forward¹.

sul lal e'ō TOGETHER-TALK
confer, Moses and Elijah c with Christ Mt173
 Mk94AB Lu930 disciples c with one another

Lu436 Judas c with the chief priests Lu224
 Festus c with the council Ac2512, commune
 with¹, confer¹, speak among¹, talk¹, -with².

confer, parley¹, submit to¹.

confess. See acclaim.

confess, avow¹⁷.

confession, avowall¹, (make), avow¹.

pe poi'thē sis -PERSUADING Mt 27:43
confidence, Paul's (intending to come to you)
 2C115 (c we have) 2C34 (much c in you)
 2C822 (may not have courage with) 2C102
 (am I having c in the flesh) Ph34 saints
 have access with Ep312, confidence⁵, trust¹.

confidence, assumption², boldness⁶.

confidence (have). See persuade.

confident, assumption¹, courage (have)³, (be),
 persuade², (wax), persuade¹.

su schēm a ti z'ō TOGETHER-FIGURE
configure, saints not to be c (to this eon) rRo
 122 (the former desires) 1P114, be con-
 formed to¹, fashion according to¹.

beba i o'ō HAVE-STEP
confirm, the Lord c the word Mk1620 Christ
 (to c promises) Ro158 (His testimony c) 1C
 121 saints (c in the faith) Co27 (salvation c
 121 saints (c in the faith) Co27 (salvation c
 to us) Hb23 the heart by grace Hb139, con-
 firm², establish¹, stablish².

confirm, establish³, interpose¹, ratify².

confirm before, ratify before¹.

be ba i'ō sis having-STEP
confirmation, of the evangel Ph17 an oath for
 Hb616.

be'ba i on HAVE-STEPPED
confirmed, the promise to be Ro416 expecta-
 tion c (Paul's) 2C17 (the saint's) Hb619 the
 word Hb22 unto the consummation (the ex-
 pectation) Hb36as (beginning of assumption)
 Hb314 covenant Hb917 your calling 2P110
 prophetic word more 2P119, firm¹, of force¹,
 steadfast¹, sure³.

pur'ō sis FIRING
conflagration, among you rP4412 Babylon vRv
 189 18, burning², fiery¹.

conflict, contest².

sum morph i z'ō TOGETHER-FORM
conform, to Christ's death rPh310ABs1*. to be
 made conformable¹.

conformable (be made), conform¹.

sum'morph on TOGETHER-FORMED
conformed, to the image of God's Son rRo829
 to the body of His glory rPh321 (sPh310).
 conformed to¹, fashioned like unto¹.
 conformed to (be), configure¹.

ek tara'ss ō OUT-DISTURB
confound, Paul and Silas c the city Ac1620,
 trouble exceedingly¹.

confound, confusion², disgrace³.

sun che'ō TOGETHER-POUR
confusion, throw into or be in, multitude at
 Pentecost Ac26 Saul threw the Jews into Ac
 922 the ecclesia at Ephesus Ac1932 Jews
 threw entire throng into Ac2127 the whole
 of Jerusalem Ac2131, confuse¹, confound²,
 in an uproar¹, stir up¹.

su[n]g'chu sis TOGETHER-POURING

confusion, in Ephesus Ac1929.

confusion, turbulence¹.

ap eleg mos' FROM-EXPOSING
confuted, silversmiths, by the evangel Ac1927,
 at naught¹.

dia kat ele[n]g'ch o mai

THROUGH-DOWN-EXPOSE

confute (thoroughly). Apollos t c the Jews Ac 18²⁸, convinced.

congregation, synagogue¹.

conjure. See certify.

sun arm o log e'o TOGETHER-CONNECT-LAY
connect together, buildings ^{PEp221}, articulate together, members of the human body ^{PEp418}, frame fitly together¹, join fitly together¹.

nik a'o CONQUER

conquer. the stronger ^{PLu122} Christ (the world) ^{FJn1633} (and is seated) ^{Rv321} (lo He c) ^{vRv55} God when being judged ^{FRo34} saints (be not c by evil but c evil with good) ^{FRo1221} 21 (c false spirits) ^{FJ144} (accuser of the brethren) ^{vRv1211} (on the glassy sea) ^{vRv152} youths c the wicked one ^{FJ213} 14 c the world (faith) ^{FJ154} (those begotten of God) ^{FJ154} (those believing) ^{1J55} promises to the c ^{FRv27} 11 17 26 35 12 21 217 white horse rider ^{FRv62} 2 the wild beast c (two witnesses) ^{FRv117} (the saints) ^{FRv137bs} the Lambkin ^{FRv1714}. conquer², get the victory¹, overcome²⁴, prevail¹.

[h]uper nik a'o OVER-CONQUER

conquer (more than). the saints through Christ ^{FRo337}.

nik'e CONQUEST

conquest. faith conquers the world ^{FJ154}. victory¹.

sun eid'e si s TOGETHER-PERCEIVING

conscience. Paul (in all good c) ^{Ac231} (a c no stumbling block) ^{Ac2416} (my c testifying together) ^{Ro91} (freedom decided by another's) ^{1C1029} (commending ourselves to every man's) ^{2C42} (manifest in your) ^{2C511} (offer divine service with a clear) ^{2Ti13} men's c testifying together ^{Ro215} because of c (to be subject) ^{Ro135} (examining nothing) ^{1C1025} 27 (do not eat) ^{1C1028} (toward God) ^{1P219} weak c (polluted) ^{1C87} (be inured to eating) ^{1C810} (beating) ^{1C812} not your own ^{1C1029} testimony of ^{2C112} good c (love out of) ^{1Ti15} (having) ^{1Ti119} ^{1P316} (inquiry of) ^{1P321} clear c (the secret of faith in) ^{1Ti39} a cauterized c ^{1Ti42} defiled ^{1Ti15} perfect as to ^{Hb99} Christ cleansing your ^{Hb914} a c as to sins ^{Hb102} wicked ^{Hb1022} an ideal ^{Hb1318}.

conscience, usage¹.

sun eid e'o TOGETHER-PERCEIVE

conscious (be), all the senses acting jointly. Ananias' wife c of embezzlement ^{Ac52} Peter ^{Ac1212} Paul b c (of the onset) ^{Ac149} (of nothing as to self) ^{1C44}. be privy to¹, be ware of¹, consider¹, know¹.

a[n]ggar eu' d DRAFT

conscript, press into service. c you one mile ^{Mt541B} Simon the Cyrenian to be picking up the cross ^{Mt2732} ^{Mk1524}. compel², -to go¹.

consecrate, dedicate¹, finish¹.

kath ex es' s DOWN-HAVE

consecutively. like to write ^{Lul3} it occurred ^{Lul3} from Samuel and c whoever speak ^{Ac324} Peter expounded ^{Ac114} Paul passing through ^{Ac1823}, afterward¹, by order¹, in order², those that follow after¹.

epi neu'o ON-NOD

consent. Paul did not ^{Ac1820}.

consent, agreement¹, concede¹, concur¹.

consent to, come to¹.

consent unto, endorse².

dia pher'o THROUGH-CARRY

consequence (be of more than), carry through, excel (star e star) ^{1C1541}, cruise about (of a ship) ^{Ac2727}, man of more c (than flying creatures) ^{Mt626} ^{Lul224} (than sparrows) ^{Mt1031} ^{Lul127} (than a sheep) ^{Mt1212} testing what is of ^{Ro218} ^{Ph110} what kind they were of no c to Paul ^{Ga26} a minor of no m c than a slave ^{Ga41}

carry through: vessels through the sanctuary ^{Mk1116} word of the Lord t the whole country ^{Ac1349}, be better³, be of more value², carry¹, differ from², drive up and down¹, make matter¹, publish¹, things that are excellent².

consequence (surely in). See surely in consequence.

ara' CONSEQUENTLY

consequently, introducing a subjective impression which follows the conditions stated. c then: ^{Ro518} 73 25 512 916 18 1412 19 ^{Ga610} ^{Ep219} 1Th56 2Th215 what c: ^{Mt1927} ^{Lul166} ^{Ac1218} who c: ^{Mt181} 2445 ^{Mk441} ^{Lu825} 1242 c you: ^{Mt1228} ^{Lul120} 48 ^{Ac2138} ^{1C510} ^{Ga329} ^{Hb128}

Others: ^{Mt1925} ^{Mk1113} ^{Lu188} 2223 ^{Ac822} 1118 ^{Ro721} 81 1017 ^{1C714} 1514 15 18 ^{2C117} 514 712 ^{Ga217} 21 37 511 ^{Hb49} Abs¹⁴. haply², no doubt¹, perhaps¹, so⁶, then¹², therefore⁴, truly¹, wherefore¹.

conserve. See forsake.

kata no e'o DOWN-MIND

consider. not c the beam ^{PMt78} ^{Lul641} c the ravens ^{Lu1224} anemonies ^{PLu1227} Jesus c their craftiness ^{Lu2023} Moses c the thorn bush ^{Ac731} 32 Peter c and perceived quadrupeds ^{Ac116} mariners c a certain gulf ^{Ac2739} Abraham c his body deadened ^{Ro419} c the Apostle and Chief Priest ^{Hb31} c one another to incite to love ^{Hb1024} man c his face ^{Ja123} 24. behold⁴, consider⁷, discover¹, perceive².

consider, account (take into)¹, behold¹, conscious (be)¹, contemplate¹, note¹, perceive¹, reason¹, study¹, understand¹.

considerable. See enough.

consist, commend¹.

consistent. See equal.

para'kl e si s BESIDE-CALLING

consolation, entreaty. of Israel ^{Lu225} the rich collecting their ^{Lu624} Son of c (Barnabas) ^{AAc436} of the holy spirit ^{Ac931}. disciples rejoiced at ^{Ac1531} of the scriptures ^{Ro154} God (of c) ^{Ro155} ^{aC13} (from Him) ^{2C14} the one prophesying speaking c ^{aC1434} of the saints ^{2C15} 6 6 7 Paul filled with ^{2C74} 13 Titus' c ^{2C77} if any c in Christ ^{Ph21} conian ^{2Th216} of Philemon's love ^{Phn7Ab} a strong c ^{Hb618}

entreaty: word of ^{Ac1315} (beard with) ^{Hb1322} grace of ^{Ro128} of the Macedonians ^{2C84} Titus receives ^{2C817} not out of deception ^{1Th23} Timothy to heed ^{1Ti413} oblivious of ^{Hb125} (bRo154). comfort⁶, consolation¹⁴, entreaty¹, exhortation⁸.

para kal e'o BESIDE-CALL

console when in distress, entreat with a view to conduct, literally call for (beside), Paul (the Jews of Rome) ^{Ac2820}. Rachel not c ^{Mt218} those who mourn ^{Mt54} Lazarus in Abraham's bosom ^{PLu1625} Paul c (the brethren) ^{Ac1640} 201 (as a father) ^{1Th211} disciples ^{Ac2012} that all may be ^{1C1431} God (c the saints) ^{2C14} 4 4 6 76 (the humble) ^{2C76} c the incestuous one ^{2C27} Titus by the Corinthians ^{2C77} apostles c (by the Corinth-

ians) 2C7¹³ (over the Thessalonians) 1Th3⁷
Tychicus to c (the Ephesians) Ep6²² (the
Colossians) Co4⁸ hearts of the saints Co2²
Timothy to c the Thessalonians 1Th3² c one
another 1Th4¹⁸ 511 may Christ c your hearts
2Th2¹⁷

entreat: Jesus (by a centurion) Mt8⁵ (by
demons) Mt8³¹Mk5¹²Lu8³¹ 32 (to leave) Mt
8³⁴ Mk5¹⁷ (to heal the ill) Mt14³⁶ Mk6⁵⁶
(able to e the Father) Mt26⁵³ (by a leper)
Mk1⁴⁰ (by an unclean spirit) Mk5¹⁰ (by the
demonic) Mk5¹⁸ (by Jairus) Mk5²³Lu8⁴¹
(by the men of Decapolis) Mk7³² (men of
Bethsaida) Mk8²² the debtor slave PMt18²⁹ 32
John e many different things Lu3¹⁸ Jews e
(Jesus) Lu7⁴AB (Festus against Paul) Ac25²
prodigal's father e PLu15²⁸ Peter e (Israel)
Ac24⁰ (the Dispersion) 1P2¹¹ 512 (the elders)
1P5¹ the eunuch e Philip Ac8³¹ the disci-
ples e (Peter) Ac9³⁸ (Paul) Ac21¹² Bar-
nabas e the disciples Ac11²³ Paul (by those
of Antioch) Ac13⁴²AS (the saints) Ac14²²
(e in a vision) VAc16⁹ (by friends at Ephe-
sus) Ac19³¹ (the Macedonians) Ac20² (e all
on the ship) Ac27³³ 34 (e to stay at Puteoli)
Ac28³⁴ (the saints in Rome) Ro12¹ 1530 1617
(e the saints in Corinth) 1C11⁰ 416 1615 2C28⁸
101 (e Apollos) 1C16¹² (Titus) 2C86 1218
(the brethren) 2C95⁵ (the Lord thrice) 2C12⁸
(the Ephesians) Ep4¹ (Euodia) Ph4² (Syn-
tyche) Ph4² (Timothy) 1Ti1³ (for all man-
kind) 1Ti2¹ (Philemon) Phn9¹⁰ Judas and
Silas e the brethren Ac15³² Lydia e Paul Ac
1615 men of Philippi e the apostles Ac16³⁹
Tertullus e Felix Ac24⁴ the grace of e Ro12⁸
apostles (being calumniated) e 1C4¹³ (e the
Corinthians) 2C6¹ (e in the Lord) 1Th4¹ 10
514 2Th3¹² God e through us 2C5²⁰ saints be
e 2C13¹¹ Hb10²⁵ e an elderly man 1Ti5¹
these things teach and e 1Ti6² with patience
2Ti4² supervisors able to Ti1⁹ e the younger
men Ti2⁶ e and expose Ti2¹⁵ e yourselves
Hb3¹³ the Hebrews are e Hb13¹⁹ 22 Judas
e the saints Ju3¹, beseech⁴³, call fort¹, com-
fort²⁴, desire⁸, entreat³, exhort²², pray⁶.

sum para kal e'o TOGETHER-BESIDE-CALL
console together. Paul and the saints Ro12¹.
comfort together¹.

para'kl et os BESIDE-CALLER
consoler, entreater with the Father AlJ2¹. God
(giving another) Jn14¹⁶ (the Father will
be sending) Jn14²⁶ Christ (sending) Jn15²⁶
(must come away first) Jn16⁷. advocat¹,
comforter⁴.

consort with, allot to¹.

su stroph e' TOGETHER-TURNING
conspiracy, riot in Ephesus Ac19⁴⁰. Jews mak-
ing a c against Paul Ac23¹². band together¹,
concourse¹.

conspiracy, cabal¹.

conspire. See twist together.

r[h]abd ouch'os ROD-HAVER
constable, an officer who attended magistrates
to execute their orders, who carried fasces,
or a bundle of rods with an axe in the center
as the symbol of their office. ordered to re-
lease Paul and Silas Ac16³⁵ 38, sergeants².

dia tel e'o THROUGH-FINISH
constantly (be). abstinent Ac27³³. continue¹.

as'tr on GLEAMER
constellation, a special word for a group of
stars. signs in c Lu21²⁵ c of Raiphan Ac7⁴³
no c appearing Ac27²⁰ c of heaven Hb11¹².
star⁴.

kath i'st e mi DOWN-STAND
constitute, place with over, appoint (men
priests) Hb7²⁸. who c Me a judge Lu12¹⁴
God c Joseph governor Ac7¹⁰ who c you a
chief (Moses) Ac7²⁷ 35 the many (c sinners)
Ro5¹⁹ (just) Ro5¹⁹ elders Ti1⁵ chief priest
c (for men) Hb5¹ (to offer oblations) Hb8³
tongue c among members Ja3⁶ friend of the
world c enemy Ja4⁴ c you that you are not
idle 2P1⁸

place [over]: faithful slave (over house-
hold) PMt24⁴⁵ 47 (many things) PMt25²¹ 23
(his attendance) PLu12⁴² 44 seven men p o
daily dispensation Ac6³ God p man o works
of His hands Hb2⁷AS. appoint¹, be², conduct¹,
make⁸, -ruler⁶, ordain³, set¹.

constrain. See press.
constrain, compel⁴, urge².
constrain, compulsion¹.

kata skeu a'o DOWN-INSTRUMENT
construct, form people Lu1¹⁷. Thy road PMt
1110Mk12¹²Lu7²⁷ a house, God c all Hb3³ 4 4
tabernacle Hb9² 6 ark Hb11⁷ 1P3²⁰. build⁸,
make¹, ordain¹, prepare⁶.

meth erm en eu'o after-TRANSLATE
construe, give a close, word for word, transla-
tion. Emmanuel c God with us Mt12³ Talitha,
cumi c maiden rouse Mk5⁴¹ Golgotha c
Skull's Place Mk15²² Eloi c My God Mk15³⁴
Rabbi c Teacher Jn13³⁸ABs² Messiah c Christ
Jn14¹ Barnabas c Son of Consolation Ac4³⁶AS
Elymas c Magician Ac13⁸. interpret⁵, be by
interpretation².

sum boul eu'o TOGETHER-COUNSEL
consult, plan (lay hold of Jesus) Mt26⁴. advise.
priests c against Jesus Jn11⁵³AS Jews c to kill
Paul Ac9²³ advise: Caiaphas a the Jews Jn
18¹⁴ Christ a the ecclesia Rv3¹⁸. counsel⁴,
consult¹.

sum boul'i on TOGETHER-COUNSEL
consultation, council Ac25¹². Pharisees against
Jesus Mt12¹⁴ 2215 of the chief priests Mt27¹ 7
2812 scribes and Sanhedrin Mk15¹. consul-
tation¹, council², counsel⁵.

kat ana lisk'o DOWN-UP-CONSUME
consume. God a c fire Hb12²⁹.

pros ana'l o TOWARD-UP-CONSUME
consume. livelihood by physicians Lu8⁴³AS.
spend¹.

ana'l o UP-CONSUME
consume. the Samaritans by fire Lu9⁵⁴ by one
another (beware) FGa5¹⁵.

consume, spend¹.
consummate. See finish.

apo tel e'o FROM-FINISH
consume (fully) FJa1¹⁵, perform Lu13³². do¹,
finish¹.

consummation. See finish.

thig'o IMPINGE
contact (come into). should not Co2²¹ lest the
exterminator should Hb11²⁸ wild beast with
the mountain Hb12²⁰. handle¹, touch².

chôr e'o SPACE
contain, make room for, be room, become con-
tents of bowels Mt15¹⁷. not all c this say-
ing PMt19¹¹ able to c it (emasculate) PMt
1912 12 pots c two or three firkins Jn2⁶
world not c scrolls Jn21²⁵ make room: Paul
F2C7² repentance F2P3⁹ be room: in the
house Mk2² for Christ's word Jn8³⁷. be
room to receive¹, can contain¹, can receive¹,
come¹, contain¹, go¹, have place¹, receive¹.
contain, control self¹.
contained (be), include¹.

koin o'ō make-COMMON

contaminate, count contaminating (Peter not to) *†*Ac10¹⁵ 119, not what goes into a man *†*Mt15¹¹ 20 Mk7¹⁵ 18 (but what goes out) *†*Mt15¹¹ 18³⁴ 20 Mk7¹⁵ 20 23 the sanctuary (Paul accused of) Ac21²⁸ blood sprinkling the Hb 9¹³, call common², defile¹, pollute¹, unclean¹.

contaminate. See common (count).

contaminating. See common.

ana the ōr e'ō UP-PLACE-SEE

contemplate. Paul c objects of veneration Ac17²³ the sequel Hb13⁷, behold¹, consider¹.

sun ēlik i'ō't ēs TOGETHER-PRIMER

contemporary, those whose adult years coincide. Paul's c in Judaism Gal¹⁴, equal¹.

contemptible. See scorn.

agōn iz'o mai CONTENT

contend, struggle. Christ's deputies would have Jn18³⁶ every c is controlling himself *†*Pc9²⁵ c the ideal contest *†*Ti6¹² 2Ti4⁷ struggle: to be entering *†*Lu13²⁴ Paul to present all mature Col²⁹ Ephras in prayers Co4¹² (As¹ 1Ti4¹⁰), fight³, labor fervently¹, strive³.

contend, doubt².

ant agōn iz'o mai INSTEAD-CONTENT

contend against. sin *†*Hb12⁴, strive against¹.

ep agōn iz'o mai ON-CONTENT

contend for. the faith Ju³.

aut ark'es SAME-SUFFICIENT

content. Paul learned to be Ph4¹¹.

content, suffice¹, (be), suffice³.

contention, contest¹, faction¹, incensed¹, strife². contentious, rivalrous¹, (that are), faction¹.

aut ark'ei a SAME-SUFFICIENCY

contentment, that in which no need is felt. saints having all 2Co⁹⁸ devoutness with 1Ti6⁶, contentment¹, sufficiency¹.

contents. See contain.

agōn CONTEST

contest, strive with obstacles, struggle. ideal c (contend the) *†*Ti6¹² (Paul contended) *†*2Ti4⁷ lying before us *†*Hb12¹ struggle: Philipians have *†*Ph13³⁰ Paul (for the saints) *†*Co2¹ (to speak the evangel) *†*Ti2², conflict², contention¹, fight², race¹.

peri och ē' ABOUT-HAVING

context (of the scriptures) Ac8³², place¹.

continual, uninterrupted¹.

dia pa n't os' THROUGH EVERY

continually. demoniac c among the tombs Mk5⁵ God (messengers c observing the Father's face) Mt18¹⁰ (disciples c in the sanctuary praising) Lu24³³ (Cornelius beseeching c) Ac10² (Paul's conscience no stumbling block toward God c) Ac24¹⁶ (sacrifice of praise to Him c) Hb13¹⁵ Lord (I saw Him before me c) Ac2²⁵ (give you peace c) 2Th3¹⁶ and bow their (Israel's) back together c *†*Roi1¹⁰ priests pass c into front tabernacle Hb9⁶, always⁵, continually².

continually. See every (through) and through. continually, finality².

dia men'ō THROUGH-REMAIN

continue. Zechariah c a deaf-mute Lu12²² disciples with Christ in His trials Lu22²⁸ truth of the evangel Ga2³ the Lord c Hb1¹¹ all c thus 2P3⁴, continue¹, remain².

continue, aside², become¹, constantly (be)¹, do², prolong¹, remain¹, -with², seated (be)¹, stand¹, stay⁷, tarry².

continue all night, throughout the night¹.

continue in, persevere³, remain in³.

continue instant in, persevere¹.

continue steadfastly, persevere².

ant eip'on INSTEAD-LAY (say)

contradict, not able to Lu21¹⁵ Jews had nothing Ac4¹⁴, gainsay¹, say against¹.

anti leg'ō INSTEAD-LAY (say)

contradict. Christ for a sign c Lu23⁴ c Caesar Jn19¹² Jews c Paul Ac13⁴⁵ 2819 this sect c Ac28²² Israel a c people Ro10²¹ expose those who Ti19 slaves not c Ti29, answer again¹, contradict¹, deny¹, gainsay¹, gainsayer¹, speak against⁵.

anti log'ia INSTEAD-LAY (say)ing

contradiction, an end of all Hb6¹⁶ beyond all Hb7⁷ One Who has endured such Hb12³ of Korah Ju¹¹, contradiction², gainsaying¹, strife¹.

contrariwise, contrary (on the)³.

en anti'on IN-INSTEAD

contrary, with out, opposite (centurion o Jesus) Mk15³⁹, wind Mt14²⁴ Mk6⁴⁸ Ac27⁴ Paul (c to the name of Jesus) Ac26⁹ (nothing c to the people) Ac28¹⁷ Jews c to all men 1Th2¹⁵ c one may be abashed Ti2⁸, against¹, over against¹, contrary⁶.

contrary, hostile¹, (be), oppose².

toun anti'on THE-IN-INSTEAD

contrary (on the), deal graciously 2Co²⁷ perceiving that Paul entrusted with Ga2⁷ blessing 1P3⁹, contrariwise³.

contrary to, beside³.

contravening. See front of (in).

contribute. See participate.

koin ōn i'k on' COMMON-BEING

contributor, the rich to be 1Ti6¹⁸, willing to communicate¹.

contribution. See communion.

contribution (joint). See participant (be joint).

control. See preside.

e[n]g kra t eu'o mai IN-HOLD

control self, if they are not 1Co⁷⁹ every contender is 1Co²³, be temperate¹, can contain¹.

log o mach'ia LAY (say)-FIGHT

controversy, morbid about 1Ti6⁴, strife of words¹.

controversy (without), avowedly¹.

log o mach'ō LAY (say)-FIGHT

controversy (engage in) fight with words, saints not to 2Ti2¹⁴ss, strive about words¹.

ep athro iz'ō ON-CONVENE

convene, the throngs Lu12²⁹, gathered thick together¹.

sun athro iz'ō TOGETHER-CONVENE

convene together, the eleven and others Lu24³³a disciples at Mary's house Ac12¹² Demetrius c the silversmiths Ac19²⁵, call together¹, gather together².

convenient, opportune¹, (be), proper (be)², befitting (be)¹.

convenient time, opportunity (have)¹.

conveniently, opportunely¹.

[h]om il'ia LIKE-PROFITATION

conversation (evil) 1Co15³³, communication¹.

conversation, behavior¹³, manner¹, state¹.

conversation be, citizen (be)¹.

conversation (have), overturn².

conversation, turning back¹.

[h]omil'ē'ō LIKE-PROFITATE

converse, two disciples Lu24¹⁴ 15 Paul and (the saints) Ac20¹¹ (Felix) Ac24²⁶, commune together¹, -with¹, talk².

sun om il e'ō TOGETHER-LIKE-PROPIATE
converse with. Peter w Cornelius Ac10²⁷ (s¹1P
37). talk with¹.

meta streph'ō after-TURN
convert, distort the evangel FGal⁷. sun into
darkness Ac2²⁰ laughter into mourning Ja4⁹.
pervert¹, turn².

convert, turn back².
converted (be), turn¹, -back⁶.
convey self away, evade¹.

kata dik az'ō DOWN-JUST
convict, show to be unjust. not c (the fault-
less) Mt1²⁷ (will not be) Lu6³⁷As³⁷As by
your words Mt1²⁷ you murder Ja5⁶. con-
demn⁵.

convict, expose¹.

kata dik'e DOWN-JUSTICE
conviction. requesting Paul's Ac25¹⁵. judg-
ment¹.

ele[n]g'ch os EXPOSING
conviction. faith is Hb11¹ (b2Ti316). evidence¹.
convince, confute (thoroughly)¹, expose⁵.

spara'ss ō CONVULSE
convulse, agitate violently and abnormally.
men by unclean spirits Mk1²⁶ 9²⁶ Lu9³⁹ (AMk
920). rend¹, tear³.

su spara'ss ō TOGETHER-CONVULSE
convulse violently. men by unclean spirits Mk
9²⁰Bs Lu9⁴². tear¹.

psuch'ō COOL
cool. love of many FMt24¹². wax cold¹.

psuch' on' ō COOL
cool. cup to drink FMt10⁴² neither c or zeal-
ous FRv3¹⁵ 15¹⁶ 16. cold⁴.

kata psuch'ō DOWN-COOL
cool. rich man's tongue FLu16²⁴.

Kōs COS
Coos, the name of an island in the Egean sea,
off the coast of Caria, about 37° north and
27° east. Paul's ship came to Ac21¹.

chalk os' ō COPPER
copper, possibly with an alloy, like brass, coins
made of it, like our "coppers". disciples not
to acquire AMt10⁹Mk6⁸ cast into the treas-
ury AMk12⁴¹ resounding F1C13¹As¹ treas-
uris in Babylon vRv18¹². brass³, money².

chalk oun' ō COPPER
copper, adjective, made of. idols of vRv9²⁰. of
brass¹.

chalk i'on COPPER-
copper vessel. baptizing of Mk7⁴. brazen ves-
sel¹.

chalk eu s' ō COPPER-
coppersmith, a worker in copper. Alexander
2Ti4¹⁴.

[h]upo gram m os' ō UNDER-WRITING
copy. Christ leaving 1P2¹. example¹.

kor'os (Hebrew) COR
cor, the largest common measure, about 32
pecks, or 75 gallons. hundred c of grain PLu
16⁷. measure¹.

korban' (Hebrew) oblation
corban. blood money not cast into Mt2⁷⁶ to
father or mother Mk7¹¹. corban¹, treasury¹.

Korinth os CORINTH
Corinth, the name of a large city of Achaia, on
the isthmus between the mainland and the
Peloponnesus, about 38° north, and 23° east.
Paul (came to) Ac18¹ (came no longer to)
2C1²³ Apollos in Ac19¹ ecclesia of God in
1C1² 2C1¹ Erastus remains in 2Ti4²⁰.

Korinth'i on CORINTHIAN
Corinthian. many believed Ac18⁸ Paul's mouth
open toward them 2C6¹¹.

corn, grain³, kernell¹, sowing¹. (tread out the),
thresh².
corn field, sowing².

Kornē'lios (Latin) CORNELIUS
Cornelius, a centurion of Caesarea Ac10¹ 3 17 22
24 25 30 31.

gōn i'a CORNER
corner, an angular projection. of the squares
Mt6⁵ Christ Head of PMt21⁴²Mk12¹⁰Lu20¹⁷
Ac41¹ 1P2⁷ not committed in FAc26²⁶ of the
earth (messengers standing) vRv7¹ (nations
in) FRv20⁸. corner⁸, quarter¹.

corner, origin².

corner (capstone of). See capstone of corner.

pt ō'ma FALL-effect
corpse. John's Mt14¹²Mk6²⁹ wherever the c
may be PMt24²⁸Bs² Christ's Mk15⁴⁵Bs of the
two witnesses vRv118⁹ 9. body², dead body³,
carcase¹, corpse¹.

orth o pod e'ō ERECT-FOOT
correct attitude. toward the truth FGa2¹⁴. walk
uprightly¹.

correcteth (which), discipliner¹.

ep an orth'ō si s ON-UP-ERECTING
correction. all scripture beneficial for F2Ti3¹⁶.

orth ōs' ō ERECT-AS
correctly, adverb. deaf-mute talked c Mk7³⁵
Simon decides Lu7⁴³ lawyer answered Lu10²⁸
Christ teaching Lu20²¹. plain¹, right¹(ly)³.

orth o tom e'ō ERECT-CUT
correctly cut. the word of truth 2Ti2¹⁵. divide
rightly¹.

anti'lu tr on INSTEAD-LOOSENER
correspondent ransom, a ransom correspond-
ing to the need. Christ giving Himself F1Ti
2⁶. ransom¹.

acresponding to. See down.

sun epi mart u r e'ō TOGETHER-ON-MARK
corroborate. God c by signs Hb2⁴As. bear wit-
ness also¹.

kat io'ō DOWN-VENOM
corrode. your gold and silver Ja5³. canker¹.
corrosion. See feeding.

phtheir'ō CORRUPT
corrupt, cause decay. God c those c His temple
1C3¹⁷ 17 kind characters 1C15³³ apostles c
no one 2C7² the serpent c the saint's appre-
hension 2C11³ the old humanity Ep4²² born
naturally for 2Pt1² in these things they are
Ju¹⁰ Babylon c the earth vRv19². corrupt⁶,
defile¹, destroy¹.

corrupt, decay², deprave¹, disappear², peddle¹,
rot¹, rotten⁷.

phthar t on' ō CORRUPTIBLE
corruptible. human being Ro1²³ wreath F1C9²⁵
must put on incorruption 1C15⁵³ 54 silver or
gold 1P1¹⁸ seed 1P1²³.

phthor a' ō CORRUPTION
corruption. slavery of ARo8²¹ body sown in
1C15⁴² not enjoying allotment of incorrup-
tion 1C15⁵⁰ reaping Ga6⁸ things for c from
use Co2²² in the world by lust 2P1⁴ unjust
born for 2P2¹² 12 slaves of A2P2¹⁹ (As1P1²³).
corruption⁷. perish¹, to be destroyed¹.

corruption, decay⁶.

Kōsam' (Hebrew) DIVINATION
Cosam, one of the ancestors of our Lord. Lu3²⁸.
cost. expensel.
costliness, preciousness¹.

polu tel es' MANY-FINISH
costly. the attar Mk14^{38s} vesture 1Ti²⁹ a
quiet spirit c before God 1P³⁴. costly¹, of
great price¹, very precious¹.
costly (very), precious (very)¹.

klin a'ri on -CLINE(dim.)
cot. infirm on (Peter) Ac¹⁵. couch².

klin i'di on -CLINE(dim.)
cot. let down through the tiles Lu⁵¹⁹ pick up
Lu⁵²⁴. couch¹.

klin'e -CLINE
couch, a light form of bed, a paralytic on Mt
9²⁶ a lamp under PMk⁴²¹Lu⁸¹⁶ baptizing
of Mk⁷⁴A little girl on Mk⁷³⁰ two people on
one Lu⁷³⁴ Jezebel cast into Rv²²bs. bed⁹,
table¹.

couch, cot³, pallet¹.

kou'mi (Aramaic) STAND-UP
cumi. Talitha c Mk⁵⁴¹. cumi¹.

council. See consultation.

boul e' COUNSEL
counsel, mutual consultation or advice. God's
(Pharisees repudiate) Lu⁷³⁰ (Christ given
up by) Ac²³ 428 (David put to repose by)
Ac¹³⁸⁶ (Ephesians informed of) Ac²⁰²⁷ (c
of His will) Ep¹¹¹ (immutability of) Hb⁶¹⁷
Jews against Christ Lu²³⁵¹ of the apostles
Ac⁵³⁸ to leave Ideal Harbors Ac²⁷¹² soldiers
to kill the prisoners Ac²⁷⁴² manifest the c
of the hearts 1C⁴⁵. counsel¹⁰, will¹.

counsel, consult⁴, consultation⁵.
counsellor, adviser¹.

boul eu t' es' COUNSELOR
counselor. Joseph of Arimathea Mk¹⁵⁴³Lu²³⁵⁰.
count, calculate², compute¹, deem¹⁰, have⁴,
reckon⁵.

count happy. See happy (count).

ops'is VIEW
countenance, that which is exposed to view.
be not judging by Jn⁷²⁴ Lazarus' c bound
about Jn¹¹⁴⁴ Christ's c as the sun Rv¹¹⁶.
appearance¹, countenance¹, face¹.
countenance, face³, perception¹.

chor'a SPACE
country, a geographical division of land, a par-
ticular province, a limited district, a coun-
try place Lu¹²¹⁶ Ja⁵⁴. magi retire into their
Mt²¹² 13⁸ of the Gergeneses Mt²⁸Mk⁵¹Lu⁸²⁶
not dispatching demons out of Mk⁵¹⁰ a far
c (travels to) PLu¹⁵¹³ 14¹⁵ (a noble went
into) PLu¹⁹¹² let not those in Lu²¹²¹ gaze
on the country-sides PJn⁴³⁵ near the wilder-
ness Jn¹¹⁵⁴ many went up into Jerusalem
out of Jn¹¹⁵⁵ of the Jews Ac¹⁰³⁹ of the
Tyrians Ac¹²²⁰ word carried through whole
Ac¹³⁴⁹ mariners suspected some c nearing
them Ac²⁷²⁷ province: of death PMt⁴¹⁶ of
Judea AMk¹⁵ Ac²⁶²⁰ of Iturea Lu³¹ the Ga-
lilation Ac¹⁶⁶ 18²³ district: shepherds in same
Lu²⁸ of Judea and Samaria Ac⁸¹ (s*)Mt¹⁴¹⁵
BsMk⁶⁵⁵ sLu⁴¹⁴. coasts¹, country¹⁴, field²,
ground¹, land³, region⁵.
country, field⁸, land².

peri'chor on ABOUT-SPACE
country about. the Jordan AMt³⁵Lu³³ Genne-
saret Mt¹⁴³⁵Mk⁶⁵⁵A Galilee Mk¹²⁸Lu⁴¹⁴AB³⁷
Judea Lu⁷¹⁷ the Gergeneses Lu⁸³⁷ Derbe
and Lystra Ac¹⁴⁶. country about¹, -round
about³, region round about⁵, -that lieth round
about¹.

ek chor e'o OUT-SPACE
country (come out into). those in Judea Lu
21²¹. depart out¹.

country of, race¹.

patr is' FATHER[-place]
country (own). Jesus coming into His Mt¹³⁵⁴
Mk⁶¹ prophet dishonored in Mt¹³⁵⁷Mk⁶⁴¹Lu
4²⁴Jn⁴⁴⁴ do miracles here also PLu⁴²³ seek-
ing Hb¹¹⁴. country³, one's own⁵.

country place. See country.
countryman, race¹, tribesman (fellow)¹.
countryside. See country.

thar's os COURAGE
courage. Paul, perceiving brethren, Ac²⁸¹⁵.

thar r'e'o HAVE-COURAGE
courage (have or en-). Christ speaks c (to a
paralytic) Mt⁹² (a woman) Mt⁹²²Lu⁸⁴⁸A
(the disciples) Mt¹⁴²⁷ Mk⁶⁵⁰ Jn¹⁶³³ (a blind
man) Mk¹⁰⁴⁹ (to Paul) Ac²³¹¹ the saints
2C⁵⁶ 8 Hb¹³⁶ Paul towards the Corinthians
2C⁷¹⁶ 101². be bold³, confident³, good cheer⁵,
good comfort³.

course, career³, con¹, routine², sailing¹, wheel¹,
(by), part¹.

aul e' COURT
court (of the temple) Rv¹¹², courtyard, fold of
sheep Jn¹⁰¹¹⁶. of the chief priest Mt²⁶³
(Peter in) Mt²⁶⁵⁸ 69Mk¹⁴⁵⁴ 66 (Christ led to)
Mk¹⁵¹⁶ (a fire in) Lu²²⁵⁵ (John in) Jn¹⁸¹⁵
a strong one guarding his own PLu¹¹²¹.
court¹, fold¹, hall², palace⁷.

agor'ai os BUY
court sessions, which were held at the market
Ac¹⁹³⁸, loafer, a frequenter of the market
Ac¹⁷⁵. of the baser sort¹, law¹.

courtier. See king's.
courteously, amiably¹, humanely¹.
courtyard. See court.

anepi'os' COUSIN
cousin, having a common ancestor. Mark c of
Barnabas Co⁴¹⁰. sister's son¹.
cousin, relative².

dia the-(ti the mi') THROUGH-PLACE
covenant, or make a contract, which was an-
ciently ratified by sacrificing a covenant
victim. c a covenant (Jesus, with disciples)
Lu²²²⁹ (God with Israel) Ac²³⁵ AHb⁸¹⁰ A1016
the Father c the kingdom to Christ Lu²²²⁹
the c victim Hb⁹¹⁶ 17. appoint², make³, tes-
tator².

dia the'ke THROUGH-PLACE
covenant. new c (blood of) AMt²⁶²⁸Mk¹⁴²⁴
(cup of) ALu²²²⁰ 1C¹¹²⁵ (dispensers of) A2C
3⁸ (God will be concluding) AHb⁸⁸ (Jesus is
the Mediator of) AHb⁹¹⁵ His holy c (the
Lord to be reminded of) Lu¹⁷² sons of the c
(Jews are) Ac³²⁵ c of circumcision (God
gives Abraham) Ac⁷⁸ Israel (whose are the
c) Ro⁹⁴ (God's c with) FRo¹¹²⁷ AHb⁸⁹ 10 1016
(remain not in) Hb⁸⁹ the old c (reading of)
2C³¹⁴ a human c Ga³¹⁵ ratified by God Ga³¹⁷
two c (Sarah and Hagar) MGa⁴²⁴ promise c
(guests of) Ep²¹² a better c (Jesus sponsor
of) Hb⁷²² (Mediator of) Hb⁸⁶ ark of Hb⁹⁴
vRv¹¹¹⁹ tablets of Hb⁹⁴ the first c (those
under) Hb⁹¹⁵ where there is a Hb⁹¹⁶ con-
firmed over the dead Hb⁹¹⁷ blood of the c
(which God directs) Hb⁹²⁰ (deem common)
AHb¹⁰²⁹ (eonian) AHb¹³²⁰ a fresh c (Jesus
Mediator of) Hb¹²²⁴.

covenant, agree¹.
covenant breaker, perfidious¹.
covenant with for, stand¹.

kalu'p t o COVER
cover, overspread so as to hide. the ship by bi-
lows Mt⁸²⁴ nothing is c PMt¹⁰²⁶ not c (a
lamp) PLu⁸¹⁶ to the hills c us Lu²³³⁰ the

evangel to some $\text{F}2\text{C}43^3$ a multitude of sins
 $\text{fJa}520$ $1\text{P}48$ ($\text{sLu}122$). cover⁵, hide³.

kata ka'lu p t o DOWN-COVER
 cover. the head (let the woman c) $1\text{C}116^6$ (man
 ought not) $1\text{C}117$ ($\text{sLu}122$).

cover, cover about¹.

peri kalu'p t o ABOUT-COVER
 cover about. Jesus (while heating Him) $\text{Mk}1465$
 $\text{Lu}2264$ the ark with gold $\text{Hb}94$. blind fold¹,
 cover¹, overlay¹.

epti kalu'p t o ON-COVER
 cover over. sins $\text{FR}47$.

epti ka'lu m ma ON-COVER
 cover over. evil $\text{fIP}216$. cloak¹.

su[n]g kalu'p t o TOGETHER-COVER
 cover up. nothing is $\text{FLu}122\text{AB}$.

ka'lu m ma COVER-effect
 covering. over Moses' face $2\text{C}313$ on Jewish
 hearts $\text{F}2\text{C}314$ 15 16 . veil⁴.

covering, clothing¹.

covertly. See surreptitiously.

covet. See desire.

covet, zealous (be)².

covet after, crave¹.

coveting. See desire.

covetous, fond of money², greedy⁴.

covetousness, greed⁹, (without), fond of money
 (not)¹.

cradle. See recline.

naus' NAUTICAL
 craft, a larger ship. run the c aground $\text{Ac}2741$.
 ship¹.

craft, guile¹, part¹, trade¹, vocation¹, (of the
 same), like trade¹.

pa n ourg'ia EVERY-ACTION
 craftiness. of the eavesdroppers inquiring of
 Jesus $\text{Lu}2023$ God clutching the wise in their
 $1\text{C}319$ not walking in $2\text{C}42$ of the serpent
 $2\text{C}113$ systematizing of the deception $\text{Ep}414$.
 craftiness³, cunning¹, subilty¹.

craftsman, artificer³.

pa n ourg'on EVERY-ACTING
 crafty. Paul $2\text{C}1216$.

gem iz'o REPLETIZE
 cram, soak (a sponge) $\text{Mk}1536$, be dense (tem-
 ple with fumes) $\text{vRv}158$, fill to the brim with
 water (a ship) $\text{Mk}437\text{ABs}$ (water pots) $\text{Jn}27^7$
 a house with guests $\text{FLu}1423$ twelve panniers
 $\text{Jn}613$ a thurible with fire $\text{vRv}85$ ($\text{ALu}1516$
 $\text{sRv}1010$). fill⁷, full².

sten on' CRAMPED
 cramped. gate $\text{FMt}713$ $14\text{Lu}1324$, strait³.

kra i pal'e SKULL-WRESTLE
 crapulence, giddiness and headache due to
 drinking to excess. burdened with $\text{Lu}2134$.
 surfeiting¹.

r[h]e'g ma BURST-effect
 crash. house with no foundation $\text{FLu}649$. ruin¹.

oreg'o EXTEND
 crave. the supervision $1\text{Ti}31$ some c money 1Ti
 610 a better country $\text{Hb}1116$. covet after¹,
 desire².

crave, request¹.

o'rex is EXTENDING
 craving. inflamed in $\text{Ro}127$. lust¹.

kri'z o CREATE
 create, bring into existence from previous ma-
 terial. Man was created out of soil and
 spirit. All things are created out of God Ro
 1136 for in Him we are living and moving
 and are $\text{Ac}1728$, the creator (creature rather

than the) $\text{Ro}125$. God c (the creation) $\text{Mk}1319$
 (all) $\text{Ep}39$ $\text{Rv}411$ 11bs (the young humanity)
 $\text{FCo}310$ (foods) $1\text{Ti}43$ (heaven) $\text{vRv}106$ man
 not c because of the woman $1\text{C}119$ saints, for
 good works $\text{FEp}210$ Christ c (new humanity)
 $\text{FEp}215$ (all c in Him) $\text{Co}16$ (through and
 for Him) $\text{Co}116$ new humanity in righteous-
 ness $\text{FEp}424$ ($\text{BMt}194$). create¹², make¹, Cre-
 ator¹.

kri'si s CREATION
 creation of things generally, a living creature,
 the work of God or man $1\text{P}213$ in originat-
ing what was previously unknown. the be-
 ginning of $\text{Mk}106$ 1319 $2\text{P}34$ the evangel to
 the entire $\text{Mk}1615$ $\text{Co}123$ of the world $\text{Ro}120$
 the premonition of $\text{Ac}819$ subjected to vani-
 ty $\text{ARo}520$ shall be freed $\text{ARo}821$ is groaning
 $\text{ARo}822$ not able to separate from God's love
 $\text{Ro}839$ a new $\text{F}2\text{C}517$ $\text{Ga}615$ tabernacle not of
 this $\text{Hb}911$ human c $\text{fIP}213$ Christ, God's c
 Original $\text{Rv}314\text{Abs}^2$

creature: men offer divine service to $\text{Ro}125$
 Christ firstborn of every $\text{Co}15$ every c ap-
 parent $\text{Hb}413$. building¹, creation⁶, creature¹¹,
 ordinance¹.

Kti's t es CREATOR
 Creator. a faithful $1\text{P}419$.

creator. See create.

kri's ma CREATURE
 creature. of God (ideal for food) $1\text{Ti}44$ (the
 saints a firstfruit of) $\text{Ja}118$ every c praises
 the Lambkin $\text{vRv}513$ in the sea $\text{vRv}89$.

creature. See creation.

en dech'o mai IN-RECEIVE
 credible (be). not c a prophet perish outside
 Jerusalem $\text{Lu}1333$. can be¹.

kle'os CALL-
 credit. what c is it $1\text{P}220$. glory¹.

danei st es' LOANER

creditor. a certain $\text{FLu}741$.

creep into, put on¹.

creep in unawares, slip in¹.

creeping thing, reptile³.

Kre'skes (Latin) CRESCENS
 Crescens, a proper name. gone to Galatia $2\text{Ti}410$.

Kre's CRETAN
 Cretan. in Jerusalem $\text{Ac}211$ ever liars $\text{Ti}112$.

Kre't e CRETE
 Crete, the name of a large island in the eastern
 Mediterranean below the Egean sea, between
 35° - 36° north and 23° - 27° east. Paul in Ac
 27 12 13 21 (leaves Titus in) $\text{Ti}15$.

crime, cause¹, indictment¹.

ana'per on UP-CRIPPLED
 cripple. to invite the $\text{Lu}1413$ 21 . maimed².

cripple (being a), lame¹.

Kri'spos (Latin) CRISPUS
 Crispus, a proper name. chief of a synagogue
 $\text{Ac}188$ Paul baptized $1\text{C}144$.

a[n]ggei'on CROCK
 crock. fish culled in $\text{Mt}1348$ virgins carried
 oil in $\text{FMt}254$. vessel².

skoli on' CROOKED
 crooked, wrongly bent, not straight. c way
 made straight $\text{Lu}35$ this generation $\text{FAc}240$
 $\text{Ph}215$ subject to c owners $1\text{P}218$. crooked²,
 froward¹, untoward¹.

stau ros' SOLID
 cross, an upright stake or pale, without any
 cross piece, now, popularly, cross. he who is
 not taking his $\text{AMt}1038\text{Lu}1427$ pick up and
 be following $\text{AMt}1624\text{Mk}834$ 1021A $\text{Lu}923$ cross

of Christ (Simon to pick up) Mt2732Mk1521 Lu2226 (descend from) Mt2740 42Mk1530 32 (bearing it himself) Jn1917 (Pilate places title on) Jn1919 (His mother beside) Jn1925 (lest made void) 1C117 (persecuted for) AGa 612 (Paul boasting in) AGa614 (enemies of) Ph318 (He endures) Hb122 lest bodies remaining on Jn1931 word of the AC118 snare of AGa511 reconciling through AEp216 the death of Ph28 blood of ACo120 nailing decrees to ACo214.

dia ba i n'ō THROUGH-STEP

cross. those wanting to PLu1626 into Macedonia vAc169 the Red Sea Hb1129. come over1, pass1, -through1.

crow. See shout.

sun thlib'ō TOGETHER-CONSTRUCT

crowd. Jesus by the throng Mk524 31, throng2.

crowd. See afflict.

crown, diadem3, wreath21.

stau r o'ō make-SOLID

crucify, drive a stake into the ground, fasten on a stake, impale, now by popular usage, crucify, though there was no cross piece. Christ: will be giving Him to be Mt2019 262 Lu247 20 the throng cry (let Him be) Mt2722 23 (C Him) Mk1513 14Lu2321 21 23Jn196 6 15 Pilate (gives Him over to) Mt2726Mk1515Jn1916 (you take him and) Jn196 (has authority to) Jn1910 (shall I be) Jn1915 soldiers (led Him off to) Mt2731Mk1520 (c Him divide His garments) Mt2735Mk1524Jn1923 c two robbers with Mt2738Mk1527 seeking Jesus the C Mt285Mk166 c the third hour Mk1525 the place where (called a skull) Lu2333Jn1918 (near the city) Jn1920 (a garden) Jn1941 this Jesus Whom you Ac236 410 heralding Christ c 1C123 and Him c 1C22 if they know they would not 1C28 out of weakness 2C134 graphically c Ga31 Sodom and Egypt where vRv118

Others: Pharisees will c some Mt2334 was Paul 1C113 c the flesh FGa524 world c to Paul FGa614.

crucify, gibbet1.

crucify afresh, crucify again1.

ana stau r o'ō UP-SOLID

crucify again. Son of God FHB66. crucify afresh1.

su stau r o'ō TOGETHER-SOLID-

crucify together. with Christ (those c t) Mt 2744 Mk1532 Jn1932 (our old humanity) FRo66 (Paul) FGa220, crucify with5.

crucify with, crucify together5.

a pai'd eut on UN-HIT

crude. c questionings 2Ti223, unlearned1.

cruise about. See consequence.

crumb, scrap3.

sun tri'bō TOGETHER-WEAR

crush, bruise Mt1220 Lu939. Christ (to heal the c heart) FLu418 (a bone of His body not) Jn 1936 fetters Mk54 alabaster vase Mk143 God c Satan FRo1620 as vessels of pottery RV227. break3, bruise3.

kra'zō CRY

cry, make a loud vocal sound. two demoniacs Mt829 disciples in fear Mt1426 Peter Mt1430 Canaanitish woman Mt1522 23 the blind Mt 2030 31 Lu1839 throngs c (Hosanna) Mt219 15 Mk1119 (Great is Artemis) Ac1928 34 (others some other thing) Ac1932 (Salvation) RV710 Jews c (Let Him be crucified) Mt2723Mk 1513 14 (at Stephen's words) Ac757 (against Paul) Ac2128 36 Jesus (on the cross) Mt2750

Mk1539A (in the sanctuary) Jn728 37 (He Who is believing) Jn1244 unclean spirits Mk 311 926 man with unclean spirit Mk55 7 Lu 939 little boy's father Mk924 Bar-Timeus Mk 1047 48 the stones will Lu1940 John the baptist Jn115 Stephen Ac760 Barnabas and Paul Ac1414 a maid after Paul Ac1617 Paul in the Sanhedrin Ac236 Abba, Father Ro815 Ga 46 Isaiah over Israel Ro927 wages of the workers Ja54 souls under the altar vRv610 messengers vRv72 103 3 1415 182 1917 woman travelling vRv122 navigators over Babylon vRv1818 19 (BMT927 AMk126 BsLu441 s*Jn196). cry40, -out19.

cry, clamor12, exclaim1, implore11, -ing1, let1, shout6.

cry against, shout1.

cry aloud, exclaim1.

ek kra'zō OUT-CRY

cry out. Paul Ac2421.

ana kra'zō UP-CRY

cry out. man with unclean spirit Mk123Lu433 828 disciples on the ship Mk649 throng against Christ Lu2318.

cry out, exclaim1.

kru'stallos FREEZE-PUT

crystal. glassy sea like vRv46 a river resplendent as vRv221.

kru'stallis'ō FREEZE-PURITIZE

crystallize, crystalline. the new Jerusalem like a c jasper vRv211. be clear as crystal1.

pēch'u s CUBIT

cubit, a length equal to the distance from the elbow to the end of the middle finger, hence, about a foot and a half. add one c to the stature Mt627Lu1225 two hundred from land Jn218 one hundred forty four (wall) vRv 2117.

cudgel. See wood.

thō'rax CUIRASS

cuirass, a corselet or double breastplate, protecting the body from the neck to the waist. of righteousness FEp614 faith P1Th58 locusts with vRv99 9 sulphurous vRv917, breast-plate5.

sulleg'ō TOGETHER-LAY

cull. not from thorns (grapes) PMt716 (figs) PLu644 c the darnel PMt1328 29 30 40 out of the kingdom PMt1341 c the fine species (fish) PMt1348, gather5, -together1, -up2.

kalliel'ai os IDEAL-OLIVE

cultivated olive tree. nations grafted into Ro 1124, good olive tree1.

cumber, distracted (be)1, nullify1.

cumi, cumi1.

ku'min on CUMIN

cumin, the name of a plant whose bitter seeds were used as a condiment, called *cuminum sativum* by botanists, tithes from Mt2323. cummin1.

cunning craftiness, craftiness1.

po'tērion DRINK-

cup. giving a (to drink) AMt1042 (of water) Mk941 (God's indignation to Babylon) ARv 1619 drinking the (are you able) AMt2022Mk 1038 (you shall be) AMt2023Mk1039 (which the Father has given Me) AJn1811 (not drink the c of the Lord and of demons) AC1021 21 (announcing) AC1126 (unworthily) AC1127 (thus, testing) AC1128 cleansing the (outside of) PMt2325Lu1139 (inside) PMt2326 Jesus taking the Mt2627Mk1423Lu2217 let this c pass by AMt2639Mk1436Lu2242 the baptizing

of Mk7⁴ this c is the new covenant Lu22²⁰ 20
1C11²⁵ 25 the c of blessing M1C10¹⁶ the c of
God's indignation ARv14¹⁰ golden (woman
having) vRv17⁴ 186.

ku'on TEEMER

cur, in the east dogs are wild and savage, hence
are best represented by this word. not giv-
ing the holy to PMt7⁶ licked Lazarus' ulcers
PLu16²¹ beware of PPh3² turning to his
own vomit P2P2²² outside are Rv22¹⁵. dog⁵.

ther apeu'o WARM-FROM

cure, idiomatically attended (by human hands)
Ac17²⁵. Christ (c every disease) Mt42³ 24 935
(I will c him) Mt8⁷ (all who are ill) Mt8¹⁶
1215 (demoniacs) Mt12²² 1718 (the ailing)
Mt14¹⁴ Mk6⁵ (the lame and blind) Mt15³⁰
(on other side of Jordan) Mt19² (in the
Sanctuary) Mt21¹⁴ (many) Mk13⁴ Abs² 310
Lu4⁴⁰ 721 (on the sabbath, Mk3² Lu6⁷ 1314
(those with infirmities) Lu5¹⁵ (those with
unclean spirits) Lu8¹⁸ disciples (commis-
sioned to) Mt10¹ 8 Mk3¹⁵ A 613 Lu9¹ 109 (could
not c) Mt17¹⁶ (everywhere) Lu9⁶ is it al-
lowed on the sabbath Mt12¹⁰ Lu14³ Physician
c yourself PLu4²³ woman (of wicked spirits)
Lu8² (not strength to be) Lu8⁴³ come on
six days to be Lu13¹⁴ the Jews (speak to
the one c) Jn5¹⁰ (observe him) Ac4¹⁴ the
infirm c Ac5¹⁶ Philip, the lame Ac8⁷ on
Melita Ac28⁹ wild beast's death blow c vRv
13¹². cure⁵, heal³⁸, worship¹.

ther ape'i'a WARM-FROM

cure, attendance Lu12⁴². Christ healed those
in need of Lu9¹¹ leaves of the tree for vRv
22². healing², household².

cure, healing¹.

curious arts, meddler¹.

nom'i's ma LAW-effect

currency, a lawfully established medium of ex-
change, legal tender. poll tax Mt22¹⁹. money¹.
current. See now.

kata the- (ti'the mi) DOWN-PLACE

curry favor with. with the Jews (Felix) Ac
24²⁷ (Festus) Ac25⁹. do pleasure¹, show
pleasure¹.

kat ara'o mai DOWN-EXECRATE

curse, call down evil. go from Me you PMt25⁴¹
the fig tree Mk11²¹ bless (those who are c)
Lu6²⁸ (and c not) Ro12¹⁴ with the tongue
Ja3⁹.

kat a'ra DOWN-EXECRATION

curse, of the law Ga3¹⁰ Christ (reclaims us
out of) Ga3¹³ (becoming a) AGa3¹³ land
with thorns near a c PHb6⁸. blessing and Ja
310 children of 2P21⁴.

curse, anathematize¹, damn¹, doom¹, evil
(speak)². (bind under a), anathematize²,
(great), anathema¹.

cursed, accursed².

cursing, imprecation¹.

kata pet'a's ma DOWN-EXPANDER

curtain. of the temple rent Mt27⁵¹ Mk15³⁸ Lu
23⁴⁵ entering beyond the ABh6¹⁹ after the
second Hb9³ Christ's flesh Hb10²⁰. veil⁶.

pros kephal'ai on TOWARD-HEAD

cushion, a head rest. Christ drowsing on Mk
43⁸. pillow¹.

custody. See keeping.

eth'os CUSTOM

custom, what is usual or habitual. of the
priestly office Lu19⁹ of the festival Lu24²
Jesus to visit Olivet Lu23³⁰ of Moses (chang-
ing) Ac6¹⁴ (circumcision) Ac15¹ Paul and
Silas announcing Ac16²¹ Jewish (for buri-
al) Jn19⁴⁰ (Paul accused teaching apostasy
from) Ac21²¹ (Agrippa versed in) Ac26³
(Paul doing nothing contrary to) Ac28¹⁷
Roman Ac25¹⁶ of some not to assemble
Hb10²⁵. custom⁷, manner⁴, be wont¹.

eth'i'z'o ACCUSTOM

custom. of the law Lu22⁷.

custom, finish³, usage², (receipt of), tribute
office³.

eth'o be-CUSTOM

custom (be), accustom. to release a prisoner
Mt27¹⁵ Jesus (to teach) Mk10¹ (to enter
the synagogue) Lu4¹⁶ Paul to enter the
synagogue Ac17². be wont², custom¹, man-
ner¹.

cut, gash¹, (be), harrow².

di ch o tom e'o TWO-CUT

cut asunder. the lord c a the slave PMt24⁵¹ Lu
12⁴⁶. cut asunder¹, cut in sunder¹.

cut (correctly). See correctly cut.

cut down, chop², strike off².

cut off, eliminate², strike off¹⁰.

cut out, strike off¹.

cut short, concise (be)¹.

chr'o's INTEGUMENT

cuticle, or epidermis. aprons from Paul's Ac
19¹². body¹.

kum'b a lon HOLLOW

cymbal, two hollow brass basins, which are
struck together to produce musical sounds.
a cjanging c F1C13¹ Abs¹².

Kup'r i os CYPRIAN

Cyprian. Joseph a native Ac4³⁶ disciples Ac
11²⁰ Mnason Ac21¹⁶. country of Cyprus³.

Kup'r os CYPRUS

Cyprus, the largest island in the eastern Medi-
terranean, lying between 34°-36° north and
32°-35° east. dispersed disciples visit Ac11¹⁹
Barnabas (and Saul visit) Ac13⁴ (and Mark
sail to) Ac15³⁹ Paul sails by Ac21³ 274.

Cyprus (country of), Cyprian³.

Kur'en'e CYRENE

Cyrene, a city on the northern coast of Africa,
opposite Greece, at about 33° north and 22°
east. Jews from Ac21¹⁰.

Cyrene (of), Cyprenian³.

Kur'en a'os CYRENIAN

Cyrenian. Simon Mt27³² Mk15²¹ Lu23²⁶ discuss-
ing with Stephen Ac6⁹ disciples Ac11²⁰
Lucius Ac13¹. Cyrenian³, of Cyrene³.

D

dcause, dexercise, dfabricate, dgive, dhold,
dproduce, dput, dspend denotes do.
dothor denotes different.

kath emer in on' DOWN-DAYed
daily, adjective. dispensation Ac6¹.
daily, dole², each¹.

daily. See day.

dainty, sumptuous¹.

bēma STEP-effect

dais, platform (for Abraham's foot) Ac75.
seated on (Pilate) Mt27¹⁹Jn19¹³ (Herod) Ac
12²¹ (Festus) Ac25¹⁷ Gallo's (Paul led to)
Ac18¹² (Jews driven from) Ac18¹⁶ (Sos-
thenes beaten in front of) Ac18¹⁷ Paul
standing at Caesar's Ac25¹⁰ of God R14¹⁰
of Christ R2C5¹⁰, judgment seat¹⁰, throne¹,
to set...on¹.

Dalmanoutha' DALMANUTHA

Dalmanutha, a village near the western shore
of the sea of Galilee. Jesus and disciples
came into Mk8¹⁰.

Dalmati'a DALMATIA

Dalmatia, a district on the western coast of the
Adriatic sea, between 43°-46° north and 13°-
20° east. Titus gone to 2Ti4¹⁰.

damage. See outrage.

damage, forfeit¹, (receive), forfeit¹.

Da'maris DAMARIS

Damaris, a woman of Athens. Ac17³⁴.

Damask ēn on' DAMASCENE

Damascene. the city of the 2C11³².

Damask os' DAMASCUS

Damascus, the oldest and most celebrated city
of Syria, about 33° 30' north, 36° 15' east.
Paul (his conversion) Ac9² 8 10 19 22 27 225 6
10 11 26 12 20 (escape from) 2C11³² (return
to) Gal1⁷.

kata the ma t i z'ō DOWN-PLACIZE

damn. Peter begins to Mt26⁷⁴, curse¹.

damn, condemn², judge¹.

damnable, destruction¹.

damnation, destruction¹, judging³, judgment⁷.
damsel, little boy or girl¹, maid¹, -en⁰.

orch e'o mai DANCE

dance, move the body and feet rhythmically.
we flute and you do not Mt11¹⁷ daughter of
Herodias Mt14⁶Mk6²².

kind'un os DANGER

danger, liability to evil or injury. not able sep-
arate us from God's love Ro8³⁵ endured by
Paul 2C11²⁶ eight times.

kind un eu'ō be-in-DANGER

danger (be in). disciples in the ship Lu8²³
silversmiths in Ephesus Ac19²⁷ 40 Paul 1C
15³⁰, be in danger², be (or stand) in jeop-
ardy².

danger of (in), liable⁵.

dangerous, hazardous¹.

Dan i' ēl' (Hebrew) ADJUDGED-Deity

Daniel, the writer of the book of the same
name. Mt24¹⁵Mk13¹⁴.

tolm a'ō DARE

dare, act boldly, without caution. d not inquire
of Jesus (any one) Mt22⁴⁶Mk12³⁴Lu20⁴⁰ (dis-
ciples) Jn21¹² Joseph coming with d to
Pilate Mk15⁴³ no one d join the disciples Ac
5¹³ Moses d not consider Ac7³² d to die for
the good Ro5⁷ Paul (not) d Ro15¹⁸ 2C10¹² 12
11²¹ d any of you be judged before the un-
just 1C6¹ whatever anyone is d 2C11²¹ the
brethren more d Ph1¹⁴ Michael d not Ju9.
be bold³, boldly¹, dare¹¹.

apo tol'm a'ō FROM-DARE

daring (be very). Isaiah is Ro10²⁰. be very
bold¹.

tolm ē r oter'ōs DARING-more-AS

daringly (more), adverb. Paul writes Ro15¹⁵AB.
more boldly¹.

skot ein on' DARK

dark, without light, especially in a spiritual
sense. the whole body R Mt6²³Lu13³⁴ 36. dark¹,
full of darkness².

dark, darkness², dingy¹.

skot o'ō DARKEN

darken. comprehension R Ep4¹⁸ (ARv9² As¹Rv
16¹⁰). full of darkness¹.

skot is'ō DARKEN

darken. the sun Mt24²⁹Mk13²⁴ unintelligent
heart Ro1²¹ Israel's eyes R Ro11¹⁰ a third of
the sun, moon, stars RvR8¹² sun and air RvR
9^{2b} kingdom of the wild beast RvR16^{10b}s²
(ALU23⁴⁵).

darkly, enigma¹.

skot'os DARKNESS

darkness. light and M Mt6²³ R23 PLu11³⁵ FAc26¹⁸
Ro21⁹ 2C4⁶ 16¹⁴ cast into outer R Mt8¹² 22¹³
25³⁰ at the death of Christ Mt27⁴⁵Mk15³³Lu
23⁴⁴ sitting in Lu1⁷⁹ jurisdiction of Lu22⁵³
Co11³ men love R Jn3¹⁹ sun converted into
R Ac2²⁰ falls on Elymas R Ac13¹¹ acts of
(saints to put off) R Ro13¹² (unfruitful) R Ep
5¹¹ hidden things of R1C4⁵ the nations were
once M Ep5⁸ world-mights of this R Ep6¹²
saints are not in R1Th5⁴ 5 Christ calls you
out of R1P2⁹ the gloom of A2P2¹⁷ R Ju1³ walk-
ing in R1J1⁶ (s²Hb12¹⁵).

skot i'a DARKNESS

darkness. sitting in R Mt4¹⁶ what I say in the
R Mt10²⁷Lu12³ light appearing in R Jn1⁵
grasped it not R Jn1⁵ had already come Jn6¹⁷
walking in (not) R Jn8¹² R12³⁵ 35 not remain-
ing in Jn12⁴⁶ still being Jn20¹ in God none
R1J1⁵ is passed by R1J2⁸ one hating his
brother is in R1J2⁹ 11 11. dark², darkness¹¹,
darkness, gloom², (full of), dark¹, darken¹.

zizan'i on BEARDED-DARNEL

darnel, the Arabic zawan, a kind of rye grass,
poisonous, in appearance just like wheat un-
til the ear appears. R Mt13²⁵-40 eight times.
tares⁸.

dart, arrow¹.

dash. See cast on.

pros kop t'ō TOWARD-STRIKE

dash against, stumble. Thy foot against a stone
Mt4⁶Lu4¹¹ winds a house R Mt7²⁷ stumble:
walking in day not s R Jn11⁹ 10 Israel Ro9³²
R1P2⁸ a brother Ro14²¹ABs². beat upon¹,
dash against², stumble⁹.

thugat'er DAUGHTER

daughter, figuratively, a common name ex-
pressive of affection. Jairus' Mt9¹⁸Mk5³⁵Lu
8⁴² woman with hemorrhage Mt9²²Mk5³⁴Lu
8⁴⁸ against mother Mt10³⁵Lu12⁵³ fond of d
above Me Mt10³⁷ Herodias' Mt14⁶Mk6²² Ca-
naanitish woman's Mt15²² 23 of Zion (say
to) R Mt21⁵ (fear not) R Jn12¹⁵ Syro-Phœni-
cian's Mk7²⁶ 29 of Aaron (Elizabeth) R Lu15
of Phanuel (Hannah) Lu2³⁶ mother against
Lu12⁵³ of Abraham (woman with infirmity)
MLu13¹⁶ of Jerusalem R Lu23²⁸ sons and
(prophesying) Ac21⁷ (you shall be) R2C6¹⁸
Pharaoh's (lifts Moses up) Ac7²¹ (Moses dis-
owns the term son of) Hb11²⁴ four d of
Philip Ac21⁹ (AMk730).

daughter, child¹, (young), daughter (little)¹.

daughter-in-law. See bride.

thugat'ri on DAUGHTER (dim.)

daughter (little). Jairus' Mk5²³ Syro-Phœni-
cian woman's Mk7²⁵, little (young) daughter².

David' or David' (Hebrew) AFFECTION

David, the greatest of Israel's kings, to whose

greater Son the throne belongs. Christ (Son of Mt11 927 1223 1522 2030 31 219 15 2242 Mk1047 48 1235 Lu1838 39 2041 (ancestry) Mt16 6 17 17 Lu331 (calling Him Lord) Mt2243 45 Mk1236 37 Lu2042 44 (seed of) Jn742 Ro13 27128 (Root) Rv55 2216

David: Joseph son of Mt120 ate the show bread Mt123 Mk225 Lu63 father Mk1110 Lu132 kindred of Lu127 24 house of Lu169 city of Lu24 11 village of Jn742 mouth of Ac116 425 saying Ac225 Ro46 119 Hb47 patriarch Ac229 not ascended Ac234 days of Ac745 God rouses for king Ac1322 22 faithful benignities of Ac1334 put to repose Ac1336 tabernacle of FAc1516 concerning Hb1132 the key of Rv37.

dawn, break (day)¹, (begin to) light up¹.

epi pha u sk'o ON-APPEAR

dawn upon. Christ shall d u you FEp514. give light¹.

[h]êmer'a DAY

day, the time from sunrise to sunset, daytime as opposed to night, but generally the whole period from sunset to sunset. Idiomatically, according -day, daily. (Occurs too often to give all of the occurrences. The day of certain men and other things, as Noah's day, the day of indignation, and days with numerals will be found with these keywords). d of God: r2P312 FRv1614 the Lord's vRv110 d of the Lord: FAc220 1Th52 4 2Th22 2P310 of the Lord Jesus: 1C55 2C114 Lord Jesus Christ F1C18 Jesus Christ FPh16 Christ FPh110 216 the Son of Mankind Lu722 24 26

Others: d of man F1C43 those (that) (of Christ's return) Mt2429 Mk1317 19 24 Lu1730 31 2123 34 (will be discounted) Mt2422 Mk1320 20 (no one aware) Mt2436 Mk1332 (which d the Lord comes) Mt2442 50 2513 Lu1246 (drawing near) Hb1025 (drinking with you) Mt2629 Mk1425 (you shall know) FJn1420 (not asking Me) Jn1623 (requesting in My name) FJn1626 by Paul FRo216 1C313 r2Th110 2Ti 112 F18 F48 My d FJn856 d coming Mt915Bs1* Mk220 Lu535 A1722 1943 216 2329 Hb88 bear the burden of Mt2012 I will be with you all the Mt2820 must work while it is FJn94 in the sanctuary Ac246 added those being saved Ac247 lame man Ac32 d is near Ro1312 walking as in Ro1313 deciding for Ro145 5 5 6 scrutinizing Ga410 sons of A1Th55 8 breaking r2P119 as 1000 years 2P38 8 day and night, see night

daily (according to day): d was I with you Mt2655 Mk1449 Lu2253 pick up cross PLu923 our d bread Lu113 making merry PLu1619 Bereans Ac1711 Paul (d dying) 1C1531 (that coming upon me) 2C1128 offering of Levitical priesthood Hb727 1011 etc. day355, daytime¹, judgment¹, time³, years².

day, hour¹.

day following, havel¹, morrow (on)².

eph e'm er os ON-DAY

day (for the). lacking nourishment Ja215.

day (fourth). See fourth day.

day star, morning-star¹.

aug e' RADIANCE

daybreak. Paul conversing until Ac2011. break of day¹.

dayspring. See east.

daytime, day¹.

deacon, servant³, (use the office of), serve².

nekron DEAD

dead, lacking life, dead to, oblivious to. God: not the God of the d Mt2232 Mk1227 Lu2038 is rousing Jn521 Ac268 2C19 raises (rouses)

Christ from among Ac1334 1731 Ro424 811 11 109 Ga11 Ep120 Co212 1Th110 1P121 vivifying the Ro417 able to rouse Isaac from among Hb1119 leading up the Lord Jesus from Hb1320

Christ: He was roused from the Mt2764 287 must be suffering and rise from Lu2446 Jn 209 Ac173 from among the (He was roused) Jn222 2114 Ro64 9 74 (Whom God rouses) Ac 315 410 1330 (announcing in Jesus the resurrection) Ac42 (after His rising from) Ac1041 (the first out of a resurrection of) Ac2623 (leading Christ up) Ro107 (has been roused) 1C1512 20 27128 (Firstborn) Co118 (resurrection of Jesus Christ) 1P13 the living and the d (Judge of) Ac1042 (Lord of) Ro149 (judging) A2Ti41 1P45 of the d (Son of God by the resurrection) Ro14 (resurrection through a man) 1C1521 (Firstborn) Rv15 He became d Rv118 28

Others: leave the d to entomb their FMt 822 22 Lu960 60 disciples commissioned to be rousing Mt108 d are being roused (report to John) Mt115 Lu722 (if they are not) 1C 1515 16 29 32 (how are they) 1C1535 (incorruptible) 1C1552 this is John roused from Mt142 Mk614 16A Lu97 roused from among the (the Son of Mankind) Mt179 Mk99 (Lazarus whom Jesus) Jn121 9 17 resurrection of the (concerning the) Mt2231 Ac236 2421 (Athenians hearing of) Ac1732 (some saying no) 1C1512 13As1 (thus also is) 1C1542 (foundation of) Hb62 the bones of the Mt1327 keepers became as the Mt284 rising from (what is the) Mk910 (those not marrying) Mk1225 26 Lu2035 37 man's son became as if Mk926 widow's d son sits up ALu715 prodigal son was d PLu1524 32 if some one going to them from PLu1630 31 seeking the living with Lu245 hearing the voice of the Son of God AJn525 youths found Sapphira d Ac 510 Eutychus picked up d Ac209 expected Paul fall down d Ac286 saints (as if alive from the) Ro613 (rouse O drowsey one and rise from) FEp514 (d in Christ rising first) 1Th416 (happy are the) vRv1413 apart from law Sin is d FRo78 the body (indeed is d) FRo810 (apart from the spirit is) Ja226 Israel (life from among) FRo1115 it is for the sake of 1C1529 resurrection out from among Ph311 from d works (repentance) FHB61 (cleansing your conscience) FHB914 covenant is confirmed over the Hb917 women obtained their Hb1135 faith (d by itself) MJa217 (apart from works d) MJa220As 26 an evangel brought to A1P46 John (falls at Jesus' feet as) vRv117 (perceived the d standing) ARv2012 ecclesia in Sardis d vRv31 d judged (era for the d to be) ARv1118 (the d were) ARv2012 blood as if of a d man vRv163 rest of the d live not until vRv205A gives up the (the sea) vRv2013 (death and the unseen) vRv2013

dead to: saints (d indeed t sin) MRo611 (to your offenses) FEp21 5 MCo213 (AAc1333 AsRo834).

dead, die²⁹, deaden², (be), de cease⁴, repose¹, (become), death (put to)¹, (being), come away from¹.

thnê'sk ô DIE

dead (be), have died, those seeking the little Boy's soul Mt220 Jesus Mk1544 Jn1933 Ac2519 son of the widow of Nain Lu712Bs Jairus' daughter Lu849 Lazarus Jn1144 12A inferring that Paul is Ac1419 she who is prodigal though living F1T156 (AJn1121).

dead body, corpse³. deaf, deaf-mute⁵.

dead (half). See half dead.

tha n a' si m on DEATHLY

dead ripe (be). See ripe (be dead).

dead to. See dead.

lead with, die together¹.

nekr'o's make-DEAD

deadened. Abraham's body considered ^RRo4¹⁹ Hb 11¹² d then your members ^FFo3⁵. mortify¹, dead².

nekr'o's *si* *s* DEADENING

deadening. Sarah's matrix Ro4¹⁹ of Jesus (Paul carrying) 2C4¹⁰. deadness¹, dying¹.

tha n a' si m on DEATHLY

deadly. drinking anything Mk16¹⁸.

deadly, death², -dealing¹.

kōph on' MUTE

deaf-mute, one who cannot speak or hear. Jesus heals Mt9³² A33 A115 1222 A22 1530 A31 Mk 732 37 A Lu7²² 1114 14 Zechariah Lu1²². deaf⁵, dumb⁸, speechless¹.

deal, part¹.

kata soph iz'o mai DOWN-WISE

deal astutely. Pharaoh with Israel Ac7¹⁹. deal subtly with¹.

deal out. See give.

deal with, do², offer¹, plead¹.

dealings with (have), beholden to (be)¹.

dear, beloved³, honor (held in)¹, love¹, valuable¹. dearth, famine².

tha'n a t o s DEATH 359

death, the return of the body to the soil Gn3¹⁹, the spirit to God Ec12⁷, and the soul to the unseen Ps9¹⁷ Ac22⁷ 31, sitting in the shadow of ^FFm4¹⁶ Lu1⁷⁹ giving up relatives to Mt10²¹ Mk13¹² let him decrease in Mt15⁴ Mk7¹⁰ tasting d (some here shall not) Mt16²⁸ Mk9¹ Lu9²⁷ (not for the eon) Jn8⁵² (Christ, for the sake of everyone) Hb2⁹ Jesus (condemned to) Mt20¹⁸ Aa 2666 Mk10³³ 1404 Lu24²⁰ (sorrow stricken to) Mt26³⁸ Mk14³⁴ (not deserv- ing of) Lu23¹⁵ (no cause of d in) Lu23²² Ac13²⁸ (what d He was to die) Jn12³³ not acquainted with (Simeon) Lu26⁶ Peter ready to be go- ing to Lu22³³ out of d (into life) ^FFJn5²⁴ 1J 314 (able to save Christ) Hb5⁷ beholding d (not for the eon) Jn8⁵¹ Lazarus' d Jn11¹⁴ 13 with what d John glorifying God Jn21¹⁹ God loosing the pangs of Ac2²⁴ Paul (perse- cuting the saints to) Ac22⁴ (nothing deserv- ing of) Ac23²⁹ 2511 25 2631 (no cause of d in) Ac28¹⁸ (in d often) A2C11²³ deserv- ing of d (those committing such things) Ro13² through d (of His Son reconciled to God) Ro 5¹⁰ (or through life Christ magnified) Ph 12⁰ (discarding him who has the might of) Hb2¹⁴ entered through sin Ro5¹² thus d passed through into all Ro5¹² reigns from Adam to Moses ^RRo5¹⁴ in d (as Sin reigns) Ro5²¹ (remaining) ^FFJ3¹⁴ Christ's d (bap- tized into) Ro6³ (planted in likeness of) Ro6⁵ (you are announcing) 1C11²⁶ (obedi- ent unto) Ph28⁸ (conforming to) Ph3¹⁰ (He reconciles us through) Co1²² through bap- tism into Ro6⁴ lords it over Christ no longer ^RRo6⁹ for d (slaves of Sin) Ro6¹⁶ (precept for life) Ro7¹⁰ consummation of those things d Ro6²¹ ration of Sin is Ro6²³ bearing fruit to ^RRo7⁵ became good d to me Ro7¹³ sin (pro- ducing d) Ro7¹³ (sting of d is) ^R1C15⁵⁶ (teeming forth d) ^FFJa1¹⁵ (not to d) 1J 516 16 18 17 this body of Ro7²⁴ the law of sin and d Ro8² disposition of the flesh is ^RRo8⁶ death or life (cannot separate) Ro8³⁸ (all are yours) 1C3²² d is (through a man)

1C15²¹ (operating) 2C4¹² (fleeing) vRv9⁶ the last enemy being abolished 1C15²⁶ swal- lowed up was d by Victory 1C15⁵⁴ Where, O D is your (victory) 1C15⁵⁵ (sting) 1C15⁵⁵ the rescript of 2C19 of such proportions A2C11⁰ odor of d for d 2C216¹⁶ dispensa- tion of 2C3⁷ given up to 2C4¹¹ sorrow of the world producing 2C7¹⁰ Epaphroditus near to Ph27³⁰ Christ (abolishes) 2Ti11¹⁰ (made inferior messengers because of the suf- fering of) Hb2⁹ (clearing those in fear of) Hb2¹⁵ (has the keys of) vRv1¹⁸ d prevents priests from abiding Hb7²³ occurring for the deliverance of transgressions Hb9¹⁵ of the covenant victim Hb9¹⁶ Enoch trans- ferred so as not to perceive Hb11⁵ saving a soul from Ja5²⁰ until d (become faithful) Rv21⁰ (they love not their souls) vRv12¹¹ killing with ^RRv22³ v68 wild beast (slain to d) vRv13³ (death-blow cured) vRv13³ 12b second d (not injured by) Rv21¹ (no jurisdic- tion over) ^RRv20⁶ (lake of fire the) ^RArv20¹⁴ M21⁸ d sitting upon the green horse ^RArv6⁸ seeking and not finding vRv9⁶ arriving on Babylon vRv18⁸ d gives up the dead ^RArv20¹³ cast into the lake of fire ^RArv20¹⁴ will be no more vRv21⁴. death¹¹⁷, deadly².

death, assassination², decease¹, die¹, (appointed to), death-doomed¹, (lie at point of), last¹, (put to), kill⁶, lead away¹, lift up².

tha n a t o's (cause-to)-DIE

death (put to). children (their parents) Mt10²¹ to p Jesus to d (sought false witnesses) Mt 26⁵⁹ Mk14⁵⁵ (consultation) Mt27¹ to p dis- ciples to d Lu21¹⁶ p t d to the law ^RRo7⁴ the practices of the body ^RRo8¹³ on Thy ac- count we are ^RRo8³⁶ as disciplined and not 2C6⁹ Christ p t d in flesh 1P3¹⁸. become dead¹, kill², mortify¹, put to death⁷.

tha n a t e phor'on DEATH-CARRYING

death-dealing. venom (the tongue) Ja3⁸. deadly¹.

epi tha n a'ti on ON-DEATHED

death-doomed. God demonstrates with us as 1C4⁹. appointed to death¹.

ek klo'i'o OUT-LOCK

debar. boasting ^RRo3²⁷ the saints ^FGa4¹⁷. exclude².

debate, strife².

oin o phlug i'a WINE-BUBBLE

debauch. the nations in 1P4³. excess of wine¹.

malak i'a SOFTNESS

debility. Christ curing Mt4²³ 935 101. disease³.

o pheil e' OWED

debt Mt18³², what is due. render (to all their d) Ro13⁷ (to the wife her d) 1C7³.

opheil'e ma OWE-effect

debt. remit to us our Mt6¹² wages reckoned as Ro4⁴.

debt, loan¹, owe¹.

opheil e't es OWE-er

debtor. debts of our d Mt6¹² owed ten thou- sand talents ^FFm18²⁴ not d beyond all men Lu13⁴ Paul d to wise and foolish Lu1⁴ saints not d to the flesh Ro8¹² nations d to Israel Ro15²⁷ d to do whole law Ga5³. debtor⁵, sinner¹, which oweth¹.

debtor, paying usury², (be) owe¹.

decadent. See decay.

Deka'pol is TEN-MANY

Decapolis, a region embracing ten cities east of the Jordan, somewhat south of the sea of Galilee, about 32° 40' north, 35° 40' east.

throngs from Mt4²⁵ herald in Mk5²⁰ boundaries of Mk7³¹.

diaphtheir'o THROUGH-CORRUPT
decay of dead substance, blight the earth vRv 11¹⁸ 18, be decadent of minds 1Ti6⁵, where moths cause no pLu12³³ our outward man 2C14⁸ one third the ships vRv8⁹ (bRv19²). corrupt², destroy³, perish¹.

diaphthor a' THROUGH-CORRUPTION
decay. Christ not acquainted with Ac22⁷ 31 13³⁴ 35 37 David acquainted with Ac13³⁶, corruption⁶.
decay, old (make)¹.

teleut e' FINISH
decease. of Herod Mt2¹⁵, death¹.

teleut a'o FINISH-
decease, death viewed as the result of life's completion. Herod Mt2¹⁹ Jairus' daughter Mt9¹⁸ let him d in death Mt15⁴Mk7¹⁰ first (of seven brothers) Mt22²⁵ worm d not Mk 9⁴⁴A 4⁶A 48 slave (centurion's) Lu7² Lazarus Jn11³⁹ David Ac2²⁹ Jacob Ac7¹⁵ Joseph Hb11²². be dead⁴, decease¹, die⁸.

decease, exodus².
deceit, deception¹, guile², seduction³, (use), defraud¹.
deceitful, fraudulent¹.
deceitfully (handle), adulterate¹.
deceivableness, seduction¹.
deceive. See stray.
deceive, beguile¹, deception¹, delude⁴, impose¹, seduce⁴.

plan'on STRAYER
deceiver, one who leads astray. Jews call Christ Mt27⁶³ apostles as 2C6⁸ d spirits 1Ti4¹ many d came out 2J7⁷. deceiver⁴, seducing¹.

deceiver, imposter¹.
deceiving, seduction¹.
decently, respectably¹.

pla'n e STRAYING
deception. last d worse Mt27⁶⁴ retribution of Ro12⁷ systematizing of Ep4¹⁴ entreaty not out of 1Th2³ God sending operation of 2Th2¹¹ turns back sinner out of Ja5²⁰ those behaving with 2P2¹⁸ led away with 2P3¹⁷ spirit of AlJ4⁶ of Balaam's wages Ju1¹. deceit¹, deceive¹, delusion¹, error⁷.

decide. See judge.

phra z'o DECIPHER
decipher. the parable Mt15¹⁵ (=Mt13³⁶). declare².

epi spa'o ON-PULL
de-circumcize, of those who wished to renounce circumcision. let him not be 1C7¹⁸. become uncircumcised¹.

deck, gild².

peri'the s is ABOUT-PLACING
decking, with finery. 1P3³. wearing¹.

apo phthe[n]g'o mai FROM-UTTER
declaim, speak in a lofty style. the apostles Ac2⁴ Peter Ac2¹⁴ Paul Ac26²⁵. say¹, speak forth¹, utterance¹.

r[h]e'ma GUSH-effect
declaration. of God (living by) Mt4⁴Lu4⁴A (came to John) Lu3² (Christ speaking) Jn 3³⁴ (he who is of God hearing) Jn8⁴⁷ (sword of the spirit is) Ep6¹⁷ (the ideal) Hb6⁵ (eons readjusted to) Hb11³ not impossible fulfill His every Lu1³⁷ according to Owner's d pLu2²⁹

Christ's d: Peter (reminded of) Mt26⁷⁵Mk 14⁷²Ac11¹⁶ (will be lowering nets) Lu5⁵ answered Pilate not one d Mt27¹⁴ disciples (ignorant of) Mk9³²Lu9⁴⁵ (d hid from them) Lu18³⁴ (reminded of) Lu24⁸ (remaining in them) Jn15⁷ His parents understood not Lu25⁵⁰ completes His d Lu7¹ Jews (not get hold of) Lu20²⁶ (how not believing My) Jn 5⁴⁷ d are spirit and life Jn6⁶³ in the treasury Jn8²⁰ not those of a demoniac Jn 10²¹ if anyone should be hearing Jn12⁴⁷ not getting Jn12⁴⁸ not from Myself Jn14¹⁰ the d that Jesus is Lord Ro10⁹a tidings through Ro10¹⁷ cleansing it with His d Ep5²⁶ carrying on all Hb1³ remaining for the eon 1P1²⁵

Other (proper names): Miriam Lu13³⁸ 219 51 John Lu1⁶⁵ Peter Ac2¹⁴ 1022 44 1114 Stephen Ac6¹¹ 13 in Judea concerning Christ Ac10³⁷ Paul Ac13⁴² 1638 2625 2325 Ro10⁸

Others: every idle Mt12³⁶ made to stand Mt18¹⁶ 2C13¹ to the shepherds ALu2¹⁵ 17 appeared as nonsense Lu24¹¹ the d of this life Ac5²⁰ apostles are witnesses of Ac5³² near you Ro10⁸ came out to ends of the earth Ro10¹⁸ ineffable 2C12⁴ sound of Hb 12¹⁹ brought in the evangel 1P1²⁵bs remind you of 2P3² remember Ju1⁷. saying⁹, thing³, word⁵⁶.

declaration, narrative¹.

ere'o GUSH

declare, protest, speak forcefully. God d (I am the God of Abraham) Mt22³¹ (giving benedictions of David) Ac13³⁴ (sit at My right) Hb1¹³ (I swear) Hb4³ (God stops) Hb4⁴ (not lax) Hb1³⁵ the Father has d to Christ Jn12⁵⁰

Christ: d to Him (Lord, Lord) Mt7²² (cure yourself) Lu4²³ (d a word against the Son) Lu12¹⁰ Christ d (to the reapers) Mt13³⁰ (by what authority) Mt21²⁴Mk11²⁹ (why do you not believe John) Mt21²⁵Mk11³¹Lu20⁵ (to Peter) Mt26⁷⁵ (I am not acquainted) Lu13²⁵ 27 (disciples found it so) Lu22¹³ (no one can be coming to Me except) Jn6⁶⁵ (ere it is occurring) Jn14²⁶ (disciples are friends) Jn15¹⁵ (lo I am arriving) Hb10⁹ the King will d Mt25³⁴ 40 41

Other (proper names): Peter to Simon Ac 8²⁴ Greek poets Ac17²⁸ Paul (behold his face no longer) Ac20³⁸ (the truth) 2C12⁶ (be rejecting) Ph4⁴ Abraham Ro4¹⁸ Ga3¹⁶ Rebecca Ro9¹² John Rv7¹⁴as

Others: d through the prophets (virgin) Mt12²² (out of Egypt) Mt2¹⁵ (lamentation in Rama) Mt2¹⁷ (called a Nazarene) Mt2²³ (voice of one imploring) Mt3³ (land of Zabulon) Mt4¹⁴ (He our infirmities got) Mt8¹⁷ (Lo, My Boy) Mt12¹⁷ (in parables) Mt13³⁵ (your King is coming) Mt2¹⁴ (abomination of desolation) Mt24¹⁵Mk13¹⁴A (thirty silver pieces) Mt2⁷⁹ (pour out from My spirit) Ac2¹⁶ (perceive you despisers) Ac 13⁴⁰ d to the ancients (shall not murder) Mt5²¹ (not be perjury) Mt5³³ it was d (not commit adultery) Mt5²⁷ (dismissing a wife) Mt5³¹ (an eye for an eye) Mt5³⁸ (be loving) Mt5⁴³ (not putting on trial the Lord) Lu4¹² (not My people are you) Ro9²⁶ (to the souls underneath the altar) vRv6¹¹ (to the locusts) vRv9⁴ d to brother (mote) Mt7⁴⁸a¹ disciples d (to this mountain) pMt 17²⁰ (the Lord has need of them) Mt21³Lu 19³¹ (where is My caravansary) Lu22¹¹ d in the law Lu2²⁴ rich man to his soul

¶Lu12¹⁹ the host will be d (give place) ¶Lu 14⁹ (step further up) ¶Lu14¹⁰gs younger son ¶Lu15¹⁸ owner will d to slave Lu17⁸ they will be d (to here, to there) Lu17²¹ 23 (happy are the barren) Lu23²⁹ the woman d truly Jn4¹⁸ of your people's chief not d evil Ac23⁵ what shall we d (God not unjust) Ro35⁹14 (Abraham found) Ro4¹ (persisting in sin) Ro6¹ (that the law is sin) Ro7⁷ (if God is for us) Ro38³¹ (the nations grasped righteousness) Ro39³⁰ boughs broken out Ro 11¹⁹ plain person d (amen) 1C14¹⁶ (that you are mad) 1C14²³ holy spirit having d Hb10¹⁵ some one will d you have faith Ja2¹⁸ messenger d the secret vRv17⁷ vast throng d Hallelujah vRv19³

make declaration: Christ concerning Lazarus' death Jn11¹³

protest: you will be (why is God blaming) Ro9¹⁹ the molded will not p to the molder Ro9²⁰ how are the dead roused 1C15³⁵ God p to Paul (My grace sufficient) 2C12⁹ (ALu 115). call¹, say⁵⁷, speak⁹, tell⁴.

declare, announce², charge¹, decipher², detail², display¹, evangelize¹, evident (make)³, inform³, known (make)¹, publish¹, relate³, report³, specify¹, submit¹, unfold⁵.

pro e r e'ō BEFORE-GUSH

declare before. Jesus to disciples Mt24²⁵Mk13²³ Isaiah Ro9²⁹ Paul 2C7³ 13² Ga1⁹ in David Hb4⁷ declaration 2P3² Ju1⁷. foretell¹, say¹, say before³, speak², tell².

declare glad tidings, evangelize¹.

declare manifestly, manifest¹.

declare plainly, disclose¹.

decline. See recline.

tēk'ō MELT

decompose. elements by combustion 2P3¹².

decorate. See adorn.

kos'miōn SYSTEMED

decorous. supervisor must be 1Ti3² (Abs¹ 1Ti 2⁹). of good behaviour¹.

kosm'ōs SYSTEM-AS

decorously (adverb). adorning in raiment 1Ti 2⁹s². modest¹.

decrease, inferior (make or be)¹.

dog'ma SEEM-effect

decree, the opinion of a lawmaker embodied in a decree. from Caesar Augustus Lu2¹ Paul gives over to ecclesias Ac16⁴ contravening d of Caesar Ac17⁷ law of precepts in Ep2¹⁵ handwriting of Co2¹⁴. decrees³, ordinance², decree, judge¹.

dog ma t is'ō SEEMIZE

decree (be subject to). why are you Co2²⁰, be subject to ordinances¹.

gēr'as'k ō be-VETERAN

decrepit (be). whenever Peter growing Jn21¹⁸ that which is Hb8¹³. be old¹, wax old¹.

gēr'as VETERAN

decrepitude. Elizabeth conceived in her Lu13⁶, old age¹.

e[n]g kain is'ō IN-NEWIZE

dedicate. first covenant Hb9¹⁸ recently slain way Hb10²⁰. consecrate¹, dedicate¹.

e[n]g kain i'a IN-NEWING

dedication, an annual festival of eight days in the month Kisleu in commemoration of the dedication of the temple in the times of the Maccabees 1Mac43⁶⁻⁵⁹ 2Mac10⁷ 8 Josephus'

Antiquities 12. 7. 6-7. in Jerusalem Jn10²². feast of the dedication¹.

deduce. See unite.

deed, doing¹, practice¹ 4, work²².

[h]ég e'ō mai LEAD

deem, leading (men) Lu22²⁶ Ac15²² (speaker) Ac14¹², leader (of the saints) Hb13¹⁷ 24, ruler (Christ) Mt2⁶, govern (Joseph) Ac7¹⁰. Paul (d myself happy) Ac26² (I d necessary) 2C9⁵ Ph2²⁵ (d a forfeit) Ph3⁷ 8 8 saints (d one another superior) Ph2³ (d them distinguished) 1Th5¹³ (not d him as an enemy) 2Th3¹⁵ (slaves d their owners) 1Ti6¹ (d reproach of Christ) Hb11²⁶ (all joy d it) Ja1² (d the patience of our Lord) 2P3¹⁵ Christ (d it not pillaging) Ph2⁶ (d Paul faithful) 1Ti1¹² d the blood contaminating Hb10²⁹ Sarah d the Promiser faithful Hb11¹¹ Peter d it just 2P1¹³ d gratification a luxury 2P2¹³ as same d tardiness 2P3⁹, account¹, chief³, count¹⁰, esteem³, governor², have the rule over³, judge¹, suppose¹, think⁴.

deem, suspect¹.

pro ég e'ō mai BEFORE-LEAD

deem first. saints to d one another f Ro12¹⁰. prefer¹.

deem worthy. See worthy (deem).

bath'u DEEP

deep. Jacob's well Jn4¹¹ Eutychus' sleep Ac 20⁹ things of Satan ARv2²⁴.

deep, abyss², deepen¹, depth³, marsh¹.

bath un'ō DEEPEN

deepen. for a foundation PLu6⁴⁸. deep¹. deepness, depth¹.

dus phē m i a ILL-AVERMENT

defamation. Paul 2C6⁸. evil report¹.

defame, blaspheme¹.

ek leip'ō OUT-LACK

default. whenever it may be Lu16⁹ your faith may not Lu22³² of the sun Lu23⁴⁵bs Thy years not Hb11². darken¹, fail³.

a nek'leip t on UN-OUT-LACKED

default (not). a treasure PLu12³³. that fail-eth not¹.

apo log e'ō mai FROM-LAY (say)

defend, make a defence. what your d should be Lu12¹¹ not premeditating Lu21¹⁴ Alexander wanting to make Ac19³³ Paul (made his) Ac24¹⁰ 25⁸ 26¹ 2 24 (d ourselves) 2C12¹⁹ men's reckonings accusing or Ro2¹⁵. answer³, -for one's self³, excuse², make defense¹, speak for self¹.

defend, succor¹.

apo log i'a FROM-LAY[say]ing

defense. Paul's Ac22¹ 1C9³ 2Ti4¹⁶ d position Ac25¹⁶ of diligence, nay d 2C7¹¹ of the evangel Ph17¹⁶ ready with 1P3¹⁵. answer³, -for self¹, clearing of self¹, defense³.

defense. See defend.

an apo log'ē t on UN-FROM-LAID (said)

defenseless. you are d O man Ro12²⁰ 21. inexcusable¹, without excuse¹.

[h]up eik'ō UNDER-SIMULATE

defer. to your leaders Hb13¹⁷. submit self¹. defer, postpone (make)¹.

defer. See about (be).

[h]us ter'e ma WANT-effect

deficiency, want. Corinthian's d filled 1C16¹⁷ Paul (fills up) Co12⁴ (to readjust) 1Th3¹⁰

want: widow's Lu214 for others w 2C814 14 replenished 2C912 119 Philippians' w Ph230, lack2, penury1, that which is behind1, want3.
deficient (be). See want.

mita'in ô DEFILE

defile, make filthy or unclean. lest the Jews be *Jn1828 to the d nothing clean *Ti115 conscience *Ti115 the majority may be *Hb 1215 the flesh Ju8.

defile, common (count)1, corrupt1, pollute3, spot1.

defiled, common1.

mi'a s ma DEFILEMENT

defilement. of the world *P220. pollution1. defileth self with mankind (that), sodomite1.

mi'a s m os' DEFILING

defiling. lust 2P210, uncleanness1.

dol i o' ô FRAUD

defraud. with their tongues Ro313. use deceit1.

defraud, deprive4, overreach2.

degree, rank, (of low), humble2.

thei ô t ês PLACE (God)

deity, that which pertains to God. dwelling in Christ Co29. Godhead1.

kat ê'ph ei a DOWN-APPEARANCE

dejection. joy converted into Ja49. heaviness1.

chron iz'ô TIMEIZE

delay, spend time. my lord *Mt2448 Lu245 bridegroom's *Mt255 Zechariah's Lu21 He Who is coming will not Hb1037. delay2, tarry3.

delay, postponement1, slothful (be)1.

delay. See time.

ex apo stel'ô OUT-FROM-PUT

delegate officially, or send away, dispatch word to Israel Ac1326. Christ (d the promise, of the Father) Lu2449b3 (d Paul to the nations) Ac2221a3 Jacob d the fathers first Ac712 the ecclesia d Barnabas to Antioch Ac1122 the Lord d His messenger to Peter Ac1211 God (d His Son) Ga44 (the spirit of His Son) Ga46

send away: God s the rich a empty Lu153 the farmers s the slave a empty *Lu2010 11 Paul (the brethren s to Tarsus) Ac930 (to go as far as the sea) Ac1714. send2, away4, -forth4, -out4.

delicacy, indulge1.

delicately, luxury1.

eu dok e'ô WELL-SEEM

delight, have a favorable opinion, seem well (to be left at Athens) 1Th31. God: My Son the Beloved in Whom I d Mt317 1218 175 Mk111 Lu322 2P117 d to give you the kingdom Lu1232 d through the stupidity of heralding 1C121 d not in the majority 1C105 d Him to unveil His Son in Paul Ga115 in holocausts Thou dost not Hb1068 not d in the one shrinking back Hb1038 Others: d Macedonia and Achaia *Ro1526 27 Paul d (be away from home) 2C58 (in infirmities) 2C1210 (share with the saints) 1Th28 complement d dwell in Christ Co119 men who d in injustice 2Th 212 (sMk97 B1C713). be well pleased7, be good pleasure1, be willing2, have pleasure1, it pleaseth5, think good1.

eu dok i'a WELL-SEEMING

delight. God: a d in front of Thee Mt1126 Lu 1021 d of His will Ep159 saints to work for His Ph213 fulfilling every d of goodness

2Th111 Others: peace among men d Lu214 Paul's d and petition Ro101 heralding because of Ph115 desire1, good pleasure4, -will2, seem good2.

delight in, gratify with1.

deliver, clear2, extricate5, free1, give4, -up55, grace2, hand2, nullify1, pay2, rescue17.

deliver up, give up9.

apo lu'tr ô si s FROM-LOOSENING

deliverance, including the full fruition of a ransom or redemption. saints (near is drawing your) Lu2128 (of our body) Ro823 (not anticipating) Hb1136 Christ (d which is in) Ro324 (because of us) *1C130 (through His blood) Ep17 (in Whom we are having) Co114 of that procured Ep114 day of Ep430 of the transgressions Hb915. deliverance1, redemption9.

deliverance, pardon1.

delivered (be), bring forth5 (being), given up1.

delivered of (be), generate1.

deliverer, redeemer1, rescue1.

ex apat a'ô OUT-SEDUCE

delude, utterly seduce. Sin d Paul Ro711 hearts of the innocent Ro1618 let no one be d (himself) 1C318 (you saints) 2Th23 Eve by the serpent 2C113 1Ti214a31. beguile1, deceive4.

kata klu z'ô DOWN-SURGE

deluge. the world by water 2P36. overflow1.

kata klu s m os' DOWN-SURGE

deluge. in the days of Noah Mt2438 39 destroys them all Lu1727 God bringing 2P25. flood4.

delusion, deception1.

ap ait e'ô FROM-REQUEST

demand. not d of those taking Lu630 d your soul *Lu1220a3 a defense for those d 1P 315a32. ask again1, be required1.

demand, ascertain2, inquire3.

Dê mas' DEMAS

Demas, once a companion of Paul. greeting you Co414 Phn24 abandoned Paul 2Ti410.

kata'st ê ma DOWN-STAND-effect

demeanor. as becomes the sacred Ti23. behaviour1.

Dêmê'trios DEMETRIUS

Demetrius. an Ephesian silversmith Ac1924 38 a disciple 3Jn12.

kata lu'ô DOWN-LOOSE

demolish, in English idiom put up for the night. Jesus (came not to) *Mt517 17 (accused of saying I am able to) *Mt2661 Mk1458 (you who are d) Mt2740 Mk1529 the sanctuary will be Mt242 Mk132 Lu216 Ac614 d the disciples work *Ac538 39 account of food do not *Ro1420g2 if our terrestrial tabernacle 2C51 if building what I *Ga218

put up for the night: the throng *Lu912 Jesus with a sinner *Lu197. be guest1, come to naught1, destroy9, dissolve1, lodge1, overthrow1, throw down3.

da i'm ô n TEACH

demon, a supernatural intelligence, almost always used in a good sense in previous profane Greek, but in the Septuagint it is used disparagingly of the gods of the nations, an evil spirit which has the power to obsess mankind. in the demoniac Mt831 Mk512a (a Lu829). devil5.

da i mon'i on TEACH-diminutive

demon (diminutive). Jesus: casts out (in Thy name) Mt722 Mk938 1617 Lu949 (from deaf-mutes) Mt933 Lu1114 14 (by the chief of) Mt 934 34 1224 24 27 Mk322 22 Lu1115 15 18 19 (by the spirit of God) Mt1228 Lu1120 (from epileptic boy) Mt718 Lu942 (many) Mk134 34 Lu441 (heralding and) Mk139 (from Syro-Phœnician woman's daughter) Mk726 29 30 (from Mary Magdalene) Mk169 Lu82 (man with spirit of unclean d) Lu433 35 (Gergesene) Lu827 29 30 33 35 38 (and healing) Lu 1332 (a d you have) Jn720 848 52 1020 (I have no) Jn849 Others: disciples casting out Mt108 Mk315 613 Lu91 saying John the baptist has Mt1118 Lu739 no d can open eyes Jn1021 Paul announcing strange Ac1718 nations sacrificing to 1C1020 20 cup and table of 1C1021 21 teachings of 1Ti41 believing that God is one Ja219 worshipping vRv920 spirits of d vRv1614 Babylon the dwelling place of vRv182, devil⁵⁹, god¹.

demoniac (be). See demonized (be).

da i mon i o'd ès TEACH-

demoniacal. wisdom Ja315. devilish¹.

da i m on iz'o mai TEACH-

demonized (be). Canaanitish woman's daughter Mt1522, be demoniac. Jesus cured (in Galilee) Mt424 (at Peter's house) Mt816 Mk 132 Abs² (out of the tombs) Mt828 33 Mk515 16 18 Lu836 (deaf-mute) Mt932 1222 these declarations not of a Jn1021, be possessed of (with) devils¹¹, be vexed with devils¹, him that hath-¹.

apo deik'nu mi FROM-SHOW

demonstrate, show from evidence. God (Jesus d to be from) Ac222 (d with the apostles) 1C49 (man of lawlessness d he is) 2Th24 cannot d charges against Paul Ac257. approve¹, prove¹, set forth¹, show¹.

apo deix is FROM-SHOWING

demonstration. of the spirit and power 1C24. den, cave⁵.

dèmar'i on (Latin) TEN-ASSES

denarius. The silver denarius was originally worth nearly 17¢ or 8½ pence, but declined to somewhat less than the drachma. 100 d (fellow slave owed) PMt1828 a d (a day's wages) PMt202 9 10 13 (they brought Christ, the poll tax currency) Mt2219 Mk1215 Lu2024 (wheat and barley) vRv666 200 d (worth of bread) Mk637 Jn67 2 d (Samaritan gave to host) PLu1035 300 d (price of attar) Mk 145 Jn125 500 d (debtor owed) PLu741, penny¹⁴, -worth².

ep onom az'o ON-NAME

denominate. a Jew Ro217. call¹.

dense (be). See cram.

dense (how). See how much.

arn e'o mai UN-LAMB

deny (go back on a word confirmed by sacrifice), disown of a person. Peter Mk1468 70 Lu2257 all d touching Jesus Lu845 John d not Jn120 cannot d a known sign Ac416 form of devoutness d its power 2Ti35 d acquaintance with God Ti116 d that Jesus is the Christ 1J222

disown: Christ (he who d Me) Mt1033 33 Lu129 (Peter d) Mt2670 72 Jn1825 27 (cannot d Himself) 2Ti213 (not d My faith) Rv 213 (not d My name) Rv38 let him d himself PLu923 As Israel (d Jesus) Ac313 14 (d Moses) Ac735 saints (one not providing d

the faith) 1Ti58 (if d Christ also will) 2Ti 212 12 (d irreverence) Ti212 Moses d the term son of Hb1124 d the Owner 2P21 Ju4 d the Father and the Son 1J222 23 (bJn1338). deny²⁸, refuse².

deny, contradict¹, renounce¹³.

apo chōr e'ō FROM-SPACE

depart. d from Me Mt723 unclean spirit d Lu939 John from Paul Ac1313.

depart, break loose¹, clear¹, come away²⁷, -down¹, -out²⁷, dismiss¹, go¹¹, -away², -out³, lead up³, lose¹, off (be)², pass by¹, -through¹, proceed⁷, recoil², retire³, withdraw², (let), dismiss².

depart. See separate.

depart asunder, recoil¹.

depart from, withdraw¹¹.

depart out, come out³, country (come out into)¹.

departing, reach (out of)¹.

departure, dissolution¹, exodus¹.

meth i st[an]'ō after-STAND[-UP]

depose, stand aloof of a throng Ac1926, transport (mountains) 1C132 Abs¹² (the saints) Co 113, from stewardship PLu164 Saul as king Ac1322, can remove¹, put out of¹, remove¹, translate¹, turn away¹.

epi mart u r e'ō ON-MARK

depose. true grace of God 1P512. testify¹.

deposit. See cast and sink.

kata phtheir'ō DOWN-CORRUPT

deprave. men of d mind 2Ti38. perish utterly¹, corrupt¹.

kak o'èth ei a EVIL-CUSTOM

depravity. men filled with Ro129. malignity¹.

a dēm on e'ō UN-PUBLIC

depressed (be), unwilling to mingle with the public. Jesus Mt2637 Mk1433 Epaphroditus Ph226, be full of heaviness¹, be very heavy².

apo ster e o'ō FROM-SOLID

deprive, cheat. not d one another 1C75 men d of the truth 1Ti65 cheat: you should not Mk1019 Abs² not rather being 1C67 you (Corinthians) are 1C68 workers c of wages Ja54. defraud⁴, keep back by fraud¹, destitute¹.

bath'os DEPTH

depth. no d of earth Mt135 Mk45 back up into Lu54 neither height nor d Ro859 of the riches of God Ro1133 of God f1C210 of poverty f2C82 what is its breadth and length and d fEp318, deep³, -ness¹, depth⁵.

bath e'ōs DEEP-AS

depths. of one of the sabbath days PLu241. very early¹.

[h]up ère't ès UNDER-ROWER

deputy. judge giving you to Mt525 in the courtyard (Peter sat with) Mt2658 Mk1454 (about the fire) Jn1818 Christ (d take) Mk 1465 Jn1812 (gives scroll to) Lu420 (d sent to arrest) Jn732 (return) Jn745 46 (gives Him a slap) Jn1822 (My d would have contended) Jn1836 (d clamor Crucify) Jn196 (selects Paul as) Ac2616 1C41 apostles (d of the word) PLu12 (d not finding) Ac522 (d led them) Ac526 Judas gets Jn183 John d of Barnabas and Saul Ac135, minister⁵, officer¹¹, servant¹.

deputy, proconsul⁴.

peri trep'ō ABOUT-REVERT

derange. much scripture d Paul Ac2624. make thee mad¹.

Der'b è DERBE

Derbe, a city in the southern part of Lycaonia, about 37° 30' north and 33° east. Paul (and Barnabas at) Ac146 20As2 (and Silas at) Ac161.

Derb ai'os DERBIAN

Derbian. Gaius Ac204.

deride, scout².

kata ba i n'ò DOWN-STEP

descend, come down (captain Lysias to Cæsarea) Ac242. **God** (His spirit d) Mt316Mk110 Jn132 33 (the Lord d to extricate) Ac734 (gratuity from the Father) Ja117 (fire d from) vRv209 the rain vMt725 27 **Christ** (from the mountain) Mt81 Lu617 (let him now d) Mt2740 42Mk1530 32 (with His parents) Lu251 (holy spirit on) Lu322 (sweat d as clots of blood) Lu2244 (messengers d on) Jn151 (into Capernaum) Jn212 (Lord d) Jn447 49 (He first d) Ep49 10 **Peter** (from the ship) Mt1429 (to Samaria) Ac815 (d and go) Ac1020 21 **disciples** (out of the mountain) Mt179Mk99 (to the sea) Jn610 let him on housetop not Mt2417Mk1315Lu1731 **out of heaven** (messengers) Mt282 vRv101 v181 v201 (telling fire to) Lu954 (He Who d) Jn313 633 38 42 (I am the Bread) Jn641 50 51 58 (the Lord Himself) 1Th416 (New Jerusalem) Ry312 v212 10 (making fire to) vRv1313 (hail) vRv1621 **from Jerusalem** (scribes) Mk322 (a certain man) vLu1030 (a priest) vLu1031 (road) Ac826 (Jews) Ac257 whirl of wind Lu823 **tribute collector** d justified vLu1814 **Zaccheus** to hurry d Lu 195 6 **courtier** Jn451 **another d** before me Jn57 **Jacob** into Egypt Ac715 **Philip** and the eunuch Ac838 **certain utensil** Ac1011 115 the gods d to us Ac1411 **Paul** (to Attalia) Ac1425 (to Troas) Ac168 (Antioch) Ac1822 (from third story) Ac2010 (with Luke to Ptolemais) Ac217As2 **troop** to d Ac 2310 to Cæsarea (Ananias) Ac241 (Festus) Ac256 **into the abyss** Ro107 **Adversary** to you vRv1212 (vMt1129 vLu1015 sAc255). **come down**⁴¹, **descend**¹⁸, **fall**¹, **down**¹, **get down**¹, **go down**¹⁷, **step down**¹.

descend, come down¹.

ek'gon on OUT-BECOMER

descendant. if widow has 1Ti54. **nephews**¹.

kata ba si s DOWN-STEEPING

descent. of mount of Olives Lu1937.

descent, genealogy (be in)¹, (without d), **genealogy** (without)¹.

describe, say¹, writel.

kath or a'ò DOWN-SEE

descry, make out an object which seems invisible. **God's** invisible attributes are Ro120. see clearly¹.

desert. See worthy.

desert, desolate¹³, **wilderness**¹.

deserve. See worthy.

designate. See specify.

pro or iz'ò BEFORE-SEEZE

designate beforehand. **God** (to occur) Ac428 (whom He foreknew) Ro829 (these He calls) Ro830ss (His wisdom) 1C27 (us for place of a son) Ep15 (according to His purpose) Ep141, **determine** before¹, **ordain**¹, **predestinate**⁴.

epi thum e'ò ON-FEEL

desire an ideal work 1Ti31, **lust, yearn, covet**. **lust**: for a woman Mt258 as Israel 1C106 **flesh** against spirit Ga517 **yearn**: prophets

Mt1317 **younger son** vLu1516 **Lazarus** vLu 1621 **disciples** Lu1722 **Christ** Lu2215 **y for** each of you Hb611 **messengers** to peer 1P112 **y to die** vRv96

covet: Paul c no man's silver Ac2033 **you shall not** Ro77 139 **you c** and have not Ja42. **covet**³, **desire**⁸, **lust**³, **-after**¹, **would fain**¹.

epi thum i'a ON-FEELING

desire, coveting, lust, yearning. about the rest vMk419 of the Adversary (your father) Jn 844 **seductive** Ep422 **evil** Co35 **harmful** 1Ti 69 **youthful** 2Ti222 **their d** (teaching in accord with) 2Ti43 (going according to) 2P33 Ju16 18 **worldly** Ti212 **various** Ti33 **his own** (lured by) Ja114 **bringing forth** sin Ja135 **former** 1P114 **human** 1P42 **passing by** (d of the flesh) 1J216 (of the eyes) 1J216 (the world and its) 1J217 **coveting**: Paul had not been aware of Ro77 **Sin** . . . produces Ro78

lust: in the l of their hearts Ro124 **obeying** its (the mortal body) Ro612 **of the flesh** (making no provision for) vRo1314 (not consummating) Ga516 (behaved ourselves in) vEp23 (abstaining from) 1P211 (luring by) 2P218 **passions** and l (crucify the flesh with its) Ga524 (not in lustful p) 1Th45 **offenses** and l Ep25b **various** 2Ti36 **nations** gone on in 1P43 **corruption** by 2P14 **defiling** 2P210 **yearning**: to eat this passover Lu2215 **Paul** (having a y for the solution) Ph123 (endeavored with y) 1Th217 **fruition** of your y soul vRv1814 (vEp21). **concupiscences**, **desire**⁸, **lust**³¹, **-after**¹.

desire, ask⁶, **claim**¹, **console**⁸, **crave**², **delight**¹, **inquire**¹, **long for**¹, **request**¹⁷, **seek**³, **-for**³, **will**¹⁷, **worthy** (count)¹, **zealous** (be)², (earnest d), **longing**¹, (great d), **longing**¹, (vehement d), **longing**¹.

desire earnestly, long for¹.

desire greatly, long for².

desirous (affectionately), **ardently attach**¹.

erèm o'ò DESOLATE

desolate. every parted kingdom vMt1225Lu1117 **Babylon** vRv1716 1817 19. **bring to desolation**², **come to naught**¹, **desolate**¹, **make**¹.

er'ém on DESOLATE

desolate, of a place, usually wilderness, and of persons. **Israel's** house Mt2338s **Jesus** in d places Mk145 Lu442 **feeding** 5000 in Lu912 let Judas' domicile become Ac120 **children** of vGa427

wilderness: voice imploring in Mt31 3Mk13 Lu34Jn123 **Jesus** in Mt41 1413 Mk112 13Lu41 516 Jn1154 **into the w** (what do you come to gaze at) Mt117Lu724 (demoniac driven) Lu 829 (leading 4000) Ac2138 (woman fled) vRv126 14 (messenger carries John) vRv173 in the w (feeding multitude) Mt1415 Mk635 (saying Christ is) Mt2426 (John heralding) Mk14Lu32 (being) Lu180 (99 sheep) vLu154 **Moses** exalts serpent Jn314 (manna) Jn631 49 (of Sinai) Ac730 (miracles) Ac738s (ecclesia) Ac738 (sacrifices) Ac742 (tabernacle) Ac 744 (God carries Israel) Ac1318 (Israel strewn along) 1C105 (day of trial) Hb38 (carcasses fall) Hb317 (heroes of faith straying in) Hb1138 the twelve take ship to Mk 631 32 **Gaza** Ac626, **desert**¹³, **desolate**⁴, **solitary**¹, **wilderness**³².

desolate, alone (be)¹.

er'ém'ò si s DESOLATING

desolation. abomination of Mt2415Mk1314 **Jerusalem's** Lu2120.

desolation (bring to), **desolate**².

ex a por e'ō OUT-UN-GO

despair. Paul (d of life) 2C18 (perplexed but not d) 2C48.

despatch (This variant is used for the special meaning, to kill.) See lift up.

kata phron e'ō DOWN-DISPOSE

despise. the other lord PMt624Lu1613 be not (one of these little ones) Mt1810 (believing owners) 1Ti62 are you d (the riches of God's kindness) Ro24 (the ecclesia of God) 1C1122 let no one d Timothy's youth 1Ti412 Christ d the shame Hb122 lordships 2P210.

despise, disdain1, dishonor1, repudiate8, scorn6, slight1.

despised, dishonored1.

kata phron ēt'ēs' DOWN-DISPOSER

despiser. perceive you Ac1341.

despiser of those that are good, averse to good1.

despite unto (do), outrage1.

despiteful, outrager1.

despitefully (use), outrage1, traduce1.

sul a'ō ATTACH

despoil, attach legally, or seize by any means. Paul d other ecclesia 2C118. rob1.

sul ag ō ge' ō ATTACH-LEAD

despoil, through philosophy 2Co28. spoil1.

[h]ier o sul e'ō SACRED-ATTACH

despoil sanctuary, literally, serve a sacred place with a legal attachment. the Jews Ro222. robber of churches1.

[h]ier o'sul os SACRED-ATTACHER

despoiler of sanctuary. Paul not Ac1937. commit sacrilege1.

e[n]g kak e'ō IN-EVIL

despondent (be). be praying and not Lu181 Paul not 2C4116 the saints not to be Ga69 Ep313 2Th313.

destitute, deprive1, (be d), lack1, want1.

destroy. See lose.

destroy, corrupt1, corruption1, decay3, demolish9, exterminate1, -(utterly)1, loose2, nullify5, ravage2, take down2.

destroyer, exterminator1.

ap ō'l ei a FROM-WHOLE-LOOSING

destruction. way leading into PMt713 why the attar's d Mt268Mk144 son of d (Judas) AJn 1712 (man of lawlessness) 2A2Th23 your silver Ac820 vessels for Ro922 proof of Ph 128 whose consummation is Ph319 swampy men in 1Ti69 shrinking back to Hb1039 d sects 2P221 swift d 2P21 of irreverent men 2P23 37bs twisting scripture to their own 2P316 wild beast going into vRv178 11. damnation1, damnable1, destruction5, perdition8, perish1, waste2.

destruction, bruise1, extermination4, pulling down2.

dia chōr iz'o mai THROUGH-SPACEIZE

detach. disciples from Christ Lu933.

koustōdi'a (Latin) CUSTODIAN

detail, the guard of soldiers placed at our Lord's tomb. Mt2765 66 2811. watch3.

ek di ēg e'ō mai OUT-THROUGH-LEAD

detail. a work to you Ac1341 turning about of nations Ac153. declare2.

detain. See retain.

ep aut o phōr'ō ON-SAME-DETECT

detect. woman, in adultery [Jn84]. in the very act1.

determine, explain1, judge7, set1, specify4.

determine before, designate beforehand1.

stug ēt on' DETESTABLE

detestable, disliked or hated intensely. we were once Ti33. hateful1.

the o stug ēs' PLACE (God) -DETETER

detester of God. Ro130. hater of God1.

lu main'o mai LOOSE-MAD

devastate, act like a madman loosed (Saul) Ac 83. make havoc of.

device, apprehension1, sentiment1.

devil, adversary33, ucemon64.

devilish, demonical1.

devils (be possessed of)11, (be vexed of)1, (him that hath)1, demonized (be)13.

par aph i'ē mi BESIDE-FROM-LFT

devoid (be). not of those Lu1142AB. undone1.

devoted (be). See devout (be).

devotion, veneration (object of)1.

kat esth i'ō DOWN-EAT

devour. scribes d homes of widows FMk1240Lu 2047 saints (to bear with it if anyone is) 2C1120 (if biting and d one another) 2Ga 515 fire d enemies of two witnesses 2Rv115.

kata phag'ō DOWN-EAT

devour. flying creatures d seed FMt134Mk44Lu 85 younger son d livelihood 2Lu1530 zeal of Thy house d Me 2Jn217 John d tiny scroll vRv10910 dragon d the child vRv124 fire d Gog and Magog 2Rv209.

devour, eat1, swallow1.

eu seb es' WELL-REVERED

devout. Cornelius Ac102 a soldier Ac107 rescue of 2P29. devout3, godly1.

devout, pious3, rever3.

eu seb e'ō WELL-REVERE

devout (be). Athenians ignorantly Ac1723, be devoted children to their household 1Ti54. show piety1, worship1.

eu seb ōs' WELL-REVERE-AS

devoutly. saints living 2Ti312 Ti212. godly2.

eu seb' ei a WELL-REVERENCE

devoutness. not by our own power or d Ac312 saints to be living in 1Ti22 the secret of 1Ti 316 Timothy to be (exercising himself in) 1Ti47 (pursuing) 1Ti611Abs* beneficial 1Ti 48 teaching in accord with 1Ti63 infer d is capital 1Ti65 with contentment 1Ti66 having a form of 2Ti35 truth which accords with 1Ti11 tends to life and 2P13 in endurance d 2P167 holy behavior and d 2P311. godliness14, holiness1.

diā'dē ma THROUGH-BIND-effect

diadem. red dragon with seven vRv123 wild beast having ten vRv131 on Christ's head are many vRv1912. crown3.

Diana, Artemis6.

dī'du m os TWO-TWO

Didymus, twin, a surname of the apostle Thomas. said, we also may be going Jn1116 not with other disciples Jn2024 at the sea of Tiberias Jn212.

apo thnē'sk ō FROM-DIE

die. Christ (for the sake of the nation) Jn1151 (signifying by what death) Jn1233 1832 (ought to) Jn197 (for sake of the irreverent) Ro56 (for our sake) Ro58 2C515 1Th510 1P318A3 (no longer) Ro69 (d to Sin once) Ro61010 (d and lives) Ro149 (for whose sake) Ro1415

(because of whom) 1C8¹¹ (for our sins) 1C15³ (for the sake of all) 2C5¹⁴ 15 (gratuitously) Ga2²¹ (and rose) 1Th4¹⁴

Others: hogs Mt8³² Jairus' daughter Mt9²⁴Mk5³⁵ 39Lu8⁴² 52 53 woman with seven husbands Mt22²⁴ 27Mk1²⁹ 20 21 22Lu20²⁸ 28A 29 30A 31 32 if Peter d with Jesus Mt26³⁵ the epileptic Mk9²⁶ poor man and rich man FLu16²² 22 neither can they still be Lu20³⁶ son of the courtier Jn4⁴⁷ 49 the fathers Jn6⁴⁹ 58 may not be (the one eating this Bread) Jn6⁵⁰ you (d in your sins) Jn8²¹ 24 24 (are about to be) Ro8¹³ (together with Christ) Co2²⁰AB (and your life is hid) FCo3³ Abraham Jn18⁵² 53 the prophets Jn8⁵³ Lazarus Jn11¹⁴ 218s 32 37 we (that we may be d with Him) Jn11¹⁶ (d to sin) FRo6² (d together with Christ) FRo6⁸ (to the Lord) Ro14⁸ (we are the Lord's) Ro14⁸ (tomorrow) 1C15³² (we are living) 2C6⁹ even if d will be living Jn11²⁵ not d for the eon Jn11²⁶ expedient that one man Jn11⁵⁰ kernel of grain FJn12²⁴ 24 that that disciple (John) should not Jn21²³ 23 of Abraham's father Ac7⁴ Tabitha Ac9³⁷ Paul (ready to) Ac21¹³ (not refusing to) Ac25¹¹ (yet I d) FRo7¹⁰ (rather to be) 1C9¹⁵ (daily) F1C15³¹ (to law) FGa2¹⁹ (is gain) APH1²¹ hardly for the sake of the just Ro5⁷ the many Ro5¹⁵ the one d justified Ro6⁷ if the man (husband) Ro7² 3 6 no one d to himself Ro14⁷ in Adam all 1C15²² not vivified unless d 1C15³⁶ if One, then all F2C5¹⁴ d men obtaining tithes Hb7⁸ the men (priests) d once Hb9²⁷ without pity (one repudiating Moses' law) Hb10²⁸ Abel Hb11⁴ heroes of faith Hb11³³ 37 Jacob Hb11²¹ twice Ju1² establish the rest about to be VRv3²⁴s one third the creatures VRv8⁹ many of mankind VRv8¹¹ yearning to VRv9⁶ happy those d in the Lord VRv14¹³ every living soul in the sea VRv16³ (A1C7³⁹ s1P22¹ s¹⁴41). be or lie a dying², die⁷⁶, perish¹, death¹, dead¹, be dead²⁸.

die, deaceas⁸, lose¹.

sun apo thnēskō **TOGETHER-FROM-DIE**

die together. Peter (with Thee) Mk14³¹ the saints (in Paul's heart to d t) 2C7³ (with Christ) F2Ti2¹¹. be dead with¹, die-2.

die with, die together².

died (have). See dead (be).

difference, apportionment¹ distinction², (make a d), doubt¹, (put d), doubt¹. difference between (be), part¹.

[h]eter on **DIFFERENT**

different, another kind, not simply another, though English idiom often compels the rendering *another* (with d). d one of the disciples Mt8²¹ city (fleeing into) Mt10²³ Christ manifested in d form Mk16¹² many d things John entreating Lu3¹⁸ what need for d priest Hb7¹¹ d tribe (Christ) Hb7¹³ etc.

another: loving the Mt6²⁴ despising the Mt6²⁴ children shouting to the Mt11¹⁶ many o (toss at Jesus' feet) Mt15³⁰ (dispensed to Jesus) Lu8³ (Paul and Barnabas with) Ac15³⁵ o say Jeremiah Mt16¹⁴ ship Lu5⁷ o seed (falls on the rock) Lu8⁶ o sought a sign Lu11¹⁶ (on one couch) Lu17³⁴ shall be left (at the mill) Lu17³⁵ two o malefactors Lu23³² o name (no salvation in) Ac4¹² any o creation (not able separate) Ro8³⁹ o generations Ep3⁵ o flesh Ju7⁷ etc. *another*: day Ac20¹⁵As etc. (s¹C8³⁴). another⁴⁴, else¹, next day², other⁴⁵, stranger¹.

[h]eter o' glōs s os **DIFFERENT-TONGUE**

different language. by d I shall I speak to this people A1C14²¹. another tongue¹.

[h]eter'ōs **DIFFERENT-AS**

differently. disposed Ph3¹⁵. otherwise¹.

[h]eter o di da s kale'ō **DIFFERENT-TEACH**

differently (teach). be charging some not to 1Ti13 one t d is conceited 1Ti6³. teach another doctrine¹, -otherwise¹. differ from, consequence (be of more . . . than)². differ (make to), doubt¹. differing, excelling¹.

mo gi's **DIFFICULTY**

difficulty (with), adverb. spirit departs with Lu9³⁹. hardly¹.

skap't ō **DIG**

dig, excavate or cultivate the soil. for a foundation FLu6⁴⁸ about a tree FLu13⁸ not strong enough FLu16³.

dig, excavate³.

kata skap't ō **DOWN-DIG**

dig down. Thine altars Ro11³ (AAc15¹⁶). dig down¹, ruins¹.

dignity, glory².

dike (stone). See barrier.

spoud ē' **DILIGENCE**

diligence. Herodias daughter enters with Mk6²⁵ Miriam went to Elizabeth Lu13⁹ the president with Ro12⁸ in d not slothful Ro12¹¹ repentance produces 2C7¹¹ the Corinthians (d in God's sight) 2C7¹² (superabounding in) 2C8⁷ 8 (God imparting to) 2C8¹⁶ the Hebrews to be displaying Hb6¹¹ employing all d 2P15 in writing Ju3³. business¹, care¹, carefulness¹, diligence⁵, earnest care¹, forwardness¹, haste².

diligence, vocation¹, (do d)², (give d)¹, endeavor³.

spoud ai'on **DILIGENT**

diligent. Titus 2C8¹⁷ 22 22. diligent², forward¹.

diligent (be), endeavor².

spoud ai'ōs **DILIGENT-AS**

diligently. elders entreat Jesus for the centurion Lu7⁴ Paul d sends Epaphroditus Ph2²⁸ Onesiphorus d seeks Paul 2Ti11¹⁷s Zenas and Apollos send forward Ti3¹³. diligently², instantly¹, the more carefully¹.

diligently, accurately², carefully¹.

an'ēth on **DILL**

dill, Anethum graveolens is an umbelliferous plant, which looks like caraway, the seeds of which are used in medicine and for seasoning. tithes from Mt23²³. anise¹.

[h]ēt't on or [h]ēs's on **DIMINISHLY**

diminish (your love) 2C12¹⁵ABs², discomfigure (coming together for) 1C11¹⁷. less¹, worse¹. diminishing, discomfigure¹.

deipn e'ō **DINE**

dine, partake of food. the slave saying I should be Lu17⁸ Jesus took the cup after Lu22²⁰ 1C11²⁵ Christ coming in and FRv3²⁰. sup³, supper¹.

dine, lunch³.

auchmēr on' **SQUALID**

dingy. lamp appearing in d place 2P11⁹. dark¹.

deipnon **DINNER**

dinner, the principle meal of the day whether taken in the morning (as in early Greek), noon, or evening. first place at Mt23⁶Mk12³⁹Lu20⁴⁶ make a (Herod) Mk6²¹ (when you) Lu14¹² (a certain man) FLu14¹⁶ (for Jesus) Jn12² at the d hour (sends to those

invited) pLul1417 24 Jesus' last d Jn132 4 2120 the Lord's d 1C1120 getting his own before 1C1121 wedding of the Lambkin vRv199 gathered for God's great vRv1917. feast³, supper¹³.

dinner, luncheon³.

Dionu'sios DIONYSIUS

Dionysius, an Athenian Areopagite Ac1734.

Di os'kour oi ZEUS-JUVENILES

Dioscuri, two of Jupiter's sons, patrons of sailors. ship with the ensign Ac2811. Castor and Pollux¹.

Di o treph es' ZEUS-NOURISHED

Diotrephes. fond of being foremost 3Jn⁹.

bapt'ō DIP

dip, immerse briefly in a liquid. tip of finger in water pLul624 cloak in blood vRv1913 (BsJn1326 26).

dip, dip in³.

em bapt'ō IN-DIP

dip in. Judas' hand with Jesus in the dish Mt 2623Mk1420 the morsel Jn1326A 26A. dip³.

en tel'lo mai IN-FINISH

direct, give instructions. His messengers shall be d concerning Thee Mt46Lu410 Christ the disciples: (tell no one the vision) Mt179 (teaching them to be keeping all) Mt2320 (if you should be doing) Jn1514 (be loving one another) Jn1517 (apostles) Ac12 Moses d (to give a scroll of divorce) Mt197 (what does M d you) Mk103 (that such are to be stoned) [Jn85] d doorkeeper that he may be watching Mk1334 as the Father d Me Jn1431As thus the Lord has d us Ac1347 God d the blood of the covenant Hb920 Joseph gives d Hb1122 (s¹*Mt154 AMk116). charge¹, give-2, command¹⁰, give-1, -ment², enjoin¹.

kat eu thu n'ō DOWN-WELL-PLACE

direct. d our feet (into path of peace) Lu179 may God d our (Paul) way to you 1Th311 d your hearts 2Th35. direct², guide¹.

en tol e' IN-FINISH

direction, precept. Pharisees had given Jn1157 obtaining (to Silas and Timothy) Ac1715 (concerning Mark) Co410 sons of Levi have Hb75

precept: the least p (annulling) Mt519 of God (transgressing) Mt153 (leaving) Mk 78 (repudiating) Mk79 (keeping) 1C719 Rv1217 1412 of the Father (this p I got from) Jn1018 (the F has given) Jn1249 (is life eonian) MjN1250 (I have kept) Jn1510A8s² (we obtained a p from) 2Jn⁴ of Christ (a new p I am giving you) Jn1334 (keeping) Jn1415 21 1510 Jn123 322 24 638s (loving) Jn 1512 Jn323 421 (not keeping) 1Jn24 (believing) 1Jn323 (doing) 1Jn52 (are not heavy) 1Jn53 (walking according to) 2Jn6 of the Lord (what Paul is writing) 1C1437

Others: (keep the p Mt1917 (unspotted) 1Ti 614 law (the great p in) Mt2336 (on these two is hanging the whole) Mt2240 (law of p in decrees) Ep215 (law of a fleshly p) Hb716 the foremost Mt2239Mk1228 29A-30A Moses p (scroll of divorce) Mk105 (spoken by) Hb 919 acquainted with Mk1019Lu1820 no other greater Mk1231 Zechariah going in all Lu16 elder son never passed by his father's pLu1529 women quiet on sabbath according to Lu2356 through the p Sin (getting an incentive) Ro 75 11 (an inordinate sinner) Ro713 coming of, Sin revives Ro79 the p for life Ro710 is holy Ro712 if there is any other Ro139 first

one laid h on) AJn730 44 (not snatching out p with a promise Ep62 p of men (not heeding) Ti114 repudiation of the preceding Hb 718 from the only p given over to them 2P 221 of the apostles of the Lord 2P32 a new p (John writing) 1J28 (not) 1J27 235 old 1J277 from the beginning 2P36 6 (BjN1431 bRv2214). commandment⁶⁹, precept².

en'tal ma IN-FINISH-effect

direction. of men Mt159Mk77 Co222. commandment³.

a lu si tel es' UN-LOOSE-FINISHED

disadvantageous. d for you Hb1317. unprofitable¹.

a sum'phōn on UN-TOGETHER-SOUND

disagreement. Jews in Rome Ac2825. agreed not¹.

disallow, reject².

disannul, invalidate¹, repudiate¹.

disannulling, repudiation¹.

a pha n iz'ō UN-APPEARIZE

disappear, disguise (Pharisees their faces) Mt 616, corrosion causing treasures to Mt619 r20 you despisers marvel and d Ac1341 life appearing briefly and d Ja414. corrupt², disfigure¹, perish¹, vanish away¹.

a pha n is m os' UN-APPEARING

disappearance. old covenant near its Hb813. to vanish away¹.

dia lu'ō THROUGH-LOOSE

disband. Theudas' followers FAc536. scatter¹.

apist e'ō UN-BELIEVE

disbelieve. the resurrection Mk1611Lu2411 41 he who d condemned Mk1616 Jews (yet some d) Ac2824 (what if) Ro338s if we are d2Ti 213 those in Zion 1P278s (BiP28). believe not⁷.

discard. See nullify.

discern, doubt², examine¹, test².

discerner, judge¹.

discerning, discrimination¹.

discharge. See finish.

discharge (fully). See fully assure.

math et t es' LEARNER

disciple. Christ and His: came to Him Mt51 1415 243 Jn427 said to Him (Lord permit me first) Mt821 (wherefore art Thou) Mt 1310 (elucidate to us) Mt1336 (whence in a wilderness) Mt1533 Mk635 84 (who is greatest) Mt181 (if the cause of) Mt1910 (where art Thou wanting) Mt2617Mk1412 (Thou art observing) Mk531 (what manner of stones) Mk131 (teach us to pray) Lu111 (Rabbi who sinned) Jn92 (the Jews sought) Jn118 (if he has repose) Jn1128s (with boldness art Thou speaking) Jn1629 d follow Him Mt 823 Mk61 Lu2239 saying to His d (the harvest indeed) Mt937 (who are men saying) Mt1613Mk827 (if any one is) Mt1624Mk834 (the rich) Mt1923Mk1023 (you are aware) Mt261 (be seated) Mt2636Mk1432 (cause them to recline) Lu914 (be laying up these sayings) Lu943 (all was given up to Me) Lu 1022 (happy the eyes) Lu1023 (take heed) Lu121 2045 (therefore I am saying) Lu1222 (a certain man) Lu161 (incredible is it) Lu 171 (the days coming) Lu1722 (gather the fragments) Jn612 (we may be going) Jn117 (your mother) Jn1927 calling His d to Him Mt101 1532 Mk81 1243 prescribing to Mt11 stretching hand over Mt1249 He gives to d (the cakes) Mt1419 1538Mk641 86Lu916 (the bread) Mt2626 enter ship (compels d to) Mt 1422Mk645 (Jesus and d) Mk810 (did not

enter with) Jn6²² 22 perceiving (not) Him (on the sea) Mt14²⁶Bs* (that it is) Jn21⁴ d approaching Him Mt15¹² 23 1719 241 cautions them Mt16²⁰ begins to show them Mt16²¹ d inquire of Him (why are the scribes) Mt 1710 13 (about the parable) Mk7¹⁷ Lu8⁹ (wherefore could we not) Mk9²⁸ (concerning marriage) Mk10¹⁰ (dared not) Jn21¹² I bring my son to Thy Mt17¹⁶ took aside the twelve Mt20¹⁷AB dispatches two of His Mt 21¹Mk11¹¹ 1413 Lu19²⁹ d doing as He arranges Mt21¹⁶ 2619 speaks to His Mt23¹ Mk3⁹ eating the passover with My Mt26¹⁸Mk14¹⁴Lu22¹¹ Jesus and the d (lying back at table) Mt 26²⁰As (retire to the sea) Mk3⁷ (remain in Ephraim) Jn11⁵⁴ (came out to other side Kedron) Jn18¹¹ 2 finding them drowsing Mt 26⁴⁰ 45Lu22⁴⁵ leaving Him fled Mt26⁵⁶ lest coming disciples steal Him Mt27⁶⁴ 2813 He explained all to Mk4³⁴ Jesus perceiving (His d) Mk8³³ (mother and d) Jn19²⁶ coming to the Mk9¹⁴ besought Thy d cast out Mk 918Lu9⁴⁰ taught Mk9³¹ awe-struck at His words Mk10²⁴ heard His words Mk11¹⁴ shouts to Lu6¹³ vast throng of Lu6¹⁷ lifting up His eyes to Lu6²⁰ considerable number of Lu7¹¹ d together with Him Lu9¹⁸ James and John Lu9⁵⁴ he cannot be My Lu 14²⁶ 27 33 Teacher rebuke your Lu19³⁹ d believe in Him Jn21¹¹ making more d than John Jn4¹ 2 d tell Him to eat Jn4³¹ 33 sat with His Jn6³ one of His d (Andrew) Jn6⁸ (Judas) Jn12⁴ many of His d (hard is this saying) Jn6⁶⁰ (dropping behind) Jn6⁶⁶ should be beholding your works Jn7³ truly My d Jn8³¹ wanting to become His Jn9²⁷ a d of that man Jn9²⁸ washing d feet Jn13⁵ knowing that you are My Jn13³⁵ and become My Jn15⁸ priest asks Him concerning His Jn 1819 Joseph of Arimathea, a hidden d Jn 1938 d rejoiced at perceiving Him Jn20²⁰ signs He does in sight of Jn20³⁰ manifests Himself to Jn21¹⁴ two others of His Jn21²

Others: sinners at table with Mt9¹⁰Mk21⁵ Pharisees (said to the) Mt9¹¹Mk21⁶ (disparaging their) Mt22¹⁶ (perceiving Jesus' d eating) Mk7² (d of Moses) Jn9²⁸ d of John (coming to Jesus) Mt9¹⁴ (saying your d not fasting) Mt9¹⁴Mk21¹⁸As (sent to Jesus) Mt11² (d entomb John) Mt14¹²Mk6²⁹ (fasting) Mk21¹⁸ 18As Lu5³³ (report to John) Lu7¹⁸ (calling two of his) Lu7¹⁹ (John teaching them to pray) Lu11¹ (John again stood and two) Jn13⁵ (two d follow Jesus) Jn13⁷ (a questioning of) Jn3²⁵ d follow Jairus Mt9¹⁹ d not above his teacher Mt 10²⁴ 25Lu6⁴⁰ cool cup in the name of a Mt 1042 plucking the ears Mt12²¹ 2Mk22³Lu6¹ gave cakes to throng Mt14¹⁹ 1536 transgressing the traditions Mt15²Mk7⁵ coming to other side the sea Mt16⁵ fall on their faces Mt17⁶ rebuke the people Mt19¹³Mk10¹³Lu18¹⁵ tremendously astonished Mt19²⁵ marvel Mt 21²⁰ resent destruction of attar Mt26⁸ likewise said all Mt26³⁵ women ran to report to Mt28⁷ 8 9 went into Galilee Mt28¹⁶ came out into villages Mk8²⁷ going out from Jericho Mk10⁴⁶ came out and into city Mk14¹⁶ Jn4⁸ say to His d and Peter Mk16⁷ scribes murmured to the Lu5³⁰ stepped into a ship Lu8²² rejoicing Lu19³⁷ called to the wedding Jn2² descend (into Capernaum) Jn 21²AB (to the sea) Jn6¹⁶ d reminded (that it is written) Jn21⁷ (that Jesus said this) Jn22² came into Judea Jn3²² throng perceived d not there Jn6²⁴ murmuring Jn6⁶¹ do not know these things Jn12¹⁶ perplexed (Peter and) Jn18¹⁵ (known to the priests) Jn13²² John (d whom Jesus loved) Jn13²³

Jn18¹⁵ 16 (took Mary) Jn19²⁷ (the other d) Jn20³ 4 8 217 20 23 24 said to one another Jn16¹⁷

Peter (are you this man's) Jn18¹⁷ 25 (d dispatch two men to) Ac9³⁸ d came away to their own Jn20¹⁰ Magdalene reporting to Jn20¹⁸ where d were gathered Jn20¹⁹ 26 d said to Thomas Jn20²⁵ d came in other boat Jn21⁸ days of multiplying Ac1² 7 Saul breathing out threats against Ac9¹ certain d (Ananias) Ac9¹⁰ (Timothy) Ac16¹ (a Cyprian) Ac21¹⁶ Paul (with d in Damascus) Ac9¹⁹ (let him down in a hamper) Ac 9²⁵ (tried to join the) Ac9²⁶ 26 (d surround) Ac14²⁰ (establishing the) Ac14²² 18²³ (tarried with) Ac14²⁸ (finding d in Ephesus) Ac19¹ (severs the d) Ac19⁹ (d not let him enter to) Ac19³⁰ (sending after the) Ac20¹ (finding out) Ac21⁴ d styled Christians Ac11²⁶ as d thrived Ac11²⁹ filled with joy Ac13⁵² yoke on neck of Ac15¹⁰ d of Achaia Ac18²⁷ men arising to pull away Ac20³⁰ from Caesarea Ac21¹⁶ (s²Jn6¹¹).

math ê't r i a LEARNER(fem.)

disciple, feminine. Tabitha Ac9³⁶.

math ê't eu'ô make-LEARNER

disciple (be or make). every scribe made a d ^FMt13⁵² Joseph who is Mt27⁵⁷ d all the nations Mt28¹⁹ considerable number of Ac 14²¹. be a disciple, instruct¹, teach².

pai d eu'ô HIT-

discipline, train. Pilate d Jesus Lu23¹⁶ 22 saints by the Lord ^FCl13² Hb12⁶ 7 10 Paul as d 2C6⁹ Christ exposing and d ^FRv3¹⁹ train: Moses in wisdom Ac7²² Paul in the law Ac22³ t not to calumniate 1Ti1²⁰ saints (in meekness t those) 2Ti12⁵ (grace of God t us) Ti12². chasten⁶, chastise², instruct¹, learn², teach².

pai d ei'a HITTING

discipline. of the Lord Ep6⁴ ^FHb12⁵ in righteousness ^F2Ti13¹⁶ enduring for ^FHb12⁷ if you are without ^FHb12⁸ not seeming a joy Hb1²¹. chastening³, chastisement¹, instruction¹, nurture¹.

pai d eu t ê's' HITTER

discipliner. the Jew a d Ro22⁰ Israel had Hb 12⁰. instructor¹, which correcteth¹.

em pha n iz'ô IN-APPEARIZE

disclose, inform. roused saints Mt27⁵³ Christ (to the one loving Him) Jn14²¹ (the disciples) Jn14²² (to the face of God) Hb9²⁴ Paul's nephew to the captain Ac23²² that they are seeking a country Hb11¹⁴ inform: against Paul Ac23¹⁵ 24¹ 25¹⁵. appear², declare plainly¹, inform³, manifest², show¹, signify¹.

em pha n es' IN-APPEARED

disclosed. Christ (to witnesses) Ac10⁴⁰ (to those not inquiring) ^FRo10²⁰. manifest¹.

[h]ê'tt a' o mai DIMINISH

discomfit, in conflict, any diminution in power or numbers. above the rest of the ecclesiastics 2C12¹³As² false prophets 2P21⁹ 20. be inferior¹, be overcome².

[h]ê'tt ê'ma DIMINISH-effect

discomfiture. Israel's d the nations riches Ro 11¹² lawsuits 1C6⁷. diminishing¹, fault¹.

discomfiture. See diminish.

kolob o'ô LOP

discount, lop off days as a broker. the Lord

d the days $\text{fMt}24^{22} \text{22Mk}13^{20} 20$. shorten⁴.

discouraged (be), disheartened (be)¹.

discover. See uncover.

discover, consider¹, loom up¹.

discreet, sane¹.

discreetly, apprehending¹.

discriminate. See doubt.

dia'kri si s THROUGH-JUDGING

discrimination. of reasonings $\text{Ro}14^1$ of spirits $1\text{C}12^{10}$ between the ideal and the evil $\text{Hb} 5^{14}$. discerning¹, doubtful¹ [to discern¹].

sun zët e'ô TOGETHER-SEEK

discuss, seek jointly by means of oral inquiry. with themselves (the Jews) $\text{Mk}1^{27}$ (Peter, James and John) $\text{Mk}9^{10}$ (scribes) $\text{Mk}9^{16}$ with Jesus (Pharisees) $\text{Mk}8^{11}$ (Sadducees) $\text{Mk}12^{28}$ disciples (with the scribes) $\text{Mk}9^{14}$ (with themselves) $\text{Lu}22^{23}$ (on way to Emmaus) $\text{Lu}24^{15}$ the Jews with Stephen $\text{Ac}6^9$, dispute¹, dispute with¹, inquire¹, question², question one with another¹, question with¹, reason¹, reason together¹.

sun zët êt ês TOGETHER-SEEKER

discusser. of this eon $1\text{C}1^{20}$. disputer¹.

olig or e'ô FEW-SEE

disdain. do not d the discipline of the Lord $\text{Hb}12^{50}$. despise¹.

nos'os DISEASE

disease, physical disorder of a chronic character. every (Jesus cures) $\text{Mt}4^{23} 9^{35}$ (gives the apostles authority to be curing) $\text{Mt}10^{1}\text{Mk} 3^{15}\text{Lu}9^1$ various (Jesus cures) $\text{Mt}24^4 \text{Mk} 13^{14}\text{Lu}4^{40}$ Christ bears the $\text{Mt}8^{17}$ people come to be cured of $\text{Lu}6^{18} 7^{21}$ aprons from Paul clear the d $\text{Ac}19^{12}$. disease⁶, infirmity¹, sickness⁵.

disease, disability³, infirmity¹.

nos'é ma DISEASE-effect

disease (its effect). of those at Bethesda $\text{Jn}5^4$.

diseased, evilly², (be d), have², infirm (be)¹. disfigure, disappear¹.

kat aischun'ô DOWN-VILE

disgrace, in the eyes of others, be mortified in one's own estimation. Christ (one believing on Him not d) $\text{Ro}9^{33} 10^{11} 1\text{P}2^6$ (d his Head) $1\text{C}1^{14}$ God d (the wise) $1\text{C}1^{27}$ (the strong) $1\text{C}1^{27}$ woman d her head $1\text{C}1^{15}$ Paul (not d) $2\text{C}7^{14}$ (lest we be) $2\text{C}9^4$

be mortified: all opposing Christ $\text{Lu}13^{17}$ expectation not $\text{Ro}5^5$ in those who have none $1\text{C}1^{122}$ those traducing may be $1\text{P}3^{16}$. be ashamed⁶, confound³, dishonor², make ashamed¹, shame¹.

disguise. See disappear.

pros ochth iz'ô TOWARD-DISGUST

disgusted (be). God with Israel $\text{Hb}3^{10} 17$. be grieved with².

trubli'on DISH

dish, a receptacle for holding food. Judas dips his hand in $\text{Mt}26^{23}\text{Mk}14^{20}$.

a thum e'ô UN-FEEL

disheartened (be). lest children may be $\text{Co}3^{21}$. be discouraged¹.

dishonestly, shame¹.

a tim az'ô UN-VALUE

dishonor. farmers d the slave $\text{PLu}20^{11}$ Jews d Christ $\text{Jn}8^{49}$ for the sake of the Name $\text{Ac} 5^{41}$ men their bodies $\text{Ro}12^{14}$ you are d God $\text{Ro}2^{23}$ d the poor one $\text{Ja}2^6$. dispisel¹, dishonor³, entreat shamefully¹, suffer shame¹.

a tim i'a UN-VALUE

dishonor. d-able passions $\text{Ro}12^6$ one vessel for $\text{Ro}9^{21}$ man with tresses $\text{M}1\text{C}1^{114}$ the body sown in $1\text{C}15^{43}$ Paul in $2\text{C}6^8$ saying by way of $2\text{C}11^{21}$ utensils for $2\text{Ti}2^{20}$. dishonor⁴, reproach¹, shame¹, vile¹.

a tim o'ô UN-VALUE

dishonor. dispatch slave in $\text{fMk}12^{14A}$. handle shamefully¹.

dishonor, disgrace².

a'tim on UN-VALUED

dishonored. prophet not d except $\text{Mt}13^{57}\text{Mk}6^4$ Paul $1\text{C}4^{10}$ d part of body $1\text{C}12^{23}$. despised¹, less honorable¹, without honor².

ana skeu az'ô UP-INSTRUMENT

dismantle. souls of the disciples $\text{fAc}15^{24}$. subvert¹.

pto e'ô DISMAY

dismay, discouraging fear. disciples (hearing of battles not to be) $\text{Lu}2^{19}$ (d and affrighted) $\text{Lu}24^{37}$. terrified².

pto'é si s DISMAY

dismay. not fearing $1\text{P}3^6$. amazement¹.

apo lu'ô FROM-LOOSE

dismiss a throng, release from imprisonment, or a burden, dissolve bonds of various natures. Joseph intended d Mary $\text{Mt}1^{19}$ whoever d his wife $\text{Mt}5^{31} 32 32 19^3 7 8 9 9\text{Mk}10^{2} 4 11 12 \text{Lu}16^{18} 18$ Christ (d the throngs) $\text{Mt} 14^{15} 22 23 15^{32} 39\text{Mk}6^{36} 45 8^3 9\text{Lu}9^{12}$ (ask Him d the woman) $\text{Mt}15^{23}$ (d the demoniac) $\text{Lu} 8^{38}$ (dropsical man) $\text{Lu}14^4$ d slave $\text{fMt}18^{27}$ d Thy slave in peace $\text{PLu}22^{29}$ Barnabas and Saul (ecclesia d) $\text{Ac}13^{33}$ (d from the brethren) $\text{Ac}15^{30} 33$ scribe d the ecclesia $\text{Ac}19^{41}$ captain d the youth $\text{Ac}23^{22}$ Jews d by Paul $\text{Ac}28^{25}$

release: accustomed r one prisoner $\text{Mt}27^{15}$ $\text{Mk}15^{6}\text{Lu}23^{17}\text{Jn}18^{39}$ Pilate (whom you wanting I should) $\text{Mt}27^{17} 21$ (r Bar-Abbas) $\text{Mt} 27^{26}\text{Mk}15^{11} 15\text{Lu}23^{18} 25$ (r to you the king) $\text{Mk}15^{9}\text{Jn}18^{39}$ (I will r him) $\text{Lu}23^{16} 22$ (Pilate willing to release Jesus) $\text{Lu}23^{20}$ (authority to r Jesus) $\text{Jn}19^{10}$ (sought to r Him) $\text{Jn}19^{12} 12 \text{Ac}3^{13}$ be r and you shall be $\text{Lu} 6^{37} 37$ woman from infirmity $\text{fLu}13^{12}$ under no circumstances r Me $\text{Lu}22^{68A}$ the Jews (r the apostles) $\text{Ac}4^{21} 23 540$ (r Jason) $\text{Ac} 17^9$ Paul (officers to r) $\text{Ac}16^{35} 36$ (could have been) $\text{Ac}26^{32}$ (Romans intended) $\text{Ac}28^{18}$ Timothy has been $\text{Hb}13^{23}$ (s¹ $\text{Ro}14^{20}$). depart¹, dismiss², divorce¹, forgive², let depart², -go¹³, loose², put away¹⁴, release¹⁷, send away¹³, set at liberty² [destroy¹].

par ako ê' BESIDE-HEARING

disobedience. of one man $\text{Ro}5^{19}$ to avenge every $2\text{C}10^6$ obtained fair reward $\text{Hb}2^2$.

disobedience, stubbornness³.

disobedient, stubborn⁶, (be)¹, unsubject¹, (be), stubborn (not)³.

par akou'ô BESIDE-HEAR

disobey, hear, but not heed, disregard (Jesus d the word spoken) $\text{Mk}5^{36}\text{B}^{198}$. if a brother d $\text{Mt}18^{17} 17$. hear¹, neglect to hear².

a'takt on UN-SET

disorderly. brethren to admonish $1\text{Th}5^{14}$. unruly¹.

a tak't ôs UN-SET-AS

disorderly, adverb. some walking $2\text{Th}36^{11}$.

disorderly (be)

Greek-English Keyword Concordance

distance

a tak t e'ō be-UN-SET

disorderly (be). apostles not 2Th3⁷. behave disorderly¹.

disown. See deny.

dispatch, the C. V. uses the variant despatch for the special sense of kill.

dispatch. See commission and delegate.

sun apo stel'ō TOGETHER-FROM-PUT

dispatch together. Titus and a brother 2C12¹⁸. send with¹.

dispensation. See service.

dispensation, administration⁴.

dispense. See serve.

dispenser. See servant.

dia spei'ō THROUGH-SOW

disperse through the land as a sower scatters the seed. disciples Ac3¹⁴ 11¹⁹. scatter abroad³.disperse, scatter¹.disperse abroad, scatter¹.dispersed, dispersion¹.

dia spor a' THROUGH-SOWING

dispersion. of the Greeks Jn7³⁵ twelve tribes in Jai¹ expatriates of 1P1¹. dispersed¹, scattered¹, which are scattered abroad¹.

en'deig ma IN-SHOW-effect

display. just judgment of God 2Th1⁵. manifest token¹.

en'deig is IN-SHOWING

display, proof (of destruction) Ph1²⁸. of God's righteousness Ro3²⁵ 26 of the saint's love 2C8²⁴. evident token¹, proof¹, declare².

en deik'nu mi IN-SHOW

display. action of the law Ro2¹⁵ God (d My power) Ro9¹⁷ (His indignation) Ro9²² (riches of His grace) Ep2⁷ Abs^{1*} Paul (his boast) d) 2C8²⁴ (Christ d patience in) 1Ti1¹⁶ (Alexander d evil to) 2Ti4¹⁴ saints (to d all good faithfulness) Ti2¹⁰ (d all meekness) Ti3² (love which you d) Hb6¹⁰ (d same diligence) Hb6¹¹. do¹ show⁹, -forth¹.displayed (be much)², (be sore d)¹, resent³. displeased with (be high¹), fighting fury (be in)¹.

pi pra's k ō PRACTICE

dispose of, by sale. d of all (and buys the pearl) PMt13⁴⁶ slave d o (and payment made) PMt18²⁵ attar (for much) Mt26⁹ Mk14⁵ Jn12⁵ the disciples their acquisitions Ac24³ 34⁵⁴. sell⁹.

phron e'ō be-DISPOSED

disposed (be), disposition, with high, be haughty (saints not to) Ro1²¹, having a bent, bias, or inclination. not d (Peter to that which is of God) Mt16²³ Mk8³³ (to that which is high) Ro12¹⁶ (above what is written) 1C4⁶s (otherwise) Ga5¹⁰ flesh d to that which is of flesh Ro8⁵ mutually d (to one another) Ro12¹⁶ 15⁵ (be at peace) 2C13¹¹bs (that you may be) Ph2² (in the Lord, Euodia and Syntyche) Ph4² d to (a day) Ro14⁶ (the Lord) Ro14⁶ Paul (as a minor) 1C13¹¹ (just in him to be thus d) Ph1⁷ d to one thing Ph2² the mature may be d to this Ph15^{AB} if in anything differently Ph3¹⁵ to the terrestrial Ph3¹⁹ to which the Philippians were Ph4¹⁰ to that above Co3²disposition: of the Jews at Rome Ac28²² beyond what your d may be Ro12³ of a sane Ro12³ which was in Christ Ph2⁵ mutual dto observe same rule Ph316^{s1*} Philippian's d toward Paul Ph4¹⁰. be careful¹, mind¹⁴, regard³, savor², set one's affections on¹, think⁵, understand¹.disposed (be), intend¹, will¹.

phrēn DISPOSITION

disposition. saints not to be little children in 1C14²⁰ 20. understanding².disposition, mandate¹.

phron'e ma DISPOSITION

disposition. of the flesh Ro8⁶ 7 of the spirit Ro8⁶ 27 (s'Ep51⁷). mind², to be minded².

disposition. See disposed (be).

disposition (humble). See humble disposition.

disposition (like). See like disposition.

disputation, reasoning¹.dispute, argue⁶, discuss², reason¹.disputer, discuss¹.disputing, reasoning¹.

a dok'im on UN-SEEMED

disqualified, unable to stand the tests, such as are demanded in a race. the ungodly (God gives over to d mind) Ro12³ (d as to the faith) 2Ti3⁸ (for every good act) Ti1¹⁶ Paul may be becoming 1C9²⁷ except some are 2C13⁵ apostles (not d) 2C13⁶ (may be as) 2C13⁷ land PhB6⁸. castaway¹, rejected¹, reprobate⁶.

disregard. See disobey.

kata bal'ō DOWN-CAST

disrupt, not a foundation PhB6¹, cast down Paul 2C4⁹. cast down², lay¹.

kata bol'e' DOWN-CASTING

disruption, of the world or cosmos, probably as a result of sin; physiologically, the discharge of seed from the ovaries Hb11¹¹. before the: God loves Christ Jn17²⁴ saints chosen in Christ Ep1⁴ blood of Christ fore-known 1P1²⁰ from the: what has been hid Mt13³⁵ kingdom made ready Mt25³⁴ blood of the prophets shed Lu11⁵⁰ works that occur Hb4³ Christ not suffering often Hb9²⁶ Lambkin slain vRv13⁸ not written on the scroll of life vRv17⁸. foundation¹⁰, to conceive¹.dissemble with, hypocrite (play . . with)¹.

dia nem'ō THROUGH-APPROPRIATE

disseminate. sign Ac4¹⁷. spread¹.

di ch o st a s i'a TWO-STAND

dissension. those making Ro11¹⁷ of the flesh Ga5²⁰. division¹, sedition¹. 16:17dissension, standing³.dissimulation, hypocrisy¹, (without d), unfeigned¹.

dissipate. See scatter.

a'the s m on UN-PLACED

dissolute, having no place in morals. in Sodom 2P2⁷ not led away by 2P3¹⁷. wicked².

ana'lu si s UP-LOOSING

dissolution (Paul's) 2Ti4⁶. departure¹.

dissolve. See loose.

dissolve, demolish¹.

por'r ō BEFORE

distance (at a), comparative further (Christ as though going) Lu24²⁸. Israel's heart is away at a d Mt15⁸ Mk7⁶ enemy king still d Lu14³². far², further¹, great way off¹.

mest on' DISTENDED

distended, as a net with fishes, or a skin with vinegar, **bulging**. Pharisees d with hypocrisy *¶Mt23²⁸* with vinegar (a vessel) *Jn 19²⁹* (sponge) *Jn19²⁹¶s* a net with fishes *Jn21¹¹* with envy *¶Ro1²⁹* tongue with venom *¶Ja3⁸* d adulteress eyes *2P2¹⁴* **bulging**: with goodness *¶Ro15¹⁴* wisdom b with mercy *¶Ja3¹⁷* full⁸.

dia stol'ê THROUGH-PUTTING

distinction. no d for all sinned *Ro3²²* no d between Jew and Greek *Ro10¹²* giving d to the utterances *1C14⁷*. difference², distinction¹.

têl aug ôs' FINISH-RADIANT-AS

distinctly. blind man looked at everything d *Mk8²⁵*. clearly¹.

distinguished (exceedingly). See superexcessively.

distort. See convert.

peri spa'ô ABOUT-PULL

distracted (be). Martha about serving *Lu10⁴⁰*. cumber¹.

distraction (without), undistractedly¹.

sten o chôr e'ô CRAMP-SPACE

distress. Paul not *2C4⁸* Corinthians (not d in Paul) *2C6¹²* (in their compassions) *2C6¹²*. distress¹, straiten².

sten o chôr i'a CRAMP-SPACE

distress. on the unjust *Ro2⁹* not separating from God's love *Ro8³⁵* apostles in *2C6⁴* Paul delights in *2C12¹⁰*. anguish¹, distress³.

distress, necessity³, pressure¹.

dia do-[di'ôg mî] THRU-GIVE

distribute. the stronger d the spoils *¶Lu11²²* sell and d to the poor *Lu18²²¶* Christ d bread *Jn6¹¹* d proceeds from sale of acquisitions *Ac4³⁵*. distribute², divide¹, make distribution¹.

distribute, part¹, participat¹, (ready to d), liberal¹.

distribution, communion¹, (make d), distribute¹.

kata klêr o nom e' ô

DOWN-LOT-APPROPRIATE

distribute by lot. God d land of Canaan *Ac 13¹⁹*. divide by lot¹.

district. See country.

tara'ss ô DISTURB

disturb, change from quiet to agitation. Herod *Mt2³* disciples (at Jesus on the water) *Mt14²⁶¶Mk6⁵⁰* (why are you) *Lu24³⁸* Zechariah *Jn1¹²* messenger d the water *Jn5⁴* 7 let not your heart be *Jn14²⁷* Jesus *Jn11³³* 127 132¹ saints of the nations *Ac15²⁴* Jews d the throng *Ac17¹³* Galatians *Gal7⁵¹⁰* fear not nor be *1P3¹⁴¶As*. trouble¹⁷.

tara ch ê' DISTURBANCE

disturbance. famines and *Mk13⁸* of the water *Jn5⁴*. trouble¹, troubling¹.

ta'ra ch os DISTURBANCE

disturbance. among the soldiers *Ac12¹⁸* concerning the way (at Ephesus) *Ac19²³*. stir². ditch, pit².

apo rrip't ô FROM-TOSS

dive. those able to swim *Ac27⁴³*. cast selves¹. divers, various⁸.

diverse, excelling¹.

[h]eter o zug e'ô DIFFERENT-YOKE

diversely yoked (be). with unbelievers *¶2C6¹⁴*. unequally yoked together with¹.

diversity, apportionment², race¹.

dia mer is'ô THROUGH-PART

divide. soldiers d Jesus' garments *Mt27³⁵¶Mk 15²⁴¶Lu23³⁴¶Jn19²⁴* d against self (kingdom) *¶Lu11¹⁷* (Satan) *Lu11¹⁸¶AB* (home) *Lu12⁵²* 53 disciples (to d the cup) *Lu22¹⁷* (d tongues on) *Ac2³* (d property) *Ac24⁴⁵¶Bs*. divide⁵, part⁵, cloven¹.

divide, apportion², become¹, distribute¹, part⁹, rend², sever¹, (rightly d), correctly cut¹.

divider, parter¹.

dividing asunder, parting¹.

divination, python¹.

the i'on PLACE (God)

divine, handsome even to God (Moses) *Ac7²⁰*. not like gold *Ac17²⁹* His d power *2P1³* nature *2P1⁴*. divine², exceeding fair¹, the God-head¹.

man t eu' o mai MAD-

divine (a madman is generally held to be inspired in the orient). a maid in Philippi *Ac16¹⁶*. by soothsaying¹.

latr ei'a DIVINE-SERVICE

divine-service, service done for the Deity. one killing you shall suppose he is offering d s to God *Jn16²* Israel's is the *Ro9⁴* present your bodies *¶Ro12¹* of the former covenant *¶Hb9¹⁶*. service⁴, divine¹.

latr eu'ô offer-DIVINE-SERVICE

divine service (offer). to God only *Mt4¹⁰¶Lu4⁸* fearlessly *Lu1⁷⁴* day and night (Hannah) *Lu23⁷* (our 12 tribes) *Ac26⁶* (in His temple) *¶Rv7¹⁵* Israel (at Sinai) *Ac7⁷* (to the host of heaven) *Ac7⁴²* Paul (to God) *Ac24¹⁴* 27²³ *¶Ph3²* 2T11³ (in spirit) *¶Ro19* to the creature rather than Creator *Ro12⁵* *levitical Hb 8⁵ 9⁹ ¶14 10² ¶12²⁸¶AB 13¹⁰* God's slaves *¶Rv22³*. do service¹, serve¹⁶, worship³, -er¹.

the i ô t ês PLACE (God)

divinity, the qualities pertaining to God. His power and *Ro1²⁰*. Godhead¹.

dia mer is m os' THROUGH-PARTING

division. Christ came to bring *Lu12⁵¹*.

division, dissension¹, rent⁵.

apo st'a's i on FROM-STAND

divorce. one dismissing wife giving *Mt5³¹* to give scroll of *Mt19⁷¶Mk10⁴* (*AJa2¹¹*).

divorce, dismiss¹.

men u ô DIVULGE

divulge, tell a supposed secret. Moses at the thorn bush *Lu20³⁷* where Jesus is *Jn11⁵⁷* a plot *Ac23³⁰* because of the one who d *1C 10²⁸*. show³, tell¹.

poi e'ô DO

do or make, dproduce, spend time *Ac15³³* 182³ 20³ *Ja4¹³*, dcause *Ac15³* *Co4¹⁶* *Rv13¹⁶*, dexercise authority *Rv13¹²*, dfabricate falsehood *Rv22¹⁵*, dform opinion *Rv17¹⁷* 17, idiomatically dput *Jn16²* *Ac5³⁴*, dhold *Mk3⁹¶As 15¹¶AB*, dgive *Ju³*, djetison, with cast out *Ac27¹⁸*, omitted *Rv12¹⁵*, by what authority *Mt21²⁴* 27 *Mk11³³* *Lu20⁸* disciples d as Jesus arranges *Mt21⁶* 261⁹ Bar-Abbas had d some murder *Mk15⁷* God d the avenging *Lu18⁷* a Man Who told me all I *Jn4²⁹* 39 to d judging (Christ) *Jn 5²⁷* (the Lord) *Ju1⁵* ever d the works of

Abraham Jn8³⁹ Cornelius d alms Ac10² the Lord d a concise accounting Ro9²⁸ debtors to d whole law Ga5³ avoid evil and d good 1P3¹¹ face of the Lord on evil doers 1P3¹² loving God and d His precepts 1J5^{2B} wild beast d battle Rv11⁷ etc.

make: be m His highways straight fMt3³ Mk1³Lu3⁴ not able m one hair white Mt5³⁶ the Maker m them male and female Mt19⁸ 4 Mk10⁶ m the sanctuary a burglars cave Mt21¹³Lu14⁴⁶ (a merchant's store) Jn2¹⁶ with you I am m the passover Mt26¹⁸ you can not m the sons of the bridal chamber fast Lu5^{34AB} Jesus m a whip Jn2^{15AB} to m contribution Ro15²⁶ m for the growth of the body Ep4¹⁶ for those m peace Ja3¹⁸ m them worship Rv3⁹ m fire to descend Rv13^{13AS} worship the Maker Rv14^{7AS} m an abomination Rv21^{27AS}

dproduce: fruit worthy of repentance fMt3⁸Lu3⁸ every tree not p fine fruit fMt3¹⁰ 719Lu3⁹ good tree p fine fruit fMt7¹⁷ rotten tree noxious fruit fMt7¹⁷ neither a rotten tree p ideal fMt7¹⁸Lu6⁴³ 43 seed p a hundred fold fMt13²³ 26Lu8⁸ a nation p its fruits Mt21⁴³ fig tree fLu13⁹ no fig tree p olives fJa3¹² brine p sweet Ja3¹² tree of life p twelve fruits vRv22²

dcause: they c great joy Ac15³ c the epistle to be read Co4¹⁶ wild beast c all to be given an emblem Rv13¹⁶ etc. abide there¹, appointed¹, bel¹, bear¹, bring¹, -forth¹⁴, cause⁸, -to bel, commit⁹, continue², deal with², do³⁵⁶, can do¹, exercise¹, fulfil³, gain¹, give², hold¹, keep⁴, make¹¹⁴, mean¹, observe¹, ordain¹, perform², provide¹, purpose¹, put², shout out¹, show⁵, spend¹, takel¹, tarry¹, work⁸, yield¹, etc.

do, become⁶², effect⁴, complete¹, consummate¹, display¹, have¹, offer¹, operate¹, practice³⁰, word¹, work¹ 3, (can not) do¹, impossible¹.

pros poi e'ō TOWARD-DO

do as though. Jesus d a t going further Lu24²⁸. make as though¹.

do for, tender¹.

do pleasure, curry favor with¹.

do to wit, known (make)¹.

do well, good (doer of)¹, save¹.

epi st a't ēs ON-STANDER

doctor, in classical and Septuagint Greek it is used literally of one standing over, a superintendent, but in the Scriptures it seems to correspond rather to the mental phase which appears in the corresponding verb, hence, an adept, corresponding to our title doctor. Christ addressed as Lu5⁵ 824 24 45 933 49 1713. Master⁷.

doctor, teacher¹.

doctrine, teaching¹⁹ 29, word¹.

poi ētēs DOER

doer, poet (Athenian) Ac17²⁸, of law (will be justified) Ro2¹³ (not a d of, but a judge) Ja4¹¹ of the word, and work Ja12²³ 25.

doer of good. See good (doer of).

dog, cur⁵, puppy¹.

poi ēs i s DOING

doing. happy in his Ja12⁵. deed¹.

epi ou's i on ON-BEINGED

dole. of bread Mt6¹¹Lu11³. daily².

oik et'ēs HOME-

domestic, servant. can not slave for two lords

fLu16¹³ Cornelius summons two Ac10⁷ judging Another's Ro14⁴ be subject 1P2¹⁸. household servant¹, servant³.

oik our os' HOME-SEER

domestic disposition (young wives to be) Ti 2^{5b} 1*. keeper at home¹.

ep'aul is ON-COURT

domicile. Judas' Ac12¹⁰. habitation¹.

auth ent e'ō SAME-BE

domineer, one who consults himself in his actions toward others. women not to be 1Ti 2¹². usurp authority over¹.

dominion over (exercise d), lord it¹, (have d o), lord⁴.

kata'the ma DOWN-PLACE-effect

doom. no more vRv22³. curse¹.

thur'a DOOR

door, that which opens or closes an entrance or exit. locked: locking your (pray to your Father in hiding) Mt6⁶ at the wedding fMt25¹⁰ and my children with me are in bed fLu11⁷ householder should be roused and latch fLu13²⁵ Peter at (the d of the courtyard) Jn18¹⁶ (Mary's house) Ac12¹³ where the disciples were, and Jesus came Jn20¹⁹ 26 of the prison guarded Ac5²³ 12⁶ of the sanctuary Ac21^{30AB} 2 I stand at the d knocking fRv3²⁰

door open: of the jail (for Peter) Ac5¹⁹ (at Philippi) Ac16²⁶ 27 God opens a d (of faith to the nations) fAc14²⁷ (of the word) fCo4³ o for Paul f1C16⁹ 2C2¹² before you I have granted an fRv3⁸ if anyone opening fRv3²⁰ opened in heaven vRv4¹

Other doors: of the tomb: rolling a stone on Mt27⁶⁰ Mk15⁴⁶ messenger rolls away the stone from Mt28^{2A} who will be rolling Mk16³ of the sheep: he who is (not) entering through fJn10¹ 2 Jesus is the D fJn10⁷ 9 Others: He is near, at the d fMt24³³ Mk13²⁹ the whole city at the Mk1³³ no longer room at Mk2² colt bound to the Mk11⁴ entering through the cramped fLu13^{24B} lame man at the sanctuary d Ac3² those entombing Ananias at Ac5⁹ the Judge stands before fJa5⁹. door³⁸, gate¹.

thur ōr os' DOOR-SEER

doorkeeper. directed to be watching fMk13³⁴ opening to the shepherd fJn10³ and Peter Jn18¹⁶ 17. porter², that keepeth the door².

Dork as' GAZELLE

Dorcas, a name. Tabitha, termed D Ac9³⁶ garments D made Ac9³⁹.

doting, morbid¹.

di pl o'ō TWO-MORE

double. pay to Babylon d vRv18⁶.

di pl o'on TWO-MORED

double. more than d a son of Gehenna (comparative) Mt23¹⁵ honor 1Ti5¹⁷ double the d and blend d vRv18⁶. double⁸, twofold more¹.

di'dra ch m on TWO-CLUTCH

double drachma, a silver coin equal in value to two drachmas or the half shekel of the Jews. the temple tribute Mt17²⁴ 24. tribute².

di'psuch on TWO-COOLED

double-souled. turbulent fJa18 purify your hearts Ja48. double-minded².

dī'log on TWO-LAID (said)

double-tongued, saying two contradictory things. servants not to be IT138.

dia kri n'ō THROUGH-JUDGE

doubt, discriminate, adjudicate 1C65^{ABs} 1131. believe d not Mt21²¹Mk11²³ Peter Ac10²⁰ 112¹² Abraham not Ro4²⁰ eating Ro14²³ requesting Ja16⁶ Michael d the Adversary Ju9 be merciful to Ju22

discriminate: Peter and Cornelius Ac159 who is d between you 1C47 not d the body of the Lord 1C11²⁹ let the others 1C14²⁹ were you not Ja24 (sRv192). be partial¹, contend², discern², doubt³, judge³, make a difference¹, make to differ¹, put difference¹, stagger¹, waver².

doubt, bewildered (be)³, hesitate², perplex³, (make d), lift¹.

doubtful, discrimination¹.

doubtful mind, suspense (be in)¹.

doubting, reasoning¹.

doubtless, means (by all)¹.

perister a' DOVE

dove, the spirit descends as Mt316¹⁰Mk110¹⁰Lu322 Jn132 be artless as Mt1016 those selling Mt2112¹²Mk1115¹⁵Jn214¹⁶ give a sacrifice of Lu224, dove⁹, pigeon¹.

kata' DOWN

down, a connective Mt832²Mk513¹³Lu833, in the genitive, generally against, with oaths or testimony *achy* Mt2623¹³1C1515, in the accusative, according to, in accord with *acsavor* of, *accorresponding* to, idiomatically, with the, *acaffairs* Ep621, with you, *acof yours* Ac1728 Ep15, *acquired* to 1C1231, *acsuiting* Lu231, *acat* Ac1536²⁰ 2219, *achy* Lu1322²Ac2816¹⁶ 1427, *acdaily* Ac61, etc., *acon* (of time) Ac1327 1521 184¹1C162

distributive: city *achy* city Lu81⁴ Ac1521 2023 Ti15, year *achy* year Lu241, ecclesia *achy* ecclesia Ac1423, home *achy* home Ac246⁵ 542(one *achy* one Jn2125²⁵ Ac2119¹⁹ 1C1431

with one, individually Ep533, with own, privately Mt1711¹⁹ 2017 243 Mk434⁴ 631 32 733 92 28 133 Lu910¹⁰ 1023 Ac2319¹⁹ Ga22, omitted when with another down, as pour down Mk143³ etc. against⁵⁸, by4, down³, of1, on1, through1, -out4, upon1, etc. with accusative, according to108, after⁵⁹, by25, in35, etc.

kat'ō DOWN

down, below, bottom, adverb. be casting yourself d Mt48⁴Lu49⁹ Jesus stooping d [Jn86] Eutyclus falls d Ac209 **below**: at Peter's being Mk1466 you are of that which is Jn 823 signs on the earth b Ac219 **bottom**: curtain rent from above to the Mt2751¹Mk1538, beneath³, down⁵, the bottom².

down (go), sink1, (put d), nullify1.

dra ch mē' CLUTCH

drachma, an Attic silver coin of nearly the same value as the Roman denarius, which was about 16.6 cents or 8.5 pence. a woman having ten ₪Lu158⁸ 9. piece², -of silver¹.

sur'ō DRAG

drag, pull or draw along by force. net of fishes Jn218 Saul d men and women Ac83 they d Paul outside of Lystra Ac1419 Jason to the magistrates Ac176 dragon d a third of the stars vRv124, drag1, draw3, hale1.

kata sur'ō DOWN-DRAW

drag. you to the judge Lu1258, hale1.

sagēn'ē SEINE

dragnet, a long fish net, with floats at the top and weights below, used either from the shore or from boats. kingdom like ₪Mt1347, net1.

drak'ōn DRAGON

dragon, an animal monster. fiery red vRv123⁴ battles with Michael vRv127⁷ 9 persecutes the woman vRv1213¹⁶ 17 gives power to wild beast vRv132⁴ another wild beast spoke as vRv1311¹¹ unclean spirit out of mouth vRv 1613³ bound for 1000 years vRv202.

blê t'e'on CASTable

drain. wine Lu538^{ABs}* (As*Mk222). must be put2.

drain. See cast.

draught, catch2.

[h]elk'ō DRAW

draw. Jews d Paul outside sanctuary Ac2130 rich d you to tribunals Ja26.

[h]elk'w'ō DRAW

draw. no one can come if the Father not d him Jn644 I shall be d all to Myself Jn1232 Peter (sword) Jn1810 (net) Jn216¹¹ Paul and Silas into the market Ac1619.

antl'e'ō BAIL

draw, bail out fluids. water (and bear to the chief) Jn28 (servant knew) Jn29 (woman to d) Jn47¹⁵.

draw, drag3, haul up1, pull1, -away1.

ex elk'o mai OUT-DRAW

draw away. by desire Ja114.

draw away, pull away1.

draw away. See withdraw.

draw back, shrink1, -ing1.

draw near. See near.

draw near, come to2, lead to1.

draw on, light up1.

draw out, pull1.

draw to shore, moor1.

draw up, pull up1.

draw with (to), bucket1.

de'os DREAD

dread, a deep feeling of apprehension. offering divine service with Hb1228, godly fear1.

de in ōs' DREAD-AS

dreadfully, adverb. paralytic boy d tormented Mt86 Jews hem Jesus in d Lu1153, grievously1, vehemently1.

en upn i az'ō IN-SLEEP

dream, sensations registered on the mind in sleep. elders dreaming Ac217.

en upn'i on IN-SLEEPize

dream. elders d dreams Ac217 these d defiling Ju8, dream1, filthy dreamer1.

dream, trance6.

en di du'sk ō IN-SLIP

dress. in purple (Christ) Mk1517^{ns} (rich man) Lu1619 (ALu827). be clothed in1, wear1.

ep en du'ō ON-IN-SLIP

dress. saints longing to be 2C52⁴. be clothed upon2.

dress. See put on. dressed (be), farm1.

para r r e'ō BESIDE-GUSH

drift by. lest we may be ₪Hb21. let slip1.

pnō DRINK

drink, take liquid into the stomach through the mouth. not worrying what you may Mt 626³ 81Lu1229 John not d Mt1118Lu15733 Jesus (came d) Mt1119Lu734 (the cup which I am) PMt2022Mk1038 39Jn1811 (not d of the wine) Mt2629 29Mk1425 25Lu2218 (I should) PMt2642 (they give Him wine and bile) Mt2734 34Mk1523A (with tribute collectors) Mk 216A Lu530 (we ate and d before you) PLu 1326 (requests d of water) Jn47910 (of the water I shall give) FJn414 (the blood of) FJn653 54 56 (come to Me and) FJn737 are James and John able PMt2022 23Mk1038 38 before the deluge Mt2438Lu1727 28 evil slave PMt2449Lu1245 disciples (d of it all) Mt2627 Mk1423 (anything deadly) Mk1618 (eating and) Lu533 (d what they have) Lu107 (in the kingdom) Lu2230 d the old wine PLu 539 rich man Lu1219 serve me till I should be Lu178⁸ of Jacob's well Jn41213 Saul not Ac99 Paul (Jews not d till they kill) Ac2312 21 (have we no right to) 1C94 ideal not d wine Ro1421 Israel d of same spiritual drink (Rock) F1C1044 (seated to) 1C107 saints (not to d the cup of the Lord and of demons) 1C1021 (for the glory of God) 1C 1031 (homes in which to) 1C1122 (for a recollection) 1C1125as 26 (unworthily) 1C 1127 28 29 29 if the dead not being roused we may 1C1532 the land the showers PHb67 wine of God's fury FRv1410 give them blood to vRv166.

po'ma DRINK

drink, spiritual 1C104 in foods and d excellling Hb910.

po'sis

drink, Christ's blood the true Jn655 the kingdom not food and d Ro1417 let no one be judging you in Co216.

pot'iz'ō DRINKIZE

drink (give), irrigate Apollos F1C3678, imbibe one spirit 1C1213, a cool cup to Mt1042 Mk 941 I thirst and you g Me (no) d PMt2535 42 when did we g Thee PMt2537 g Jesus d of vinegar Mt2748Mk1536 leading an ox to PLu 1315 g your enemy Ro1220 Paul g them milk to 1C382 Babylon made all the nations d FRv148Abas⁴, feed¹, give drink⁴, -to drink⁴, make drink², water³, watering¹.

drink (make), drink (give)², (strong d), intoxicant¹.

sum pi'ō TOGETHER-DRINK

drink together, disciples with Jesus after His rising Ac1041, drink with¹.

[h]u dr o pot e'ō WET-DRINK

drink water, Timothy not to 1Th523.

drink with, drink together¹.

po'tos DRINK-

drinking, nations 1P43, banqueting¹.

ela w' nō DRIVE

drive, row a boat, a man by a demon Lu829 ships FJa34 mistsm2P217 row: disciples (tormented in) Mk648 (25 or 30 stadia) Jn 619, carry¹, drive², row².

drive, carry², cast out², (let d), hand¹.

ap ela'ō FROM-DRIVE

drive away, Gallio, the Jews Ac1816.

drive out, thrust¹.

drive up and down, consequence (be of more than)¹.

driven by the wind. See wind (driven by the).
drop behind. See come away.
drop (great), clot¹.

[h]u dr op ik on' WET-VIEWIC

dropsical, swollen with fluid. Jesus heals Lu142, drought, latrine².

drown, sink¹, submerge¹, swallow¹.

kath eud'ō DOWN-LOUNGE

drowse, be nearly asleep. Jesus in ship Mt824 Mk438 the maiden is PMt924Mk539Lu852 farmers PMt1325 virgins PMt255 disciples (found d) Mt2640 43Mk1437 40 (d on) Mt2645 Mk1441 (watch) Mk1336 (Why are you) Lu 2246 man sowing seed and PMk427 Simon are you Mk1437 saints (Rouse O d one) FEp 514 (should not) F1Th577 (whether watching or d) F1Th510, asleep⁴, be asleep¹, sleep¹⁷.

pen'ēs DRUDGE

drudge, one who must work for a living. God gives to 2C99, poor¹.

pen'ich r on' DRUDGING

drudge, adjective, widow Lu212, poor¹.

meth'u s os DRUNKARD

drunkard, saints not to commingle with 1C511 not enjoy allotment of kingdom 1C610.

meth'u'ō BE-DRUNK

drunk (be), drinking with the PMt2449 made d (whenever those) Jn210 (those dwelling on the earth) vRv172 the 120 at Pentecost not Ac215 one is hungry, one is 1C1121 at night 1Th577 Babylon with blood of saints vRv176, be drunken⁵, be made drunken¹, have well drunk¹.

meth'u s kō BE-DRUNK

drunk (be), slave PLu1245 not with wine Ep518 at night 1Th57As, be drunk¹, drunk-en².

drunk (have well), drunk (be)¹.

drunken (be), drunk (be)⁶.

meth'ē DRUNKENNESS

drunkenness, hearts burdened with Lu2134 saints not to be walking in Ro1313 a work of the flesh Ga521.

Drou'silla DRUSILLA

Drusilla, wife of Felix, daughter of the elder Agrippa. Ac2424.

xēr ai'nō DRY

dry, wither, spring of her blood Mk529 harvest of earth vRv1415 Euphrates vRv1612 wither: seed on rocky place PMt136Mk46Lu86 fig tree PMt2119 20Mk1120 21 man having w hand Mk313 epileptic Mk918 vine branches Jn156 grass FJa111 1P124, be ripe¹, dry up³, pine away¹, wither², -away⁶, be -ed².

dry, waterless².

dry land, dry¹.

xēr on' DRY

dry (land), withered, scribes going about sea and Mt2315 Israel crossed Red Sea as through Hb1129 withered: hand Mt1210Mk33Lu668 wood PLu2331 multitude of those Jn53, dry¹, -land¹, land¹, withered⁴.

a'dēl on UN-EVIDENT

dubious sound 1C148, obscure tombs Lu1144, uncertain¹, which appears not¹.

a dēl'ōs UN-EVIDENT-AS

dubious, adverb. Paul racing not as d F1C926, uncertainly¹.

a dēl o't ēs UN-EVIDENT

dubiousness. not to rely on d of riches 1Ti6¹⁷. uncertain¹.

due. See debt and own.

due¹. (be d)¹, owe².

due reward, worthy¹.

due time, season².

nōthr on' DULL

dull, sluggish in disposition. Jews d hearing Hb5¹¹ be not becoming Hb6¹². dull¹, slothful¹.

dull, heavily².

a'lal on UN-TALK-

dumb. Christ making d to be speaking Mk7³⁷ son having d spirit AMk9¹⁷ d and deaf-mute spirit AMk9²⁵.

dumb, deaf-mute⁸, silent, (be)¹, soundless³.

enne on' DUMBFOUND

dumbfound, unable to speak from terror. Saul's companions Ac9⁷. speechless¹.

dung, manure¹, refuse¹.

dung hill, manure¹.

dure, be.

during. See through.

[h]esper'a EVENING-STAR

dusk, the time of the appearance of the evening star. seeing that it is toward Lu24²⁹ already Ac4³ Paul at Rome expounded till Ac28²³, evening², eventide¹.

kon i ort os' DUST

dust, fine particles of soil or other material. shake off d of feet Mt10¹⁴ Lu9⁵ 10¹¹ Ac13⁵¹ casting into the air Ac22²³.

dust, soil².

duty (be), owe².

duty (sense of... bring to). See sense of duty (bring to).

kat oik e'ō DOWN-HOME

dwelt. Joseph in Nazareth Mt2²³ Christ (in Capernaum) Mt4¹³ (in the saint's hearts) REp3¹⁷ (entire complement d in) RColl¹⁹ 29 unclear spirit coming d PMt12⁴⁵ Lu1¹²⁶ God (Him Who d in the temple) cMt2²¹ (the Most High not d in what is made) cAc7⁴⁸ 17²⁴

d in Jerusalem (debtors beyond all men) Lu13⁴ (Judas' death known to all) Ac1¹⁹ (Jews, pious men) Ac2⁵ (Peter declaims to all) Ac2¹⁴ (sign apparent to all) Ac4¹⁶ (ignorant of Him) Ac13²⁷ no one d in Freehold of blood Ac1²⁰ those d in Mesopotamia Ac2⁹ Abraham d (in Charan) Ac7⁴ (in tabernacles) Hb1¹⁹ land in which Israel now Ac7⁴ Jews d in Damascus Ac9²² 22¹² those d in Lydda Ac9³² 35 brethren d in Judea Ac1¹²⁹ those d on the earth (every nation of mankind) Ac17²⁶ (to try) Rv3¹⁰ (avenging) vRv6¹⁰ (woe to) vRv8¹³ (re-joining) vRv1¹¹⁰ (prophets torment) vRv1¹¹⁰ (worshipping) vRv13⁸ 12 (deceiving) vRv13¹⁴ 14 (are made drunk) vRv17² (whose names not written) vRv17⁸ all those d in province of Asia Ac19¹⁰ Jews as well as Greeks d in Ephesus Ac19¹⁷ righteousness d in new earth P2P3¹³⁸ d where Satan's throne is Rv2¹³ 13 (AJa4⁵ sRv12¹² A14⁶). dwell⁴³, dweller², inhabitant¹, inhabit².

kat oik iē'ō DOWN-HOMEize

dwelt. the spirit which d in us Ja4⁵.

dwelt, home (make)⁹, remain¹⁵, sit¹, tabernacle⁵.

e[n]g kat oik e'ō IN-DOWN-HOME

dwelt among. Lot d a the dissolute 2P2⁸.

dwelt as stranger, sojourn¹.

dwelt in, home in (make)⁸.

dwelt round about, home about¹.

dwelt with, home together (make)¹.

kat oik i'a DOWN-HOME

dwelling. bounds of mankind's Ac17²⁶. habitation¹.

kat oik ē si s DOWN-HOMEing

dwelling. in the tombs Mk5³.

kat oik tēr'i on DOWN-HOME-place

dwelling place. God's (in spirit) Ep2²² of demons vRv18². habitation².

dwelling place (no certain), unsettled (be)¹.

dying, deadening¹.

dus en ter'i on ILL-IN

dysentery, illness in the bowels. father of Publius had Ac28⁸. bloody flux¹.

E

call, eany denotes every.

[h]e'kast on EACH

each, every one individually. Occurs frequently. any¹, both¹, daily¹, each one¹, every¹⁴, -one²⁰, -man³⁹, -woman¹.

each, one², up¹.

each other, one another².

pro thum on BEFORE-FEEL

eager, eagerness Ro1¹⁵. the spirit is Mt26⁴¹ Mk14³⁸. ready², willing¹.

pro thum'ōs BEFORE-FEEL-AS

eagerly. supervising 1P5². of a ready mind¹.

pro thum i'a BEFORE-FEELing

eagerness. Bereans receive the word with Ac17¹¹ Corinthians' e to will 2C8¹¹ 12 92 Paul's

2C8¹⁹. forwardness of mind¹, readiness¹, -of mind¹, ready¹, willing¹.

eagerness. See eager.

eagle, vulture⁴.

ous EAR

ear, the physical organ of hearing. what you are hearing in, herald AMt10²⁷ Lu12³ who has e to hear (Elijah) Mt1¹⁵ (ideal seed) AMt13 9 43 Mk4⁹ (lamp) AMk4²³ (what contaminates) AMk7^{16A} (good earth) ALu8⁸ (insipid salt) ALu14³⁵ (what the spirit is saying) ARv2⁷ 11 17 29 36 13 22 (if anyone is for captivity) ARv13⁹ Israel hears heavily with PMt13¹⁵ 15 Ac28²⁷ 27 happy are the disciples' nMt13¹⁶ Jesus thrusts His finger into deaf-mute's Mk7³³ having e are you not hearing Mk3¹⁸ Miriam's salutation came to Elizabeth's Lu14⁴

scripture fulfilled in your ALu421 laying up these sayings in your ALu944 Peter amputates a slave's Lu2250 uncircumcised AAC751 the Jews press their Ac757 heard in the e of the ecclesia NAc1122 e not to be hearing P10118 what the e did not hear N1C29 if the e should be saying 1C1216 e of the Lord CJa54 1P312 (s'Rv1318).

ō tī' on EAR

ear, the outer ear shell. Peter amputates Mt 2651Jn1826 Jesus touches Lu2251.

ōt ar'i on EAR-(dim.)

ear, diminutive of last. Peter amputates Mk 1447 strikes off Jn1810.

stach'us EAR

ear, of a plant. disciples pluck Mt121Mk223Lu 61 thereafter the (full grain in) PMk428 28.

en ō tiz'o mai IN-EARIZE

ear (give). to Peter's declaration Ac214. hearken to1.

or'thr os EARLY

early, near the beginning of the day. the e depths of one of the sabbath days Lu241 Jesus came to the sanctuary [Jn82] disciples entered into sanctuary in e morning Ac 521. early in the morning3.

orthr in on' EARLY

early. women at the tomb Lu2422. morning1.

prō'm on BEFORE-

early. fruit PJa57.

orthr iz'ō EARLYIZE

early (be). people came to Jesus Lu2138. came early in the morning1.

early in the morning (came), early (be)1.

early (very), depths1.

pros erg az'o mai TOWARD-ACT

earn. your mina e ten PLu1916. gain1.

arrabōn (Hebrew) EARNEST

earnest, a pledge in kind. of the spirit P2C122 P55 of the allotment PEp114.

ek ten es' OUT-STRETCHED

earnest. love 1P48. fervent1.

earnestly, prayer1.

ek ten'et a OUT-STRETCH

earnestly. Christ prayed more to Lu2244 Paul e offering divine service Ac267. earnestly6, instantly1.

ek ten ōs' OUT-STRETCH-AS

earnestly, adverb. prayer e made for Peter Ac125 to love one another 1P122. fervent-ly2.

ears, tidings4.

earth. See land.

earth, inhabited earth1, (in e), terrestrial1, (of e), earthenware1, (under the e), subterranean1.

earthen, earthenware1.

ostrak'in on EARTHENWARE

earthen (vessels) P2C47, earthenware (utensils) P2Ti20. earthen1, of earth1.

earthly, terrestrial4.

earthquake. See quake.

earthly, soilish4.

an'e sis UP-LETTING

ease, relaxation. Paul (having his) Ac2423 (no e in spirit) 2C213 (our flesh has no)

2C75 (e with us at) 2Th17 not to others e 2C813, be eased1, liberty1, rest3.

ease (take), rest1.

eu kop ō'ter on WELL-STRIKE-more

easier (a comparative adjective). to be saying Mt95Mk29Lu523 for a camel PMt1924Mk1025 Lu1825. for heaven and earth Lu1617.

ana tol ē' UP-FINISH

east, rising of the sun, orient vRv72 1612. day spring ALu178. magi from the nMt21 2 9 arriving from Mt811Lu1329 lightning out of Mt2427 three portals (Jerusalem) vRv2113. dayspring1, east9.

Easter, passover1.

easy, kind1.

esth i'ō EAT

eat, partake of food for sustenance. Christ: with sinners Mt911Mk2616 Son of Mankind came e and drinking Mt1119 John (came neither e nor drinking) Mt1118 (e locusts) Mk16 Jews not e except (washing) Mk73 (sprinkled) Mk74 disciples (e grain) Mt121 Lu61 (with unwashed hands) Mt152Mk72 5 (the passover) Mt2621Mk1418 (the last dinner) Mt2626Mk1422 (with sinners) Lu530 5000 men Mt1421 (4000) Mt1538 puppies e scraps PMt1527Mk728 infirm one e greens Ro142 let not him who is (is not) e Ro 143 3 3 3 he who is e is e to the Lord Ro 146 6 6 6 man who with stumbling is e Ro 1420 idol sacrifices 1C87Abs1 10 planting a vineyard and not e 1C97 7 of the things of the Sanctuary 1C913 everything (sold) 1C 1025 (placed before you) 1C1027 28 e and drink (to the glory of God) 1C1031 (homes in which to) 1C1122 (judgment to himself) 1C1129 e bread (announcing the Lord's death) 1C1126 (unworthily) 1C1127 (testing himself) 1C1128 (their own) 2Th312 let him e at home 1C1134 not working neither let him e 2Th310 e the hostile PHb 1027 (AMk216). eat82, devour1, live of1.

phag'ō EAT

eat (an irregular form of esthi o). Christ: I hunger and you give Me to PMt2535 42 e the passover Mt2617Mk1412 14Lu228 9b 11 15 16 take e, this is My body Mt2626 not able e (throng) Mk320 631 did not e in those days Lu42 with a Pharisee Lu736 141 we ate and drank in your sight PLu1326 before His disciples Lu 2443 urged to e Jn431 I have food to e vJn 432 no one brings Him aught to Jn433 this Bread His flesh vJn650 51 52 53 the Lord's dinner 1C1120 I will be granting him to e of the tree Rv27

Other (proper names): David e the show bread Mt124Mk226Lu64 Jairus' daughter Mk 543 Peter's mother-in-law Lu855 Paul (not for three days) Ac99 (not for the eon) 1C 833 (have w no right) 1C94 (not e gratuitously) 2Th38 Peter (sacrifice and e) Ac 1013 117 (nothing unclean) Ac1014 John e tiny scroll vRv1010 Babylon's flesh vRv1716

Others: not (worrying about what you may) Mt625 31Lu1222 (not seeking what) Lu1229 (not allowed e the show bread) Mt 124Mk226Lu64 5000 e Mt1416 20Mk636 37 37 42 44Lu913 17Jn65 23 26 4000 Mt1532 37Mk81 2 8 9a with unwashed hands Mt1520 disciples e Mt 2626 of the fig tree PMk1114 rich man PLu 1219 e bread (in the kingdom) nLu1415Abs1 (from heaven) Jn631 58 younger son PLu1523 e and drink (till the lord has) Lu178 (after that the slave) Lu178 (not till they kill

Paul) Ac2312 21 (people seated to) 1C107 (we may be) 1C1532 e manna Jn631 49 Jews may e the passover Jn1828 e all things Ro 142 meat Ro1421 doubting and e Ro1423 in want 1C88 cloyed 1C88 spiritual food 1C103 his own dinner 1C1121 coming together to 1C1133 no right to be fHb1310 flesh (venom will be) e fJa53AB (birds e f of kings) vRv 1918 idol sacrifices Rv214 20. eat⁹⁴, meat³, eat, feed¹, masticate⁶, partake¹, pasture¹, taste³, eat enough, satel¹.

sun esth i'ō TOGETHER-EAT

eat with. Christ with sinners Lu152 not with paramours 1C511 Peter with nations Ga212.

sun phag'ō TOGETHER-EAT

eat with. witnesses who e w Christ Ac1041 Peter w the uncircumcised Ac113As. eaten of worms, worms (food of) 1.

e[n]g kath'e t on IN-DOWN-LETER

eavesdropper. scribes dispatch to Jesus Lu2020. spy¹.

[H]e'ber EBER

Eber, Christ's ancestor. Lu335.

ek klē si'a OUT-CALLED

ecclesia, a called-out company, such as the council in the wilderness Ac738, called out of the nation of Israel, the Circumcision saints who followed the Lord Mt1618 1817 Ac511, and those called out of all nations to be the body of Christ Ep122. As "church" has lost its true significance, and "assembly" fails to convey the idea of an out-calling, we transliterate the Greek, for the adjective, ecclesiastic, is already recognized in English.

Jesus building His Mt1618 tell it to Mt1817 disobeying Mt1817 fear on Ac511 Herod ill-treats some from Ac121 prayer for Peter by Ac125 prophets to accord with Ac131 the elders of Ac1423 Ja514 Paul (sent forward by) Ac153 (teaching in every) 1C417 (prescribing in all) 1C717 (persecuted the) 1C 159 Ga113 Ph36 (despoils other) 2C118 (solitude for) 2C1128 (did not discomfit the) 2C1213 (of which I became dispenser) Co125 stable in the faith Ac165

e of God (supervisors to shepherd) Ac2028 (stumbling block to) 1C1032 (no such usage) 1C1116 (are you dispensing) 1C1122 (saints in e of) 2Th14 (care for) 1Ti35 Phoebe a servant of Ro161 of the nations Ro164

Christ (saints greet e of) Ro1616 (Head over all to the) Ep122 (Head of the) Ep523 (e subject to) Ep524 (loves the e) Ep525 (presents it to Himself) Ep527 (cherishes it) Ep529 (Head of the body the e) Co118 e greeting saints at Rome Ro1623 the contemptible in 1C64ss schisms in 1C1118

God (places members in) 1C1228 (His wisdom made known through) Ep310 (to Him be glory in) Ep321 (e of the living G) 1Ti 315 edification of 1C144 5 12 talking languages in 1C1419 28 whole e coming together 1C1423 for peace in 1C1433 women not speaking in 1C1434 35 a brother (applause in) 2C818 (selected by) 2C819 apostles of 2C823 face of 2C824 saying this as to Christ and the Ep532 not to be burdened 1Ti516 in the midst of Hb212 of the firstborn Hb1223 testify (of your love to) 3Jn6 (to you in the e) Rv2216 John writes to 3Jn9 Diotrophes casts some out of 3Jn10 the seven e Rv14 11 223 (lampstands are) Rv120 (stars are messengers of) Rv120 (the spirit speaks to) Rv27 11 17 29 36 13 22

location: in the wilderness Ac738 in Jerusalem Ac81 1122 154 22 in Antioch Ac1126 1427 of Syria and Cilicia Ac1541 in Caesarea Ac1822 in Ephesus (silversmiths) Ac1932 41 (legal) Ac1939 (saints) Ac2017 at the house of (Prisca and Aquila) Ro165 1C1619Bs (Nympha) Co415 (Philemon) Phn2 in Corinth 1C12 2C11 of Galatia 1C161 Ga12 of the province of Asia 1C1619Bs of Macedonia 2C 81 of Judea Ga122 1Th214 (and Galatia) Ac931 at Philippi Ph415 Laodicean Co416 Thessalonian 1Th11 2Th11 in Babylon 1P 513s messenger of the e in (Ephesus) Rv21 (Smyrna) Rv28 (Pergamos) Rv212 (Thyatira) Rv218Bs (Sardis) Rv31 (Philadelphia) Rv37 (Laodicea) Rv314 (s*Co210 As1*3Jn8 s1*Rv314). assembly³, church¹¹².

ple' ss ō BLOW

eclipse. sun vRv812. smitel¹. ecstasy. See amazement. edge. See mouth. edge, mouth². edges. See origin. edification. See building. edify. See build. edify, building¹. edifying, administration¹, building⁶.

kat erg az'o mai DOWN-ACT

effect, produce. males e indecency Ro127 e evil (distress on every soul) Ro29 Paul (what I am e) Ro715 (no longer I who am e it) Ro717 20 (to be e the ideal) Ro718 what Christ does not e Ro1518 the one e this 1C53 having e all, to stand Ep613 carrying salvation into Ph212 e the intention of the nations 1P43

produce: the law, indignation Ro415 affliction p (endurance) Ro53 (glory) 2C417 sin p (coveting) Ro78 (death) Ro713 He Who p us 2C55 sorrow (is p repentance) 2C 710s2 (of the world p death) 2C710 (p diligence) 2C711 generosity p thanksgiving 2C 911 signs of an apostle p 2C1212 faith p endurance Ja13. be wrought¹, cause¹, do¹, perform¹, work¹⁴, work out¹.

effect, (become of no e)¹, (make of none e)³, (make void)¹, nullify⁵.

effectual, operative², (be e), operate².

effectual working, operation².

effeminate, soft¹.

ap aug'a s ma FROM-RADIANCE

effulgence. Christ the e of God's glory mHb13. brightness¹.

ōo n' EGG

egg. son requesting pLu1112.

pro bi ba z'ō BEFORE-HAVE-STEPIZE

egg on. Herodias, her daughter Mt148. instruct before¹.

Ai'gyptos EGYPT

Egypt, the great country lying in the north-eastern corner of Africa, along the river Nile, south of 32° north and west of 34° east. Christ in Mt213 14 15 19 Jews from Ac210 Stephen speaks of Ac79 10 10 11 12 15As 17 18 34 34 36 39 40 Israel in Ac1317 out of (came through Moses) Hb316 (leading them) Hb89 (saving the people) Ju5 Moses left Hb1126 27 called Sodom and E fRv118.

Aiguption EGYPTIAN

Egyptian. Moses (trained in wisdom of) Ac 722 (smiting the) Ac724 28 Paul not an Ac 2138 swallowed up Hb1129.

okt o' EIGHT
 eight, one more than seven. days (to Jesus' circumcision) Lu221 (after Peter's confession) Lu928 (after risen Christ appeared) Jn20²⁶ (Festus in Jerusalem) Ac25⁶ years (man infirm thirty-e) Jn5⁵ (Eneas on a pallet) Ac93³ souls in the ark 1P320 **eighteen**: tower of Siloam falls on Lu13⁴ woman with infirmity e years Lu131¹⁶.
eighteen (ten and eight). See **eight**.

o'gd o on EIGHTH
 eighth, the ordinal numeral. circumcised the e day (John) Lu15⁹ (Isaac) Ac7⁸ Abs² Noah an e 2P2⁵ wild beast the e king vRv17¹¹ e stone beryl Rv21²⁰.

okt a e'mer on EIGHT-DAY
 eighth day. Paul circumcised Ph3⁵.

ogd o e'kont a EIGHT-Y
eighty. Hannah e-four years Lu237⁷ Abs² cors of wheat Lu16⁷.

either. See **or**.
 either side (on). See **hence and hence**.
 eject. See **cast out**.

Elam t'és ELAMITE
Elamite, a native of Elam, a province of Persia, north of the Persian gulf. Ac2⁹ Abs².

dia gin'o mai THROUGH-BECOME
 elapse. sabbath Mk16¹ days Ac25¹³ time Ac27⁹ (Abs² Mk16¹). after¹, be past (spent)².

presb u'ter on SENIOR
 elder, in contrast to a youth, an elder in age, but usually as our alderman, 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.

of the Jews: traditions of Mt15² Mk7³ 5 Christ (to be suffering from) Mt16²¹ (ask Him by what authority) Mt21²³ Mk11²⁷ (sought false witness against) Mt26⁵⁹ A (held consultation against) Mt27¹ Mk15¹ (accused by) Mt27¹² (scoffing Him) Mt27⁴¹ (rejected by) Mk3³¹ Lu22² (centurion dispatches e to) Lu7³ (e stand by as He is teaching) Lu20¹ (as after a robber do you come out) Lu22⁵² gathered in courtyard Mt26⁶³ Mk14⁵³ throng from e with Judas Mt26⁴⁷ Mk14⁴³ Judas turns back the silver to Mt27³ persuade the throng Mt27²⁰ give silver to soldiers Mt28¹² came out one by one [Jn8⁹] shall be dreaming dreams Ac2¹⁷ gathered against apostles Ac4⁵ Peter (speaks to) Ac4⁸ (report what they say) Ac4²³ stirred up against Stephen Ac6¹² forty men coming to Ac23¹⁴ inform Felix and Festus about Paul Ac24¹ 25¹⁵ e testified to Hb11²

ecclesia elders: Jerusalem (gifts dispatched to) Ac11³⁰ (Paul and Barnabas to go up to) Ac15² (received by) Ac15⁴ (Peter speaks to) Ac15⁶ (write decrees) Ac15²² 23 16⁴ (Paul reports ministry to) Ac21¹⁸ **Others**: electing Ac14²³ Paul calls for Ac20¹⁷ not upbraiding 1Ti5¹ who have presided ideally 1Ti5¹⁷ no accusation against 1Ti5¹⁹ constitute e city by city Ti1⁵ to call the Ja5¹⁴ Peter entreating 1P5¹ to be subject to 1P5⁵

the twenty-four: on twenty-four thrones vRv4⁴ falling before the Lord vRv4¹⁰ 58 14 11¹⁸ 19⁴ one speaking to John vRv5⁵ of their center a Lambkin vRv5⁶ sound as of messengers around vRv5¹¹ messengers stood around vRv7¹¹ one answered vRv7¹³ a new song before vRv14³ **Others**: an e son pLu15²⁵

e women 1Ti5² the e to the (chosen lady) 2Jn¹ (Gaius) 3Jn¹. elder⁶⁴, eldest¹, elder woman¹, old man¹.

elder, greater¹.
 elders, eldership¹.

presb u'ter i on SENIORSHIP
 eldership, the body of official elders. of the Jewish people Lu22⁶⁶ Ac22⁵ imposition of hands of 1Ti4¹⁴. elders¹, estate of elders¹, presbytery¹.
 eldest, elder¹.

Elee'zar ELEAZAR
Eleazar, our Lord's ancestor. Mt11¹⁵ 15.
 elect, chosen¹⁶.
 elected together, chosen together¹.
 election, choice⁶.

stoich ei'on ROW
element, of material substance (to be dissolved) 2P31⁰ 12, or of God's word. The elements of the world refers to the Mosaic system, including circumcision. of the world (Israel enslaved under) Ga4³ (Galatians turning back to) Ga4⁹ (saints warned against) Co2⁸ (saints died from) Co2²⁰ of the oracles Hb5¹². element⁴, principle¹, rudiment².

stoich e'ō ROW
elements (observe), of the Mosaic system. Paul at Jerusalem Ac21²⁴ saints (o e of faith) Ro4¹² (o in spirit) Ga5²⁵ (by this rule) Ga6¹⁶ (o same elementary rule) Ph3¹⁶, walk⁵.

elevate. See **lift up**.

[h]en'deka ONE-TEN
eleven. the e (disciples) Mt23¹⁶ Mk16¹⁴ Lu24⁹ 33 (apostles) Ac12⁶ 21⁴.

[h]en de'ka t on ONE-TENTH
eleventh. hour Mt20⁶ 9 foundation Rv21²⁰.

[H]ēli (Hebrew) ASCENDED
Eli, in our Lord's genealogy. Lu3²³.

Eliakem' (Hebrew) Deity-RISE
Eliakim, our Lord's ancestor. Mt11¹³ 13 Lu3³⁰.

Eli'e'zer (Hebrew) Deity-HELP
Eliezer, in our Lord's genealogy. Lu3²⁹.

ēli'as (Hebrew) Deity-HE
Elijah, one of the great Hebrew prophets. John is mMt11¹⁴ Jn12²⁵ Christ (called) Mt16¹⁴ Mk6¹⁵ 32⁸ Lu9¹⁹ (Moses and E with) vMt17³ 4 Mk9⁴ 5 Lu9³⁰ 33 (summoning) Mt27⁴⁷ Mk15³⁵ (if E will save) Mt27⁴⁹ Mk15³⁶ must come first Mt17¹⁰ 11 12 Mk9¹¹ 12 13 John in the spirit and power of Lu1¹⁷ many widows in days of Lu4²⁵ 26 telling fire to descend as E Lu9⁵⁴ A have you not perceived in E Ro11² of like emotions Ja5¹⁷.

aph air e'ō FROM-LIFT
eliminate an evil Lu1²⁵, amputate an ear Mt26⁵¹ Mk14⁴⁷ Lu22⁵⁰, wrest from. God e (Israel's sins) vRo11²⁷ (part from tree of life) vRv22¹⁹ sins Hb10⁴ from the scroll vRv22¹⁹ wrest from: Mary's part from her vLu10⁴² him his administration pLu16³, cut off², smite off¹, take away¹.

Eli'sai'os (Hebrew) Deity-SALVATION
Elisha, one of the great Hebrew prophets, successor of Elijah 1K19¹⁶ 2K2¹² 13, Lu4²⁷.

Elioud' (Hebrew) Deity-SPLENDOR
Eliud, in Christ's genealogy. Mt11¹⁴ 15.

Eleisabet' (Hebrew) Deity-SATISFY

Elizabeth, the name of John the baptist's mother. Zechariah's wife Lu15 barren Lu17 bearing a son Lu18 conceived Lu24³⁶ Miriam salutes Lu40⁴¹ filled with holy spirit Lu41 time fulfilled Lu157.

Elmōdam' ELMODAM

Elmadam, in Christ's genealogy. Lu32³⁸bs.

Elōi' (Aramaic) MY-Deity

Eloi, variously spelled. Jesus exclaims Mt 27⁴⁶ 46Mk15³⁴ 34.

eloquent, scholarly¹.

else. See since.

else, different¹, otherwise surely³.

all a ch ou' CHANGE-SOIL

elsewhere. next town Mk13³⁸bs.

all a cho'then CHANGE-SOIL-PLACE

elsewhere. thief climbs up Jn10¹. some other way¹.

dia saph e'ō THROUGH-LUCID

elucidate, make clear. disciples ask Jesus to Mt13³⁶B slaves to their lord rMt18³¹. declare unto¹, tell¹.

elude. See oblivious (be).

Elu'mas ELYMAS

Elymas, a magician. withstood Paul Ac13⁸.

eunouch iz'ō EUNUCHIZE

emasculate. Mt19¹² 12. make eunuch².

embassage, embassy¹.

presb ei'a SENIOR-

embassy, as those of age and rank were chosen to represent rulers, such were used on an embassy. dispatching an rLu14³² p19¹⁴. embassy¹, message¹.

an'thra x EMBER

ember, glowing coal. heaping on the head rRo12²⁰. coals¹.

nosph iz'ō EMBEZZLE

embezzle, appropriate by fraud. Ananias Ac 5² 3 slaves not to Ti2¹⁰. keep back², purloin¹.

para pikr ai n'ō BESIDE-BITTER

embitter. some hearing e God rHb3¹⁶. provoke¹.

para pikr a s m os' BESIDE-BITTERING

embitterment. in the wilderness rHb3⁸AB 15. provocation².

cha'ra g ma CARVE-effect

emblem, sculpture (of art) Ac17²⁹. of the wild beast rVr13¹⁶ 17 149 11 162 1920 204 (bRv1920). mark⁸, graven¹.

chara k t êr' CARVING

emblem, expressive of character. Christ E of God's assumption rHb1³. express image¹.

embolden, build¹.

sum peri la[m]b[an]i'ō

TOGETHER-ABOUT-GET[-UP]

embrace. Paul e Eutychus Ac20¹⁰.

embrace, greet².

sma'ragd os EMERALD

emerald. the fourth stone rVr21¹⁹.

smarag'd in on EMERALD

emerald, like emerald. a rainbow like rVr4³ (bRv4³).

eminent. See size.

creug'ō mai BELCH

emit. that hid from the disruption rMt13³⁵. utter¹.

Emmanouël' (Hebrew) WITH-US-Deity

Emmanuel. Christ's name Mt12³.

Emmaus' EMMAUS

Emmaus, village near Jerusalem. Lu24¹³.

emotion (of like). See like emotion (of).

par eis pher'ō BESIDE-INTO-CARRY

employ. all diligence 2P15. give¹.

ken on' EMPTY

empty, devoid of contents; of an action, for naught. farmers dispatch slave e rMk12³ Lu20¹⁰ 11 the Lord sends the rich away rLu 13³ people mumble e phrases rAc4²⁵ seducing with e words rEp5⁶ e seduction rCo2⁸ e man rJa2²⁰

for naught: God's grace (not) r1C15¹⁰ (not to receive) r2C6¹ for n is your faith 1C15¹⁴ Paul (his heralding) 1C15¹⁴ (ran) rGa2² rPh2¹⁶ (toils) Ph2¹⁶ 1Th3⁵ (entrance) r1Th2¹ saint's toil is not r1C15⁵⁸. empty¹, vain¹⁴.

ken o'ō EMPTY

empty, take out reality and force, make void. Christ e Himself rPh2⁷ make void: faith rRo4¹⁴ lest cross of Christ r1C1¹⁷ Paul's boast r1C9¹⁵ r2C9³. make of none effect¹, -no reputation¹, -void², be in vain¹.

empty, leisure (have)¹.

emulation, zeal¹, (provoke to e), jealousy (provoke to)¹.

enable. See able (be).

enable, invigorate¹.

strat o'pe d on WAR-FOOT

encampment. Jerusalem surrounded by Lu21²⁰. army¹.

pharmak eu s' DRUGGER

enchanter. part in lake of fire rVr21¹⁸. sorcerer¹.

pharmak os' DRUGGER

enchanter. outside the city Rv22¹⁵. sorcerer¹.

pharmak ei'a DRUGGING

enchantment. work of the flesh Ga5²⁰ men repent not of their rVr9²¹ of Babylon rVr 18²³. sorcery², witchcraft¹.

amph'od on ENVELOPE-WAY

encircling road. colt hatched on Mk11⁴. place where two ways meet¹.

encompass. See lie about.

encounter. See happen on.

encounter, parley¹.

kata nark a'ō DOWN-NUMB

encumbrance (be), become a dead weight.

Paul not 2C11⁹ 12¹³ 14 (s2C12¹⁶). be burdensome², be chargeable¹.

per'a s OTHER-SIDE

end, used in the Septuagint in the sense of termination. of the earth (queen of the south) Mt12⁴² Lu11³¹ (declarations came into) Ro10¹⁸ oath for confirmation is an Hb6¹⁶. end², utmost part¹, uttermost part¹.

end, become¹, conclude³, conclusion⁶, extremity¹, fill², finish³⁷, sequel¹, (make an e), finish¹, (to the e), perfectly¹.

spoud a z'ō be-DELIGENT

endeavor. Paul (to remember the poor) Ga210 (to see the brethren) 1Th217 saints (keep the unity of the spirit) Ep43 (to be entering into that stopping) Hb411 (to confirm their calling) 2Pi10 (to be found by the Lord in peace) 2P314 Timothy (to present himself to God) 2Pi215 (to come to Paul) 2Ti49 21 Titus to come to Paul Ti312 Peter e to have them make mention of these things 2Pi115. be diligent¹, be forward¹, do diligence², endeavor³, give diligence¹, labor¹, study¹.

endeavor, seek⁵.

a per'a n t on UN-OTHER-SIDE

endless, without a termination. genealogies 1Ti14.

endless, indissoluble¹.

sun eu dok e'ō TOGETHER-WELL-SEEM

endorse, approve. Jews e acts of their fathers Lu1148 Saul e Stephen's assassination Ac81 2220 unjust e those committing such things Ro132 **approve:** unbelieving wife (husband) making home with 1C712 13As. allow¹, be pleased², consent unto², have pleasure in¹.

endow. See give.

ends, last¹.

dun a m o ō make-ABLE

endue. with all power Co111 (As¹Hb1134). strengthen¹.

endued with (be), put on¹.

[h]upo mon e' UNDER-REMAINING

endurance. bearing fruit with PLu815 acquiring your souls by Lu2119 e in good acts Ro27 affliction producing Ro53 producing testedness Ro54 saints (awaiting with) Ro825 (endued for all e) Co111 (e of expectation) 1Th13 (e and faith) 2Th14 vRv1310 v1412 (to pursue) 1Ti611 e of the scriptures Ro154 God of e Ro155.

apostles (e of suffering) 2C16 (in much e) 2C64 (signs produced in) 2C1212 e of Christ 2Th35 Rv310 Paul's 2Ti310 aged men to be in Ti22 you have need of Hb1036 racing with Hb121 testing of faith producing Ja13 let have its perfect work Ja14 the e of Job Ja511 in e devoutness 2Pi166 John, joint participant in Rv19 of the ecclesia (in Ephesus) Rv223 (in Thyatira) Rv219. enduring¹, patience²⁹, patient².

[h]upo men'ō UNDER-REMAIN

endure, be under stress, idiomatically remain behind. to the consummation Mt1022 2413Mk 1313 love (e affliction) Ro1212 (is e all) 1C137 Paul e all 2Ti210 if we are e (reigning) 2Ti212 being enlightened you e Hb1032 Christ (e a cross) Hb122 (e contradiction of sinners) Hb123 saints (e for discipline) Hb127 (happy is the one) Ja112 511 you shall be e (sinning and being buffeted) 1P220 (doing good and suffering) 1P220

remain behind: Jesus in Jerusalem Lu243 Silas and Timothy in Berea Ac1714 (As¹Ro824). abide¹, endure¹¹, suffer¹, patient³, tarry behind¹.

endure, be, bear with², carry², remain³, staunch (be)¹, undergo².

endure affliction, suffer evil¹.

enduring, endurance¹.

Ain e'as PRAISE

Eneas. paralyzed Ac933 34. **Æneas².**

ech thr on' HAVE-RUINER

enemy, your e (hating) Mt543 (love) Mt544 Lu627 35 (if hungering) Ro1220 e of a man his household Mt1036 e sows darnel PMt 1325 28 is the Adversary PMt1339 e of Christ under His feet Mt2244Mk1236Lu2043 Ac235 1C 1525 Hb113 1013 Salvation from Israel's Lu 171 74 power of the e Lu1019 certain nobleman's of PLu1927 of Jerusalem Lu1943 Elymas e of righteousness Ac1310 saints (if being e conciliated) Ro510 (once e in comprehension) Col121 (do not deem as an e) 2Th315 as to the evangel e (Israel) Ro1128 last e death 1C1523 I (Paul) have because Ga416 of the cross Ph318 of God Ja44As² of the two witnesses vRv115 12. enemy²⁹, foe².

enemy, human¹.

engage. See parley and practice.

engrave, chisel¹.

e[n]g gra'ph ō IN-WRITE

engraven. disciples' names in heaven FLu 1020Bs saints, in Paul's heart F2C32 3 (BGA 310). write in².

di en thum e'ō mai THROUGH-IN-FEEL

engross. Peter with the vision Ac1919. think on¹.

engulf. See include.

ai'nigma ENIGMA

enigma, an obscure hint. at present observing in an 1C1312. darkly¹.

epi ta s'ō ON-SET

enjoin. Christ (e unclean spirits) Mk127 925 Lu436 831 (throng to recline) Mk639 (the winds) Lu825 Herod e life-guardsman Mk627 Lord, what you e is done PLu1422 Ananias e beat Paul's mouth Ac232 Paul e Philemon Phn8. charge¹, command⁸, enjoin¹.

enjoin, direct¹.

enjoy, happen¹.

enjoy mercy. See merciful (be).

enjoyer of allotment. See allotment (enjoyer ..of).

apo' lau sis FROM-ENJOYING

enjoyment, partaking of pleasant sensations. God tendering us all for our 1Ti617 temporary e of sin Hb1125.

enjoyment of allotment. See allotment (enjoyment of).

enlarge, broaden², magnify².

phō t iz'ō LIGHTIZE

enlighten, make visible to the mind, illuminate things. Christ e every man FJn19 saints (hearts e) FEp118 (being e endure) FHb1032 Paul to e all FEp39 those once e FHb64

illuminate: whenever a lamp PLu1136 Christ (i hidden things) P1C45 (i life) F2Ti110 the earth vRv181 glory of God i the city vRv 2123 Lord God i them Rv225. bring to light², enlighten², give light², illuminate¹, light¹, lighten², make see¹.

strat o log e'ō WAR-LAY (SAY)

enlist. pleasing the one who e him F2Ti24. choose to be a soldier¹.

ech thr a HAVE-RUIN

enmity. Herod and Pilate at Lu2312 God (flesh at e to) FRo87 (friendship of this world) MJa44 of the flesh Ga520 in Christ's flesh Ep215 16.

Enōch (Hebrew) DEDICATED

Enoch, the seventh from Adam, Gn521. Lu337 Hb115 Ju14.

Ainōn ENON

Enon, a village of Samaria, 32° 26' north, 35° 21' east. John baptizing in Jn323.

Enōs' (Hebrew) MORTAL

Enosh, Gn426, an ancestor of Christ Lu338.

[h]ik an on' REACH-UP

enough, ample words Lu239, competent, considerable, bail Ac179, a descriptive term of broad application, denoting the absence of any lack. Pilate to do e Mk1515 centurion (not e am I) Lu76 it is e (two swords) Lu2238 e is this rebuke 2C26

competent: John not c (to bear Jesus' sandals) Mt311 (to loose them) Mk17Lu316 centurion not c Mt88 Paul not c be called apostle 1C159 and for this who is c 2C216 saints, not in themselves 2C35 to teach others 2Ti22

considerable: sum of silver Mt2812 throng (at Jericho) Mk1046 (at Nain) Lu712 (added to the Lord) Ac1124 (Barnabas and Saul teach) Ac1126 (stand aloof) Ac1926 number of disciples (at Nain) Lu711A (at the house of Mary) Ac1212 (Paul and Barnabas make) Ac1421 (reposing) 1C1130 c time (man puts on no cloak) Lu827 (lord of the vineyard travels) FlU209 (Herod desires meet Jesus) Lu238 (magic has amazed) Ac811 (Paul and Barnabas tarry) Ac143 (Paul conversing) Ac2011 (elapsing) Ac279 c herd of hogs Lu832 c number of days (fulfilled in Damascus) Ac923 (Peter in Joppa) Ac943 (Paul in Corinth) Ac1818 (ship sailing tardily) Ac277 c number practicing meddling arts Ac1919 number of torches Ac208 lamentation over Paul Ac2037 light flashes about Paul Ac226 (AAc537 BRo1523). able1, enough1, good1, great1, large1, long2, many2, meet1, much6, sufficient3, worthy3, sore1, security1.

enough, sufficient1, (be), away (be)1, suffice1, (have), superabound1.

plou t iz'ō RICHIZE

enrich. Corinthians (in Christ) FlC15 (in everything) 2C911 Paul e many 2C610, enrich2, make rich1.

ensample, example1, type4, typically1.

sun stel'l o TOGETHER-PUT

enshroud a corpse (Ananias) Ac56, idiomatical-ly limit time, an era 1C729. short1, wind up1.

para'sēm on BESIDE-SIGN

ensign, marked with a sign. ship with e Dioscuri Ac2811. whose sign was1.

doul o'ō ENSLAVE

enslave, make the property of another. Abraham's seed Ac76 saints (e to Righteousness) FlRo618 (e to God) FlRo622 (not e in such a case) FlC1715 (e under elements of the world) FlGa43 (aged women not to be) RT123 Paul e himself to all FlC919 to this one he has been FlP219. bring into bondage3, given to1, in bondage1, make servant3.

kata doul o'ō DOWN-SLAVE

enslave, reduce to slavery. Corinthians bearing it FlC1120 false brethren e Galatians FlGa24. bring into bondage2.

ep'e i mi ON-BE

ensue. e day (Moses) Ac726 (Paul) Ac1611 2015 2118 e night Ac2311. following2, next2.

ensue, persecute1.

entangle, involve2, trap1.

entangle with, hem in1.

eis erch'o mai INTO-COME

enter, come into. Jesus (the sanctuary) Mt

2112 (the synagogue) Mk31 Lu416 (Jerusalem) Mk1111 etc. come into: and out Ac121 to Lydia Ac1640 Christ FlRv320 etc. Others: Frequent. See other keywords. arise1, come33, enter124, go40.

enter, come in by the way1, go into3, pass into1, step into8, -up2.

enter in, go into5.

sun eis erch'o mai TOGETHER-INTO-COME

enter together. Jesus (to Jairus' daughter) Lu851s (not e the ship t) Jn622ABs2 (John t with Him into courtyard) Jn1816, go in with2.

[h]upo dech'o mai UNDER-RECEIVE

entertain. Jesus (by Martha) Lu1038 (Zacheus) Lu196 Jason e Paul and Silas Ac177 Rahab the messengers Ja225. receive4.

entertain, lodge1.

entertain strangers, hospitality1.

mous ik on' MUSE

entertainer, in mythology, one of the nine goddesses of polite arts, hence one who uses these. the sound of FlRv1822. musician1.

entice, lure1.

enticing, persuasive1.

enticing word, persuasive word1.

entire. See all and every.

entire, unpaired1.

tha'p t o DIE

entomb. permit me to e my father Mt821Lu959 let the dead e their dead Mt822Lu960 John's corpse Mt1412 rich man FlLu1622 David Ac229 Ananias Ac569 Sapphira Ac510 Christ 1C154. bury11.

sun tha p t o TOGETHER-DIE

entomb together. with Christ through baptism FlRo64 FlCo212. bury with2.

eis'od os INTO-WAY

entrance. before Christ's personal Ac1324 Paul to the saints FlTh1921 of the holy places FlHb1019 eonian kingdom FlP111. coming1, entrance4.

entreat. See console.

entreat, ask1, refuse1, use1.

entreat shamefully, dishonor1, outrage1.

entreat spitefully, outrage2.

entreated (easy to be), compliant1.

entreater. See consoler.

entreaty. See consolation.

entrust. See believe.

su[n]g kata psēph iz'ō

TOGETHER-DOWN-PBBLE

enumerate with. Matthias with the eleven AAcl26ABs2. numbered with1.

phthon'os ENVY

envy, ill will due to covetousness. Jews give Jesus up through Mt2718Mk1510 men distended with Ro129 of the flesh Ga521 e and strife Ph115 out of controversies ITi64 leading a life in Ti33 longing to Ja45 putting off 1P21.

phthon e'ō ENVY

envy. one another Ga526.

envy, zeal6, zealous (be)2.

a i ōn UN-IF-BEING

eon, the longest segment of time known in the Scriptures. Seven distinct divisions are indicated, pre-eonian time 2Ti19, five eons two of which are future (called the eons of the

eons Rv16), and time after the conclusion of the eons Hb9²⁶. "Age" is not a suitable equivalent because it has been spoiled by misuse, being generally applied to an administration. The eons synchroonize with the worlds (Ep2), the eons dealing with the time aspect and the worlds with the cosmic aspect or constitution. Used for the remainder of an eon.

the eon: t coming e Mk10³⁰ Lu18³⁰ present wicked e Gal⁴ of this world e Ep2² t current e (rich in) 1Ti6¹⁷ Abs² (Demas loving) a2Ti4¹⁰ (living devoutly in) Ti2¹² impending Hb6⁵ day of f2P3¹⁸

the eons: t oncoming e Ep2⁷ Abs^{1*} purpose of e Ep3¹¹ King of a1Ti1¹⁷ Arv15⁸ God makes aHb1² to readjust aHb1¹³

conclusion of the: eon (the harvest is) Mt 13³⁹ B³ (as darnel are culled) Mt13⁴⁰ (as culling fish) Mt13⁴⁹ (what is sign of) Mt2⁴³ (Christ with disciples till) Mt23²⁰ eons (repudiation of sin at) Hb9²⁶ consummations of the eons: have attained to us 1Co10¹¹

for the eon: no fruit from fig tree Mt2¹⁹ Mk1¹⁴ no pardon Mk3²⁹ not thirsting Jn 4¹⁴ living Jn6⁵¹ 58 remaining (slave not) Jn8³⁵ (son is) Jn8³⁵ (Christ is) Jn12³⁴ Hb7²⁴ (God's righteousness is) 2Co9⁹ (one doing the will of God) 1Jn2¹⁷ (the truth, with us) 2Jn² not beholding death Jn8⁵¹ 52 the sheep not perishing Jn10²⁸ not dying Jn1¹² Christ (not to wash Peter's feet) Jn1³⁸ (a priest) Hb5⁶ 20 717 21 Abs² (perfected) Hb7²⁸ consoler with the disciples Jn 14¹⁶ Paul should not eat meat 1Co8¹³

for the eons: Christ (reigning) Lu1³³ (the same) Hb1³⁸ God (supports Israel) Lu1⁵⁵ (blessed for) Ro12⁵ 9 5 2Co1³¹ (to Him be glory) Ro1¹³⁶ declaration of the Lord remaining 1P1²⁵

for all the eons to God be glory Ju2⁵

for an eon (gloom of darkness kept) Ju1³

from the eon: known to the Lord is His work Ac15¹⁸ from the eons: prophets who are Lu1⁷⁰ Ac3²¹ secret concealed e Ep3⁹ aCo1²⁶ from out of the eon: not opened eyes of one born blind Jn9³²

this eon: not pardoned in Mt12³² the worry of fMt13²² Mk4¹⁹ sons of (more prudent) aLu1⁶⁸ (marrying) aLu20³⁴ not configured to Ro12² discussor of 1Co12⁰ not the wisdom of 1Co2⁶ chief men of 1Co2⁶ wise in 1Co3¹⁸ the god of a2Co⁴ Christ seated over every name in Ep1²¹

that eon: those worthy to happen upon Lu20³⁵

before the eons: secret, God designates 1Co2⁷

before the entire eon: to God be glory Ju2⁵

the eon of the eon: Thy throne O God is for Hb18⁵ a⁵

the eon of the eons: all the generations of Ep3²¹ 21

the eons of the eons: to God (be glory for) Ro16²⁷ As2⁷ Ga15⁵ Ph4²⁰ 20 1Ti1¹⁷ 17 Hb13²¹ 21 1P4¹¹ 11 511 11 a⁵ v12 12 6b⁵ v12 12 (God living for) vRv4⁹ 9 10 10 10 6 157 7 glory to (the Lord for) 2Ti4¹⁸ 18 (the Lambkin) vRv5¹³ 13 Christ (living for) Rv1¹⁸ 18 (reigning for) vRv1¹⁵ 15 ascending for (fumes) vRv1⁴¹ 11 (smoke) vRv1⁹³ 3 Adversary tormented for vRv20¹⁰ 10 God's slaves reigning for vRv2²⁵ 5 (a2P2¹⁷). age², beginning of the world², counsel¹, eternal², ever², for ever², for ever and ever², for evermore³, never¹, world³² -began¹, -without end¹, while the world standeth¹.

ai'ōnion UN-IF-BEINGED

eonian. life e: have (what good shall I be doing that I may) Mt19¹⁶ (not be perishing) Jn3¹⁵ 16 (believing) Jn3³⁶ 524 640 47 (Jews supposing they have) Jn5³⁹ (not) Jn6⁵³ (masticating Christ's flesh) Jn6⁵⁴ (the consummation) Ro6²² (perceiving) 1Jn5¹³ allotment of (disciples shall have) Mt19²⁹ (rich chief) Mk10¹⁷ Lu18¹⁸ (lawyer) Lu10²⁵ (enjoyers of) Ti3⁷ the just coming away into M25⁴⁶ get (disciples) Mk10³⁰ Lu18³⁰ (hold of) 1Ti6¹² water leaping up into Jn 4¹⁴ gathering fruit for Jn4³⁶ remaining for (food) Jn6²⁷ (no mankiller has) 1Jn3¹⁵ declarations of (Christ has) Jn6⁶⁸ Christ (gives) Jn10²⁸ 172 (promises) 1Jn2²⁵ (is the true God and) 1Jn5²⁰ (mercy of C for) Ju2¹ guarding the soul for Jn12²⁵ the Father (His precept is) Jn12⁵⁰ (knowing Him is) Jn1⁷ unworthy of Ac13⁴⁶ set for Ac13⁴⁸ seeking Ro2⁷ Grace reigning for Ro5²¹ God (His gracious gift) Ro6²³ (gives us) 1J5¹¹ reaping Ga6⁸ believing on Christ for 1Ti1¹⁶ expectation of Ti1² reporting 1J1²

Others: fire (cast into) fMt18⁸ (be going into) fMt25⁴¹ (justice of) Ju7⁷ chastening Mt25⁴⁶ penalty Mk3²⁹ tabernacle Lu16⁹ times (secret hushed in) Ro16²⁵ (before) 2Ti19¹² 12 God Ro16²⁶ burden of glory 2C 4¹⁷ what is not being observed is 2Co4¹⁸ house 2Co5¹ extermination 2Th19⁹ consolation 2Th2¹⁶ might 1Ti6¹⁶ glory (salvation in Christ Jesus with) 2Ti2¹⁰ (God calls you into Him) 1P5¹⁰ repayment Phn1⁵ salvation Hb5⁹ judgment Hb6² redemption Hb 9¹² spirit Hb9¹⁴ enjoyment of allotment Hb9¹⁵ covenant Hb13²⁰ kingdom 2P1¹¹ evangel vRv14⁶ (b1Ti6¹⁹). eternal⁴¹, everlasting²⁵, for ever¹, the world began³.

Epānetus, Epānetus¹.

Epain'et os ON-PRaise

Epānetus. Ro16⁵. Epānetus¹.

Epaphras' EPAPHRAS

Epaphras, a Colossian. Co17⁴¹² Phn2³.

Epaphr od'it os ON-FROTHED

Epaphroditus, charming. Paul to send Ph2²⁵ receiving from Ph14¹⁸ B⁸

Ephesi on' EPHESIAN

Ephesian. Great is Artemis of the Ac19²⁸ 34 34⁸ Men E Ac19³⁵ Abs² the city of the Ac19³⁵ Trophimus the Ac21²⁹.

Eph'es os EPHEsus

Ephesus, a celebrated city of southern Lydia, Asia Minor, on the Egean, about 38° north, 27° east. Paul (at) Ac18¹⁹ 21 191 (sailed past) Ac20¹⁶ (sending to) Ac20¹⁷ (fights wild beasts in) 1Co15² (to stay till Pentecost) 1Co16⁸ (dispatches Tychicus to) 2Ti4¹² Apollos at Ac18²⁴ Jews and Greeks dwelling in Ac19¹⁷ considerable throng stand aloof Ac19²⁶ Timothy to remain in 1Ti1³ Onesiphorus serves in 2Ti1¹⁸ write to Rv 11¹ 21 (Abs² margin) Ep1¹.

ephphatha' (Aramaic) BE-OPENED

Ephphatha. Mk7³⁴.

Ephraim' (Hebrew) FRUITFUL

Ephraim, a city not far from Jerusalem perhaps 31° 55' north, 35° 20' east. Jesus went into Jn1¹⁵ 4.

Epi kour'ei os ON-JUVENILED

Epicurean. in Athens Ac17¹⁸.

selén i az'o mai MOONIZE

epileptic (be), "moonstruck," a fit of fainting or spasms, once supposed to be influenced by the moon's phases, they bring e to Jesus Mt424 my son is Mt175, be lunatick2.

epi stol é ON-PUT

epistle, a private letter, from the apostles at Jerusalem Ac1530 Tertius wrote the Roman e Ro1622 Paul (I write to you in the e) 1C59 (his e makes the Corinthians sorry) 2C788 (as though terrifying you through) 2C109 11 (his e weighty) 2C1010 (an e as through us) 2Th22 (whether through word or through our e) 2Th215 (if anyone not obeying our word through this) 2Th314 (his name a sign in every) 2Th317 (wisdom given to him as in all the e) 2P316 whenever the e should be read Co416AS this e to be read to the brethren 1Th527 Peter's second e 2P81

letter: Saul requests l for Damascus Ac92 225 the captain writes a l to Felix Ac2325 33 whoever the Corinthians attesting through l 1C163 Paul (do we need commendatory l) 2C31 (the saints are his l) M2C32 3.

is'on EQUAL

equal, consistent Mk1456 59, equivalent Lu634, the same in amount or degree, you make them e to us Mt2012 Christ (making Himself e to God) Jn518 (deems it not pillaging) Ph26 God gives the nations e gratuity Ac1117 city's length, breadth and height e vRv2116, agree2, as much1, equal4, like1.

is a[n]g'gel on EQUAL-MESSENGER

equal to a messenger, in resurrection Lu2036, equal unto angels1.

equal unto the angels, equal to a messenger1.

is o't és EQUALITY

equality, equitable (to slaves) Co41, an e in the current period 2C814 14.

is'ós EQUAL-AS

equally, adverb, respecting the son e PLu2013, it may be1.

is o'tim on EQUAL-VALUED

equally precious, faith 2P11, like precious1.

is o'psuch on EQUAL-COOLED

equally sensitive, Timothy Ph220, like minded1.

art'ion EQUIPPED

equipped, man of God 2Ti317, perfect1.

equitable. See equality.

equivalent. See equal.

ér (Hebrew) ROUSED

Er, in Christ's genealogy, Lu328.

era. See season.

ex aleiph'ó OUT-RUB

erase, brush away (tears from eyes) vRv717 F214, sins vAc319 handwriting of decrees vCo214 not e his name vRv35, blot out3, wipe away2.

E'rastos ERASTUS

Erastus, Ac1922 Ro1624 2Ti420.

prin ERE

ere, adverb, before in time, e Mary and Joseph coming together Mt118 the cock crow Mt2634 75Mk1430 72Lu2261 Simeon acquainted with death Lu226ABs2 courtier's little boy dies Jn449 e Abraham (came in-to being) Jn858 (dwelt in Charan) Ac72 Christ declared e it is occurring Jn1429 the

coming of the day of the Lord Ac220 the accused have the accusers face to face Ac 2516 (ALu2234). before13, ere1.

an orth o'ó UP-ERECT

erect again, re-erect (tabernacle structure) Ac 1516, stiffen (flaccid hands) vHb1212, bent woman made e a Lu1313, lift up1, make straight1, set up1.

err, lead astray1, stray6, swerve2.

a gno'é ma UN-KNOW-effect

error, of the people Hb97.

error, deception1.

Esau' (Arabic) SHAGGY

Esau, Jacob's brother Gn2525 361, I (God) hate Ro913 Isaac blesses Hb120 profane Hb1216.

ek pheug'ó OUT-FLEE

escape, prevailing to PLu2136 prisoners have (warden inferring) Ac1627 sons of Sceva Ac1916 the judgment of God vRo23 Paul e Aretus' hands 2C1133 they may by no means e v1Th53 how shall we vHb23 if those e not vHb1225ABs1* (AAc2730). escape6, flee2.

escape, come out1, flee2, -away1, -from3, save through2, (way of e), sequel1.

escape safe, save through1.

eschew, avoid1.

pai d ag ó g os' HIT-LEADER

escort, one who leads children about, usually a strict slave, ten thousand e in Christ v1C415 the law has become vGa324 25, instructor1, schoolmaster2.

Eslei' (Hebrew) ESLI

Esli, our Lord's ancestor, Lu325.

mal'ist A RATHERSE

especially, superlative preference or intensity, paired at Paul's words Ac2038 Paul before Agrippa Ac2526 Agrippa expert in Jewish customs Ac263 for the family of faith Ga 610 those of Caesar's house Ph422 those who believe 1Ti410 providing for his own and e 1Ti58 those toiling 1Ti517 the vellums 2Ti 413 of the Circumcision Ti110 beloved e to Paul Phn16 those going after the flesh 2P 210, chiefly2, most of all1, specially10.

mné st eu'ó REMIND-

espouse, engage to marry, Mary to Joseph Mt 118Lu127 25.

espouse, betroth1.

ep an[n]gk es ON-UP-COMPRESS

essential, Jerusalem decrees Ac1528, necessary1.

st ér iz'ó SOLIDIZE

establish, fix steadfastly (Christ His face) Lu 951, great chasm PLu1626 Peter to e brethren PLu2232 Paul e disciples vAc1823 for you to be vRo111 God (able e you) Ro1625 (Himself e, firming) v1P510 Thessalonians (Timothy to e) v1Th32 (hearts to be) v1Th 313 (God e) v2Th217 r33 brethren to e their hearts vJa56 in present truth v2P112 Sardis to e rest vRv32, establish3, fix1, set steadfastly1, establish6, strengthen2.

epi st ér iz'ó ON-SOLIDIZE

establish, Paul e (the disciples) vAc1422 (ecclesias) vAc151 Judas and Silas e brethren vAc1532ABs2, confirm3, strengthen1.

establish, confirm1, stable (be)1, stand2, sustain1.

establish. See stand.

established (be), law (place under)¹.

ou s'ia BEING

estate. younger son (asks for) ^{PLu1512} (dissipates) ^{PLu1513}, goods¹, substance¹.

estate of elders, eldership¹.

estate (of low), humble¹.

esteem. See glorify.

esteem, deem³, judge², reckon¹.

esteemed (be least), scorn¹, (highly e), high¹.

ap all o t r i o' o FROM-CHANGE

estrangle, alienate ^{Ep212}, the nations from life of God ^{Ep418} saints once e ^{Co121}, alien¹, alienated².

eternal, eon², eonian⁴¹, imperceptible¹.

Aithi'ops ETHIOPIAN

Ethiopian, pertaining to Ethiopia, a region south of Egypt. eunuch and queen of the ^{Ac827 27}.

ethn arch'és NATION-ORIGINER

ethnarch. of Aretus, the king ^{2C1132}. gov-ernor¹.

Eu'boul os WELL-COUNSEL

Eubulus. greets Timothy ^{2Ti421}.

Eu nik'e WELL-CONQUER

Eunice. mother of Timothy ^{2Ti15}.

eunouch'os EUNUCH

eunuch, an emasculated man. ^{Mt1912 12 12} Ethiopian ^{Ac827 34 36 38 39} (AAc839).

eunuch (make), emasculate².

Eu od i'a WELL-WAY

Euodia. Paul entreating ^{Ph42}.

Euphra'tês (Hebrew) EUPHRATES

Euphrates, a great river ^{Gn214}, flowing south-east between 30°-40° north and 38°-48° east, from the Armenian mountains to the Persian gulf. four messengers ^{vRv914} sixth bowl ^{vRv1612}.

Euroclydon, northeaster¹.

Eu'tuch os WELL-HAPPENED

Eutyclus, a young man. ^{Ac209}.

evacuate. See cast out.

ek neu'o OUT-NOD

evade. Jesus e the healed man ^{Jn513} Abs². convey self away¹.

eu a[n]ggel'ion WELL-MESSAGE

evangel, the term evangel is much to be preferred to "gospel," as it has the verb evangelize and the noun evangelist in accepted usage, and it is not encumbered with many unscriptural associations and phrases.

of God: Paul (severed for) ^{Ro11} (as a priest of) ^{Ro1516} (brings gratuitously) ^{2C 117} (hold to speak) ^{1Th22} (to share) ^{1Th 28} (heralds) ^{1Th29} of the grace of God ^{Ac2024} did not come in word only ^{1Th15} of the glory of the happy God ^{1Ti11} stubborn as to ^{1P417}

of Christ: beginning of ^{Mk11} of God's Son ^{Ro19} Paul (has completed) ^{Ro1519} (give no hindrance to) ^{1C912} (coming to Troas for) ^{2C212} (outstrips others in) ^{2C1014} of the glory of ^{2C44} your avowal to ^{2C913} some want to distort ^{Gal7} be citizens worthy of ^{Ph127} Timothy God's servant in ^{1Th32} not obeying ^{2Th18}

of the kingdom: Christ heralding ^{Mt423} ⁹³⁵ ^{Mk114} shall be heralded for a testimony ^{Mt}

²⁴¹⁴ Paul's (God judging according to) ^{Ro 216} (able to establish) ^{Ro1625} (seed of David according to) ^{2Ti28} covered ^{2C43} God calls through ^{2Th214} Paul: not ashamed of ^{Ro116} I beget you through ^{1C415} placing the e without expense ^{1C918} not to use up my authority in ^{1C918} all I am doing because of ^{1C923} brings ^{1C151} ^{Gal11} heralding among the nations ^{Gal22} became the dispenser ^{Ep36} located for the defense of ^{Ph116} Timothy (slaves with me for) ^{Ph222} (to suffer evil with) ^{2Ti18} women who compete together with me ^{Ph43} entrusted with ^{1Th24} appointed a herald ^{2Ti111}

Others: herald (wherever) ^{Mt2613} ^{Mk149} (to all nations) ^{Mk1310} (to entire creation) ^{Mk 1615} believe in e ^{Mk115} on account of e ^{Mk835} ¹⁰²⁹ the word of ^{Ac157} not all obey ^{Ro1016} as to the e (Jews are enemies) ^{Ro 1128} announcing, living of ^{1C914 14} applause in ^{2C818} a different e ^{2C114} ^{Gal6} the truth of (continuing) ^{Gal25} (attitude toward) ^{Gal214} of the Uncircumcision ^{Gal27} of your salvation ^{Ep113} of peace ^{Ep615} secret of ^{Ep619} As saint's contribution to ^{Ph 15} confirmation of ^{Ph17} progress of ^{Ph112} faith of ^{Ph127} beginning of ^{Ph415} word of truth of ^{Co15} expectation of ^{Co123} bonds of ^{Phn13} (^{s1Lu443} ^{s2Ro1529}). gospel⁷⁶.

evangel (bring). See evangelize.

pro ep a[n]ggel'io mai BEFORE-ON-MESSAGE

evangel (bring before). to Abraham ^{Gal38}. preach the gospel before¹.

eu a[n]ggel is t'és' WELL-MESSANGER

evangelist. Philip ^{Ac218} Christ gives ^{Ep411} Timothy to do the work of ^{2Ti45}.

eu a[n]ggel is'o WELL-MESSAGIZE

evangelize, used independently, bring the evangel (evangelize would be preferable in all cases if the English idiom would allow it). with the word ^{Ac84} many Samaritan villages ^{Ac825} Philip to the eunuch ^{Ac835} Derbe ^{Ac1421} Paul e God's Son among the nations ^{Gal16} Saul now e the faith ^{Gal23} we also have been ^{Hb42} God e His secret ^{vRv107}

bring: to the poor the e is b ^{Mt115} ^{Lu722} John, to the people ^{Lu318} Christ (the Lord anoints to) ^{Lu418} (of the kingdom) ^{Lu443} ⁸¹ (in the sanctuary) ^{Lu201} (commissions Paul to) ^{1C117} (of peace) ^{Ep217} disciples b e of Christ Jesus ^{Lu96} ^{Ac542} of the kingdom of God ^{Lu1616} ^{Ac812} Philip ^{Ac840} God b the e of peace ^{Ac1036} to the Greeks ^{Ac1120} Barnabas and Paul (at Antioch in Pisidia) ^{Ac1332} (cities of Lycaonia) ^{Ac147} (Lystra) ^{Ac1415} (Antioch in Syria) ^{Ac1535} Paul (God calls to) ^{Ac1610} (at Athens) ^{Ac1718} (eager to b e to Rome) ^{Ro15} (where Christ is not named) ^{Ro1520} (nothing to boast of in) ^{1C916} (without expense) ^{1C918} (making known) ^{1C151 2} (beyond Corinth) ^{2C 1016} (God's gratuitously) ^{2C117} (beside that which) ^{Gal18 11} (during an infirmity) ^{Gal413} (of the untraceable riches) ^{Ep38} e of good ^{Ro1015} an e beside ^{Gal8 9} to whom brought formerly ^{Hb46} by holy spirit ^{1P112} declaration in ^{1P125} to the dead ^{1P 46} eonian ^{vRv146} Others: b to Zechariah ^{Lu119} to the shepherds ^{Lu210} Timothy to Paul ^{1Th36} (^{s2Ro1015}). bring glad tiding-1, -good tidings¹, declare to¹, -glad tidings¹, preach²², -gospel²².

Eu'a (Hebrew) LIVING

Eve, the female element of humanity taken out

of Adam and then built into a woman, the mother of all human beings Gn3²⁰. serpent deludes 2C11^{3s1*} molded after Adam 1Ti2¹³.

per EVEN

even, an emphatic particle, with if-ever, that is Hb3¹⁴ 63. Mk15^{6s2} Jn12⁴³ Rv16^{6s}.

even, as⁷, evening¹⁰, for¹, indeed¹, still¹, thus¹. even. See till.

even. See and.

even. See yet.

kath ôs'per DOWN-AS-EVEN

even as. Aaron Hb5⁴Ab3^{1*} (B2C3¹⁸).

kath a'per DOWN-WHICH-EVEN

even as. David also Ro4⁶ in one body Ro12⁴ the body is one 1C12¹² we are your glorying e a 2C1¹⁴ not e a Moses 2C3¹³ e a from the Lord 2C3¹⁸ as e a the eagerness 2C8¹¹ you are aware 1Th2¹¹ e a Paul (longing to see) 1Th3⁸ (love for the saints) 1Th3¹² the nations in lustful passion 1Th4⁵ evangelized e a those Hb4² (s²Hb5⁴). as⁷, as well as¹, even as⁵.

[h]ôs'per AS-EVEN

even as (adverb). Mt6²⁷ etc. as³⁸, as when¹, even as², like as¹.

even as, according as²⁴.

[h]ôs per ei' AS-EVEN-IF

even as if. a premature birth 1C15⁸. as¹.

even not, neither².

even now, already¹, present (at)¹.

pe di' on' FOOT-

even place, where the footing is good. Jesus stood on Lu6¹⁷. plain¹.

even so, similarly¹, thus¹³, yea⁵.

even to, until².

even unto, till².

even with the ground (lay), level¹.

ops'i on PROVISION

evening. Jesus (becoming e disciples bring demoniacs) Mt8¹⁶Mk1³² (e coming on disciples came to Him) Mt1⁴¹⁵ (becoming e He is there alone) Mt1⁴²³ (e coming on Jesus lying back at table) Mt2⁶²⁰ (as e coming He leaves for other side) Mk4³⁵ (e hour He came out to Bethany) Mk11¹¹AB (coming with the twelve) Mk1⁴⁷ e coming on (the lord of the vineyard) PMt2⁰⁸ (Joseph approaches Pilate) Mt2⁷⁵⁷ as it became e the ship was in the middle of the sea Mk6⁴⁷ e the preparation for the sabbath Mk15⁴² the e of one of the sabbaths Jn2⁰¹⁹. even⁹, evening³.

ops e' PROVISION

evening, the time of the evening meal. the e of the sabbaths Mt2⁸¹ whenever it came to be e Mk1¹¹⁹ the lord of the house coming at e or Mk1³⁵⁵. at even¹, even¹, in the end¹.

evening, dusk².

eventide, dusk¹.

eventuate. See step off.

an EVER

ever (should, would, might), a particle of contingency. It has no exact equivalent in English, so is commonly ignored in translations. It is rendered ever wherever possible, otherwise its presence is usually indicated in the version by changing may into might or should, will into would. till all these things should (for may) be occurring Mt2⁴³⁴ whoever should be invoking Ro10¹³ etc.

p ô'p ote ?-AS-?-WHICH-BESIDES

ever, adverb. colt on which no man Lu19³⁰ God (no one has e seen) Jn1¹⁸ (neither e heard His voice) Jn5³⁷ (e gazed upon) 1J4¹² e be thirsting Jn6³⁵ Jews have never been slaves Jn8³³. at any time³, never³.

a ei' UN-IF

ever, occurring unconditionally or on any occasion. as Pilate e did for them Mk15^{6A} Jews e clashing with the holy spirit Ac7⁵¹ Paul e (given up to death) 2C4¹¹ (rejoicing) 2C6¹⁰ Cretans are e liars Ti11¹² Israel e straying Hb3¹⁰ e ready with a defense 1P3¹⁵ Peter e reminding 2P1¹². always⁴, -s³, ever¹.

ever, eon⁶³, (for e), eonian¹, finality⁴, (or e), before¹.

[h]ekas't o te EACH-WHICH-BESIDES

ever and anon, adverb. to be reminded 2P1¹⁵. always¹.

k a n AND[-IF]-EVER

ever (and-or and-if). ever omitted when may is changed to should. you s be saying to this mountain also Mt21²¹ a i e I must die Mt2⁶⁵ touching Him a i e it be the tassels Mk6⁵⁶ etc. also if¹, and if⁴, at the least¹, if but², though⁴, yet¹.

ever yet, once¹.

everlasting, eonian²⁵, imperceptible¹.

evermore, always⁸, eon³.

pa'n EVERY OR ALL

every (eall) plural all (aevery), without numerical limitations within the scope of the context Col2⁰, when the noun modified has the article, it denotes the entire (en) thing, thus, Mt1²²⁵ denotes every city, but every the city Mt8³⁴ means the entire city, with the negative, at all; idiomatically eany; with through, continually.

entire (every the): Mt3⁵ 5 832 34 132 1832 2110 2725 45 Mk1⁵ 213 41 533 915 1118 1615 Lu11¹⁰ 21 10 425 617 19 717 29 847 1019 1317 1843 2045 2138 2419 Jn3² Ac18 39 11 410 521 34 65 714 827 102 41 1114 1324 44 1512 1926 26 2027 28 217 225 30 2620 Ro3¹⁹ 416 822 1018 Ga5¹⁴ Ep3¹⁹ 416 Co16 19 23 29 19 Hb2¹⁵ 919 19 1P5⁷ Ju2⁵AB Rv5⁶

all: the hope of the Jewish people Ac12¹¹ God (graciously granting us a) Ro8³² (out of Him is) Ro11³⁶ 1C8⁶ (a is of) 1C11¹² 2C5¹⁸ (subjects a) 1C15²⁷ABs^{1*} 28ABs^{1*} Hb2⁸ (creates a) Ep3^{9s2} (vivifying a) 1Ti6¹³ filled with a knowledge Ro15¹⁴ Christ (through Whom a is) 1C8⁶ Hb2¹⁰ (subjected to) 1C15²⁸ Ph3²¹ (to head up) Ep1¹⁰ (operating) Ep1¹¹ (should be completing) Ep4¹⁰ (a grow into Him) Ep4¹⁵ (created in and through) Col16 16 Rv4¹¹As (has its cohesion in) Col1⁷ (to reconcile through) Co1²⁰ (carrying on) Hb1³ (because of Him) Hb2¹⁰ Paul (becomes all to a) 1C9²² (forfeited a) Ph3⁸ (a his affairs) Co4⁷ Others: occurring in parables Mk4¹¹AB a one member 1C12¹⁰As a secret and a knowledge 1C13²ABs^{1*} 2ABs^{1*} a because of you 2C4¹⁵B² scripture locks up a under sin Ga3²² exposed by the light Ep5¹³ putting away a these Co3⁸ subjected to man Hb2⁸ those in the sea Rv5¹³.

continually (through every): messengers observing the Father Mt1³⁰ demoniac among the tombs Mk5⁵ disciples in the sanctuary Lu2⁴⁵³ I saw the Lord Ac2²⁵ Cornelius beseeching God Ac10² Paul's conscience toward God and men c Ac24¹⁶ bow their backs

Rol1¹⁰ the Lord give peace 2Th3¹⁶ priests passing Hb9⁶ offering praise to God Hb13¹⁵, away-(s) 8, continually², all²¹¹, any¹⁰, every¹⁵⁴ whatsoever⁷, whole¹², who soever³⁰, Plur. all⁷³¹, as many as¹, every⁷; en: on every side³, thoroughly¹; hos: as many as¹, every², whosoever⁵, whatsoever¹ Plur. all³⁰, no¹², nothing¹.

every. See all.

every. (every the). See every.

every man, each³⁹.

every one, each²⁰.

every side, every³, (on e), everywhere¹.

pan't ê EVERYLY

every (way, in), adverb. Tertullus before

Felix Ac24³, always¹.

every whit, whole².

every woman, each¹.

everyone, one¹.

pan't a ch ou EVERY-SOIL

everywhere. tidings of Christ came out Mk 12³⁸ disciples (heralding) Mk16²⁰ (curing) Lu9⁶ God charging all men Ac17³⁰ Tertulus before Felix Ac24³ this sect contradicted Ac28²² Paul teaching 1C4¹⁷, everywhere⁶, in all places¹.

pan't a ch ê EVERY-SOIL

everywhere. Paul teaching Ac21²⁸.

pan't o then EVERY-WHICH-PLACE

everywhere, adverb. they came to Christ Mk14⁵ enemies pressing Jerusalem Lu19⁴³ ark covered e with gold Hb9⁴, on every side¹, round about¹.

evidence, conviction¹.

dêl'on EVIDENT

evident, made palpably true. Peter's speech making him Mt26⁷³ that it is outside of Him Who subjects 1C15²⁷ that no one is justified in law Ga3¹¹ we carry nothing into the world 1Ti6^{7b2}, bewray¹, certain¹, evident¹, manifest¹.

evident, granted (take for)¹, sure¹.

dêl'o ô make-EVIDENT

evident (make). to Paul 1C11¹ Co18 the day will 1C13 the holy spirit Hb9⁸ transference of that which is being shaken Hb12²⁷ the spirit of Christ in them 1P1¹¹ the Lord m e to Peter 2P1¹⁴ (s¹1C16¹²). declare³, show¹, signify³.

evident token, display¹.

evidently, apparently¹.

kak on' EVIL

evil, the opposite of good, to be distinguished from sin, in that it has no moral tinge, for God creates evil Is45⁷, and brought many evils on His people for discipline. e men (killed son) PMt2¹⁴¹ Pilate said, What e does Christ Mt27²³Mk15¹⁴Lu23²² e slave (lord delaying) PMt24⁴⁸ reasonings out of men's hearts Mk7²¹ Lazarus got his PLu16²⁵ Christ said, Testify concerning Jn18²³ if Christ was doing no Jn18^{30b} how much e Saul does Ac9¹³ commit nothing e to yourself Ac16²⁸ Paul (Pharisees finding no e in) Ac23⁹ (suffered nothing e) Ac28⁵ABs² (the e that I am not willing) Ro7¹⁹ 21 (P wishing they do no e) 2C13⁷ (Alexander displayed e to) 2Ti4¹⁴ inventors of Ro13⁹ effecting Ro2⁹ doing Ro38¹³⁴ not rendering e for e Ro12¹⁷ 17 1Th5¹⁵ 15 1P39⁹ conquer Ro12²¹ 21 magistrates a fear to the e

Ro13³⁴ love is not working Ro13^{10b} to the man who with stumbling is eating Ro14²⁰ saints (to be artless for) Ro16¹⁹ (not to be lusters after) 1C10⁶ (beware of e workers) PPh3² (put to death e desires) Co3⁵ (avoid e and do good) 1P3¹¹ (not imitating the e) 3Jn1¹ love not taking account of 1C13⁵ e conversations 1C15³³ fondness for money a root of 1Ti6¹⁰ Cretans e wild beasts Ti1¹² discriminate between the ideal and Hb5¹⁴ God not tried by Ja1¹³ the tongue (turbulent e) Ja3⁸ (cease from e) 1P3¹⁰ face of the Lord on e doers 1P3¹² you cannot bear e men Ry2² an e ulcer Ry16^{2b5} (n2C 510). bad¹, evil⁴⁵, harm², ill¹, noisome¹, wicked¹.

kak i'a EVIL

evil, malice, sufficient for the day its own Mt6³⁴ Simon to repent from this e Ac8²² filled with all e Ro12⁹ leaven of 1C5⁸ in e be minors r1C14²⁰ superabundance of Ja1²¹ malice: be taken away from you Ep4³¹ putting away Co38^{1P21} leading a life in Ti3³, evil¹, malice⁶, maliciousness², wickedness¹.

evil, bad⁵, evilly², wicked⁵³.

evil affected (make), illtreat¹.

a n ex i'kak on UN-OUT-EVILED

evil (bearing with). Lord's slave must be 2Ti 2²⁴, patient¹.

kak o poi e'ô EVIL-DO

evil (do). to do good or e (on the sabbath) Mk34^{Lu69} suffer for 1P3¹⁷ has not seen Gd 3Jn1¹.

kak o poi on' EVIL-DOER

evil doer. speaking against you as 1P2¹² 316As vengeance on 1P2¹⁴ suffering as 1P 415(AJn18³⁰). evil doer⁴, malefactor¹.

evil doer, malefactor¹.

evil doing, injury¹.

evil entreat, illtreat².

evil of (speak), blasphemy¹⁰.

evil report, defamation¹.

kak o log e'ô EVIL-LAY (say)

evil (say). of father or mother Mt15⁴Mk7¹⁰ not swiftly s e of Christ Mk9³⁹ Jews s e of the way Ac19⁹, curse², speak evil².

evil speaking, blasphemy¹, vilification¹.

evil (suffer). See suffer evil.

evil (suffering). See suffering evil.

evil with (suffer). See suffer evil with.

kak ôs' EVIL-AS

evilly, with have, illness, adverb. daughter e demonized Mt15²² e will be destroying them Mt21⁴¹ if Christ speak e Jn18²³ requesting e Ja4³ evil (ly): epileptic having an e time Mt17¹⁵ not declaring e Ac23⁵ illness: bring Christ those who have an Mt4²⁴ 1435 Mk18² 655 Christ cures Mt8¹⁶Mk13⁴ABs² need a physician PMt9¹²Mk2¹⁷Lu5³¹ slave Lu7²ABs², amiss¹, diseased², evil², grievously¹, miserably¹, sick³, sore¹.

wes't ês Latin sextarius

ewer, a Roman measure containing about a pint, but later used for a small vessel, as a ewer. baptizing Mk7⁴ 8, pot².

akrib es' EXACT

exact, minutely correct, of a sect, strict, expounded the way of God to Apollos Ac18²⁶ investigate that which concerns Paul Ac23 15 20 Felix being acquainted m e Ac24²² strict: Paul according to the strictest sect Ac26⁵. most straightest¹, more perfect(ly)⁴.

akrib es' EXACT

exact, accurately Ac18²⁶, minutely correct, in the superlative, strictest (sect of Israel) Ac 26⁵, as though to investigate more e Ac 23¹⁵ 20 Felix being acquainted more e Ac 24²², more perfect(ly)⁴, most straitest¹.

exact. See seek out.

ek zēt'ē si s UP-SEEKING

exaction, when used adversely, literally a seeking out. interminable genealogies affording IT11⁴As.

akrib'ei a EXACTITUDE

exactitude. of Israel's law Ac22³.

akrib o'ō make-EXACT

exactly ascertain. Herod Mt27¹⁶, inquire diligently².

[h]ups o'ō HEIGHTEN

exalt. Capernaum not being fMt1123³ Lu10¹⁵ any one e himself humbled fMt23¹² Lu14¹¹ 18¹⁴ one humbling himself e fMt23¹² Lu14¹¹ 18¹⁴ God e (the low) fLu15² (this Inaugurator) Ac5³¹ (people of Israel) Ac13¹⁷ (shall be e you) fJa4¹⁰ 1P5⁶ as Moses e the serpent Jn3¹⁴ Son of Mankind (thus must) Jn3¹⁴ 12³⁴ (whenever you should be) Jn8²⁸ (out of the earth) fJn12³² (to God's right hand) Ac23³ Corinthians e fC11¹⁷, exalt¹⁴, lift up⁶.

exalt self, lift up³.

exaltation. See high.

exalted (be), high¹.

ana' kri si s UP-JUDGING

examination. of Paul Ac25²⁶.

ana kri n'ō UP-JUDGE

examine, hold up so as to judge. Jesus e by Pilate Lu23¹⁴ the apostles Ac4⁹ guards e by Herod Ac12¹⁹ the scriptures Ac17¹¹ Paul e (by the Romans) Ac24⁸ 28¹⁸ (by man's day) 1C4³ (not-e self) 1C4³ (by the Lord) 1C4⁴ (my defense to those) 1C9³ spiritually 1C2¹⁴ 15AB8¹ 15AB8¹ e nothing (meat market) 1C10²⁵ 27 e by all 1C14²⁴, ask question², discern¹, examine⁶, judge⁶, search¹.

examine, interrogate², test¹, try¹.

[h]upo deit'g ma UNDER-SHOW

example. Christ gave an Jn13¹⁵ of stubbornness Hb4¹¹ of the divine service Hb8⁵ of that in the heavens Hb9²³ of suffering evil Ja5¹⁰ Sodom and Gomorrah 2P2⁶, example¹, example⁴, pattern¹.

example, copy¹, specimen¹, type².

dia pon e'ō mai THROUGH-MISERY

exasperate. priests Ac4² Paul Ac16¹⁸, be grieved².

orus' s ō EXCAVATE

excavate. trough in a vineyard fMt21³³ Mk12¹ a slave in the earth fMt25¹⁸, dig³.

exceed, superabound², transcend³.

exceeding, superabound¹, transcendence², tremendously¹, very⁵.

exceeding glad (be), exult¹.

exceeding (more). See excessive (more).

peri ss ōs' ABOUT-AS

exceedingly, adverb, throng cried e "Crucify" Mt27²³ Mk15¹⁴ disciples e astonished Mk10²⁶ Saul e maddened against saints Ac26¹¹, exceedingly¹, more exceedingly¹, out of measure¹, the more¹.

exceedingly, fear¹, great¹, superexcessively¹, tremendously¹.

peri ss o ter ōs MORE-ABOUT-AS

exceedingly (more), more superabundantly.

Paul (rather rejoiced m e) 2C7¹³ (in weariness and jails) 2C11²³ 23 (even if loving you) 2C12¹⁵ (possessing m e zeal for traditions) Ga1¹⁴ (endeavor m e to see the saints) 1Th2¹⁷ the brethren m e daring to speak Ph1¹⁴ we must m e be heeding Hb2¹ entreated the Hebrews m e Hb13¹⁹.

more superabundantly: Paul (behaved himself) 2C1¹² (love for the saints) 2C2⁴ Titus' compassions s more 2C7¹⁵ God intending m s to exhibit Hb6¹ 7³⁸ (sMk736).

exceedingly (more). See excessive (more).

excel. See consequence.

excel, superabound¹, transcend¹.

excellency, superior (be)¹, superiority¹.

excellent. See excelling.

excellent, magnifical¹, transcendence², (more e), excelling², (most e), mighty (most)², (things that are e), consequence (be of more)².

dia'phor on THROUGH-CARRYING

excelling, excellent, graces Ro12⁶ foods and drinks and baptizings Hb9¹⁰ excellent: Christ's (name more e) Hb1⁴ (more e ministry) Hb8⁶, differing¹, diversel¹, more excellent².

EXCEPT ei mē IF NO

except. say Lord is Jesus e by holy spirit 1C 12³ e he be interpreting 1C14⁵ e before two or three witnesses 1T15¹⁸, etc. but⁵³, except⁹, if not⁵, more than¹, save¹⁰, saving², save that¹, -only that¹, unless¹.

excess. See excessive.

excess, incontinence¹, profligacy¹, puddle¹.

excess of wine, debauch¹.

peri ss on' ABOUTED

excessive Mt5⁴⁷, excess Mt5³⁷ Mk6⁵¹, superabundantly of life Jn10¹⁰, superfluous to write 2C9¹, prerogative Ro3¹, advantage¹, more², -abundantly¹, superfluous¹.

peri ss o ter'os (Adj.) ABOUT-more

excessive (more), exceeding (more), exceedingly (more), excessively (more), superabundantly (more) Hb7¹⁵, scribes getting m e judgment Mk12⁴⁰ Lu20⁴⁷ killing the body and have nothing m e to do Lu12⁴ lest swallowed up by the m e sorrow 2C2⁷ exceeding (more): members of the body (weaker we are investing with m e honor) 1C12²³ 24 (indecent have m e respectability) 1C12²³ exceedingly (more): John e m than a prophet Mt11⁹ Lu7²⁶ herald Jesus' deed m e Mk 7³⁶ Paul toils m e than all 1C15¹⁰ excessively (more): e m than all holocausts Mk 12³³ 38 m e requesting of him Lu12⁴⁸ if Paul boasting m e 2C10⁸ (AHb617).

excessively (more). See excessive (more).

ant all'ag ma INSTEAD-CHANGE

exchange. for the soul Mt16²⁶ Mk8³⁷.

exchanger, banker¹.

gaz'a EXCHEQUER

exchequer, the treasury department. the eunuch over Ac8²⁷, treasure¹.

ana sei'ō UP-QUAKE

excite. the people (priests) Mk15¹¹ (Jesus accused) Lu23⁵, move¹, stir up¹.

ana bo a'ō UP-IMPLORE
exclaim. Jesus e (Eloi) Mt27^{46As} throng
 (that one be released) Mk15^{3A} father of
 epileptic Lu9^{38A} (sLu14²). cry¹, -aloud¹,
 -out¹.

exclude, *debar*².

excuse. See refuse.

excuse, defend², (without e), defenseless¹.

pelek iz'ō HATCHERIZE
execute, put to death. souls of those vRv20^{4bs}.
 behead¹.

executioner, life-guardsman¹.

exempt. See nullify.

gumn az'ō NAKED
exercise, with clothing laid aside. in devout-
 ness 1Ti14⁷ faculties e Hb5¹⁴ by discipline
 Hb12¹¹ heart e in greediness 2P2¹⁴.

gumn as i'a NAKEDNESS

exercise. bodily 1Ti4⁸.

exercise, exert¹.

dexercise. See do.

ask e'ō EXERT

exert. Paul to have conscience no stumbling
 block Ac24¹⁶, exercise¹.

em phus a'ō IN-INFLATE

exhale. Jesus e saying get holy spirit Jn20²².
 breathe on¹.

epi deik'nu mi ON-SHOW

exhibit. Christ (ask Him to e a sign) Mt16¹
 (e to Me the currency) Mt22¹⁹ (e to Him
 the buildings) Mt24¹ (says go, e yourself)
 Lu17¹⁴ (e His hands) Lu24^{40A} e tunics and
 garments Ac9³⁹ Apollos e through the scrip-
 tures Ac18²⁸ God e immutability of His
 counsel Hb6¹⁷, show⁹.

par ain e'ō BESIDE-PRAISE

exhort. Paul e mariners Ac27⁹ 22, admon-
 ish¹, exhort¹.

exhort, console²², promote¹.

exhortation, consolation⁸.

met oik e s i'a after-HOMING
exile. the Babylonian Mt11¹² 17 17, carry-
 ing away into², the time they were carried
 away to¹, they were brought to¹.

met oik iz'ō after-HOMIZE
exile. God (e Abraham) Ac7⁴ (Israel beyond
 Babylon) Ac7⁴³, carry away¹, remove into¹.

di ex'od os THROUGH-OUT-WAY

exit, the gate where the main thoroughfare of
 a city leads to the surrounding country,
 through which all who come in or out must
 pass. of the roads Mt22⁹, highway¹.

ex'od os OUT-WAY

exodus. spoke of Christ's fLu9³¹ of the sons
 of Israel Hb12²² after Peter's f2P1¹⁵, de-
 cease², departure¹.

ex ork iz'ō OUT-OATHIZE

exorcise. Caiaphas e Jesus Mt26⁶³, adjure¹.

ex ork is t es'ō OUT-OATHIST

exorcist, one who adjures. Jews Ac19¹³.

par epi'dem on BESIDE-ON-PUBLIC-er

expatriate, one who is among an alien populace,
 who lives in a foreign land. the faithful of
 old were mHb11¹³ Peter writes to 1P1¹ 21¹,
 pilgrim², stranger¹.

elpi z'ō EXPECT

expect something in the future, expectation
 (have), rely on a present person or thing.

(Hope has degenerated into a desire for
 something which we have no real reason to
 expect.)

from whom you e to get back Lu6³⁴ Herod
 e to be perceiving some sign Lu23⁸ we e
 that Christ is the One Lu24²¹ Felix e money
 from Paul Ac24²⁶ twelve tribes e to attain
 Ac26⁷ why is he e it Ro8^{24bs}* if we are e
 it we are awaiting Ro8²⁵ Paul (e to gaze
 upon Roman saints) Rq15²⁴ (to stay with
 the Corinthians) 1C16⁷ (that they will rec-
 ognize) 2C11³ (to be made manifest) 2C5¹¹
 (that they will know) 2C13⁶ (to send Tim-
 othy) Ph219 23 (to come to Timothy) 1Ti31⁴
 (to be granted to Philemon) Phn2² love
 is e all 1C13⁷ not according as we e 2C8^{5As}
 the assumption of what is being e (faith) Hb
 11¹ e perfectly the grace 1P1¹³ John e to
 come 2J12 3J14

expectation: in this life only 1C15¹⁹ holy
 women whose e is in God 1P3⁵ rely: on His
 name the nations will Mt12²¹ Ro15¹² Moses
 on whom you Jn5⁴⁵ God on Whom we r 2C
 110 1Ti4¹⁰ (widow) 1Ti5⁵ not on the dubi-
 ousness of riches 1Ti6¹⁷. hope¹³, trust¹⁸.

expect, hope¹, wait¹.

ap elpi z'ō FROM-EXPECT

expect from. be lending e nothing f Lu6³⁵.
 hope for again¹.

elpi s' EXPECTATION

expectation, a sure and certain hope. my flesh
 tenting in (David) Ac2²⁶ e of income was
 come out AC16¹⁹ Paul (judged concerning
 the e) AC23⁶ (having an e in God) Ac24¹⁵
 (stands in e) AC26⁶ (indicted by the Jews)
 AC26⁷ (the e of Israel, this chain) Ac28²⁰
 (e confirmed) 2C1⁷ (having such an e) 2C
 312 (premonition and e) Ph12⁰ (who is
 our e..you) 1Th2¹⁹ all further e of being
 saved Ac27²⁰ Abraham being beyond e be-
 lieves with Ro4¹⁸ 18 glorying in e Ro5²
 testedness producing Ro5⁴ not mortifying
 Ro5⁵ creation subjected to vanity in Ro8²⁰
 to e were we saved ARo8²⁴ e being observed
 is not Ro8²⁴ 24 rejoicing in Ro12¹² we may
 have Ro15⁴ God of e, superabounding in
 ARo15¹³ 13 plowing and threshing in e of
 partaking 1C9¹⁰ 10 11s² now are remaining
 faith, e, love 1C13¹³ having the e 2C10¹⁵
 e of righteousness AGa5⁵ of His calling AEp
 118 having no Ep2¹² 1Th4¹³ called with one
 Ep4⁴ which is reserved ACoi¹⁵ e of the
 evangel ACoi²³ Christ among you the e of
 glory ACoi²⁷

Lord Jesus Christ (endurance of e of) 1Th
 13^{8s} (our E) ATi1¹ the e of salvation
 P1Th5⁸ a good e in grace 2Th2¹⁶ e of life
 eonian Ti1² anticipating the happy e ATi2¹³
 enjoyers in e of the allotment Ti3⁷ glory-
 ing of the e confirmed Hb3⁶ assurance of
 the e Hb6¹¹ lay hold of the AHb6¹⁸ super-
 induction of a better Hb7¹⁹ retaining the
 avowal of the e Hb10²³ a living e 1P1³ e
 is to be in God 1P1²¹ an account of the e
 in you 1P3¹⁵ who has this e purifying him-
 self 1J3³, hope³³, faith¹.

**expectation, hope¹, (be in e), hope¹, (earnest
 e), premonition².**

expectation (have). See expect.

sum'phor on TOGETHER-CARRYING
expedience. of the saints 1C7³⁵ Paul not
 seeking his 1C10³³, profit².

expedience. See expedient (be).

sum pher'ō TOGETHER-CARRY
expedient (be), expedience, carry together

(scrolls to burn) Ac1919. e to lose (one eye) PMt529 (one hand) PMt530 to hang a millstone Mt186 not e to marry Mt190 for one man to be dying Jn150 1814 Christ (e to come away) Jn187 (disciplined for our e) Hb1210 Ephesians informed of anything e Ac2020 all allowed not all e 1C612 1023 a view to e (the gifts) 1C127 e for the Corinthians 2C810 Paul's boasting not e 2C 121. be better¹, be expedient⁷, be good¹, bring together¹, profit⁶.

ex air'ō OUT-LIFT

expel. the wicked one 1C513. put away¹.
expel, cast out¹.

pros dapan a'ō TOWARD-SPEND

expend. whatever you PLu1035. spend more¹.

dapan'ē SPENDING

expense. first calculate PLu1428. cost¹.

a da'pan on UN-SPENT

expense (without). Paul placing evangel IC 918. without charge¹.

[h]up ech'ō UNDER-HAVE

experience. justice of fire eonian Ju⁷bs. suffer¹. experience, testedness². experiment, testedness¹.

gnō's tēs KNOWER

expert, one who has exceptional knowledge. Agrippa Ac263.

ek pne'ō OUT-BLOW

expire. Jesus Mk1537 39Lu2346.

expire, fill¹, finish¹.

epi lu'ō ON-LOOSE

explain. Jesus, to disciples Mk434 e in a legal ecclesia Ac1939. determine¹, expound¹.

epi'lu si s ON-LOOSING

explanation. no prophecy its own 2P120. interpretation¹.

r[h]ētōs GUSH-AS

explicitly. the spirit is saying ITi41. expressly¹.

ele[n]g'chō EXPOSE

expose, make the facts known. e him between you and him alone Mt1815 Herod e by John Lu319 lest his acts should be Jn320 none e Christ concerning sin Jn846 holy spirit e the world Jn168 plain person e by all 1Q 1424 e unfruitful acts of darkness Ep511 being e is made manifest Ep513 Timothy e 1Ti520 2Ti42 Titus to e Ti19 13 215 nor faint when e by the Lord Hb125 being e by the law Ja29 to e all the irreverent Ju15 Christ is e and disciplining Rv319 (AJu22). convict¹, convince⁵, rebuke⁶, tell one's fault¹.

expose. See expound.

ek'the t on OUT-PLACED

exposed. Israel's babes Ac719. cast out¹.

ele[n]g x is EXPOSING

exposed. Balaam 2P216. rebuke¹.

e leg m os' EXPOSING

exposure. all scripture beneficial for 2Ti316As.

ek the (tithēmi) OUT-PLACE

expound, expose (Moses) Ac721. Peter Ac114 Priscilla and Aquila Ac1826 Paul Ac2823. cast out¹, expound², rehearse¹.

expound, explain¹, interpret¹.

express. See say.

express image, emblem¹.

expression. See word.

expression (false). See false expression.

expressly, explicitly¹.

ol o thr eu'ō WHOLE-RUIN

exterminate. the firstborn Hb1128. destroy¹.

ex olo thr eu'ō OUT-WHOLE-RUIN

exterminate (utterly). every soul not hearing Ac323. destroy¹.

ol'e thr os WHOLE-RUIN

extermination. of the flesh 1C55 standing by unawares 1Th53 justice of eonian 2Th19 swamping men in 1Ti69. destruction⁴.

ol o thr eu tēs WHOLE-RUINER

exterminator. destroyed by 1C1040. destroyer¹.

sben n' u mi EXTINGUISH

extinguish, quench, middle, go out. not e smouldering flax PMt1220 the fiery arrows Ep618 quench: not the spirit F1Th519 the power of fire Hb1134 go out: torches Mt 258 worm not decreasing, fire not g o Mk 944A 46A 48. quench⁷, go out¹.

extortion, pillage¹.

[h]ar'p a x SNATCHER

extortioner, rapacious. saints not to commingle with 1C510 11. not enjoying allotment 1C610 rapacious: false prophets r wolves MMt715 the Pharisee not PLu1811. extortioner¹, ravening¹.

extract. See cast out.

ek peri ssōs OUT-ABOUT-AS

extravagantly (more). Peter spoke Mk1431. more vehemently¹.

a'kr on EXTREMITY

extremity, tip (of the finger) Lu1624, top (of Jacob's staff) Hb1121. e of earth and heaven PMt2431 31Mk1327 27. other¹, tip¹, top¹, utmost part².

ex air e'ō

extricate, wrench out the eye PMt529 189. God e (Joseph) FAC710 (Israel) FAC734 the Lord e Peter FAC1211 Paul FAC2327 2617 the saints FGa14 (s¹Mt188). deliver⁵, pluck out², rescue¹.

[h]adr otēs EXUBERANCE

exuberance, lavish abundance. no one should find fault with Paul's 2C820. abundance¹.

ag all i a'ō VERY-MUCH-LEAP

exult. be rejoicing and e Mt512 Miriam's spirit Lu147 Jesus e in holy spirit Lu1021 Jews e an hour Jn535 Abraham Jn856 David's tongue Ac226 the warden Ac1634 disciples (in the last era) 1P16 (with joy unspeakable) 1P18 (in the unveiling) 1P413 (wedding of the Lambkin came) vRv197. be glad¹, be exceeding glad¹, greatly rejoice¹, rejoice⁷, with exceeding joy¹.

ag all i'a si s VERY-MUCH-LEAPING

exultation, exulting for gladness. for Zechariah Lu114 Elizabeth's babe jumps with Lu 144 disciples partook nourishment with Ac 246 anoints Christ with oil of AHb19 in sight of His glory in Ju24. exceeding joy¹, gladness³, joy¹.

om'ma VIEW

eye, the outer, exposed parts of the eye. Jesus (touches blind men's e) Mt2034 (spitting in to blind man's e) Mk823.

oph thal m os' VIEWER

eye, the organ of sight. the e snaring you PMt529 189 FMk947 an e for an e Mt538 38 lamp of the body is PMt622Lu1134 single PMt622Lu1134 wicked PMt623 42015 AMk722 mote and beam in PMt73 3 4 5 5Lu641 41 42 42 42 Christ (opens e of the blind) Mt929 30

2033 34 Mk825 Jn96 10 11 14 15 17 21 26 30 32 1137 (having e are you not) Mk818 (e of all on) NLu420 (every e viewing) NRv17 (His e as a flame) Rv114 218 v1912 Israel (they squint with) PMt1315 Ac2827 (lest perceiving with) PMt1315Jn1240Ac2827 (God has blinded) FJn1240 (e not to be observing) FRoll18 (e darkened) FRoll110

disciples (happy you) NMT1316Lu1023 (e heavy) PMt2643Mk1440 (e were held) FLu2416 (opened) Lu2431 (Christ taken up from) Ac19 (seen with our e) 1J11 lift up the e (disciples) Mt178 (Christ) ALu620 Jn65 1141 171 (rich man) PLu1623 (tribute collector would not) PLu1813 (gaze on countrysides) Jn435 to be cast into Gehenna Mt189Mk947 marvelous in our NMT2142Mk1211 Simeon's e perceived God's Salvation FLu230 hid from e of Jerusalem NLu1942 no demon can open Jn1021 Saul (e opened, observing nothing) Ac98 (as if scales fall from) Ac918 Tabitha opens her Ac940 Paul to open e of the nations PAc2618 no fear of God in front of men's NRo318 saints (which the e did not perceive) 1C29 (e of your heart) AEp118 ear saying I am not an e 1C1216 17 21 in the twinkle of 1C1552 Galatians (before whose e) AGa31 (gouging out) Ga415 God (bared

to the e of Him) CHb413 (e on the just) c1P 312 (brushing tears from) vRv717 A214 e of an adulteress 2P214 darkness blinds r1J211 desires of A1J216 eyesalve to anoint FRv318 animals replete with vRv468 Lambkin with seven vRv56. eye100, sight1.

trē'ma BORE

eye, a hole made by penetrating, as the eye of a needle. Lu1825Bs (Bs* Mt1924 s* Mk1025).

tru ma li'a BORE

eye, of a needle. PMk1025ABs2. (ALu1825).

tru'pē ma BORE

eye, of a needle. Mt1924s2.

oph thal m o doul ei'a VIEW-SLAVERY

eye, slavery, working to suit the outward show. saints obeying not with FRv66 rCo322. eye-service2.

koll ow'r i on JOIN-GUSH

eyesalve. to buy FRv318.

aut opt'ēs SAME-VIEWER

eyewitness. of the word Lu12.

eyewitness, eye slavery2, spectator1.

F

fago, faway, fby, foff denotes from.

fable, myth5.

dfabricate. See do.

pros'ōp on TOWARD-VIEW

face of a person, surface of things, aspect, idiomatically personal.

Christ (messenger before Thy) AMt1110Mk 12Lu727 (f shines as the sun) Mt172 (not looking at the) AMt2210Mk1214 (falls on His) Mt2639 (men spit into) Mt2657 (covering about) Mt1465 (f became different) vLu929 (fixes His f steadfastly) NLu951 (dispatches messengers before) ALu952 (His f going to Jerusalem) NLu953 (two by two before His) ALu101 (men beat His) Lu2264 (the saints in the f of) A2C210 (glory of God in the f of) r2C46 (hide from f of Him) ARv616 (from Whose f earth) ARv2011 (seeing His f) ARv224 the Lord's f (gladness from) AA228 (refreshing from) ACa319 (extermination from) r2Th19 (on evil doers) c1P312.

Paul (see his f no more) AAC205 38 (unknown by f) Ga122 (withstood Peter to) AGa 211 (bereaved of) A1Th217 (endeavor to see the saints f) A1Th217 310 (not seen my f in flesh) Co21 face to f (have the accusers) AAC2516 (observing) A1C1312 12

Others: in fasting (disguising the f) Mt616 (washing) Mt617 disciples fall on Mt176 messengers observing the Father's cm1810 f of all the people ALu231 leper falling on Lu512 1716 women inclining f to the earth Lu2445 before the f of Pilate rAc313 of the Sanhedrin AAC541 perceiving Stephen's Ac 615 15 of the fathers AAC745 falling on his f worshipping 1C1425 saints (from many f God thanked) A2C111 (with uncovered) r2C318 f of Moses (not able look into) 2C37 (glory of) 2C37 (placed covering over) 2C313 of the ecclesia A2C824 if anyone lashing you in 2C1120 f of God (Christ disclosed before)

CHb924 the f inherited Lu123 like a human f (third animal) vRv47 (locusts) vRv977 falling on their f (messengers, etc.) vRv711 1116 messenger's f as the sun vRv101 of the serpent ARv1214

surface: Christ not taking Lu2021 of the earth Lu2135 Ac1726 are you looking on r2C107 aspect: of the sky Lu1256 the human AGa 26 comeliness of a flower's fA111 of things Ju16

personal: Christ's p entrance Ac1324 p appearance (those who boast in) A2C512 (Paul's) A2C101 (ALu176). appearance2, before2, countenance3, face56, fashion1, person7, presence7.

face, countenance1, mouth4.

kat en'anti DOWN-IN-INSTEAD

facing. village f disciples Mt212Mk112Lu1930 Jesus f (sanctuary buildings) Mk1241 133 Abraham f the promise Ro417 f God in Christ 2C1219 (rMt2724 ABs12C217). before2, over against3.

eri th ei'a STRIFE-

faction. to those of f, indignation Ro28 lest there be 2C1220 of the flesh Ga520 announcing Christ out of Phil17 saints (not to be disposed toward) Ph23 (if you are having) Ja314 where f, there turbulence Ja316, contention1, strife5, that are contentious1.

aisth ē tēr'i on SENSE-KEEPER

faculty. exercised to discriminate Hb514. sense1.

mara i n' o FADE

fade, lose freshness and beauty. the rich shall Ja111, fade away1.

fade away, fade1.

fadeth not away, unfading1.

fail, default3, fall1, -out1, lack1, nullify1, want1. of faith not, default (not)1.

fain, desire1.

ek lu'ō OUT-LOOSE

faint, be physically unstrung. lest the (throngs)
Mt15⁵²Mk8³ (saints not) Ga6⁹Hb12³ 5.

olig o'psuch on FEW-COOLED

faint-hearted. saints to comfort the 1Th5¹⁴.
feeble-minded¹.

en'dik on IN-JUST

fair, whose judgment is Ro3⁸ disobedience
obtained f reward Hb2², just².

fair, glad (-den) (be)¹, handsome¹, ideal¹, (ex-
ceeding f), divine¹.

eu pros op e'ō WELL-TOWARD-VIEW

fair face (put on). in the flesh fGa6¹². make
a fair show¹.

fair havens, ideal harbors¹.

fair show (make a), fair face (put on)¹.

fair speeches, blessing¹.

faith, expectation¹.

pist'is BELIEF

faith, the noun for believe, an assumption of
what is being expected, a conviction concern-
ing matters which are not being observed,
Hb11¹, belief of the truth 2Th2¹³, of service,
by association, faithfulness. Note the spe-
cial lists of the quantity of faith, and its
usage with into, in, on, toward, and through.

degrees of faith

no faith: Pharisees leave Mt23²³ disciples
Mk4⁴⁰Lu8²⁵ will the Son of Mankind find
Lu18⁸ not for all is the 2Th3² withdraw-
ing from a1Ti4¹ subverting the f of some
2Ti2¹⁸ disqualified as to 2Ti3⁸ not blended
with Hb4² apart from f impossible be well
pleasing Hb11⁶ little faith: disciples scant
f not drive out demon Mt17²⁰ (f as
a mustard kernel) Mt17²⁰Lu17⁶ (add to us)
Lu17⁵ (not be defaulting) Lu22³² take to
yourselves the infirm in aRo4¹ shipwreck
as to 1Ti11⁹ much faith: centurion Mt8¹⁰Lu
7⁹ of the Canaanitish woman Mt15²⁸ Stephen
Ac6⁵ Barnabas Ac11²⁴ Abraham not infirm
but invigorated by Ro4¹⁹ 20 if I should
have all 1C13²Ab3^{1*} of the saints (growing)
2C10¹⁵ (toward God has come out) 1Th1⁸
(flourishing) 2Th1³ (boldness in) 1Ti3¹³
(worthless of old) Hb11⁴-39 22 times

into

Paul (certifying f toward our Lord) Ac20²¹
(Felix hears him concerning f in Christ)
Ac24²⁴ (grace for obedience of f) Ro1⁵ those
hallowed by Ac26¹⁸ God's righteousness re-
vealed for Ro1¹⁷ f about to be revealed Ga
3²³ stability of your f Co2⁵ f and expecta-
tion to be in God 1P12¹

in

in Christ's blood Ro3²⁵ in Christ Ga3²⁶
in the Lord Jesus Ep1¹⁵ in Christ Jesus Co
14 1Ti11¹⁴ 313 2Ti11¹³ 315

on

lame man healed in the f of Christ's name
Ac3¹⁶ not disrupting f on God Hb6¹

towards

the saint's f t God 1Th1⁸ Philemon's t
the Lord Phn⁵ through

lame man's f t Christ Ac3¹⁶ justifying
Uncircumcision t Ro3³⁰

justification by faith

God's righteousness (revealed out of f for
f) Ro1¹⁷ 17 (through J C f for all) Ro3²²
(from God for f) Ph3⁹ the just by f shall
be living Ro1¹⁷ Ga3¹¹ Hb10³⁸ God justifies:
him who is of the f of Jesus Ro3²⁶ apart
from works of law Ro3²⁸ justify out of f and
through the f Ro3³⁰ 30 righteousness: reck-

oned for [into] righteousness Ro4⁵ 9 in un-
circumcision Ro4¹¹ observing elements of
Ro4¹² 3* the promise of Abraham through f
r Ro4¹³ not those of law enjoyers of the al-
lotment Ro4¹⁴ of f to accord with grace Ro
4¹⁶ of the f of Abraham Ro4¹⁶ being
then justified by f Ro5¹ nations overtook
r out of f Ro9³⁰ Israel pursuing a law of r
out of f Ro9³² the r [out of] f Ro10⁶ the
declaration of f Ro10⁸ not justified by works
except through f of Christ Ga2¹⁶ 16 God jus-
tifying the nations by [out of] f Ga3⁸ 24
righteousness by [out of] f Ga5⁵ r which is
through the f of Christ Ph3⁹ not by f only
Ja2²⁴

other occurrences

f, not doubting (if you have) Mt21²¹Mk11²²
(requesting in) Ja1⁶ remain (Paul entreat-
ing disciples r in [to] the f) Ac14²² (now
are r, f, expectancy) 1C13¹³ (should r in f
and love) 1Ti2¹⁵ God (opens door of f) Ac
14²⁷ (cleansing their hearts by [to] f) Ac15⁹
(tendering f to all) Ac17³¹ (parts to each
the measure of) Ro12³ (your f may be in
power) 1C2⁵ (love with f from God) Ep6²³
(roused through f in operation of G) Co2¹²
(His administration which is in f) 1Ti1⁴
(secret of the f of) a1Ti3⁹ given (the eccle-
sias stable in [to] the f) Ac16⁵ (to another
is g f by [in] the same spirit) 1C12²⁹ (con-
tending for [to] the f) aJu³ f obedience
(Paul obtained grace for [into] the o of) Ro
15 (made known to all nations for [into] the
o of) Ro16²⁶ law (boasting debarred through
f's l) Ro3²⁷ (are we nullifying through f)
Ro3³¹ (before coming of f, garrisoned un-
der) Ga3²³ (the law is not of [out of] f)
Ga3¹² saints access (in [to] f) Ro5²As
(with confidence through Christ's f) Ep3¹²
f is out of tidings Ro10¹⁷ stand (nations
s in [to] f) Ro11²⁰ (saints s firm in the)
1C16¹³ (s fast in [to] the f) 2C12²⁴ the
analogy of aRo12⁶ take to yourselves
the infirm in [to] Ro14¹ have (the f which
you) Ro14²² (the same spirit of f) 2C4¹³
(h f and a good conscience) 1Ti11⁹ (h the
secret of f) a1Ti3⁹ (no partialities in the f
of our Lord) Ja2¹ (has f, yet no works) Ja
2¹⁴ (you h f and I have works) Ja2¹⁸ if
eating is not out of Ro14²³ everything
not out of f is sin Ro14²³Ab3^{1*} if Christ not
roused f is for naught 1C15¹⁴ 17 Paul (not
lording over the saint's f) 2C12⁴ (now evan-
gelizing the) aGa1²³ (living in [to] f of the
Son of God) Ga2²⁰ walking by [through] f
2C5⁷ superabounding in [to] 2C8⁷ try
yourselves if you are in 2C13⁵ those of [out
of] f these sons of Abraham Ga3⁷ promise
of the spirit through Ga3¹⁴ locked up for
[into] the f Ga3²³ on the coming of Ga3²⁵
f operating through love Ga5⁶ the family
of Ga6¹⁰ save (in grace through f) Ep2⁸
(the f cannot s him) Ja2¹⁴ (vow of f s the
faltering) Ja5¹⁵

Christ (to dwell in your hearts through)
Ep3¹⁴ (one Lord one f) aEp4⁵ (f and love
in C Jesus) 1Ti11¹⁴ the unity of f Ep4¹³ the
shield of Ep6¹⁶ progress and joy of Ph1²⁵
competing together in [to] the f aPh1²⁷ per-
sisting in [to] the f Co12³ confirmed in Co
27 the cuirass of P1Th⁵⁸ endurance and f
of the saints 2Th1⁴ vRv13¹⁰ work (fulfill-
ing every w of f) a2Th1¹¹ (f is dead by it-
self) Ja2¹⁷ (show me your f apart from)
Ja2¹⁸ (showing my f by [out of] my w) Ja
2¹⁸ (f apart from w is dead) Ja2²⁰ 26 (not
justified by [out of] f only) Ja2²⁴ with-
drawing from the a1Ti4¹ words of f 1Ti4⁶
disowned the 1Ti5⁸ widows repudiate first f

1Ti5¹² led astray from 1Ti6¹⁰ to pursue 1Ti6¹¹ 2Ti2²² ideal contest of the 1Ti6¹² as to the f they swerve 1Ti6²¹ of God's chosen ones 1Ti1¹ the common f 1Ti4⁴ salvation through Hb9^{25Ab} assurance of Hb 10²² by [to] f we are apprehending sons to readjust Hb11³ apart from f impossible be well pleasing Hb11⁶ righteousness which accords with (Noah) Hb11⁷ garrisoned by power of God through 1P1⁵ conquers the world 1J5⁴ most holy f Ju2⁰ keeping the f of Jesus Rv14¹²

persons who have faith

the men carrying the paralytic Mt9²Mk2⁵ Lu5²⁰ faith has saved you (woman with hemorrhage) Mt9²²Mk5³⁴Lu8⁴⁸ (blind man) Mk10⁵²Lu18⁴² (penitent woman) Lu7⁵⁰ (Samaritan leper) Lu17^{19As} according to your Mt9²⁹ obey the f (priests) AAc6⁷ Elymas seeking to pervert proconsul from Ac13⁸ impotent man has f to be saved Ac14⁹ f of the saints being announced Ro1⁸ consoled through one another's Ro11² Paul (ministration of your) Ph21⁷ (remembering your work of) 1Th1³ (sends to know of their) 1Th3⁵ (consoled through the saint's) 1Th3⁷ (has kept the) 2Ti4⁷ (greet the friends in) 1Ti3¹⁵ Timothy (to console you for the sake of your) 1Th3² (bringing Paul the evangel of the saint's f) 1Th3⁶ (readjust the deficiencies of their) 1Th3¹⁰ (genuine child in) 1Ti1² (to be model in) 1Ti4¹² (his unfeigned f) 2Ti1⁵ (to fully follow Paul's) 2Ti3¹⁰ love and unfeigned f 1Ti1⁵ sound in the (Cretans may be) ATi11³ (aged men to be) 1Ti2² fellowship of Philemon's Phn⁶ who through f (enjoying the promise) Hb6¹² (subdue kingdoms) Hb11³³ f for [into] the procuring of the soul Hb10³⁹ by [to] f (Abel offers) Hb11⁴ (Enoch) Hb11⁵ (Noah) Hb11⁷ (Abraham) Hb11⁸ 9 17 (Sarah) Hb11¹¹ (Isaac) Hb11²⁰ (Jacob) Hb 11²¹ (Joseph) Hb11²² (Moses) Hb11²³ 24 27 28 (the Israelites) Hb 11²⁹ (walls of Jericho fall) Hb11³⁰ (Rahab) Hb11³¹ these all (died in f) Hb11³³ (being testified to through f) Hb11³⁹ the Inaugurator and Perfectioner of Hb12² whose f be imitating Hb13⁷ the testing of (producing endurance) Ja1³ (by fire) 1P1⁷ the poor rich in Ja2⁵ works (f worked together with Abraham's w) Ja2²² (by w f perfected) Ja2²² the consummation of 1P1⁹ solid in [to] the f 1P5⁹ equally precious 2P1¹ in your f supply virtue 2P1⁵ you do not disown My f ARv21³ I am aware of your Rv21⁹

faithfulness: fruit of the spirit is AGa5²² slaves to be displaying all good ATi21⁰Ab2² (ARo10⁵ b1Ti2⁷). assurance¹, belief¹, believe², faith²³⁹, fidelity¹.

faith (scant). See scant faith.
faith (scant of). See scant of faith.
faithful. See believing.
faithfulness. See faith.
faithless, unbelieving⁴.

pipt'ō FALL

fall, fall down. magi Mt21¹ house Mt7²⁵ 27 Lu11¹⁷ sparrow Mt10²⁹ seed PMt13⁴ 5 7 8 Mk4⁴ 5 7 8 Lu8⁵ 6 7 8 Ab3¹⁴ the blind into a pit PMt15¹⁴ scraps from the table PMt15²⁷ Lu16²¹ disciples on their faces Mt17⁶ epileptic Mt17¹⁵Mk9²⁰ on this stone shattered Mt21⁴⁴ 44 Lu20¹⁸ 18 the stars from heaven PMt24²⁹ Rv6¹³ v8 10 v9 1 Jesus in Gethsemane Mt26³⁹Mk14³⁵ Jairus at Jesus' feet Mk5²²Lu8⁴¹ leper Lu5¹² 17 16 Satan from heaven Lu10¹⁸ a son or ox into a well Lu14⁵ ceriph of the law Rv16¹⁷ by the edge of the

sword Lu21²⁴ f on us (mountains) Lu23³⁰ vRv6¹⁶ Mary at Jesus' feet Jn11³² kernel of grain Jn12²⁴ the squad Jn18⁶ lot f on Matthias Ac12⁶ Sapphira Ac5¹⁰ Saul Ac9⁴ 227 Cornelius f before Peter Ac10²⁵ fog, on Elymas Ac13¹¹ tabernacle of David Ac15¹⁶ Israel RRo11¹¹ 22 standing or f (to his own Master) RRo14⁴ 23,000 in one day 1C10⁸ not be f (beware) R1C10¹² (the sun) vRv7¹⁶ f on his face, worshiping God 1C14²⁵ carcasses Hb3¹⁷ into stubbornness vHb4¹¹ walls of Jericho Hb11³⁰ under judgment RJa5¹² John f before (Christ) Rv11⁷ (messenger) vRv 19¹⁰ 228 whence you have f Rv2⁵ elders vRv4¹⁰ 5 8 14 7 11 11 16 19 4 one-tenth of city vRv11¹³ Babylon ARv14⁸ As 182 2A cities of the nations ARv16¹⁹ five kings Rv17¹⁰ all the nations ARv18³

fall down: if Jesus f d and worship the Adversary Mt4⁹ slaves PMt18²⁶ 29 Ananias Ac5⁵ Eutychus Ac20⁹ (BsMk13²⁵ AsLu6³⁹ A4⁹ As8⁶ AB13⁴ AsJn18¹⁰ AAC8³⁹ A10⁴⁴ A19¹⁷ B23⁷ Abs¹ 1C13⁸ AsRv9⁵ sb11¹¹ e214⁸). fail¹, fall⁶⁸, -down¹⁹, light¹.

pt'ō'si's FALLING

fall. of that house Mt7²⁷ of many in Israel FLu23³⁴.

fall, become², collapse¹, descend¹, fall down², offense², sink¹, trip¹, (occasion to f), snare¹. fall. See fall out.
fall among. See fall into.
fall among, fall into¹.

para pipt'ō BESIDE-FALL

fall aside. once enlightened Hb6⁶. fall away¹. fall at, prostrate¹. fall away, fall aside¹, -out¹, withdraw¹. fall by transgression, transgress¹.

kata pipt'ō DOWN-FALL

fall down. seed on rock Lu8⁶ Paul (to the earth) Ac26¹⁴ (about to f d dead) Ac28⁶. fall², -down¹.

fall down. See fall.
fall down at, prostrate¹.
fall down before, prostrate⁵.

apo pipt'ō FROM-FALL

fall from. as if scales f Paul's eyes Ac9¹⁸. fall from, fall out². fall into, fall on¹.

peri pipt'ō ABOUT-FALL

fall into or among. man f a robbers FLu10³⁰ ship f i channel Ac27⁴¹ believers f i various trials RJa1².

em pipt'ō IN-FALL

fall into. a pit (a sheep) PMt12¹¹ (the blind) FLu6³⁹ with robbers Lu10³⁶ novice into (judgment) 1Ti3⁶ (reproach) R1Ti3⁷ rich into trial R1Ti6⁹ into the hands of living God Rv10³¹ (Ac27²⁹). fall among¹, -into⁶.

sun tu [ng] ch [a'n] ō

TOGETHER-HAPPEN-UP

fall in with. Christ Lu8¹⁹. come at¹. fall off. See fall out.
fall off, fall out².

epi pipt'ō ON-FALL

fall on. many f on Jesus Mk3¹⁰ fear f o (Zechariah) FLu12¹ (all) FAC19¹⁷bs (those beholding) vRv11^{11A} Siloam tower o eighteen Lu13⁴ father f o son's neck FLu15²⁰ holy spirit (not as yet f o them) FAC16¹ (f o all) AC10⁴⁴bs 1115 Paul f o Eutychus Ac20¹⁰ disciples on Paul's neck Ac20³⁷ reproaches o Christ RRo15³ (As¹ Jn13²⁵). fall into¹, -on⁸, -upon², lie on¹, press upon².
fall on knees. See knees (fall on).

ek pip'tō OUT-FALL
 fall out, fall off, lapse, id. fall. stars f o of heaven Mk13^{25A} you f o of grace fGa54
 fall off: chains from Peter's hands Ac12⁷ leave skiff to f o Ac27³² flower of grass Ja111 1P134
 lapse: not as though the word of God has Ro9⁶ love never l 1C13^{8s} Idiomatically, fall: lest f into the quicksand Ac27^{17ABs} on a certain island Ac27²⁶ on rough places Ac27^{29AB} from steadfastness f2P31⁷, be cast¹, fail¹, fall⁵, -away¹, -from², -off², take none effect¹.

fall out, come¹,
 fall to, cast on¹.
 falling (from), tripping (from)¹.

pseud es' FALSE
 false, that which is not true. f witnesses Ac61³ apostles Rv2² the f in the lake burning with fire vRv21^{8s}. false¹, liar².

false. See falsehood.
 false accusation (take by), blackmail¹.
 false accuser, adversary².

pseud apo'stol os FALSE-FROM-PUT
 false apostle. such are 2C11¹³.

pseud o'delph os FALSE-BROTHER
 false brother. Paul in danger among 2C11²⁶ were smuggled in Ga2⁴.

pseud o'chrī st os FALSE-ANointed
 false Christ. Mt24²⁴Mk13²².

pseud o log'os FALSE-LAY(say)ing
 false expression. hypocrisy of 1Ti4². speaking lies¹.

pseud o pro phē't ēs FALSE-BEFORE-AVERER
 false prophet. take heed of Mt7¹⁵ roused Mt24¹¹ 24Mk13²² did the same to Lu6²⁶ Bar-Jesus Ac13⁶ there came to be 2P2¹ have come out 1J4¹ out of the mouth of the vRv16¹³ arrested Rv19²⁰ in the lake of fire vRv20¹⁰.

pseud o di da's kal os FALSE-TEACHER
 false teacher. there came to be 2P2¹.

pseud o mart u r i'a FALSE-MARK
 false testimony. out of the heart Mt15¹⁹ Sanhedrin sought Mt26⁶⁹Mk14^{55A}. witness¹, false².

pseud o mart'u r FALSE-MARKER
 false witness. approaching Mt26⁶⁰ 60A we are being found if 1C15¹⁵.

false witness, false testimony², (bear f w), testify falsely⁶.

pseud'os FALSE-
 falsehood, false, lie. men will believe 2Th2¹¹ not found in their mouth (144,000) vRv14⁵ everyone fabricating f (outside the city) Rv22¹⁵ false: saints putting off Ep4²⁵ miracles 2Th2⁹ lie: Adversary speaking a Jn8⁴⁴ men alter the truth of God into Ro12⁵ no l (is of the truth) 1J2²¹ (His anointing is true) 1J2²⁷ not entering the city Rv21²⁷, lie⁷, lying².

falsely, falsify¹.

pseud ōn'u m on FALSE-NAMED
 falsely named. knowledge 1Ti6²⁰, falsely so called¹.

falsely so called, falsely named¹.
 falsely (testify). See testify falsely.

pseud'ō FALSIFY
 falsify, lie. on Christ's account Mt5¹¹ Ananias f the holy spirit Ac5³ f the truth Ja3¹⁴ lie: Ananias not l to men Ac5⁴ Paul not l Ro9¹ 2C11³¹ Ga12⁰ 1Ti2⁷ saints not to Co3⁹ impossible for God to Hb6¹⁸ those walking

in darkness 1J1⁶ of the synagogue of Satan Rv3⁹. falsely¹, lie¹.

kamn'ō FALTER
 falter, lose courage and strength. lest you should be fHb12³ saving the f fJa5¹⁵. be wearied¹, faint¹.

fame, resounding¹, tidings³, word¹.

phē'mē AVERMENT
 fame. Christ's f came out (at the healing of Jairus' daughter) Mt9²⁶ (in Galilee) Lu4¹⁴.

oik ei'on HOME-be-er
 family (of faith) fGa6¹⁰ (saint's) 1Ti5⁸, member of (God's) mEp2¹⁹.

family, kindred¹.

lim os' FAMINE
 famine, lack of sufficient food. there shall be Mt24⁷Mk13⁸Lu21¹¹ over the land of (Israel) Lu4²⁵ (Canaan) Ac7¹¹ in the far country fLu15¹⁴ 17 Agabus signifies Ac11²⁸ cannot separate us Ro8³⁵ Paul in 2C11²⁷ kill with vRv6⁸ arriving on Babylon vRv18⁸. dearth², famine⁷, hunger³.

fan, winnowing shovel².

makr on' FAR
 far, in space, in time, prolix (in praying) Mk12⁴⁰Lu20⁴⁷. f country (younger son) Lu15¹³ (a noble went into) Lu19¹², far², long².

far, distance (at a)², many¹, (f from), afar¹.

makr an' FAR
 far, afar, far off mEp2¹³. f from them a herd of hogs Mt8³⁰ not f from (the kingdom) fMk12³⁴ (Jesus from centurion's house) Lu7⁶ (disciples from land) Jn21⁸ (God from each one) Ac17²⁷ younger son f distant Lu15²⁰ afar: those a (promise to) Ac23⁹ (Christ brings evangel to) fEp2¹⁷ delegating Paul a to the nations Ac22²¹. a good way off¹, afar off², far¹, -hence¹, -off¹, great way off¹.

far above, up over².

mē d am ōs' NO-YET-SIMULTANEOUS-AS
 far be it from me. Peter Ac10¹⁴ 118. not so².

far off. See far.

far passed, many¹.

far spent, many¹, (be f s), progress¹, recline¹.

r[h] ō n nu mi FARE-WELL
 farewell. James Ac15²⁹ Claudius Lysias Ac23^{30s}.

farewell (bid), leave (take)².

ge ōrg'i on LAND-ACT
 farm. saints are God's m1C3⁹. husbandry¹. farm, field¹.

ge ōrg e'o mai LAND-ACT
 farm, work the land. because of whom the land is Hb6⁷. be dressed¹.

ge ōrg os' LAND-ACTER
 farmer. parable of nobleman and f fMt21³³ 34 35 38 40 41Mk12¹ 2 2 7 9Lu20⁹ 10 10 14 16ABs² My Father is the cJn15¹ first to partake f2Ti2⁶ awaiting the precious fruit Ja5⁷. husbandman¹⁹.

farther (go), advance¹.

farther side, other side¹.

farthing, penny², quadrans².

schēm'a FIGURE
 fashion, the prevailing form. of this world 1C7³¹ Christ found in f as a man Ph2⁸.
 fashion, face¹, perception¹, type¹.
 fashion according to, configure¹.
 fashioned like, conformed¹.

nēst ew'ō negative-EAT

fast, refrain from food. Christ Mt42 disciples Mt616 17 18 914 15 Mk218 19 19 20 Lu534 35 Pharisees Mt616 Lu1812 John's disciples Mt 914 Mk218 18 Lu533 Cornelius Ac1030A apostles Ac132 3.

nēst ei'a negative-EAT

fast, abstinence from food. Hannah Lu237 Paul and Barnabas Ac1423 passed by Ac279 Paul 2C65 1127 (s² Mt1722 As² Mk929 s² 1C75).

fast (make), secure¹.

fasten eyes upon, look intently².

kath ap't ō DOWN-TOUCH

fasten on, viper on Paul's hand Ac283.

fastened on (be), look intently¹.

fasting, abstinent¹.

nē'st is negative-EATING

fasting, dismiss throng Mt1532 Mk83.

patēr' FATHER

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 to God to reveal His care, provision and affection for those who are brought into this relationship to Him. Of the fathers patriarchal RRo158.

used of men

proper names: Archelaus' f Herod Mt222 Abraham (have A for f) Mt39 Lu38 (oath the Lord swears to) Lu173 (A and rich man) PLu1624 27 30 (our f is) Jn839 (not you are greater than) Jn853 (exults) Jn856 (the God of glory seen by) Ac72 (after the death of his f) Ac74 (f of those believing) RRo411 (of the circumcision) Ro412 (footprints of) RRo412 (of us all) MRo416 (of many nations) RRo417 18 (Levi still in loins of) Hb 710 (justified by works) Ja221 Zebedee (of James and John) Mt421 22 Mk120 Jairus f of the girl Mk540 Lu851 David (kingdom of) Mk 1110 (throne of) Lu132 (Thy boy) Ac425 Simon f of Alexander Mk1521 Zechariah f of John Lu159 62 67 Joseph (called) f of Jesus ALu233gs 48 Jn642 819 Jacob (not you are greater than) Jn412 (Joseph calls) Ac 714 Moses (reared in home of his f) Ac720 (hid) Hb1123 Timothy son of a Greek f Ac 161 3 f of Publius Ac288 Isaac our f RRo910

father and/or mother: fond of Mt1037 honoring Mt154 1919 Mk710 1019 Lu1820 Ep62 speaking evil of Mt154 Mk710 saying, an oblation Mt159 Mk711 by no means honoring Mt 156 a man will be leaving Mt195 Mk107 Ep531 one who leaves Mt192 Mk1029 no longer letting him do anything for Mk712 getting back R Mk1030s² hating his Lu1426

the father(s): which of the two does the f's will PMt2131 John to turn the hearts of Lu117 ate and died Jn658 circumcision is of the Jn722 king illtreats the Ac719 a promise to Ac1332 Israel (whose are the) RRo95 (beloved because of) RRo1128 time purposed by the Ga42 God speaking to Hb11 were put to repose 2P34

your father(s): you should not be calling one on earth Mt239 fill full the measure of Mt2332 prophets (y f kill) Lu147 (persecute) Ac752 endorsing the acts of Lu1148 ate the manna Jn649 God covenanted with Ac325 I am the God of Moses' f Ac732 as y f, you also Ac751 holy spirit speaks to Ac 2825 try Me in the testing Hb39

our father(s): if we were in days of Mt2330 the Lord (speaks to) Lu155 (to do mercy with) Lu172 worship in this mountain Jn420 ate the manna Jn631 God of o f (glorifies His Boy Jesus) Ac313 (rouses Jesus) Ac530 (fixes upon Paul) Ac2214 Jacob (delegates o f) Ac712 (is deceased, he and o f) Ac715 Moses (with o f) Ac738 (to whom o f not obedient) Ac739 found no provender Ac711 (succeeding M) Ac745 tabernacle was with Ac744 face of o f (nations God thrusts out from) Ac745 the God of this people Israel chooses Ac1317 yoke o f not strong enough to bear Ac1510 promise made by God to Ac266 all were under the cloud 1C101

men addressed as father(s): by Stephen Ac 72 by Paul Ac221 Ep64 Co321 by John 1J 213 14

otherwise: entomb my f Mt821 Lu959 f giving up child Mt1021 Mk1312 against f (man) Mt1035 (son) Lu1253 (f against son) Lu 1253 f of the epileptic Mk921 Lu942 their f did same to the prophets Lu623 26As some f (son requesting) PLu1111 of younger son PLu1512 12s² 17 18 18 20 20 21 22 (elder) PLu1527 28 29 courtier Jn453 David added to Ac1336 but not many f f1C415 has his f's wife 1C51 as a child with Ph222 as a f (to his own children) 1Th211 (entreating an elder) 1Ti51 Abs¹ covenant which I made with their Hb 89 disciplining a son Hb127 of our flesh Hb129

the Adversary

called father of Jews RJn838 41 44 44 44

father used of God

your F: neither will y F be forgiving Mt615 spirit of y F speaking in you Mt 1020 sparrow not falling to earth without Mt1029 is pitiful Lu636 is aware you need these Lu1230 delights to give you the kingdom Lu1232 I am ascending to Jn2017 **your F in the heavens:** (glorify) Mt516 (become sons of) Mt545 (surely you have no wages with) Mt61 (giving good things) Mt711 (not His will one of these perish) Mt1814 (forgiving your offenses) Mk1125 26A **your heavenly F:** (is perfect) Mt548 (forgiving) Mt614 (nurturing the flying creatures) Mt626 (aware you are in need of these) Mt632s² (One is y F) MMt239 **your F:** (observing in hiding) Mt 64 6 18 (pray to) Mt66 (appearing to be fasting) Mt618

Your F with God (aware of what you have said) Mt68 if G were y F MJn842

My Father: all is given up to Me by Mt1127 Lu1022 made ready by (seated at My right) Mt2023 Mk1040s hither blessed of Mt 2534 kingdom of (drinking with you in) Mt 2629 (covenanted to Me) Lu2229 able to entreat Mt2653 I must be among things of Lu 249 I am delegating the promise of Lu2449 M F's house (merchant's store) Jn216 (many abodes in) Jn142 is working Jn517 in the name of (I have come) Jn543 (works which I am doing) Jn1025 is giving the true Bread Jn632 this is the will of Jn640Bs neither with Me are you acquainted nor with Jn819 19 as M F teaches Me Jn828 what I have seen with Jn838 I am honoring Jn849 glorify (Who is G Me) Jn854 (in this is M F G) Jn 158 precept (I got from) Jn1018 (I have kept) Jn1510 is greater than all Jn1029 M F's hand (not able snatch them out of) Jn 1029 many ideal acts I show you from Jn 1032 M F's works Jn1037 you would have known Jn147 I am in Jn1420 will be loved by Jn1421 will be loving him Jn1423 is the

Farmer Jn15¹ all I hear from Jn15¹⁵ hating Jn15²³ 24 I am going away to Jn16¹⁰ not as yet have I ascended to Jn20¹⁷ 17 I have obtained from Rv2²⁷ avowing his name in front of Rv3⁵ seated with M F on His throne Rv3²¹ My F in the heavens: doing the will of Mt7²¹ 1250 him will I be avowing in front of Mt10³² disowning Mt10³³ reveals to Peter Mt16¹⁷ messengers observing face of Mt18¹⁰ come to be to them from Mt18¹⁹ My heavenly Father: every plant which He does not plant Pmt15¹³ thus will He also be doing to you Mt18³⁵

the Father: except (no one recognizing the Son) Mt11²⁷ (neither... e the Son) Mt11²⁷ (no one aware of the day) Mt24³⁶ (no one knows who the Son is) Lu10²² 22 (it should be given him by) Jn6⁶⁵ (through Me) Jn14⁶ baptizing into the name of Mt28¹⁹ glory of (Son of Mankind coming in) Lu9²⁶ (Christ roused through) Ro6⁴ giving holy spirit Lu11¹³ an only begotten from Jn11⁴ is loving the Son Jn3³⁵ 1017 159 worshiping Jn4²¹ 23 23 Son observing what the F doing Jn5¹⁹ is fond (of the Son) Jn5²⁰ (of you) Jn16²⁷ is rousing the dead Jn5²¹ not judging anyone Jn5²² as they are honoring Jn5²³ has life in Himself Jn5²⁶ give (the works He has g Me) Jn5³⁶ (all that He is g Me) Jn6³⁷ (g all into Jesus' hands) Jn13³ (the cup) Jn18¹¹ (g thanks to) Co12¹² AB (what manner of love) 1J3¹ has commissioned Christ Jn5³⁶ 2021 accusing you to (not supposing I shall) Jn5⁴⁵ (Moses is) Jn5⁴⁵ B who hears from Jn6⁴⁵ see (not seen by anyone) Jn6⁴⁶ (this One has) Jn6⁴⁶ ABS² (he who has seen Christ has) Jn14⁹ t living F has commissioned Christ Jn6⁵⁷ I am living because of Jn6⁵⁷ He said this to them of Jn8²⁷ know (t F knows Me) Jn10¹⁵ 15 (you do not) Jn16³ (you know) 1J2¹⁴ I and the F are one Jn10³⁰ Whom the F hallows Jn10³⁶ in Me is t F and I in Him Jn10³⁸ 38 1410 10 11B 11 shall be honoring him Jn12²⁶ has declared it to Me Jn12⁵⁰ Jesus proceeding to Jn13¹ show us Jn14⁸ 9 remaining (in Me) Jn14¹⁰ (in t F) 1J2²⁴ I am going to Jn14¹² 28 1617 28 glorified in the Son Jn14¹³ I shall be asking Jn14¹⁶ sending the consoler from Jn14²⁶ 1526 is greater than I Jn14²⁸ I am loving Jn14³¹ directs Me Jn14³¹ requesting t F in My name Jn15¹⁶ 1623 spirit of truth going out from Jn15²⁶ whatever t F has is Mine Jn16¹⁵ ABS² reporting to you concerning Jn16²⁵ asking t F concerning you Jn16²⁶ is with Me Jn16³² promise of Ac1⁴ the eras in His own jurisdiction Ac1⁷ obtain (promise of holy spirit from) A2³³ (precept from) 2J⁴ access in one spirit to Ep2¹⁸ of our Lord J C Ep3¹⁴ of spirits Hb12⁹ of lights Ja1¹⁷ invoking 1P1¹⁷ life eonian which was toward t F 1J1² fellowship of ours is with 1J1³ an Entreater with 1J2¹ the love of t F not in him 1J2¹⁵ B ostentation of living not of 1J2¹⁶ disowning (antichrist) 1J2²² (the Son, neither has) 1J2²³ he who is avowing the Son has 1J2²³ has dispatched the Son 1J4¹⁴ from the Lord J C, the Son of 2J³ has both the Son and 2J⁹ the F Who sends Me: is not honoring Jn5²³ testified concerning Me Jn5³⁷ 818 should not be drawing him Jn6⁴⁴ B I am not alone, but I and Jn8¹⁶ ABS² has given Me the precept Jn12⁴⁹ the word not Mine but His Jn14²⁴

the Father with God: the only begotten G Who is in the bosom of Jn1¹⁸ this One G t F seals Jn6²⁷ to us there is one G the F 1C 86 of pities and G 2C1³ giving thanks to

Ep5²⁰ Co3¹⁷ love with faith from Ep6²³ acclaiming J C as L for the glory of Ph2¹¹ ecclesia of the Thessalonians in 1Th1¹⁴ As grace and peace from 2Th1² 2Th1⁴ 2J³ foreknowledge of 1P1² Christ got from G t F honor and glory 2P1¹⁷ beloved in Ju¹ through J C and t F (Paul an apostle) Ga1¹ His G and F (giving up the kingdom to) 1C15²⁴ t G and F of our Lord J C, t F of glory Ep1¹⁷ t G and F of our Lord J C Ro15⁶ 2C1³ Ep1¹³ As Co1³ 1P1³ of the Lord J C 2C1¹³ of C (the secret of) Co2²⁴ As ritual clean and undefiled with Ja1²⁷ His Father: Son of Mankind coming in glory of Mt16²⁷ Mk8³⁸ His F with God: H own F is G Jn5¹⁸ kingdom and priests to H G and F Rv1⁶

our F with God: grace to you and peace Ro1⁷ 1C1³ 2C1² Ga1³ Ep1² Ph1² Co1² 1Th1⁴ As 2Th1² 1Th1² Phn³ our G and F (according to the will of) Ga1⁴ (be glory for the eons) Ph4²⁰ (expectation in front of) 1Th1³ (establish your hearts) 1Th3¹³ may G Himself even o F be directing our way 1Th3¹¹ ecclesia of the Thessalonians in 2Th1¹ console your hearts 2Th2¹⁶

one F with God: one F have we G Jn8⁴¹ one G and F of all Ep4⁶ Others: in the kingdom of their F Mt13⁴³ I will be a F (to you) R2C6¹⁸ (to Him) Hb1⁵ blessing the Lord and F Ja3⁹ It's F's name vRv1⁴¹ God addressed as Father

by Christ: acclaiming to Thee am I F Mt12⁵ Lu10²¹ Yea, F for thus it came to be a delight Mt12⁶ Lu10²¹ F if it is possible let this cup Mt26³⁹ 42 Abba F all is possible to Thee Mk14³⁶ F if it is Thy intention Lu22⁴² F forgive them Lu23³⁴ B F into Thy hands am I committing My spirit Lu23⁴⁶ F I thank Thee Jn11⁴¹ F save Me out of this hour Jn12²⁷ 28 F come has the hour Jn17¹ glorify Thou Me Jn17⁵ Holy F keep them Jn17¹¹ as Thou F art in Me Jn17²¹ F whom Thou hast given Me Jn17²⁴ Just F Jn17²⁵

by others: our F Who art in the heavens Mt6⁹ Lu1¹² crying Abba F Ro8¹⁵ Ga4⁶ (s²Mt16²⁸ sJn6⁴⁶ sJn8²⁶ B16²⁷ B17¹¹ s²Ac3¹³). father151, Father285, parent1.

father, forefather¹.

patr o par a'do t os FATHER-BESIDE-GIVEN father (handed down by tradition from). vain behavior 1P1¹⁸, received by tradition from the fathers¹.

penther os' father-IN-LAW father-in-law (masculine). Hannas, of Caia-phas Jn18¹³.

patr ik on' FATHER-ic father (of). traditions Ga1⁴.

father (thrasher of). See thrasher of father.

a pat'or UN-FATHERED fatherless. Melchizedek RHB7³, without father¹. fatherless, orphan¹, (of the f), hereditary³.

org u i a' EXTENDED-LIMB fathom, the space to which a man can extend his arms. sounding twenty (fifteen) f Ac27²⁸ 28.

fatling, grain-fed¹.

pio't es FATNESS fatness. of the olive Ro11¹⁷.

fatted, grain-fed³.

fault. See cause.

fault, cause³, discomfiture¹, offense², sin¹, (find f), blame³, (without f), flawless¹.

an ait'i on UN-REQUESTED

faultless. priests profaning the sabbath Mt 12⁵ should not convict Mt12⁷. blameless¹, guiltless¹.

faultless, flawless¹.

faultless, blameless¹, flawless¹.

favor. See behalf (on) and grace.

favor, grace⁶.

favor (surrender as a). See grace.

favor (highly), grace¹.

phob'os FEAR

fear, an emotion excited by impending evil. from fear: (disciples cry out) Mt14²⁶ (keepers quaked) Mt28⁴ (chilling of men) Lu21²⁶ with fear: (women came from tomb) Mt28⁸ (all are filled) Lu5²⁶ (and trembling) 2C 715Ep6⁵Ph21² (behave) 1P11⁷ (be subject to owners) 1P21⁸ (their f, be not afraid) 1P31⁴ (meekness and) 1P31⁶ (be merciful) Ju2³ great fear: (disciples afraid with) Mk4⁴¹ (shepherds) Lu29^{As} (Gergesenes pressed with) Lu8³⁷ (came on all) Ac5⁵ (on the whole ecclesia) Ac51¹ (falls on those beholding) Rv11¹¹

fear fell (on Zechariah) Lu12 (on all, at Ephesus) Ac19¹⁷ came on all (at John's birth) Lu1⁶⁵ (at Pentecost) Ac24^{As} got all (at Nain) Lu7¹⁶ because of f of the Jews Jn7¹³ 1938 2019 of the Lord (going on in) Ac3³¹ (Paul aware of) 2C51¹ of God (no f) Ro31⁸ (completing holiness in) 2C71¹ slavery's spirit to Ro8¹⁵ not to the good act A Ro13³ to whom f, f Ro13⁷ Paul came in 1C23³ inside 2C7⁵ produces 2C71¹ in the f of Christ Ep5²¹ that the rest may have 1Ti 520 in f of death Hb2¹⁵ pure behavior in 1P3² is not in love 1J41⁸ perfect love casting out 1J41⁸ has chastening 1J41⁸ of Babylon's torment vRv18¹⁰ 15, exceedingly¹, fear⁴³, sore¹, terror³.

phob'eō FEAR

fear, passive be afraid. fear (Him Who is able to destroy) Mt10²⁸ (the authority) Ro 13³ (wife f the husband) Ep5³³ (f God) 1P21⁷ (nothing) Rv21¹⁰ chief priests (f the throng) Mt12²⁶ (f Jesus) Mk11¹⁸ (the people) Mk11³² Lu22² Herod f John Mk6²⁰ disciples (f to inquire of Jesus) Mk9³² Lu9⁴⁵ (f Saul) Ac9²⁶ those following Jesus Mk 10³² women Mk1⁶⁸ f the Lord (mercy to those) Lu15⁰ (slaves) Co3²² not f God (a judge) fLu18² 4 (malefactor) Lu23⁴⁰ slave f his lord fLu19²¹ f the Jews (parents of blind man) Jn9²² deputies f the people Ac5²⁶ fear God (Cornelius) Ac10²² (those in every nation) Ac10³⁵ (at Antioch) Ac 131⁶ 28 (be praising God) Rv19⁵ mariners Ac27¹⁷ 29 be not haughty but f Ro11²¹ if you should be doing evil Ro13⁴ Paul 2C11¹³ 1220 Ga4¹¹ Cephas Ga21² f no dismay 1P 3⁶ not perfected in love 1J41⁸ f Thy name Rv11¹⁸

fear not (Christ to disciples) Mt10³¹ 1427 177 Mk6⁵⁰ Lu12⁷ 32 Jn6²⁰ (to the women) Mt 28⁵ 10 (to father of epileptic) Mk5³⁶ Lu8⁵⁰ (to Zechariah) Lu13 (to Miriam) Lu13³⁰ (to shepherds) Lu21⁰ (to Simon) Lu51⁰ (to daughter of Zion) Jn12¹⁵ (to Paul) Ac18⁹ 2724 (to John) Rv11^{As}

be afraid: Joseph (not to be a to accept Miriam) Mt12⁰ (a to go into Judea) Mt22² throngs (at healing of epileptic) Mt9⁸ be not a (Jesus to disciples) Mt10²⁶ (of those killing the body) Mt10²⁸ Lu12⁴ Herod a of the throng Mt14⁵ Peter Mt14³⁰ disciples (on the mount) Mt17⁶ Lu9³⁴ (when Jesus stilled the storm) Mk4⁴¹ Lu8²⁵ (at Jesus on

the water) Jn6¹⁹ chief priests Mt21⁴⁶ Mk 1212 Lu20¹⁹ slave fMt25²⁵ centurion Mt27⁵⁴ Gergesene Mk51⁵ Lu8³⁵ woman with a hemorrhage Mk5³³ shepherds Lu29⁰ of Whom you may b a Lu12⁵ AB 5⁵ Pilate Jn19⁸ officers at Philippi Ac16³⁸ the captain (recognizing that Paul is a Roman) Ac22²⁹ (lest Paul pulled to pieces) Ac23¹⁰ lest seeming to be deficient Hb4¹ not a (Moses' parents) Hb11²³ (Moses) Hb11²⁷ (of what man shall be doing) Hb13⁶ you should not be a with their fear 1P31⁴ of God and give glory Rv14⁷ who may by no means be a of Thee Rv15⁴ (sMt10²⁸ sLu24³⁷). be afraid²⁹, fear⁶⁵, reverence¹.

fear, piety², timidity¹, (godly f), dread¹, (moved with f), pious (be)¹.
fear exceedingly, terrified¹.

phob'eron' FEARFUL

fearful, waiting for judgment Hb10²⁷ falling into the hands of the living God Hb10³¹ so f was the spectacle Hb12²¹. fearful¹, -thing¹, terrible¹.
fearful, timid³.

phob'etron FEAR-

fearful sight. and great signs Lu21¹¹.

aphob'os UN-FEAR-AS

fearlessly. offering divine service Lu17⁴ Timothy to be with you f 1C16¹⁰ speak the word f Ph14⁴ carousing Ju12. without fear⁴.

feast, dinner³, festival²¹, reception², (keep f), festival (keep)¹.
feast day, festival³.
feast with, carouse together².
feeble, paralyze¹, (more f), infirm¹.
feeble minded, faint-hearted¹.

bi brō'skō FEED

feed. 5000 were Jn6¹³. eat¹.
feed, drink (give)¹, graze⁸, morsel (out)¹, nourish⁴, satisfy¹, shepherd⁶, (bestow to), morsel out¹.

brō'sis FEEDING

feeding 1C8⁴ Hb12¹⁶, food, corrosion Mt6¹⁹ 20, food: Christ (has f to eat) fJn4³² (My flesh is true f) fJn6⁵⁵ B² working for Jn6²⁷ f²⁷ AB God (kingdom of, is not f and drink) Ro 14¹⁷ (supplying bread for) 2C9¹⁰ in f or in drink (let no one be judging you) Co21⁶. eating¹, food¹, meat⁶, morsel of-1, rust².

feel, suffer¹.

feel after, handle¹.

apalgeō FROM-PINE

feeling (be past), get away from feeling. nations are Ep4¹⁹.

podērēs FOOT-LIFTED

feet (reaching to the). garment Rv11³. garment down to the foot¹.

[h]upo kri'nō mai UNDER-JUDGE

feign, keep one's real decision under. eavesdroppers, f themselves be just Lu20²⁰.

feigned, suave¹.

eikē' SIMULATEDLY

feignedly. authority not f wearing the sword Ro13⁴ except you believe 1C15² did you suffer Ga3⁴ lest Paul's toil Ga4¹¹ puffed up Co21⁸ (sMt5²²). in vain⁵, vanity¹, without a cause¹.

Phēlix FELIX

Felix, the eleventh procurator of Judea. Ac23²⁴ 26 243 22 24 25 27 27 2514.

fellow, comrade¹, man¹, partner¹.

fellow captive. See captive (fellow).

sum pol' t' t' es TOGETHER-MANY

fellow citizen. of the saints *mEp219*.

sum math' e' t' es' TOGETHER-LEARNER

fellow disciple. of Thomas *Jn1116*.

sun presb' u' ter os TOGETHER-SENIOR

fellow elder. Peter *1P51*.

fellow helper², -laborer³, worker (fellow)⁵.

fellow soldier. See soldier (fellow).

sun ek' dem on TOGETHER-OUT-PUBLIC-er

fellow traveler. of Paul (Gaius and Aristarchus) *Ac1929* (a brother) *2C819*. companion in travel¹, to travel with¹.

fellowship. See communion.

fellowship, administration¹, partnership¹.

fellowship with, participant¹, -(be joint)¹.

thel' u NIPPLE

female. male and f (God makes them) *Mt194* *Mk106* (in Christ no) *Gal28* alter natural use *Ro126* 27, female³, woman².

gun ai k ei' on WOMANISH

feminine. as the weaker *1P37*. wife¹.

chalep on' FEROCIOUS

ferocious demoniacs *Mt828*, perilous periods *2Ti* 31, Aristotle applies it to wild boars, fiercel¹, perilous¹.

dia pera' o THROUGH-OTHER-SIDE

ferry, used of passage over water. Jesus *Mt91* *Mk521* to Gennesaret *Mt134* *Mk653* not able to *PLu1626* Paul to Phenicia *Ac212*. can pass¹, go over¹, pass over³, sail over¹.

fervent, earnest¹.

ze' o BOIL

fervent (be), be agitated from within. in spirit (Apollon) *FAc1825* (saints to be) *rRo* 1211.

fervent heat (with), combustion (by)².

fervent mind, zeal¹.

fervently, earnestly².

[h]eort' e' FESTIVAL

festival, a periodic celebration, especially the seven convocations prescribed in the twenty-third chapter of Leviticus. Not all were feasts. not in the f (lest a tumult) *Mt265* *Mk142* at the f (release a prisoner) *Mt2715* *Mk156* *Lu2317s* (Passover, many believe) *Jn* 223 (having seen all He does) *Jn445* (Jews sought Him) *Jn711* to the f (Passover, His parents went) *Lu241* 42 (Galileans also came) *Jn445* (His brothers went up) *Jn710* (He may not come) *Jn1156* f of unleavened bread *Lu221* f of the Jews (Jesus went up) *Jn51* (Passover was near) *Jn64* (of Tabernacles) *Jn72* to this f (His brothers told to go up) *Jn78* (I am not going) *Jn78* the great day of the *Jn737* for the f (throng coming) *Jn1212* (buy what you have need of) *Jn1329* in the f (Greeks worshipping) *Jn* 1220 before the f (Passover, Jesus being aware) *Jn131* for the particulars of a f (judging you) *Co218*, feast²¹, -day³, holiday¹.

[h]eort' a' z' o FESTIVALIZE

festival (keep). that the saints may *1C58*. keep the feast¹.

festivities (wedding). See wedding.

Phes' t os FESTUS

Festus, the successor of Felix as procurator of Judea. *Ac2427* 251 4 9 12 13 14 22 23 24 2624 25 32.

kom iz' o FETCH

fetch *Lu737* (in the middle voice), recover, or be required. recover (what is mine) *PmT2527* (Abraham r Isaac) *Hb1119* be required: for

that which one puts into practice *2C510* by the Lord *Ep68* for that which he injures *Co* 325 with the promise *rHb1036* (not) *rHb* 1113^s 39 with the consummation of your faith *r1P19* with an unfading wreath *1P54* with the wages of injustice *2P213as*. bring¹, receive⁹, -for¹.

ek kom iz' o OUT-FETCH

fetch out. only son was f o *Lu712*. carry out¹.

fetch out, lead out¹.

ped' e FOOT-

fetter. the demoniac bound with *Mk54* *Lu829* crushed *Mk54*.

fetter. See tie.

pur e' t os' FIRE-

fever, bodily heat. Peter's mother-in-law *Mt* 815 *Lu438* 39g39 courtier's son *Jn452* Publius' father *Ac238*.

pur e' ss' o FIRE-

fever (with a). Peter's mother-in-law *Mt814* *Mk130*. of a fever².

olig' on FEW

few, limited in quantity, opposed to many, in time, brief, briefly, in action, slight, in space, slightly, a sip of wine *1Ti523*, scant.

few: finding the narrow way *PmT714* workers *PmT937* *Lu102* small fishes *Mt1534* *Mk87* are chosen *Mt2214* a f things (faithful over) *Mt2521* 23 (bodily exercise beneficial for) *1Ti48* (against you) *Rv214* Jesus cures *Mk* 65 of f is there need *Lu1042s* lashes *Lu1248* being saved *Lu1323* days (disciplined) *Hb* 1210 eight souls *1P320* names (in Sardis) *Rv34* not a f (allotted to Paul) *Ac174* (believe) *Ac1712* one with f lessens not *2C815* brief: no b time (Paul and Barnabas tarried) *Ac1428* in b (Paul writes before) *Ep38* season the Adversary has *rVr1212* briefly: disciples to rest *Mk631* Paul persuading Agrippa *Ac2628* 29 appearing (a vapor are you) *Ja414* being sorrowed *1P16* suffering *1P510* Peter writes *1P512* other king must remain *rVr1710*

slight: no s disturbance (among the soldiers) *Ac1218* (at Ephesus) *Ac1923* no s commotion (Paul and Barnabas had) *Ac152* no s (income) *Ac1924* (tempest) *Ac2720* slightly: advancing s Jesus perceived James *Mk119* backing up s from land *Lu58*

scant: pardoning *Lu747* loving *Lu747*. few¹⁶, -stripes¹, -words¹, for a season¹, little⁵, -time¹, one time¹, short¹, -space¹, small¹⁵, while².

agr os' FIELD

field, ground which is cultivated or capable of cultivation, an open, uninhabited place. of the f (anemonies) *Mk228* (God thus garbing the grass) *Mt630* *Lu1228* (darnel) *Mt1336* in his f (man sowing ideal seed) *PmT1324s* 27 (mustard) *PmT1331* is the world *PmT1338* treasure hid in *PmT1344* man is buying *PmT* 1344 one who leaves *Mt1929* *Mk1029* came away to his own f *PmT225* in the f: (let him not turn back) *Mt2418* *Lu1731* (two shall be) *Mt2440* (those grazing hogs) *Mk514* *Lu834* (elder brother was) *PLu1525* f of the Potter of Blood *Mt277* 8 8 10 into the f: (coming away, to be buying) *Mk636* (wherever Jesus went) *Mk656* (two walking) *Mk1612* (to find forage) *Lu912* (to graze hogs) *PLu1515* getting back *rMk1030* soft foliage out of *Mk* 118^s Simon coming from *Mk1521* *Lu2326* I buy a f *PLu1418* slave entering from *Lu177* Barnabas selling *Ac437*. country⁸, farm¹, field²¹, land⁴, piece of ground¹.

field, country², freehold², (abiding in the f),
field fold¹.

agr aul e'ō FIELD-COURT
field fold, shepherds out in Lu28. abiding
in the field¹.

a nēm'er on UN-MILD

fierce. men will be 2Ti33.

fierce, ferocious¹, hard¹, (be the more f), in-
sistent (be)¹.
fierceness, fury².

pur'in on FIRE-Y

fiery. cuirasses vRv94⁷. of fire¹.

fiery, conflagration¹, fire (be on)¹.

fiery. See fire.

pur' r on FIERY-red

fiery red. horse vRv6⁴ dragon vRv12³. red².

deka pen'te TEN-FIVE
fifteen. stadia Jn11¹⁸ fathoms Ac27²⁸ days
Gal1⁸.

pent e kai dek'a t on FIVE-AND-TENTH
fifteenth. year of Tiberius' government Lu31.

pemp't on FIFTH

fifth. seal Rv6⁹ messenger Rv91 1610 founda-
tion Rv21²⁰.

pent e'konta FIVE-TY

fifty. the people (lean back by) Mk640 (re-
cline in groups of) Lu94⁴ debtor owed f
denarii PLu74¹ f baths of oil PLu16⁶ years
(Jesus not yet) Jn83⁷ a hundred and f-three
fishes Jn21¹¹ four hundred f years Ac13¹⁹.

fifty thousand. See five and ten thousand.

fifty thousand, five and ten thousand¹.

suk' on FIG

fig, the Ficus carica of botanists, of the sub-
order Morea of the Bread-fruit family, the
fruit of which is an enlarged succulent, hol-
low, pear-shaped receptacle, containing the
imperfect flowers on its inner walls. Figur-
atively, it represents Israel nationally. not
culling f from (star thistles) PMt71⁶ (thorns)
PLu64⁴ not the season of Mk11¹³ no grape
vine can produce fJa31².

suk' ē' FIG

fig tree. Jesus perceiving Mt21¹⁹Mk11¹³ with-
ered Mt21¹⁹ 20Mk11²⁰ 21 doing this to Mt21²¹
parable PMt24³²Mk13²⁸Lu21²⁹ man had PLu
136⁷ Nathanael under Jn14⁸ 50 no f t can
produce olives fJa31² casting its shriveled
figs fRv61³.

fig (untimely), shriveled fig¹.

mach'o mai FIGHT

fight, seek to injure or destroy another, or
others. Jews Jn6⁵² two Israelites Ac7²⁶
saints must not f2Ti2²⁴ you are fJa4².
fight¹, strive³.

fight, battle¹ 3, box¹, contend³, contest².

dia mach'o mai THROUGH-FIGHT

fight it out. Pharisees fAc23⁹. strive¹.

thēr iō mach'eō WILD-BEAST-FIGHT

fight wild beasts. Paul in Ephesus 1Ci53².

the o mach'os PLACE(GOD)-FIGHTER

fighter against God. Ac5³⁹. to fight against
God¹.

mach'eō FIGHT

fighting. outside 2C7⁵ generating f2Ti2²³

about law fTi3⁹ whence the f fJa4¹.

fighting², strifel¹, striving¹.

thum o mach'eō FEEL-FIGHT

fighting fury (be in). Herod Ac12²⁰.

be highly displeased with¹.

figure, parable², representation², type².

FA3112 *in decent - respect*

transfigure

plē'thō [pim'ple mi] FILLED

fill, fulfill, occupy the whole of anything. f is
the wedding Mt22¹⁰ f sponge with vinegar
Mt27⁴⁸ with holy spirit: (John) fLu1¹⁵
(Elizabeth) fLu14¹ (Zechariah) fLu16⁷ (dis-
ciples) fAc24⁴³ (Peter) fAc4⁸ (Paul) fAc
917¹³⁹ Jews f with (fury, at Nazareth)
fLu4²⁸ (folly, at the healing of the withered
hand) fLu6¹¹ (jealousy) fAc51⁷ 134⁵ dis-
ciples f both ships Lu5⁷ f with (fear, heal-
ing of the paralytic) Lu52⁶ (awe, of the
lame man) fAc31⁰ (confusion, Ephesus)
fAc19²⁹

fulfill: days f: (of Zechariah's ministry)
fLu12³ (for Miriam to be bringing forth)
Lu26 (of Jesus' circumcision) fLu22¹ (of
their cleansing) fLu22² (of vengeance, to f
all) fLu21²² Elizabeth's time fLu15⁷ (BjN
123 A1929), accomplish⁴, come full¹, fill¹⁷,
ful-¹, furnish¹.

fill, blend², cram⁷, fulfillment¹, fully assure¹,
satisfy¹³.

plē r o'ō FILL

fill, fill full, fulfill, complete. house f with
odor of attar Jn12^{3a} sorrow f heart of dis-
ciples Jn16⁶ glare f house Ac2² f me with
gladness (David) Ac2²⁸ Satan f Ananias'
heart Ac5³ f Jerusalem with their teaching
Ac5²⁸ men with injustice Ro12⁹ the saints
(with all knowledge) Ro15¹⁴ (fruit of right-
eousness) Ph1¹¹ (God f your every need)
Ph4¹⁹

fill full: a dragnet Mt13⁴⁸ the measure of
your fathers Mt23³² the little boy with wis-
dom Lu24⁰ every ravine Lu3⁵ joy (dis-
ciples) Jn15¹¹ 16²⁴ Ac13⁵². (the saints) Ro
1513^{As} 2Jn1² (Paul) Ph22 2Ti14 (John) 1J
14 Paul with consolation 2C74 Ph4¹⁸ the
saints (to be f f with spirit) Ep5¹⁸ (with
realization of God's will) Co1⁹

fulfill: prophets (the virgin) Mt12² (out
of Egypt I call My Son) Mt21⁵. (a sound in
Rama) Mt21⁷ (a Nazarene shall He be called)
Mt23³ (land of Zabulon) Mt4¹⁴ (He our
infirmities got) Mt8¹⁷ (My Boy Whom I
prefer) Mt12¹⁷ (opening My mouth in para-
bles) Mt13³⁵ (your King is coming) Mt21⁴
(the whole of this has occurred) Mt26⁵⁶
(they got the thirty silver pieces) Mt27⁹
(who believes our tidings) Mt12³⁸ (the suf-
fering of His Christ) Ac3¹⁸ (chiefs f in
judging Him) Ac13²⁷ to f all righteousness
Mt3¹⁵ law (Jesus came to) Mt5¹⁷ (they
hate Me gratuitously) Jn15²⁵ (the just re-
quirement of) Ro8⁴ (he who is loving an-
other) Ro13⁸ (has been f in one word) Ga
514 scripture (how may the s be f) Mt26⁵⁴
(that they may be) Mk14⁴⁹ (today this s
has been) Lu4²¹ (he who is masticating
bread with Me) Jn13¹⁸ (except the son of
destruction) Jn17¹² (they divide My gar-
ments) Jn19²⁴ (a bone of it not broken) Jn
1936 (concerning Judas) Ac11⁶ (Abraham
believes God) Ja23³ era (has been f) Mk11⁵
(of the nations) Lu21²⁴ messenger's words
Lu12²⁰ till it be f in the kingdom Lu22¹⁶
all must be f (written of Christ) Lu24⁴⁴ joy
f (John's) Jn32⁹ (Christ's) Jn17¹³ My sea-
son has not yet been Jn7⁸ the saying f (I
do not lose anyone) Jn18⁹ that Jesus' word
may be Jn18³² considerable number of days
Ac9²³ Barnabas and Paul's work f Ac14²⁶
Paul pondered in spirit as these things f Ac
1921 two years f (Felix got a successor) Ac
2427 that Archippus f his service Co4¹⁷ every
delight of goodness 2Th1¹¹

complete: Jesus (c His declarations) Lu7¹
(exodus about to be) Lu9³¹ Moses (forty-

year time was c) Ac7²³ (messenger seen by)
Ac7³⁰ Barnabas and Saul c the dispensing
Ac12²⁵ John, his career Ac13²⁵ Paul (the
evangel of Christ) Ro15¹⁹ (the word of God)
Co12⁵ your obedience may be 2C10⁶ the
complement (by which all in all is being)
Ep12³ (c for the entire c of God) Ep3¹⁹ that
He should be c all Ep4¹⁰ saints are c in
Him fCo2¹⁰ your acts not c in sight of God
Rv3² till their number should be Rv6¹¹
(sJn1928 sPh230 AJa210), accomplish¹, after¹,
be complete¹, be filled with¹, be full⁷, be full
come¹, be performed¹, end², expire¹, fill⁷,
fill up¹, fulfill⁴⁶, make full¹, perfect¹, preach
fully¹, supply¹.

em plē'mi IN-FILL

fill. the Lord (f the hungry) Lu15³ (our
hearts with nourishment) Ac14¹⁷ you who
are f now Lu6²⁵ the 5000 are rJn6¹² Paul
first f in part fRo15²⁴, be full¹, fill⁴.

fill full. See fill.

ana plē r o' ō UP-FILL

fill up. in them is f u the prophecy fMt13¹⁴
the place of a plain man 1C14¹⁶ this de-
ficiency of yours 1C16¹⁷ the law of Christ
Ga6² the saints' want of ministration Ph
230As to f u their sins f1Th2¹⁶, fill up¹,
fulfill², occupy¹, supply².

fill up, fill up in stead¹, finish¹.

ant ana plē r o' ō INSTEAD-UP-FILL

fill up in stead. Paul f u in Christ's s fCo12⁴,
fill up¹.

filled. See fills (that which).

plē r ō ma FILLING

fills (that which), complement, filled Mk8²⁰,
full Mk6⁴³, that which is put in to fill, a
piece that fills, not fulness, the state of be-
ing full, but the necessary increment which
makes full, of cloth, that which fills, of frag-
ments of food, filled hamper, that which
fills Christ, or Israel, or the saints, or the
earth, the complement of the nations, of law,
of the era, of the universe, of God, of Christ,
full time Ga4⁴, is taking away from the
cloak Mt9¹⁶Mk2²¹ Christ (we all obtained
of) Jn1¹⁶ (the blessing of) Ro15²⁹ the na-
tions Ro11¹²ss the Lord's is the earth and
t w f it 1C10²⁶

complement: of the nations Ro12⁵ of law
is love Ro13¹⁰ of the eras Ep1¹⁰ by which
all in all is being completed Ep12³ entire c
of God Ep3¹⁹ Christ (stature of the c of)
Ep4¹³ (entire c delights to dwell) 1Co1¹⁹
(c of the Deity dwelling) Co2⁹, full², ful-
ness¹², piece that fills up¹, that which is put
in to fill up¹.

r[h]up'os FILTH

filth, that which makes dirty, nasty, foul.
of the flesh 1P3²¹.

filth, off-scouring¹.

r[h]up a r' a FILTHINESS

filthiness, putting off all fJa12¹.

filthiness, pollution¹, vileness¹.

r[h]up a r on' FILTHY

filthy, attire Ja2² let the f be filthy Rv
221bs. vile¹, filthy¹.

filthy, shame¹, wantonness¹.

r[h]up a n' ō BE-FILTHY

filthy (be). let the filthy be Rv22¹¹As.

filthy communication, obscenity¹.

filthy dreamer, dream¹.

di ē nek es' THROUGH-CARRY
finality. Melchizedek priest to a Hb7³ sacri-
fices never able perfect to a Hb10¹ Christ
(seated to a) Hb10¹² (has perfected to a f
those hallowed) Hb10¹⁴, continually², for
ever².

finally, finish¹, rest⁵.

[h]eur'is k ō FIND

find. finding Christ (if the magi should) Mt
28 (disciples) Mk13⁷ Jn14¹⁵ (shepherds)
Lu21¹² 16s2 (parents) Lu24⁴⁶ (Jews) Lu23²
(the people) Jn6²⁵ (Jews not f) Jn734 35 36
Christ finding (so much faith) Mt810Lu79
(nothing on fig tree) Mt2119ss* Mk1113 13
(disciples drowsing) Mt2640 43Mk1437 40Lu
2245 (place in the scroll) Lu41⁷ (was f
alone) Lu936 (f the faith on the earth) Lu
188 (f Philip) Jn14³ (those selling) Jn214
(the healed man) Jn514 935 (Lazarus in
tomb) Jn111⁷ (a little ass) Jn1214 (f in
fashion as a man) Ph28 (may be f in Him)
Ph39 (f eonian redemption) Hb912 (no guile
f in His mouth) 1P22² (f by C in peace) 2P
314 (I have not f your acts completed) Rv32
proper names: Mary f pregnant Mt118
Peter (f a stater) Mt1727 (Eneas) Ac933
(many at Cornelius' house) Ac1027 (Herod
not f) Ac1219 f Simon (a Cyrenian) Mt2732
Syro-Phoenician woman f the little girl cured
Mk730 Miriam f favor with God Lu130 Phar-
isees (f an accusation against Jesus) Lu67
(nothing evil in Paul) Ac239 Gergesenes f
demoniac sane Lu835

Pilate (f no fault in Christ) Lu234 14 22Jn
1838 194 6 Ac1328 Andrew f Simon Jn141
Philip (f Nathanael) Jn145 (was f at Azo-
tus) Ac840 youths f Sapphira dead Ac510
David (f favor before God) Ac746 (may f a
tabernacle) Ac746 (God f) Ac1322 Saul
f those of the way Ac92 Barnabas f Saul
Ac1125 Barnabas and Saul f Elymas Ac136
Jews (not f Paul and Silas) Ac176 (f Paul a
pestilence) Ac245 (not f Paul in the sanc-
tuary arguing) Ac2412 (f Paul purified) Ac
2418 (what injury, in the Sanhedrin) Ac2420
Paul (f a pedestal) Ac1723 (Aquila) Ac
182 (some disciples) Ac191 (a ship) Ac212
(brethren) Ac2814 (precept for life) Ro710
(the law) Ro721 (being f false witnesses)
1C1515 (not f Titus) 2C213 (may not be f
you such) 2C120 20 f God (groping for
Him) Ac1727 (by those not seeking) fRo1020
Lysias f Paul indicted Ac2329 Abraham f
(what then shall we declare) Ro41 Mace-
donians f you unprepared 2C94 Onesiphorus
(f Paul) 2Ti117 (f mercy) 2Ti118 Enoch
was not f Hb115 Esau did not f repentance
Hb1217 John f children 2J4 not f (place for
the dragon) Rv128 (Babylon) Rv1821

Others: seeking and f fMt77 8Lu119 10 f
the cramped gate Mt714 centurion f (boy
sound) Mt813 (slave) Lu710 (ship sailing
to Italy) Ac276 f the soul fMt1039ss* 39 1625
rest in your souls Mt1129 unclean spirit
(not f rest) Mt1243Lu1124 (f house unoc-
cupied) Mt1244Lu1125 man f (treasure) Mt
1344 (a pearl) Mt1346 (lost sheep) Mt1813
Lu154 56 (others standing) Mt206 (no fruit
on fig tree) Lu1367 slave f (fellow slave)
Mt1828 (call to the wedding) Mt229 10 dis-
ciples f (ass) Mt212 (colt) Mk112 4Lu1930 32
(upper room) Mk1416Lu2213 (tomb empty)
Lu2424 (the two f the eleven) Lu2433 (fish)
Jn216 lord f slave (giving nourishment in
season) Mt2446 (not f drowsing) Mk1336
(watching) Lu1237 38 chiefs (f no false wit-
nesses) Mt2660 60A Mk1455 (f not how de-
stroy Christ) Lu1948 (how to be chasten-

ing Peter and John) Ac421 (be f fighters against God) Ac539 four men not f how to get in Lu519 the people to be f forage Lu912 woman f lost drachma Lu158 9 9 was lost and was f (son) Lu1524 32 was none f returning Lu1718 the women (f stone rolled away) Lu242 (f not the body) Lu243 23 f pasture Jn109 deputies (f not the apostles) Ac522 23 (f the prison locked) Ac523 our fathers f no provender Ac711 f the value of the books Ac1918 mariners sounding f Ac2728 28 that one be f faithful IC42 not be f naked 2C53 according as we also f 2C1112 f sinners fGa 217 f grace Hb414As your faith may be f for applause IP17 the earth and its works will be 2P310ns you f apostles false Rv22 no one f worthy Rv54 not f (death) fRv96 (falsehood) Rv145 (mountains) Rv1620 (in the scroll of life) Rv2015 in Babylon Rv1814 22 24 no place f for heaven and earth Rv2011 (*Lu1421 bRv1822). find172, can-1, get1, obtain1, perceive1.

find, become1, find out2, grasp1.

an eur i's k o UP-FIND

find out. Paul f o disciples Ac214 (Abs*Lu 216). find2.

fine linen, cambric1, linen wrapper1.
fine flour, flour1.

dak' tul os FINGER

finger, a terminal member of the hand. with f (scribes not willing stir loads) PMt234 (lawyers not grazing loads) PLu1146 Jesus thrusts f into deaf-mute's ears Mk733 f of God (Jesus casting out demons by) ALu1120 tip of his f (Lazarus to be dipping) PLu1624 with His f (Jesus wrote in the earth) [Jn86] Thomas (except I thrust my f into the prints) Jn2025 (bring your f here) Jn2027.

tel e'o FINISH

finish (not in the sense of cessation but of accomplishment) a task or thing, accomplish, consummate, discharge an obligation fRo227 fJa28, settle fRo136, settle tribute fMt1724. Christ f (these sayings) Mt28 191 261 (prescribing) Mt111 (parables) Mt1353 disciples f cities of Israel Mt1023 Paul f career 2Ti 47 the two witnesses Rv117 the thousand years Rv203 5 7

accomplish: Joseph and Mary a all Lu239 Christ (pressed till the baptism should be a) Lu1250 (what has been written) Lu1831 2237 Ac1329 (on the cross) Jn1928 30 God's word Rv1717

consummate: not be c the lust of the flesh fGa516 God (secret of) Rv107 (fury of) Rv151 calamities Rv158 (Abs*2C129) accomplish4, end1, make an-1, expire1, fill up1, finish8, fulfill3, go over1, make perfect1, pay1, tribute1, perform1.

tel'os FINISH

finish 1P38, the consummation of action or time, with till, ultimately 2C113, tribute, considered as the consummation of the subjugation of a country Mt1725 Ro187 7. consummation: he who endures to Mt1022 2413Mk 1313 not (as yet is) Mt246Mk137 (immediately) Lu219 arriving shall be Mt2414 Peter sat to see Mt2658 Satan would be having a Mk326 Christ (of His kingdom there is no) Lu133 (that which concerns Me is having) Lu2237 (loves His own to) Jn131 (will be confirming you until) 1C18 (the Origin and the C) Mrv216 2213 widow before the judge PLu185 of those things is death Ro621 is life eonian Ro622 the c of law (Christ is) Ro104 c of the eons have attained 1C1011 thereafter the c 1C1524

of that which is being nullified 2C313ss whose c (according to acts) 2C1115 (is destruction) Ph319 (is burning) Hb68 indignation 1Th216 of the charge is love 1Ti15 confirmed unto the c (expectation) Hb336As (assumption) Hb314 until the c (expectation) Hb611 (keeping My acts) Rv226 nor having c of life Hb73 of the Lord AJa511 of your faith IP19 c of all is near IP47 of those who are stubborn IP417 (sRv18). custom3, end3s, -ing1, finally1, the uttermost1.

tel ei o'o FINISH-

finish, perfect. the days f (Jesus' parents) Lu 243 Christ f the work Jn174 perfect: Christ (p the third day) Lu1332 (His power in infirmity p) 2C129s2 (p through suffering) Hb210 59 (p for the eon) Hb728 Christ perfecting (the work) Jn434 536 (those who are hallowed) Hb1014 may be p (disciples) Jn1723 (scripture) Jn1928 Paul (p my career) Ac2024 (not that I am already) Ph312 the law p nothing Hb719 cannot make the one offering p Hb99 never able to p to a finality Hb101 may not be p (apart from us) Hb1140 spirits of the just p Hb 1223As2 by works was faith Ja222 love p 1J25-412 17 18, be perfect1, -ed3, consecrate1, finish4, fulfill2, perfect1, make-12.

finish, become1, conclude1, complete1, consummate1, finish up2, terminate1, wherewithal1.

ek tel e'o OUT-FINISH

finish up. not strong enough to Lu1429 30. finish2.

finisher, perfecter1.

pur FIRE

fire, idiomatically fiery fHb1027, cast into (tree not producing fine fruit) PMt310 719 Lu 39 (epileptic) Mk922 (branches) PJn156 holy spirit and (Christ baptizing in) PMt311 Lu316 unextinguished (burning up the chaff with) PMt312Lu317 (Gehenna) Mk949 45A Gehenna of f (liable to) Mt522 (cast into) Mt189Mk944A burned up with (darnel) Mt 1340 (Babylon) vRv1716 188 furnace of Mt 1342 50 falling into (epileptic) Mt1715 f eonian (cast into) Mt188 (go from Me into) Mt2541 (justice of) Ju7 not going out f Mk944A 46A 48 salted with fMk949 descend from heaven (may we be telling f to) Lu954 (wild beast causing) vRv1813 casting on the earth fLu1249 f and sulphur (rains on Sodom) Lu1729 (tormented in) vRv1410 (Adversary cast into lake of) vRv 2010 (lake burning with) vRv218 kindling (in the middle of the court) Lu2255 tongues (as of f on the disciples) Ac23 (the t is a f) fJa36 blood and f Ac219 flaming f of a thorn bush vAc730 into the f (Paul twitching the wild beast) Ac285 heaping embers of f on his head fRo1220 work (revealed by) 1C313 (testing) 1C313 saved as through 1C315 flaming f (dealing out vengeance in) 2Th18 (His messengers are) fHb17 flame of (Christ's eyes are) vRv114 218 1912 quench the power of Hb1134 burned with (you have not come) Hb1218 (mountain) vRv88As our God is a consuming fHb1229 what amount of f is kindling fJa35 eating your flesh as Ja53 being tested by fIP17 heavens and earth stored with 2P37 snatching them out of fJu28 gold refined by fRv318 torches of (burning in sight of the throne) vRv45 of the altar vRv85 hail and f vRv87 f and fumes and sulphur vRv917 18 pillars of vRv 101 out of witnesses mouths vRv115 jurisdiction over vRv1418 glassy sea mixed with vRv152 scorch mankind with vRv168 lake

of (wild beast and false prophet cast into) vRv1920 (death and the unseen cast into) vRv2014 (is the second death) vRv2014 (those not written in the scroll cast into) vRv2015 descending from God vRv209.

pur a' FIRE

fire, a burning pile of material. barbarians kindling Ac28³ Paul placing kindling on Ac28³.

fire, light⁸, (of f), fiery¹, (set on f), aflame (set)².

fire. See fire (be on).

pur o'ō FIRE

fire (be on), fire vRv115, refine vRv318, better to marry than f1C79 Paul f2C1129 heavens 2P312 fiery arrows Ep616, be on fire¹, be tried¹, burn³, fiery¹.

fire of coals, charcoal fire².

metr ē t' es' MEASURE

firkin, a liquid standard of nearly nine gallons. Jn26.

sthen o'ō FIRM

firm, be unyielding, solid, stable. God will be f you f1P510, strengthen¹.

firm, confirmed¹.

first, firstly¹, former³, one², origin², (be f), lie before¹.

prō't on BEFORE-most

first or formerly in time or order, the former of two, the foremost in rank, the front room of the tabernacle. The indefinite gender is used adverbially. Occurs too often to list. A few specimens follow. f extract the beam Mt75 f last and last f Mt1930 Mk1031 Mt2016 Lu1330 binding the strong man Mk327 wanting to be f Mk935 last state worse than the f Lu126 2P220 f robe Lu1522 f man (Adam) 1C1545 (out of the earth) 1C1547 f of all (Paul entreating) 1Ti21 covenant (if it were unblamable) Hb87 (deliverance of those under) Hb915 (not dedicated apart from blood) Hb918 Christ the f and the last mRv 118 28 2213 you leave your f love Rv24 former: covenant (God has made it old) Hb813 (had just statutes) Hb91 acts (do) Rv25 (last more than the f) Rv219 f resurrection (live and reign with Christ) Rv205 (have a part in) Rv206 f heaven and earth pass away Rv211 1 things Rv214 Ab82

foremost: men (Herod makes dinner for) f Mk621 wanting to be Mk1044 women believed Ac174 man of Melita f Ac287 of the Jews (Paul calls together) Ac2817 in me Paul the f 1Ti116

front: Christ in f of John Jn115 30 f part of tabernacle (lampstand in) Hb92 (pass continually in) Hb96 (while standing) Hb 98, before³, beginning², best¹, chief¹², first¹³⁶, former².

prō't eu'ō be-BEFORE-most

first (be). that in all He may be becoming first Col18, have the pre-eminence¹.

first (from the very). See above (from).

first-begotten, first born².

first day, one⁶.

first estate, origin¹.

first preached, heralding (previous)¹.

prō't o'tok on BEFORE-most-BROUGHT-FORTH firstborn. Christ: the f Son (of Miriam) Lu 27 (among many brethren) f Ro829 (of every creature) f Col15 (from the dead) f Co 118 Rv15 (leading into the inhabited earth) f Hb18 Others: exterminator of Hb1128 ecclesia of f Hb1223, first-begotten², first-born⁷.

firstfruit, the first fruit to ripen and be presented to God. the saints (have f of the spirit) f Ro823 (f of the Fathers's creatures) f Ja118 f is holy f Ro1116 f of Asia f Ro165 Christ F of those reposing f 1C1520 23 f of Achaia 1C1615 a f to God f Rv144 (B2Th 213). first fruit¹, -fruits⁷.

prō't ōs BEFORE-most-AS

firstly. disciples styled Christians Ac1126Bs.

ichthu s' FISH

fish, water vertebrates with permanent gills and fins. son (requesting) f Mt710 Lu1111 11 five cakes and two f (disciples) Mt147Mk 638 Lu913 (Jesus takes) Mt1419 Mk641 41 Lu 916 seven cakes and the f Mt1536 first f (Peter to pick up) Mt1727 disciples (pick up the fragments of) Mk643 (em pound a multitude of) Lu56 (hand Jesus part of broiled f) Lu2442 (no longer strong enough to draw the net of) Jn2168 (a hundred and fifty-three) Jn2111 awe engulfs Peter at the catch of Lu59 another flesh of 1C1539.

[h] alieu'ō SALT

fish, that which is salted down. Peter going Jn213, go a fishing¹.

a[n]g'kis tr on FISH-HOOK

fish hook, a barbed, curved wire for catching fish. Peter to cast Mt1727. hook¹.

fish (little), fish (small)¹.

ichthu'di on FISH(dim.)

fish (small). disciples had a few Mt1534 Mk87. little fishes¹, small¹.

[h] alieu s' SALTER

fisher, one who salts down fish, then any fisher. Peter and Andrew Mt418 f19 Mk116 f17 stepping off from the ship Lu52. fishers⁴, fisherman¹.

fisherman, fisher¹.

fisher's coat, overcoat¹.

fishing (go a), fish¹.

pugm e' FIST

fist. wash hands with Mk73AB. off¹.

eu'the t on WELL-PLACED

fit. (not) f in the kingdom f Lu902 neither for the land f Lu1435 herbage f for those f Hb67. fit², meet¹.

fit, readjust¹, (be f), proper (be)¹, befitting (be)¹.

ew art iz'ō OUT-EQUIP

fit out. Paul at Tyre Ac215 for every good act 2Ti317, accomplish¹, furnish thoroughly¹.

an ew'the t on UN-WELL-PLACED

fitness (no). harbor for wintering Ac2712, not commodious¹.

pen'te FIVE

five, the numeral between four and six. f cakes Mt1417 19 169 Mk638 41 819 Lu913 16 Jn69 13 virgins Mt252 2 talents Mt2515 16 16 20 20 20 months Lu124 Rv95 10 sparrows Lu126 in one home Lu1252 Ab81* yoke of oxen Lu1419 brothers Lu1628 minas Lu1918 cities Lu1919 husbands Jn418 porticos Jn52 twenty-five or thirty stadia Jn619 5000. (men) Ac44 seventy-five souls (with Jacob) Ac714 50,000 (f miriads) pieces of silver Ac1919 days Ac206 241 words (Paul would rather speak) 1C1419 f kings fall Rv1710 (AAc2737 s4Rv113 s4126).

pent a ko'si a FIVE-hundred five hundred. denarii f Lu741 brethren 1C156.

pent akis chil'i a FIVE-times-THOUSAND five thousand. men eating Mt1421 Mk644 819 Lu914 Jn610.

pent a'kis FIVE-TIMES
 five times. Paul got f forty save one 2C1124.
 fix, establish¹.
 fix steadfastly. See establish.

pro cheir iz'o mai BEFORE-HAND
 fix upon before. Christ Ac320 Paul Ac2214
 2616, choose¹, make¹, make¹.

par i'e mi BESIDE-LET
 flaccid (be). f hands PHb1212. hang down¹.
kop az'o STRIKE-
 flag, weary from continual striking. the wind
 Mt1432 Mk439 651. cease³.

phlo a' BLAZE
 flame. pained in this FLu1624 fire of f thorn
 bush vAc730 messengers in f fire 2Th18
 ministers as f of fire PHb17 eyes as f of fire
 (Christ) vRv14 218 1912.

em pr'e' th o IN-INFLAME
 flames (set in). troops s their city i f Mt227
 (s¹Ac286). burn up¹.

astr apt'o GLEAM-FLING
 flash. Son of Mankind coming as lightning f
 Lu1724 men in f attire Lu244. lighten¹,
 shine¹.

peri astr apt'o ABOUT-GLEAM-FLING
 flash about. light f a Paul Ac93 226. shine
 round¹, -about¹.

flashing. See lightning.

ed'aph os LEVEL
 flat (Paul falls) Ac227. ground¹.

kolak ei'a FLATTER
 flatter, use adulation. Paul does not become
 f in expression 1Th25.

mom'os FLAW
 flaw, an imperfection or blemish. they are
 spots and f f2P213. blemish¹.

mom a'o mai FLAW
 flaw (find). lest f be f with the service f2C
 63 no one should f2C820. blame².

a mom'et on UN-FLAWed
 flawless. unspotted and f f2P314Bs. blame-
 less¹.

a'mom on UN-FLAWed
 flawless. holy and f (saints to be) fEp14 (the
 ecclesia) fEp527 (to present you) fCo122
 in the midst of a crooked generation fPh215
 Christ (offers Himself f to God) fHb914 (His
 blood as of a f lamb) 1P119 to stand you f
 fJu24Bs the 144,000 are fRv145. faultless¹,
 unblameable¹, without blame¹, -blemish²,
 -fault¹, -rebuke¹, -spot¹.

lin'on FLAX
 flax, made of flax fMt1220, linen Rv156.

pheug'o FLEE
 flee, run away from. f into (Egypt) Mt213
 (a different city) Mt1023 (into the moun-
 tains) Mt2416Mk1314Lu2121 (woman into
 wilderness) vRv126 f from (impending in-
 dignation) Mt37Lu37 (judgment of Gehena)
 fMt2333 (youth f f the squad) Mk1452
 (women from the tomb) Mk168 (sheep f a
 stranger) Jn105 (saints f prostitution) f1C
 618 (saints f idolatry) f1C1014 (these
 things) f1T1611 (f the edge of the sword)
 Hb1134 (the Adversary f f you) fJa47 (death
 is f f them) fRv96 the graziers Mt333Mk514
 Lu834 disciples deserting Jesus f Mt2656Mk
 1450 the hireling Jn1012 13A Moses Ac729
 mariners seeking to Ac2730Bs f youthful de-
 sires f2T1222 every island fRv1620 earth
 and heaven vRv2011 (s¹Mt2657 s¹Jn615 s¹Hb
 1225). escape¹, can-1, flee26, -away2.

flee, escape², flee for refuge¹.

dia pheug'o THROUGH-FLEE
 flee away. lest the prisoners Ac2742. escape¹.
 flee away, flee2.

kata pheug'o DOWN-FLEE
 flee for refuge. Paul and Barnabas Ac146
 we who are fHb618. flee¹, -for refuge¹.

apo pheug o FROM-FLEE
 flee from. corruption f2P14 scarcely 2P218
 defilements f2P220, escape3.

sar x FLESH
 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 Ac2018.
 flesh and blood (does not reveal to Simon)
 Nm1617 (not able enjoy an allotment) n1C
 1550 (Paul did not submit his evangel to)
 nGa116 (not ours to wrestle with) nEp612
 (little children have participated in) nHb214
 one flesh (the two will be) Mt195Mk108 1C616
 Ep531 (no longer two) Mt196Mk108 no
 flesh (would be saved) Nm2422Mk1320 (jus-
 tified by works of law) nRo320 Ga216 (boast-
 ing in God's sight) n1C129 is infirm nMt
 2641Mk1438 all flesh (shall see the salva-
 tion of God) nLu36 (Christ given author-
 ity over) nJn172 (pouring out from My
 spirit on) nAc217 (not all f is the same f)
 1C1539 39 (is grass) 1P124 Christ having f
 and bones Lu2439 not begotten by the will
 of Jn113 the Word became nJn14 begot-
 ten by f is f nJn366

Christ's flesh (He is giving) nJn651 52
 (eating) fJn653 (masticating) fJn654 56 (is
 true food) fJn655 (not acquainted with de-
 cay) Ac231 (of the seed of David) Ro13
 (enmity in) Ep215 (by His body of) nCo122
 (in the days of) nHb57 (the curtain) nHb
 1020 (put to death in) a1P318 (suffered in)
 n1P41 (having come in) n1J42 3s (coming
 in) n2J7 is not benefitting anything Jn663
 according to flesh (you are judging) nJn
 815 (Abraham our forefather) nRo41 (not
 walking) ARo81As2 (Paul's relatives) nRo93
 (out of whom is Christ) nRo95 (not many
 wise) n1C126 (observe Israel) n1C1018 (is
 Paul planning) n2C117 (acquainted with
 no one) n2C516 (if we have known Christ)
 n2C516 (reckoning us as walking) n2C102
 (not warring) n2C103 (many are boasting)
 n2C1118 (Ishmael) nGa423 29 (be obeying
 your masters) nCo322 (judged a to men in)
 1P46 my f tenting in expectation nAc226
 what is apparent in f circumcision Ro228 in-
 firmity of ARo619 nGa413 when you were in
 nRo75 Saul's flesh (good not making home
 in) nRo718 (slaving for Sin's law with) nRo
 725 law was infirm through ARo83 sin's
 f nRo83 God condemns sin in Ro83

Paul (provoking to jealousy) nRo1114 (f
 has no ease) n2C75 (walking) n2C103 (a
 splinter in) 2C127 (living in) Ga220 nPh122
 (you do not scorn your trial in my) nGa414
 (staying in) nPh124 (am even I having con-
 fidence in) nPh34 (filling up in my f) nCo
 124 (have not seen my face in) nCo21Abs¹
 (if I am absent in) nCo25 (Onesimus a
 brother) nPhn16 in accord with f (law ful-
 filled in . . . not walking) ARo84 (those
 who are in) ARo85 (living in) ARo812 13 dis-
 posed to that which is of ARo85 disposition
 of (is death) ARo86 (is enmity to God) ARo
 87 those in f not able please God ARo88
 saints are not in ARo89 not debtors to the
 ARo812 children of nRo98

lusts of (making no provision for) NRo1314 (not consummating) NGA516 (conducted ourselves in) AEp23 (luring by) A2P218 for the extermination of N1C55 affliction in N1C728 another f (of beasts) 1C1539 (of flyers) 1C1539as our mortal f N2C411 pollution of f and spirit 2C71 completed in NGA33 incentive to AGA513 lusting against NGA517 17 works of NGA519 crucify NGA524 his own f (sowing for) AGA68 (no one hates) NEp529 reaping corruption from AGA68 a fair face in NGA612 boasting in NGA613 will of AEp23 nations in NEp211 those termed Circumcision in NEp211 obeying masters according to NEp65 have no confidence in NPh334 stripping off the body of ACo211 the uncircumcision of Co213 surfeiting of NCo223 secret of devoutness manifested in N1T1316 statutes for NHB910 cleanness of NHB913 fathers of NHB129 eating (venom as fire) AJa53 (Babylon's) Rv1716 (of kings, etc.) Rv1918 18 18 18 18 filth of N1P321 Christ suffered in N1P41 his lifetime in N1P42 going after N2P210 desires of A1J216 other f NJu7 defiling Ju8 spotted by NJu23 birds satisfied with Rv1921 (sEp530). carnal(-ly)3, flesh(-ly)146, flesh, meat2.

sar'k ik on FLESHIC
fleshly, having the characteristics of flesh. Saul is Ro714s* f things (minister to them in) Ro1527 (reaping of your) 1C911 Corinthians are 1C9334 not f (Paul's wisdom) 2C12 (Paul's weapons) 2C104 abstaining from f lusts 1P211. carnal7, fleshly2.

fleshly. See flesh.

sar'k in on FLESHY
fleshy, composed of flesh. Paul speaks to them as 1C81 tablets of the heart 2C33 law of a f precept fHb716 (ABs/Ro714). carnal2, fleshly1.

pheng e' FLIGHT
flight. not in winter Mt2420Mk1318As5.

flight (turn to), recline1.

poim'n e SHEEP-herd
flock, a company of sheep. shall be scattered fMt2631 maintaining guard over Lu28 becoming one Jn1016 tending a f and not eating? 1C977. flock4, fold1.

flock, flocklet5.

poim'n i on SHEEP-herd(dim.)
flocklet. Fear not little fLu1232 take heed to fAc2028 wolves not sparing fAc2029 elders (to shepherd) f1P52ABs2 (models for) f1P53As. flock5.

tum p an iz'o BEAT-UP
flog, beat as a drum. Hb1135. torture1.

flog with rod. See rod (flog with).

flood, deluge4, inundation1, river4.

floor, threshing floor2.

semi'dal IS FLOUR
flour, pulverized grain. for Babylon Rv1813. fine flour1.

[h]uper aux[an]i'o OVER-GROW[-UP]
flourish. your faith f2Th13. grow exceeding-ly1.

flourish again, blossom1.

flower, gush1.

an'th os FLOWER
flower, the bloom of a plant. the f of grass fJa110 11 f1P124 24.

flower of age (pass the), meridian (over)1.

aul os' FLAGEOLET
flute, a small wind-instrument in which musical tones are produced by opening or closing holes. soulless things 1C147. pipe 1.

aul e'o FLAGEOLET
flute. children fMt1117Lu732 how will the f be known 1C147. pipe3.

aul e't es' FLAGEOLETER
flutist. Jesus perceiving Mt923 sound of Rv 1822. minstrel1, piper1.

flux (bloody), dysentery1.

pet'o mai EXPAND
fly, expand the wings as a bird. animal like a f vulture Rv47 vulture f Rv813 woman f Rv1214 messenger f Rv146 bird f Rv1917.

pte'n on' EXPANDER
flyer. another flesh of 1C1539. bird1.

pet e'n on' EXPANDER
flying creature. look at the Mt626 have roosts Mt820Lu958 devoured the seed fMt134Mk44 Lu85 roost in mustard tree fMt1332Mk432 Lu1319 of more consequence are you than Lu1224 Peter saw vAc1012 116 image of Ro 123 being tamed Ja37. bird5, fowl19.

foal. See son.

foam, froth2.

foam out, froth forth1.

foameth, froth1.

foe, enemy2.

achlus' FOG
fog, cloudlike vapor near the ground. falls on Elymas fAc1311. mist1.

fold. See court.

fold, flock1.

fold (field). See field fold.

fold (many). See many-fold.

en tuli s's o IN-FOLD
fold up. Joseph f the body of Jesus u in linen wrapper Mt2759Lu2353 handkerchief f u apart Jn207. wrap in2, -together1.

folk. See people.

a kol ou the'o UN-JOIN-PLACE
follow. Jesus (Peter and Andrew) Mt420Mk 118 (James and John) Mt422 (the throng) Mt425 81 1413 192 Mk524 Lu79 911 Jn62 (those f Him) Mt810 219 Mk1032 119 (I will be f Thee) Mt819Lu957 61 (be f Me) Mt822 99 1921 Mk214 1021 Lu527 923 59 1822 Jn143 2119 22 (disciples) Mt823 1927 28 Mk61 1028 Lu511 1828 2239 Jn137 38 (Matthew, Levi) Mt99Mk214Lu528 (blind men) Mt927 2034 Mk1052 Lu1843 (he who is not) Mt1038 (many) Mt1215 (let him be f Me) Mt1624 Mk834 Jn1226 (Peter from afar) Mt2658Mk1454Lu2254 (women) Mt2755 Mk1541 (sinners) Mk215 (multitude) Mk37 Lu 2327 (Andrew) Jn140 (he who is f Me) Jn812 (My sheep) Jn1027 (Peter, not at present) Jn1336 36 37 (Peter and John) Jn1815 (John) Jn2120ABs2 (144,000 f the Lambkin) vRv144 (the armies of heaven) vRv1914 Jesus f Jairus Mt919 the Rock f the food 1C104

Others: disciples (not f us) Mk938A 38Lu 949 (f a man) Mk1413Lu2210 sheep f the shepherd Jn1045 Jews f Mary Jn1131 Peter f (John) Jn206 (messenger) Ac128 9 Jews f Paul Ac1343 2136 Unseen f Death vRv68 a second messenger f vRv148 9 works f with them vRv1413 (sMt935 AMk537 A1451). follow30, reach1.

follow, become1, follow after1, -out3, -up3, -with2, imitate4, persecute10, with1.

kat a kol ou the'o DOWN-UN-JOIN-PLACE
follow after. women, to the tomb Lu2355 maiden, Paul Ac1617. follow1, -after1.

follow after, follow up¹, trail¹, (those that f a), consecutively¹.

par a kol ou the'o BESIDE-UN-JOIN-PLACE follow (fully). signs, those who believe FMk 1617 Luke, all FLu13 Timothy, the teaching FLu146 2Ti310, attain¹, follow¹, have perfect understanding of¹, know fully¹.

ex a kol ou the'o OUT-UN-JOIN-PLACE follow out. not myths F2P116 wantonness, path of Balaam 2P22 F15, follow³.

follow together, imitator together¹.

ep a kol ou the'o ON-UN-JOIN-PLACE follow up. signs FMk1620 good work FLu1510 sins FLu1524 in footprints of Christ 61P221, follow³, -after¹.

sun a kol ou the'o TOGETHER-UN-JOIN-PLACE follow with. Christ (in Jairus' house) Mk537Bs (a youth) Mk1451Bs (women from Galilee) Lu2349Bs, follow³.

follower, imitator⁷, following, ensue², (day f), next¹.

a'no i a UN-MIND folly, thoughtlessness. Jews filled with Lu611 obvious to all 2Ti39, folly¹, madness¹, folly, imprudence¹.

phil o'storg on FOND-NATURAL-AFFECTIONED fond affection. saints to have for one another Ro1210, kindly affectioned¹.

phil e'o be-FOND fond of (be), responsive affection based on approval and regard, in contrast with love, which finds its source in the subject, apart from any worthiness in its object, friend Ti 315, kiss, hypocrites f o standing in the synagogue AMt65 above Christ (f o father or mother) Mt1037 37 scribes f o (first reclining places) Mt236 (salutations) Lu2046 the Father f o (the Son) Jn520 (the disciples) Jn1627 Christ f o (Lazarus) Jn113 36 (of that disciple) Jn202 (as many as I am f o I am exposing) Rv319 he who is f of his soul Jn1225 the world f o its own Jn1519 f o Christ (disciples) Jn1627 (Simon) Jn2115 16 17 17 17 (if anyone is not) 1C1622 fondling a falsehood Rv2215 kiss: of Judas Mt2648 Mk1444 Lu2247, kiss³, love²².

phil o pro't eu'o FOND-BEFORE-most fond of being foremost, Diotrephes 3Jn9, love to have preeminence¹.

phil a'delph on FOND-brother fond of brother. 1P38, love as brethren¹.

phil o'tek n on FOND-BROUGHT-FORTH fond of children. young wives to be Ti24, love children¹.

phil o'the on FOND-PLACER fond of God. of own gratification rather than 2Ti34, lover of God¹.

phil'andr on FOND-MAN fond of husband. young wives to be Ti24, love husbands¹.

phil ar'gur on FOND-SILVER fond of money. Pharisees Lu1614 men will be 2Ti32, covetous².

a phil ar'gur on UN-FOND-SILVER fond of money (not). supervisor must not be 1Ti33 saints not to be Hb135, not greedy of filthy lucre¹, without covetousness¹.

phil ed'on on FOND-GRATIFICATION fond of own gratification. men will be 2Ti34, lover of pleasures¹.

phil ag'ath on FOND-GOOD fond of that which is good. supervisor must be Ti18, lover of good men¹.

kata phil e'o DOWN-FOND fondly kiss, a common mark of affection among men in the East. k Jesus f (Judas) Mt2649 Mk1445 (woman k His feet) Lu738 45 father f k his son Lu1520 saints f k Paul Ac 2037, kiss⁶.

fondness (brotherly). See brotherly fondness. fondness for humanity. See philanthropy.

phil argur i' a FOND-SILVER fondness for money. a root of all that is evil 1Ti610, love of money¹.

bro'ma FOOD food, nutritive substance for the sustenance of life. buying Mt1415 Lu913 cleansing all Mk719 sharing Lu311 God (Christ's f to do His will) MJn434 (give us no standing with) 1C88 because of f (if your brother sorrowing) Ro1415 15 20 not solid f 1C132 for the bowels 1C613 13 if f is snaring 1C813 spiritual f (all ate the same) FLu103 abstaining from 1Ti43 f and drinks Hb910 not confirming the heart by Hb139 (sMk36) meat¹⁵, victuals¹.

food, nourishment², sustenance¹. *bro'sim on* FOOD food, edibles. have you any Lu2441, meat¹.

food. See feeding. food for moths. See moths (food for). food of worms. See worms (food of). fool, foolish¹, imprudent⁸, stupid⁵, unwise¹, (be as a f), insane (be)¹, (become a f), stupid (make)¹.

a no'e't on UN-MINDED foolish, thoughtless. and tardy of heart Lu2425 to the wise as well as to the f Ro114 Galatians Ga313 many f and harmful desires 1Ti69 we also were once f Ti33, fool¹, -ish¹, unwise¹.

foolish, imprudent², stupid⁷, unintelligent², (make f), stupid (make)¹. foolish talking, stupid speaking¹. foolishly, imprudence². foolishness, imprudence¹, stupid¹, -ity⁵.

po u s FOOT foot. feet of Christ: dashing Thy f against a stone Mt46 Lu411 toss the lame at Mt1530 placing enemies underneath AMt2244 1C1525 women held Mt289 Jairus falling at Mk522 Lu841 Syro-Phoenician woman prostrates at Mk725 enemies a footstool for AMk1236 Lu2043 Ac235 Hb113 1013 sinful woman standing beside Lu738 38 38 44 45 46 Simon does not give water for Lu744 demoniac sitting at Lu835 Mary (seated at) Lu1039 (wipes and rubs) Jn112 123 3 (falls at) Jn1132 healed leper falls at Lu1716 perceive My Lu2439 He exhibits Lu2440 messenger seated at Jn2012 sandals of Whose Ac1325 subjects all under Ac1527 Abs¹ like white bronze vRv115 218 John falls at vRv117 earth the footstool for (God's) cMt535 (of the Most High) cAc749

proper names: of Lazarus bound Jn1144 of Peter (washing) Jn136 8 9 (Sapphira falls at) Ac510 (Cornelius) Ac1025 of Moses (loose sandals from) Ac733 of Saul (witnesses put off garments at) Ac758 (stand on) Ac2618 of Paul and Barnabas (shaking dust off) Ac1351 of Paul and Silas (in the stocks) Ac1624 of Agabus (binding) Ac2111 of Gamaliel (Paul reared at) Ac223 of others: of hogs (trampling pearls) Mt76 of disciples (to shake the dust from) Mt1014

Mk6¹¹Lu9⁵ 10¹¹ (Jesus washing) Jn13⁵ 12¹⁴ (you ought to) Jn13¹⁴ your f (snaring you) Pmt188Mk9⁴⁵ (crushing Satan under) ARo 16²⁰ (sandal) Ep6¹⁵ (make upright tracks for) Hb12¹³ (worshipping before) ARv3⁹ having two Pmt188Mk9⁴⁵ bind his f (one with no wedding garment) Pmt221³ direct our f into path of peace NLul17⁹ of younger son PLu15²² washing his f (no need) PjN 13¹⁰AB of apostles (price of freeholds at) Ac4³⁵ (Barnabas) Ac4³⁷ (Ananias a part) Ac5² of those who entomb Ananias NAc5⁹ platform for Ac7⁵ of men (at Lystra) Ac14⁸ 10 (God subjects all underneath) AHb2⁸ their f (sharp to shed blood) NRo3¹⁵ (witnesses stand on) Rv11¹¹ how beautiful are ARo10¹⁵ saying (if a f should) iLC12¹⁵ (head, to f) iC12²¹ of saints (widow if she washes) ITi5¹⁰ of messengers (as pillars of fire) RRv10¹ (places right f on the sea) vRv10² (John falls in front of) Rv19¹⁰ 22⁸ of the woman (moon underneath) vRv12¹ of wild beast (as a bear's) vRv13² (AJa2³).

foot, instep¹, (garment down to the f), feet (reaching to the) ¹.

pe ze'u δ FOOT

foot (go on). Paul Ac20¹³, go afoot¹.

ich'n os TRACE

footprint, as a man is traced by his tracks. Abraham's vRo4¹² Paul and Titus in the same vC12¹⁸ Christ's vP22¹, step³.

[h]upo pod'i on UNDER-FOOT

footstool, the earth f of His feet (God) mMt 5³⁵ (the Most High) vAc7⁴⁹ enemies the f of Christ's feet vMk12³⁶ vLu20⁴³ Ac2³⁵ Hb 11³ 10¹³ sit here under my Ja2³.

g ar' SURELY-CONSEQUENTLY

for, a causal conjunction introducing the logical reason. f that which is being generated Mt 12⁰ Jesus (f He shall be saving His people) Mt12¹ (we perceived His star) Mt2² (f Herod about to be seeking) Mt2¹³ f thus it is written Mt2⁵ f out of you (Bethlehem) Mt2⁶, etc. and⁴, because³, -that², but², even¹, for¹⁰⁰⁶, indeed², no doubt¹, seeing¹, therefore¹, verily², what¹?, why¹, yet¹.

for, about⁶⁰, account (on)²¹, as², because⁸, out², since in fact¹, until².

tsfor. See instead.

tfor. See into.

fors. See over.

onfor. See on.

for all that, thus¹.

for as much as, since², -in fact¹, -in fact even¹.

for . . cause, behalf (on)³.

for now. See have.

for sake, about¹.

for . . sake, through⁴⁷.

for sake of. See over.

for that, since¹.

for the sabbath. See sabbath (for the).

for this cause, through¹⁴.

for which cause, wherefore².

epi sit is m os' ON-GRAIN

forage, food searched for. finding Lu9¹², victuals¹.

kath o'ti DOWN-WHICH-ANY

forasmuch as. Elizabeth was barren Lu17 Zaccheus a son of Abraham Lu19⁹ Christ not held by death Ac2²⁴ some had need Ac 2⁴⁵ 4³⁵, as¹, forasmuch¹, according¹, -that¹.

forbear, bear with², slack¹, spare¹, (can f), refrain².

an och e' UP-HAVING

forbearance (God's) Ro2⁴ 3²⁵.

kōlu'ō FORBID

forbid by word of mouth, prevent by other means. f not little children Mt19¹⁴ Mk10¹⁴ Lu18¹⁶ f one casting out demons Mk9³⁸ 39 Lu9⁴⁹ 50 f to give taxes Lu2³² can not be anyone to f water Ac10⁴⁷ Peter not able f God Ac11¹⁷ Paul being f by the holy spirit Ac16⁶ f not languages iC14³⁹ f Paul to speak to the nations ITi2¹⁶ to marry ITi4³ yoke-beast f Balaam 2P2¹⁶ Diotrophes 3J10 prevent: not p him taking your cloak Lu6²⁹ lawyers p those entering Lu11⁵² what is p the eunuch Ac8³⁶ p no one to be subservient to Paul Ac24²³ centurion p soldiers from killing prisoners Ac27⁴³ Paul from going to Rome Ro1¹³ death p priests from abiding Hb7²³, forbid¹⁶, -to take¹, hinder², keep from¹, let¹, suffer not¹, withstand¹.

forbid, prohibit¹.

forbidding (no man), unforbidden¹.

force (of), confirmed¹, (take by f), snatch³.

pro aul'i on BEFORE-COURT

forecourt. Peter came into Mk14⁶⁸, porch¹.

pro pat'or BEFORE-FATHER

forefather. Abraham Ro4¹, father¹.

forefather, progenitor¹.

sun al iz'ō TOGETHER-SALT

foregather, the partaking of salt together was a token of amity and friendship, hence gather together closely or intimately, the disciples Ac1⁴, be assembled together with¹.

forego. See refrain.

met' op on WITH-VIEW

forehead, seal of God on vRv7³ 9⁴ wild beast's emblem on vRv13¹⁶ 14⁹ 20⁴ Father's name on vRv14¹ 22⁴ on the woman's f vRv17⁵.

all o gen es' CHANGE-BECOME

foreigner, cleansed leper Lu17¹⁸, stranger¹.

foreigner, sojourner¹.

pro gñō'sk ō BEFORE-KNOW

foreknow, know before Ac26⁵ 2P3¹⁷, whom God f cRo8²⁹ 11² unspotted lamb f c1P 120AB² (ARo8³⁰ AS² Ro11¹), foreknow², foreordain¹, know¹, -before¹, from the beginning¹.

pro'gnō si s BEFORE-KNOWLEDGE

foreknowledge, knowing previous to the event. of God (Christ given up by) cAc2²³ (according to) c1P1².

archi tekt'ōn ORIGIN-ARTISAN

foreman. Paul P1C13¹⁰, master-builder¹.

foremost. See first.

foreordain, foreknow¹.

forepart, prow¹.

pro'drom os BEFORE-RUNNER

forerunner. the F Jesus Hb6²⁰.

art em'ōn SUSPEND

foresail, a small sail at the prow of the ship, a jib, hoisting to the breeze Ac27⁴⁰, mainsail¹.

foresee, perceive before¹, see before¹.

foreship, prow¹.

pro pthā'n ō BEFORE-OUTSTRIP

forestall. Jesus f Peter Mt17²⁵, prevent¹, foretell, announce before¹, declare before¹, predict².

forewarn, intimate¹.

forewarned, say before¹.

zēmi'a FINE

forfeit, lost as a penalty. the ship Ac27¹⁰ 21 Paul deeming all fPh3⁷ 8, damage¹, loss³.

zēmi o'ō FINE

forfeit. his soul Mt16²⁶Mk8³⁶ himself fLu9²⁵
one's work 1C8¹⁵ nothing 2C7⁹ Paul f all
fPh3⁸, lose³, receive damage¹, suffer loss².

epi la[n]th[an]o mai

be-ON-OBLIVIOUS[-UP]

forget. disciples f bread Mt16⁵Mk8¹⁴ God
not f (sparrows) Lu12⁶ (your work and
love) Hb6¹⁰ Paul f that behind fPh3¹³
saints not f (hospitality) Hb13² (contribut-
ing) Hb13¹⁶ f what kind he was Ja12⁴.
be forgetful, forget⁷.

epi lēs m on ē' ON-OBLIVIOUS

forgetful (listener) Ja12⁵.

forgetful (be), forget¹.

forgive. See let.

forgive, dismiss², grace¹¹.

forgiveness, see pardon.

forgotten, oblivious¹.

ele ein on' MERCYable

forlorn. more f 1C15¹⁹ Laodicea fRv3¹⁷.

miserable².

morph ē' FORM

form, visible shape and appearance. Christ
(in a different f) Mk16¹² (in the f of God)
Ph2⁶ (the f of a slave) Ph2⁷.

morph o'ō FORM

form. until Christ may be being f in you fGa14⁹.

form, mold², pattern¹, type¹.

morph'ō si s FORMING

form. f of knowledge Ro22²⁰ of devoutness
2Ti3⁵.

form. See construct and do.

formed (thing), molded (which is)¹.

former, first².

pro'ter on BEFORE-more

former, -ly, previously (offer up sacrifices) Hb
7²⁷, f behavior Ep4²² days Hb10³² desires
1P11⁴ **formerly:** where Son of Mankind
was Jn6⁶² Nicodemus f came to Jesus Jn
7⁵⁰bs² beholding the blind man Jn9⁸ where
Jesus was baptizing Jn10⁴⁰s Paul (intended
f to come) 2C11⁵abs² (I bring the evangel)
Ga4¹³ (was a persecutor) 1Ti11³ to whom
the evangel was f brought Hb4⁶. first³, be-
fore⁷, former³.

former, -ly. See first.

fornication, prostitution²⁶.

fornicator, paramour⁵.

e[n]g kata leip'ō IN-DOWN-LACK

forsake, conserve (a seed) ARo9²⁹. Christ
(Why didst Thou) Mt27⁴⁶Mk15³⁴ (not f my
soul in the unseen) Ac22³¹ Paul (persecut-
ed but not f) 2C4⁹ (Demas f P) 2Ti14¹⁰
(all f) 2Ti14¹⁶ not f assembling Hb10²⁵
God not f you Hb13⁵. forsake⁷, leave³.

forsake, leave², -(take)¹, let⁶.

forswear, perjure¹.

oforth. See out.

forth, midst¹.

forth (froth). See froth forth.

ex aut ēs' OUT-SAME

**forthwith, an adverb of time indicating that ac-
tion follows without an interval.** that you
(Herod) f give Mk6²⁵ f Cornelius sends Ac
10³³ f three men stand Ac11¹¹ soldiers and
centurions f Ac21³² f Lysias sends Paul Ac
23³⁰bs to send Timothy f Ph2²³. by and
by¹, immediately³, presently¹, straightway¹.
**forthwith, immediately⁵, instantly¹, straight-
way³.**

Phortuna'tos (Latin) FORTUNATUS

Fortunatus. the house of 1C16¹⁵s² 17.

te s s a r a'kont a FOUR-TY

forty. f days (Jesus fasts in wilderness) Mt
42²Mk13¹Lu4² (visualized to disciples) Ac
13 f and six years (temple built in) Jn22⁰
f years (lame man more than) Ac4²² (Moses,
at the completion of) vAc7³⁰ (Moses led Is-
rael out) Ac7³⁶ (offer sacrifices) Ac7⁴²
(God gives them Saul) Ac13²¹ (acquainted
with My acts) Hb3⁹ (God disgusted with)
Hb3¹⁷ f men (seek kill Paul) Ac23¹³ 21
f save one (blows Paul got) 2C11²⁴ 'a hun-
dred f-four (thousand) vRv7⁴ 141³ (cubits,
the wall) vRv21¹⁷ f-two months (nations
treading holy city) vRv11² (wild beast's
authority) vRv13⁵.

te s s a r a'kont a et es' FOUR-TY-YEAR

forty year. as Moses' f y time completed Ac
7²³ God carries Israel Ac13¹⁸.

Phor'on (Latin) FORUM

Forum, Appii Forum was a town about forty-
three miles southeast of Rome on the Ap-
pian Way, about 41½° north, 13° east.
brethren meet Paul at Ac28¹⁵.

**forward, diligent¹, (be f), endeavor¹, will¹,
(bring f), send forward¹.**

forwardness, diligence¹.

forwardness of mind, eagerness¹.

en treph'ō IN-NOURISH

foster. with words of faith fTi14⁶. be nour-
ished up in⁴.

sun'troph os TOGETHER-NOURISHED

foster brother. Mannaen, Herod's Ac13¹.
which had been brought up with¹.

foul, unclean².

foul weather, winter¹.

the meli o'ō PLACE-CARE

found, ground (verb). house f on a rock Mt
7²⁵ Thou Lord dost f the earth fHb11¹⁰
Christ will f you f1P5¹⁰s **ground:** the saints
(in love) fEp3¹⁷ (and settled) fCol2³ (ALu
648). found², ground², lay foundation of¹,
settled¹.

the mel'ios PLACE-CARE

**foundation, the stone or other material on
which a building or wall is to stand.** f of
(a house, with and without) fLu6⁴⁸ 49 (of
a tower, laying) fLu14²⁹ (of prison, was
shaken) Ac16²⁶ (of apostles) fEp2²⁰ (of
repentance) Hb6¹ Paul: (lest I be build-
ing on another's f) fRo15²⁰ (I lay a f) f1C
31⁰ other f can no one lay f1C3¹¹ build-
ing on this f Jesus Christ f1C3¹¹ an ideal
f for the future fTi16¹⁹ God's solid f stands
f2Ti2¹⁹ the city having f Hb11¹⁰ the wall
of the city has f vRv21¹⁴ 19 19.

foundation, disruption¹⁰, (lay f), found¹.

founder. See fulfillment.

fountain, spring³.

te s' s ar a FOUR

four, the numeral between three and five.
winds AMt24³¹Mk13²⁷ vRv7¹ paralytic lifted
by Mk2³ eighty-f years (Hanna a widow till
she is) Lu23⁷ f days Lazarus in the tomb Jn
11¹⁷ f parts of Jesus' garments Jn19²³ sheet
with f edges vAc10¹¹ 11⁵ quaternions to
guard Peter Ac12⁴ daughters of Philip Ac
21⁹ men having a vow Ac21²³ anchors Ac
27²⁹ twenty-f (thrones) vRv4⁴ 4 (elders)
vRv41⁰ 58 11¹⁶ 19⁴ f animals (around the
throne) vRv4⁶ (six wings) vRv4⁸ (in the
center of, a Lambkin) vRv5⁶ (fall before
Lambkin) vRv5⁸ (said Amen) fRv5¹⁴ (one
of, saying come) vRv6¹ (voice in midst of)
vRv6⁶ (messengers stand around) vRv7¹¹
(singing a new song before) vRv14³ (one of,

gives golden bowls) vRv157 (fall and worship) vRv194 f messengers (John perceived) vRv71 (to injure the land) vRv72 (having been bound) vRv914 (loosed) vRv915 f corners of the earth vRv71 20⁸Ab a hundred forty-f (thousand) vRv74Ab 141³Ab² (cubits, wall) vRv2117 (bRv913).

four days, fourth day¹.

te tra ko'si a FOUR-hundred

four hundred. f h men inclined to Theudas Ac536 f h years (illtreat the seed) Ac76 f h and fifty years (God distributes their land by lot) Ac1319 f h and thirty years afterward the law came Ga317.

te tra'mên on FOUR-MONTH

four months, and harvest is coming Jn435.

te tra'gon on FOUR-CORNERED

four square. city vRv2116.

te tra his chi'ti a FOUR-times-THOUSAND four thousand. those eating Mt1538 Mk89 seven cakes of Mt1610 Mk820 of the Assassins Ac2138.

tetra plo'on FOUR-COMPOUNDED

fourfold. Zaccheus giving back Lu198.

fourfooted beasts, quadruped³.

deka te'ssar es TEN-FOUR

fourteen. generations Mt117 17 17 years (Paul acquainted with a man) 2C122 (went up to Jerusalem) Ga21.

te s s a r e s' kai dek'a ton

FOUR AND TENTH

fourteenth. night Ac2727 day Ac2733.

te't a r t on FOURTH

fourth, fourth Ac1030. f watch (Jesus came to them) Mt1425 Mk648 f animal (like a vulture) vRv47 (voice of) vRv67 f seal vRv67 f of the earth (jurisdiction over) vRv68 f messenger (trumpets) vRv812 (pours out his bowl) vRv168 foundation emerald vRv2119 (ARv68 A812).

te t a r t ai' on FOUR(dim.)

fourth day. Lazarus Jn1139. four days¹.

fowl, flying creature⁹.

fox, jackal³.

kat ag'n u mi DOWN-FRACTURE

fracture. Christ not be f a crushed reed Pmt 1220 f the legs (of the malefactor) Jn1931 32 (not of Jesus) Jn1933. break⁴.

kla's ma BREAK-effect

fragment. from five cakes Mt1420 Mk643 819 Lu917 Jn612 13 from seven cakes Mt1537 Mk 88 20. broken meat², fragments⁴.

eu ôd'i'a WELL-ODOR

fragrance. a f of Christ 2C215 fragrant a f odor vRp52 Ph418. sweet savor¹, -smell².

frame, readjust¹.

frame fitly together, connect together¹.

W'ban os (Hebrew) WHITE

frankincense, the gum of a tree, probably imported from India through Arabia Is608, used in compounding the holy incense Ex3034. Magi offer Jesus Mt211 for Babylon Rv1813.

frankly forgive, grace¹.

fraud (keep back by), deprive¹.

dol'i on FRAUDULENT

fraudulent. workers 2C1113. deceitful¹.

eleuth'er on FREE

free, freeman, without bonds. the sons are vMt1726 you shall be Jn833 really f vJn836 f as to Righteousness Ro620 she is f (from the law) Ro73 (to be married) 1C739 if you are able to become 1C721 being f (he

who is called) 1C722 Paul (am I not) 1C91 (being f of all I enslave myself to all) 1C919 slave and f (imbibe one spirit) 1C1213 (in Whom there is no) Ga328 (required by the Lord) Ep68 (emblem given) Rv1816 free woman (son of Abraham, out of) Ga422 23 30 (we are of the) Ga431 Jerusalem above is Ga426 as f and not having freedom for a cover 1P216

freeman: Scythian, slave, f Co311 hid themselves Rv615² birds eating flesh of Rv 1918. at liberty¹, free¹⁸, -man¹, -woman³.

eleuth'er o's FREE

free, make free, liberate from bonds. being f from Sin Ro618 22 the spirit's law of life f you Ro82 creation shall be Ro821 for freedom Christ f you Ga51 make free: the truth shall vJn832 if the Son shall vJn836. deliver¹, make free⁶.

ap eleuth'er os FROM-FREED

freedman, one who has been made free. the Lord's MtC722. freeman¹.

libertin'oi (Latin) FREEDMEN

freedmen, liberated Jews, who had been Roman slaves. synagogue termed Ac69. Libertines¹.

eleuth'er i'a FREEDOM

freedom, liberty, lack of restraint. of the children of God Ro821 decided by another's conscience 1C1029 where the spirit of the Lord is 2C317 to spy out our Ga24 for f Christ frees us Ga51 saints called for Ga513 not for an incentive to the flesh Ga513 law of f (he who peers into) AJa125 (judged by) AJa212 not having f for a cover 1P216 promising 2P219. liberty¹¹.

freedom, citizenship¹.

chôr'i on SPACE(dim.)

freehold, a piece of ground not subject to allotment, which could be bought and sold. termed Gethsemane Mt2636 Mk1432 Jacob gives Joseph Jn45 Judas (acquires) Ac118 (called "Acheldamach F of blood") Ac119 19 disciples sell Ac434 Ananias and Sapphira sell Ac538 belonging to Publius Ac287. field², land³, parcel of ground¹, place², possession¹.

freely, bold (be)¹, gratuitously⁶.

freeman. See free.

freeman, freedman¹.

pukn on' FREQUENT

frequent, frequently. John's disciples fasting f Lu533 Felix sending after Paul more Ac 2426 Timothy's f infirmities 1Ti523 (s* Mt914 s Mk73). often², oftener¹.

frequently. See frequent.

fresh. See young.

fresh, sweet¹.

ph'il ê FOND(feminine)

friend. woman calling f Lu159.

ph'il os FOND-

friend. Jesus (a sinner's f) Mt1119 Lu734 (centurion sends f to) Lu76 (My f) Lu124 (f of the Bridegroom) Jn329 (Lazarus our f) Jn1111 (you f of Mine) Jn1514 15 a f at midnight f Lu1155 6 8 f step further up f Lu1410 do not be summoning your Lu1412 man calling the f f Lu156 make merry with my f Lu1529 f of the mammon of injustice f Lu169 disciples will be given up by Lu2116 Herod and Pilate became Lu2312 laying down the soul for his f Jn1513 not a f of Cæsar's Jn1912 Cornelius calling his Ac1024 Paul (f entreated him) Ac1931 (permitted to go to) Ac273 Abraham called f of God Ja 223 f of the world Ja44 f are greeting you 3J15s greet the f by name 3J15.

friend, comrade³, (make f), persuade¹.

friend. See fond of (be).

phil'ia FONDNESS
friendship. of this world Ja4⁴.

frisk. See jump.

ba'trach os IMPIRE-ROUGH
frog. unclean spirits as Rv16¹³.

apo' FROM
from, indicates source and separation, and is used with the genitive case, idiomatically fby, fago Ac10³⁰, foff, etc. With then, thenceforth Mt4¹⁷ 26¹⁶ etc. In composition, from, away, etc. at¹⁰, because of¹, before², by⁹, for¹⁰, from³⁷², -among¹, in⁵, of¹⁴⁷, out of²⁷, they of¹, on⁵, since⁷, upon¹, with³.

from, beside²⁴, near¹, through¹, under².

from. See beside.

ofrom. See out.

from the beginning, above (from)¹.

from whence, where¹.

bai'on (Egyptian) FROND
frond, palm foliage. throught got Jn12¹³, branch¹.
front. See first.

em'pros the n IN-TOWARD-PLACE
front (in... of). of men (let your light shine) Mt5¹⁶ (be not doing your righteousness) Mt6¹ (avowing Christ) Mt10³² Lu12⁸ (disowning Christ) Mt10³³ (locking the kingdom) Mt23¹³ oblation i f o the altar Mt5²⁴ not trumpeting i f o you Mt6² not casting pearls i f o hogs Mt7⁶ of the Father (Christ avowing) Mt10³² (C disowning) Mt10³³ (it came to be a delight) Mt12⁶ Lu10²¹ (not the will) Mt18¹⁴ AB of Christ (John constructing road) Mt11¹⁰ Mk1² Lu7²⁷ (nations gathered) Mt25³² (soldiers falling on knees) Mt27²⁹ (paralyzed man let down) Lu5¹⁹ (drossal man) Lu14² (Zaccheus running) Lu19⁴ (prevailing to stand) Lu21³⁶ (John dispatched) Jn3²⁸ i f o all (Peter disowns C) Mt26⁷⁰ (Paul said to Cephas) Ga2¹⁴ i f o governor (Christ standing) Mt27¹¹ Christ transformed i f o disciples Mk9² Christ avowing i f o messengers Lu12⁸ slay enemies i f o king Lu19²⁷ i f o people (Christ went) Lu19²⁸ (having done so many signs) Jn12³⁷ Christ has come to be i f o John Jn15²⁷ AB 30 shepherd going i f o sheep Jn10⁴ i f o God (Cornelius' alms ascended) Ac10⁴ (expectation of our Lord) 1Th1³ (Paul rejoicing) 1Th3⁹ (establish your hearts) 1Th3¹³ (persuading) 1J3¹⁹ AB manifested i f o the dais 2C5¹⁰ Paul (i f toward the goal) Ph3¹³ (his expectation i f o the Lord) 1Th2¹⁹ i f and behind (animals replete with eyes) Rv4⁶ John falls i f o messenger Rv19¹⁰ As 22⁸ bs. at¹, before³⁸, prefer before³, in one's sight², in the presence of¹, in the sight of¹, off¹.

ap'en'anti FROM-IN-STEAD
front of (in), contravening the decrees of Caesar Ac1⁷⁷. i f o the throng (Pilate washes his hands) Mt7²⁴ As the sepulcher (Mary sitting) Mt27⁶¹ you all (gives lame man soundness) Ac3¹⁶ their eyes (no fear of God) Ro3¹⁸, before², contrary to¹, in the presence of¹, over against¹.

en'anti IN-STEAD
front of (in). Simon's heart not straight i f o God Ac8²¹ (BLu1⁸ sAc7¹⁰). before¹.

en anti'on IN-STEAD
front of (in), i f o God (Zechariah just) Lu16⁸ sAs (Jesus a prophet) Lu24¹⁹ the people (declarations) Lu20²⁶ of Pharaoh (Joseph given favor) Ac7¹⁰ AB a lamb i f o its shearers Ac8³² (AMk2¹²). before⁵, in sight of¹.

meth or'i on WITH-SEE
frontier, near the boundary. of Tyre and Sidon Mk7²⁴ A. borders¹.

aphr os' FROTH
froth, foaming bubbles. a spirit convulsing him with Lu9³⁹. that he foameth again¹.

aphr iz'o FROTHIZE
froth. son with dumb spirit Mk9¹⁸ 20. foam².

ep aphr iz'o ON-FROTHIZE
froth forth. billows f f their shame fJu1³. foam out¹.

froward, crooked¹.

karp os' FRUIT
fruit, the pulpy mass surrounding the seeds of various plants and trees. produce f (worthy of repentance) fMt3⁸ Lu3⁸ (blade) fMt13²⁶ (given to a nation that will) fMt2¹⁴³ ideal f (tree not producing) fMt3¹⁰ 7¹⁹ Lu3⁹ (good tree is producing) fMt7¹⁷ (rotten tree is not) fMt7¹⁸ Lu6⁴³ (make a tree ideal and its f i) Mt12³³ tree is known by fMt7¹⁶ 20 23³⁸ Lu6⁴⁴ noxious f (rotten tree producing) fMt7¹⁷ (good tree cannot be bearing) fMt7¹⁸ rotten f (make a tree rotten) fMt12³³ (ideal tree not producing) fLu6⁴³ give f (seed on ideal earth) fMt13⁸ Mk4⁸ (in thorns, g no f) fMk4⁷ f of fig tree (Jesus) fMt2¹⁹ Mk1¹⁴ (man) fLu13⁶ 7 f of vineyard (sending for) fMt2¹³⁴ 34 41 Mk12² Lu20¹⁰ ABs² (not eating) fC19⁷ whenever the f may be giving way Mk4²⁹ of Miriam's womb fLu14² have nowhere to gather my fLu12¹⁷ for life eonian Jn4³⁶ bringing forth much Jn12²⁴ f of the vine fJn15² 2 2. 4 5 8 r16 r16 of David's loins fAc2³⁰

Paul may be having some fRo1¹³ (sealing) fRo15²⁸ (means f from work) fPh1²² (seeking) fPh4¹⁷ what f had you then fRo6²¹ f for holiness Ro6²² f of the spirit is love fGa5²² f of the light fEp5⁹ (of righteousness (filled with) fPh1¹¹ (peaceable) fHb12¹¹ (sown in peace) fJa3¹⁸ farmer first to partake of 2Ti2⁶ of the lips fHb13¹⁵ bulging with good f fJa3¹⁷ precious f of the land fJa5⁷ first and late fJa5⁷ earth germinates Ja5¹⁸ twelve f vRv22².

fruit, product⁵, (without f), unfruitful¹.

fruit (bear). See bear fruit.

karp o phor'os FRUIT-CARRYING
fruit bearing. seasons Ac14¹⁷, fruitfull¹.
fruitful, fruit bearing¹, (be f), bear fruit¹.

op or'a JUICE-HOUR
fruition, the point when fruit becomes juicy and ripe. of Babylon passed away vRv18¹⁴, fruits¹.

fruits, fruition¹.

frustrate, repudiate¹.

fulfill. See fill.

fulfill, become³, conclude¹, do³, fill up², finish⁹, fully fulfill¹.

sum pler o'o TOGETHER-FILL
fulfillment, sink from being full, founder Lu8²³, of the days (of Christ's taking up) fLu9⁵¹ (of Pentecost) fAc2¹. be come¹, -fully¹, fill¹.

plér es FULL
full, with all space occupied, fullness of faith Ac7⁵⁵, of fragments (twelve panniers) Mt14²⁰ (how many p) Mk8¹⁹ (seven hampers) Mt15³⁷ f grain in the ear Mk4²⁸ Jesus (f of holy spirit) fLu4¹ (of grace and truth) fJn1¹⁴ man f of leprosy Lu5¹² f of the spirit and wisdom (seven men) fAc6³ Stephen f of (faith and holy spirit) fAc6⁵ (grace and power) fAc6⁸ Dorcas f of

good acts fAc9³⁶ Barnabas f of holy spirit
fAc11²⁴ Elymas f of guile fAc13¹⁰ Ephe-
sians f of fury fAc19²⁸ getting f wages
2J8 (AMk643).

full, brim¹¹, cram², distended⁸, sate¹, (be f),
fill⁴, bloat¹, satisfy¹.
full. See fills (that which).
full age (of), mature¹.

ek plērōsis OUT-FILLING
full completion. of the days of purification
Ac21²⁶. accomplishment¹.

full proof of (make), fully assure¹.

graph eu's CARDER

fuller, of cloth. no f able to whiten Mk9³.

plēro phor e'ō FULL-CARRY
fully assure, fully discharge. matters of which
we have been Lu1¹ that God is able Ro4²¹
let each one be Ro14⁵ in all the will of God
Co4¹² fully discharge: Timothy, his service
2Ti4⁵ that the heralding may be 2Ti4¹⁷ (8Ro
15¹³). be fully known¹, --persuaded², com-
plete¹, fill¹, make full proof of¹, most fully
believed¹.

fully consummate. See consummate (fully).

fully discharge. See fully assure.

fully follow. See follow (fully).

ek plērōō OUT-FILL
fully fulfill. God has f f the promise fAc13³³.
fulfill¹.

fully known (be), fully assure¹.

fully persuaded (be), fully assure².

fulness. See full.

fulness, fills (that which)¹².

fumes. See smoke.

function. See practice.

thum o'ō FEEL
furious (be), work up a strong feeling. Herod
was very f Mt21⁶. be wroth¹.

ptus's *ō* ROTATE
furl, of a written scroll. Christ in the syna-
gogue Lu4²⁰. close¹.
furlong, stadium⁵.

ka'm in os BURNER
furnace. of fire at conclusion of eon Mt13⁴² 50
Christ's feet as fired in vRv1¹⁵ smoke of
large vRv9².

chor ēg e'ō CHORUS-LEAD
furnish, pay the cost of a chorus at Athens,
hence furnish anything. God f (seed) 2C
9¹⁰ (strength) 1P4¹¹ (s¹*2P15). give¹, min-
ister¹.

furnish, fill¹.

furnish thoroughly, fit out¹.

further, comparative of distant.

further, distance (at a)¹, still⁴, (go f), inter-
val (after)¹.

anō'ter on UP-more
further up, used adverbially, comparative of
up, upper. friend step f u Lu14¹⁰ f u when
saying Hb10⁸. above¹, higher¹.

furtherance, progress².

furthermore. See rest.

furthermore, thereafter¹.

thum os' s FEEL
fury. people filled with (at Nazareth) fLu4²⁸
(at Ephesus) fAc19²⁸ persuaded to Ro2⁸
lest there be 2C12²⁰ works of the flesh Ga
5²⁰ saints (be taken away from) Ep4³¹
(putting away all) Co3⁸ Moses not afraid
of the king's Hb11²⁷ the Adversary having
great vRv12¹² of Babylon's prostitution vRv
14⁸ 18³ God's f (wine of) vRv14¹⁰ 16¹⁹
(trough of) vRv14¹⁹ 19¹⁵ (is consumed)
vRv15¹ (bowls brimming with) vRv15⁷
(pouring out) vRv16¹. fierceness², indigna-
tion¹, wrath¹⁵.

G

Gabbatha' (Hebrew) LOFTY
Gabbatha. Pavement, in Hebrew G Jn19¹³ Abs².

Gabri ēl' (Hebrew) might-Deity
Gabriel. dispatched to (Zechariah) Lu19
(Miriam) Lu1²⁶.

Gad (Hebrew) RAID
Gad. 12000 out of the tribe Rv7⁵ Ab.

Gadarēnos' GADARENE
Gadarene, an inhabitant of Gadara, the chief
city of Perea, the region east of the Jordan
and south of the sea of Galilee. It is now
called Um Keis, about 32° 43' north, 35° 43'
east. (BMt8²⁸ AMk5¹ ALu8²⁶ A37).

Gadarenes, Gergesene³.

epi stom iz'ō ON-MOUTHIZE
gag. who must be fTi11¹. stop the mouth off¹.

kerd'os GAIN
gain, what is acquired. Paul (to be dying)
APh1²¹ (which were g I deemed a forfeit)
Ph3⁷ teaching for sordid Ti11¹. gain²,
lucre¹.

gain, capital², do¹, earn¹, vocation³.

kerd ai n'ō GAIN
gain, obtain possession. g the whole world Mt
16²⁶ Mk8³⁶ Lu9²⁵ brother Mt18¹⁵ talents Mt
25¹⁶ s² 17 20 22 this damage Ac27²¹ Paul g

(more) 1C9¹⁹ 20 20 21 22 (Christ) fPh3⁸ by
trafficking Ja4¹³ husband 1P3¹. gain¹⁴,
win².

an anti'r r'ēt on UN-INSTEAD-GUSHED
gainsaid (not to be). these things (scribe at
Ephesus) Ac19³⁶. not to be spoken against¹.

gainsay, contradict².
gainsayer, contradict¹.
gainsaying, contradiction¹.

an anti'r r'ēt ōs UN-INSTEAD-GUSH-AS
gainsaying (without). Peter came Ac10²⁹.

Ga'ios (?) earthy
Gaius. gripping Ac19²⁹ the Derbian Ac20⁴
Paul's host Ro16²³ Paul baptized 1C11⁴ the
beloved 3Jn¹.

Galat'ya GALATIA
Galatia, a province in central Asia Minor be-
tween 38°-41° north and 31°-35° east. eccle-
sias of 1C16¹ Gal¹² Crescens gone to 2Ti
4¹⁰ Ab expatriates of 1P1¹.

Galatia (of), Galatian².

Galat ik on' GALATIA-ic
Galatian. province, Paul passed through Ac
16⁶ 18²³, of Galatia².

Galat'ēs GALATIAN
Galat. O foolish G Ga3¹.

Galilaios (Hebrew) circuit
Galilean, a native of Galilee. Jesus (Peter with) Mt26⁶⁹ (Pilate inquires if He is) Lu 23⁶ (G receive Him) Jn4⁴⁵ Peter a Mk 14⁷⁰ Lu22⁵⁹ sinners above all Lu13¹ 22 disciples Ac11²⁷ Judas Ac5³⁷. Galilean⁸, of Galilee³.

Galilaea (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° - 35° 40' east. Christ: came (from) Mt 8¹³ Mk19 Mt19¹ 21¹¹ (into) Mt4¹² Mk11¹ Lu4¹⁴ Jn14³ 43 45 47 by the sea of Mt4¹⁸ Mk11⁶ Mt15²⁹ Mk7³¹ Jn6¹ led disciples about Mt4²³ follow Him from (thru) Mt4²⁵ Mk3⁷ (women) Mt27⁵⁵ Mk15⁴¹ Lu23⁴⁹ 55 preceding disciples into Mt26³² 28⁷ Mk14²⁸ 16⁷ tidings of Him about Mk12²⁸ Ab heralding in Mk 13⁹ went along through Mk9³⁰ Lu17¹¹ in Capernaum a city of Lu4³¹ beginning from (exciting the people) Lu23⁵ (declaration) Ac10³⁷ being still in Lu24⁶ in Cana of Jn 21¹ 44 54 walked in Jn7¹ remains in Jn7⁹ not out of G is coming Jn7⁴¹ seen by those from Ac13³¹

Other (proper names): Joseph (retires into) Mt22² (went up from) Lu24⁷ (returns into) Lu23⁹ Jews conspire in Mt17²² Gabriel dispatched to a city of Lu12⁶ Abs² Herod, tetrarch of Lu3¹ Pharisees come out of every village of Lu5¹⁷ Pilate hearing the word G Lu23⁶ A Cana of (wedding in) Jn2¹ (Nathaniel from) Jn2¹² is Nicodemus of Jn7⁵² Philip from Bethsaida of Jn12²¹

Others: of the nations Mt4¹⁵ disciples to go into Mt23¹⁰ 16 foremost men of Mk6²¹ country of the Gergesenes across from Lu8²⁶ no prophet roused out of Jn7⁵² ecclesia of Ac3¹ (ALu4⁴⁴).

Galilee (of), Galilean³.
gall, bile².

Gallio GALLIO
Gallio, Marcus Annoeus Novarus, elder brother of the philosopher Seneca, and proconsul of Achaia. Ac13¹² 14 17.

Gamaliel (Hebrew) REQUESTED-Deity
Gamaliel. teacher Ac5³⁴ Paul at the feet of Ac22³.

ga[n]g'ra in a GANGRENE
gangrene, a spreading sore. profane prattlings as 2Ti2¹⁷, canker¹.

amph'ēn' n' u mi ENVELOPE-IN
garb, clothe elegantly. if God is thus g the grass FMt6³⁰ Lu12²⁸ As soft g Mt11⁸ Lu7²⁵, clothe⁴.

kēp'os GARDEN
garden, an enclosed cultivated area. mustard kernel PLu13¹⁹ Gethsemane Jn18¹ 26 a new tomb Jn19⁴¹ 41.

kēp'our os' GARDEN-SEE-er
gardener. supposing that He is Jn20¹⁵.

stem'ma WREATH
garland. at Lystra Ac14¹³.

garment, apparel², attire¹, tunic¹.

[h]i'ma t i's'ō GARMENTIZE
garmented, the demoniac Mk5¹⁵ Lu8³⁵. clothe².

[h]i'ma'ti'ōn GARMENT(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 vMt17² Mk9³ soldiers (put His g on Him) Mt27³¹ Mk15²⁰ (divide) Mt 27³⁵ Mk15²⁴ Lu23³⁴ Jn19²³ 24 woman touching

Mk5²⁸ Ab³⁰ laying down Jn13⁴ took Jn13¹²
Other (proper names): at Saul's feet Ac7⁵⁸ 22²⁰ Dorcas made Ac9³⁹ Barnabas and Paul tearing their Ac14¹⁴ officers tearing off (Paul and Silas) Ac16²² Paul shaking out his Ac18⁶ Jews tossing their Ac22²³

Others: on the colt Mt21⁷ Mk11⁷ Lu19³⁵ strewn in the road Mt21⁸ Mk11⁸ Lu19³⁶ chief priest tears Mt26⁶⁵ in soft g garbed Lu7²⁵ food for moths Ja5² putting on of 1P3² do not pollute RV3⁴ white RV3⁵ 18 44Ab keeping RV16¹⁵

Christ's cloak: touching (woman) Mt9²⁰ 21 Mk5²⁷ Lu8⁴⁴ (many) Mt14³⁶ Mk6⁵⁶ purple Jn19² 5 dipped in blood vRV19¹³ name written on vRV19¹⁶ 68

Others: leave him your Mt5⁴⁰ patching an old vMt19¹⁶ Mk22¹ Lu5³⁶ 36 not to pick up Mt24¹⁸ Mk13¹⁶ blind man casting off Mk 10⁵⁰ taking away your Lu6²⁹ demoniac puts on no Lu8²⁷ sell and buy a sword Lu22³⁶ Peter to throw about himself Ac12⁸ as a c shall be aged Hb1¹¹. apparel¹, cloak², clothes¹², garment³¹, raiment¹², robe², vesture³.

garner, barn².

a meth'u s t os UN-DRUNK
garnet, twelfth foundation Rv21²⁰. amethyst¹. garnish, adorn¹.

phroure'o GARRISON
garrison, protect with a military force. ethnarch g the city of the Damascenes 2C11³² we were g under law vGa3²³ the peace of God shall g your hearts vPh4⁷ g by the power of God v1P¹⁵. keep³, -with a garrison¹.

kata kop't'ō DOWN-STRIKE
gash. demoniac g himself Mk5⁵. cut¹.

pu'l'e GATE
gate, especially of a city wall, figuratively, as the authorities of the city sat in the gate, the powers or authorities of a place. cramped g FMt7¹³ 14 broad FMt7¹³ 14 of the unseen FMt16¹⁸ Christ (nears the g) Lu7¹² (suffered outside) Hb13¹² the Beautiful G Ac 310 Paul (Jews scrutinized the g for) Ac 924 (came outside the g at Philippi) Ac16¹³ Peter came to the iron g Ac12¹⁰ (ALu13²⁴). gate, door¹, portal¹⁷.

sun ag'o TOGETHER-LEAD
gather, mobilize, take in. Herod g the priests Mt24 Christ (g His grain) FMt3¹² Lu3¹⁷ A (he who is not g with) Mt12³⁰ Lu12³ (throng g to) Mt13² Mk4¹ 521 (two or three in My name) Mt18²⁰ (whence you do not scatter) FMt25²⁴ 26 (in front of Him g all the nations) Mt25³² (soldiers g to Him whole squadron) Mt27²⁷ (many g to hear) Mk2² (apostles g to) Mk6³⁰ (to g the scattered children) Jn11⁵² (often g in Gethsemane) Jn18² (kings and chancellors g against) Ac 426 27 flying creatures not Mt6²⁶ g the grain FMt13³⁰ dragnet g every species FMt 13⁴⁷ slaves g all whom they found Mt22¹⁰ Pharisees (g where Jesus was) Mt23³⁴ 41 (g to Pilate) Mt27⁶² (with Jesus) Mk7¹ (g a Sanhedrin) Jn11⁴⁷ where the vultures FMt 2428 elders (g in priest's courtyard) Mt 263 57 (detail g with) Mt28¹² (g as it became day) Lu22⁶⁶ (in Jerusalem) Ac4⁵ Pilate g the people Mt27¹⁷ rich man g his fruits PLu12¹⁷ 13 younger son g all together PLu15¹³ fruit for life eonian Jn4³⁶ g food fragments Jn6¹² 13 g branches vJn15⁶ place where disciples g Jn20¹⁹ Ac43¹ 207 8 Paul (and Barnabas g whole year) Ac11²⁶ (city

g to hear) Ac13⁴⁴ (g the ecclesia) Ac14²⁷ (g the multitude) Ac15³⁰ apostles g in Jerusalem Ac15⁶ saints of Corinth 1Co⁵⁴ for God's dinner vRv19¹⁷ armies g to battle vRv 19¹⁹

mobilize: kings for battle vRv16¹⁴ at Harnageddon vRv16¹⁶ Gog and Magog vRv20⁸ take in: a stranger and took Thee i Mt 25³⁵ 38 43 (s*Lu5¹ Al17³⁷). assemble themselves¹, -together¹, be assembled³, --together¹, be gathered⁴, --together¹², bestow², come together⁶, gather¹⁶, -together¹⁰, -up¹, lead into¹, resort¹, take in³.

gather, assemble¹, cull⁵, pick³, twist together¹. gather a company, mob (make up)¹. gather assuredly, unite¹. gather thick together, convene¹. gather together, assemble⁶, convene together², cull¹, gather²². gather together in one, head up¹. gathering, collection¹. gathering together, assembling¹. gay, splendid¹.

Ga'za (Hebrew) STRONG

Gaza, a city of southwestern Judea, near the Mediterranean, about 31° 29' north, 34° 35' east, now called Ghuzzeh. from Jerusalem to Ac8²⁶.

thea'o mai PLACE-(gaze)

gaze, place the eyes on an object. to be g at by men Mt6¹ 23⁵ come into the wilderness to g at Mt11⁷ Lu7²⁴ king to g at guests Mt 22¹¹ Christ: was g at (by Mary) Mk16¹¹ (by disciples) Mk16¹⁴ Jn1¹⁴ Ac11¹ J11¹ 41⁴ (C g at, tribute collector) Lu5²⁷bs (disciples) Jn1³⁸ (multitude) Jn6⁵ women g at tomb Lu23³⁵ John g upon the spirit Jn1³² disciples to g on the countryside Jn4³⁵ Jews g at (what Jesus does) Jn1⁴⁵ (Paul) Ac21²⁷ g at the light (those with Paul) Ac22⁹ Paul expecting to g upon the Roman saints Ro15²⁴ no one has ever g upon God 1J4¹². behold², look on¹, -upon¹, see¹⁸.

gaze at, look at¹.

thea tr iz'o mai PLACE(gaze)ized

gazing-stock (be). of reproaches rHb10³³. make a gazing stock¹.

skeu e' INSTRUMENT

gear. the ship's Ac27¹⁹. tackling¹.

gear. See instrument.

Ge'enna (Hebrew) RAVINE-OF-HINNOM

Gehenna, the ravine just below Jerusalem where the city offal was incinerated. liable to Mt5²² bodies cast into rMt5²⁹ 30 189Mk 943 45 47Lu12⁵ soul and body Mt10²⁸ son of AmT23¹⁵ judgment of Mt23³³ set aflame by rJa3⁶, hell⁹, -fire³.

gender, generate².

gen e a log i'a BECOME-LAY(say)ing

genealogy. endless 1Ti1⁴ stupid questionings and Ti3⁹.

gen e a log e'o BECOME-LAY(say)

genealogy (be in). he who is not of Levi's Hb7⁶. he whose descent is counted¹.

a gene a log'et on UN-BECOME-LAID (said)

genealogy (without a). Melchizedek Hb7³. without descent¹.

general assembly, universal convocation¹.

gen n a'o BECOME

generate, of a male, beget, of a female, bear, be born. that which is g in Mary Mt1²⁰ the holy One Who is being Lu1³⁵ Mount Sinai g into slavery rGa4²⁴ according to flesh Ga

42⁹ crude questionings g fightings r2Ti2²³ beget: Abraham b Isaac Mt1² Ac7⁸ Isaac b Jacob, etc. Christ's human ancestry Mt 12-16 b of God (as many as obtained Him) rJn1¹³ (everyone doing righteousness) 1J2²⁹ (is not doing sin) c1J3⁹ (cannot sin seeing that he is) r1J3⁹ (everyone loving God is) r1J4⁷ (everyone believing that Jesus is the Christ) r1J5¹ 1¹ (is conquering the world) r1J5⁴ (is not sinning) r1J5¹⁸ (is keeping himself) 1J5¹⁸ b anew rJn3³ 7 (can a veteran be Jn3⁴ of water and spirit rJn3⁵ 8 by flesh Jn3⁶ Ga4²³ by the spirit rJn3⁶ Moses b two sons Ac7²⁹ 1, today, have b Thee Ac13³³ Hb15⁵ 5⁵ Paul (through the evangel I b you) r1C4¹⁵ (Onesimus) rPhn1⁰ b by one (Abraham) Hb11¹²

bear: Elizabeth b a son Lu1¹³ the wombs which b not Lu23²⁹ woman b little child Jn16²¹

be born: Christ (Mary of whom) Mt1¹⁶ (in Bethlehem) Mt2¹ (Herod ascertained where) Mt2⁴ (to be a king) Jn18³⁷ eunuchs b thus Mt19¹² ideal if that man were not Mt26²⁴ Mk14²¹ Jews not b of prostitution Jn8⁴¹ man b blind Jn9² 19 20 32 wholly b in sins Jn9³⁴ human being b into the world Jn16²¹ vernacular in which we were Ac2⁸ Moses b (was reared) Ac7²⁰ (was hid) Hb11²³ Paul b (in Tarsus) Ac22³ (a Roman) Ac22²⁸ Jacob and Esau not yet being Ro9¹¹ animals b naturally 2P2¹². bear², be born³⁹, be delivered off¹, beget⁴⁹, be made¹, bring forth¹, conceive¹, gender², spring¹.

gen e a' BECOME

generation, 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 Mt1¹⁷ 17 17 17 this g (to what likening) Mt11¹⁶ Lu7³¹ (men of Nineveh condemning) Mt12⁴¹ Lu11³² (queen of the south) Mt12⁴² Lu11³¹ (all these things arriving on) Mt 23³⁶ (may not pass till) Mt24³⁴ Mk13³⁰ Lu 21³² (seeking a sign) Mk8¹² 12 Lu11²⁹ (the Son of Mankind a sign to) Lu11³⁰ (blood exacted from) Lu11⁵⁰ 51 (Son of Mankind must be rejected by) Lu17²⁵ (God disgusted with) Hb3¹⁰ a g wicked and an adulteress Mt12³⁹ 16⁴ wicked g (thus will it be to) Mt 12⁴⁵ (no sign given) Lu11²⁹ o g unbelieving and perverse Mt17¹⁷ Lu9⁴¹ adulteress and sinner Mk8³⁸ unbelieving Mk9¹⁹ all g (will count Miriam happy) rLu1⁴⁸ (of the eon of the eons) Ep3²¹ the Lord's mercy is for g and g Lu1⁵⁰ 50 sons of this eon more prudent for their own g Lu1⁶⁸ be saved from this crooked Ac2⁴⁰ who will be relating Christ's Ac8³³ David subversing his own Ac13³⁶ God leaves the nations in bygone g Ac14¹⁶ ancient g (Moses has those heralding him) Ac15²¹ secret not made known to other Ep3⁵ crooked and perverse Ph2¹⁵ secret concealed from the Ac12⁶. age², generation³⁶, nation¹, time².

generation, birth¹, product⁴, race¹.

generosity. See singleness.

[h]a plōs' UN-COMPOUND-AS

generously. God giving to all Ja1⁵. liberally¹.

Gennēsaret' (Hebrew) GENNESARET

Gennesaret, otherwise known as the sea of Tiberias or Galilee, or the region on its northwestern shore, about 32° 50' north, 35° 35' east. Christ came to Mt14³⁴ Mk6⁵³ beside lake G Lu5¹.

gentile, Greek⁶, nation⁹³, (manner of g), nations (as)¹.

ēpi on GENTLE

gentle, mild in disposition. Paul became 1Th

27 God's slave must be 2Ti2²⁴.

gentle, lenient³.

gentleness, kindness¹, leniency¹.

gnē'sion BECOME

genuine (legitimately born). the Corinthian's love 2Co⁸ yokefellow Ph4³ child (Timothy) 1Ti1² (Titus) Ti1⁴. own², sincerity¹, true¹.

gnē s iōs BECOME-AS

genuinely. Timothy g solicitous Ph2²⁰. naturally¹.

Gergesēnos GERGESENE

Gergesene, an inhabitant of Gergesa (now Kher-sa) on the east-central shore of the lake of Galilee, about 32° 49' north, 35° 39' east. country of Mt8²⁸ Mk5¹ Bs Lu8²⁶ Bs 37Bs. Gadarenes³, Gergesenes¹.

blast aō GERMINATE

germinate, begin to grow. the blade 1Mk13²⁶ Mk4²⁷ Aaron's staff Hb9⁴ earth g her fruit Ja5¹⁸. bring forth¹, bud¹, spring up².

kata seiō DOWN-QUAKE

gesture. Peter Ac12¹⁷ Paul Ac13¹⁶ 2140 Alexander Ac19³³. beckon¹.

la[m]b[an]ō GET[-UP]

get, come into possession of, actively take, passively obtain, with trial, attempt Hb11²⁹, hold a consultation. Christ: He our infirmities g Mt8¹⁷ Joseph g the body of Mt27⁵⁹ Jn19⁴⁰ the five cakes Lu9¹⁶ g (not) His testimony Jn31¹ 32³³ not g from men (testimony) Jn5³⁴ (glory) Jn5⁴¹ not g (Me) Jn5⁴³ (My declaration) Jn12⁴⁸ g His soul again Jn10¹⁷ this precept Jn10¹⁸ a cloth Jn13⁴ the spirit will be g of mine Jn16¹⁴ 15 honor and glory 2Pi17¹ Rv4¹¹ 51².

Other (proper names): Peter g stater Mt17²⁷ Pilate g water Mt27²⁴ Judas (g the morsel) Jn13³⁰ (a squad) Jn18³ disciples g Saul Ac9²⁵ Paul (g dispensation) Ac20²⁴ (rations) 2Ci11⁸ (forty save one) 2Ci11²⁴ (g you by guile) 2Ci12¹⁶ Felix a successor Ac24²⁷ Sin g an incentive Ro7⁸ 11 John to g the tiny scroll Rv10⁸ 10.

Others: disciples (gratuitously you g) Mt 10⁸ (g no bread) Mt16⁵ 7 9 10 Mk8¹⁴ (no fish) Lu5⁵ g the word Mt13²⁰ Mk4¹⁶ mustard Mt13³¹ Lu13¹⁹ leaven Mt13³³ Lu13²¹ the double drachma Mt17²⁴ kings g tribute Mt 17²⁵ hundred fold shall be g Mt19²⁹ denarius apiece Mt20⁹ 10 11 more Mt20¹⁰ requesting and g Mt21²² fruit Mt21³⁴ Mk12² Ja5⁷ farmer g the son Mt21³⁹ virgins g torches Mt25¹ 3 3 4 slaves g talents Mt25¹⁶ 18 20 22 24 they g the thirty silver pieces Mt 27⁹ soldiers g (reed) Mt27³⁰ (sponge) Mt 27⁴⁸ (lance) Mt27⁴⁹ Bs (silver) Mt28¹⁵ g a brother's wife Mk12²⁰ 21 22 Lu20²⁸ Abs¹ 29 30 A31 g judgment Mk12⁴⁰ Lu20⁴⁷ Ro13² fear g all Lu7¹⁶ spirit (g epileptic) Lu9³⁹ (not by works) Ga3² 5A no man can g anything (except out of heaven) Jn3²⁷ A g wages Jn 4³⁶ 1C38 him you will g Jn5⁴³ g glory from one another Jn5⁴⁴ that each may g a bit Jn6⁷ g circumcision Jn7²³ spirit (about to g) Jn7³⁹ (of truth) Jn14¹⁷ (holy) Jn20²² (slavery's) Ro8¹⁵ (of sonship) Ro8¹⁵ throngs g fronds Jn12¹³ lame man hoping to Ac3⁵ g the law Ac7⁵³ warden g such a charge Ac16²⁴ to give rather than to g Ac20³⁵ g a defensive position Ac25¹⁶ pardon of sins Ac26¹⁸ edification 1Ci4⁵ compensation Co 3²⁴ As² reminder 2Ti1⁵ not for himself g the honor Hb5⁴ trial of scoffing Hb11³⁶ ob-livious 2Pi19 nothing from the nations 3J7 emblem Rv14⁹ 11 1920 204

take: God: (t Him Who sends Me) 1Jn13²⁰ (not t up with human aspect) Ga2⁶ (hast t Thy great power) Rv11¹⁷ Christ (t cakes) Mt14¹⁸ Mk6⁴¹ 86 (bread) Mt26²⁶ Mk14²² 22Lu 2219 19A 2480 Jn6¹¹ 1C12³ (the cup) Mt26²⁷ Mk14²³ (a little child) Mk9³⁶ (deputies with slaps t Him) Mk14⁶⁵ (did not t the wine) Mk15²³ (not t the surface) Lu20²¹ (broiled fish) Lu24⁴³ (disciples wanted t into ship) Jn6²¹ (no one t His soul) Jn10¹⁸ (garments) Jn13¹² (t anyone I am sending) Jn13²⁰ (t Me) Jn13²⁰ 20 (the morsel) Jn 13²⁶ Bs (t His declarations) Jn17⁸ (Jews to t Him) Jn18³¹ 196 (Pilate t Him) Jn19¹ (soldiers t His garments) Jn19²³ (vinegar) Jn19³⁰ (the form of a slave) Ph2⁷ (the scroll) Rv5⁷ 8 9.

Other (proper names): David t the show bread Lu6⁴ Mary (t attar) Jn12³ (that disciple t) Jn19²⁷ Paul (t Timothy) Ac16³ (bread) Ac27³⁵ (courage) Ac28¹⁵ John to t tiny scroll Rv10⁹.

Others: t the cross Mt10³⁸ children's bread Mt15²⁶ Mk7²⁷ farmers t (slave) Mt 21³⁵ Mk12³ (son) Mk12⁸ sword Mt26⁵² priests t the silver Mt27⁶ t a brother's wife Mk12¹⁹ amazement t hold of all Lu5²⁶ disciples to t the wine Lu22¹⁷ to t Judas' supervision and place Ac12²⁵ no trial t you except what is human 1C10¹³ food with thanks-giving 1Ti4⁴ blood of calves Hb9¹⁹ example of suffering evil Ja5¹⁰ Bs not t him into your home 2Jn¹⁰ that no one t your wreath Rv3¹¹ t peace out of the earth Rv6⁴ messenger t thurible Rv8⁵ water of life Rv22¹⁷

obtain: your tunic Mt5⁴⁰ requesting and o Mt7⁸ Lu11¹⁰ Jn16²⁴ Ja4³ 1J32² o wages Mt 10⁴¹ 41 believing that you o Mk11²⁴ Bs noble o a kingdom Lu9¹² 15 as many as o Him Jn12¹ o of that which fills Him Jn11⁶ o power (you shall) Ac1⁸ (Sarah) Hb11¹¹ o spirit (promise of) Ac23³ Ga3¹⁴ (gratuity of) Ac2³⁸ (holy) Ac8¹⁵ 17 19 1047 192 (not of the world) 1C12² (a different) 2Ci14⁴ o alms Ac3³ Saul o (nourishment) Ac9¹⁹ (authority) Ac26¹⁰ o pardon of sins Ac10⁴³ to o a people Ac15¹⁴ o bail from Jason Ac 17⁹ directions (to Silas and Timothy) Ac17¹⁵ (concerning Mark) Co4¹⁰ Paul o (grace) Ro1⁵ (I have not already) Ph3¹² Abraham o sign (circumcision) Ro4¹¹ the conciliation Ro5¹¹ superabundance of grace Ro5¹⁷ that you did not o 1C4⁷ 7 7 o the prize 1C9²⁴ wreath (corruptible) 1C9²⁵ (of life) Ja11² if anyone is 2Ci11²⁰ o a fair reward Hb2² salvation o a beginning Hb2³ o mercy Hb 41⁶ chief priests being o Hb5¹ the priestly office Hb7⁵ tithes Hb7⁸ 9 the promise Hb 91⁵ recognition of the truth Hb10²⁶ women o their dead Hb11³⁵ surmising that he shall be Ja1⁷ the gracious gift 1Pi4¹⁰ anointing you o from Him 1J2²⁷ the testimony of men 1J5⁹ precept 2Jn⁴ white pebble Rv2¹⁷ Christ o from the Father Rv2²⁷ remember how you have Rv3³ no kingdom as yet Rv 17¹² authority as kings one hour Rv17¹²

hold: a consultation Mt12¹⁴ 2215²⁸ 271 7 2812²⁸ Abs¹ (sMk10³⁰ BsLu6³⁴ B18³⁰ BAc21³² sHb 111³ Arv8⁵). accept², attain¹, bring¹, call to1, catch³, come1, have³, hold¹, obtain², receive¹³³, take109, etc.

get. See get away.

get, find¹, go away³, off (be)¹.

apo la[m]b[an]ō FROM-GET[-UP]

get away Mk7³³, get back, idiomatically get. get back: in this era many fold Mk10³⁰ Lu 18³⁰ As lending Lu6³⁴ A 34 younger son Lu 15²⁷ malefactors, their deserts Lu23⁴¹ ret-

ribution Ro12⁷ get: rich man, good things
Lu16²⁵ the saints g place of a son Ga4⁵
full wages 2J8 (Bs1Co324). receive10, -again1,
take1.

get back. See get away.

pro la[m]b[an]1^o BEFORE-GET[-UP]
get before, precipitate Ga61. she g beforehand
to anoint My body Mk14⁸ each is g his own
dinner b 1C11²As. come aforehand1, over-
take1, take before1.

get down. See grasp.

get down, descend1.

get hence, go away1.

epi la[m]b[an]1^o ON-GET[-UP]
get hold, take hold. Jesus (g hold of Peter)
Mt14³¹ (of blind man's hand) Mk8²³ (little
child) Lu9⁴⁷ (dropsical man) Lu14⁴ (g h
of a word of His) Lu20²⁶ g h of Simon
Lu23²⁶ Barnabas g h of Saul Ac9²⁷ g h of
Paul and Silas at Philippi Ac16¹⁹ of Paul
(at Athens) Ac17¹⁹ (at Jerusalem) Ac21³⁰ 33
of Sosthenes Ac18¹⁷ of life r1Ti6¹² 19

take hold: captain t h of Paul's nephew Ac
23¹⁸ not t h of messengers rHb2¹⁶ of the
seed of Abraham rHb2¹⁶ of Israel rHb8⁹,
catch2, lay hold on2, --upon1, take1, -by5,
-hold of2, --on2.

get out, come out3.

Geth' sêmane' (Hebrew) TROUGH-OF-OIL
Gethsemane, a garden on Olivet. Jesus com-
ing to Mt26³⁶Mk14³².

lê m ps'is GETTING
getting. giving and g Ph4¹⁵. receiving1.

ghost, spirit⁹¹, (give up g), soul (give up)3.

pros pên' n u mi TOWARD-FASTEN *pros pên' n u mi*
gibbet. Jews g Jesus Ac2²³, crucify1. *pros pên' n u mi*

Gedeôn' (Hebrew) HEWER-DOWN
Gideon, a ruler in Israel. relate concerning
Hb11³².

do'ma GIVE-effect
gift. giving good g to children Mt7¹¹Lu11¹³
Christ gives g to mankind Ep4⁸ Paul not
seeking a g Ph4¹⁷.

gift, giving1, grace16, gratuity13, oblation18,
parting1, vovte offering1, (free g), grace2.

chrus o'ô GOLD
gild, cover externally with gold. Babylon Rv
17⁴ 18¹⁶. deck2.

a'môm on AMOMUM
ginger. in Babylon Rv18¹³As1^o.

zôn'n u mi GIRL
gird, bind about. Peter Jn21¹⁸ 18 Ac12⁸.

gird, gird about4.

dia zôn'n u mi THROUGH-GIRD
gird. Jesus g Himself Jn13⁴ 5 Simon Peter
g on his overcoat Jn21⁷.

gird. See gird about.

peri zôn'n u mi ABOUT-GIRD
gird about, gird Lu17⁸, loins (lamps burn-
ing) Lu12³⁵ 37 (with truth) Ep6¹⁴ Christ
Rv1¹³ messengers Rv15⁶, gird4, -about2.

ana zôn'n u mi UP-GIRD
gird up. loins of your comprehension r1P1¹³.

zôn'ê GIRLde
girdle. John had leather Mt34⁴Mk16 no copper
in Mt10⁹Mk6⁸ Paul's Ac21¹¹ 11 Christ with
a golden Rv1¹³ messengers Rv15⁶, girdle⁶,
purse2.

girl. See boy.

girl (little). See little boy.

dō-[di dō mi] GIVE

give, with or without compensation, bestow
(grace) 2C81, impart, grant, endow (Thy
slaves with boldness) Ac4²⁹ (My two wit-
nesses) Rv11³, deal out (vengeance) 2Th1⁸,
venture (Paul not to v into theater) Ac19³¹,
take (action to be cleared of plaintiff) Lu
12⁵⁸, God gives: us (our dole of bread) Mt
61¹Lu11³ (knowledge of salvation) Lu17⁷
(victory) 1C15⁵⁷ (spirit) 2Ti1⁷ 1J4¹³ (love)
1J31 (life eonian) 1J51¹ g to those re-
questing Mt7¹¹ Jn11²³ 1518 1623 g to Christ
(authority) Mt9⁸ Jn5²⁷ 172 (throne) Lu13²
(all into His hand) Jn3³⁵ 133 (all judging)
Jn5²² (to have life) Jn5²⁶As2 (works) Jn
536 174 (all that the Father g Me) Jn6³⁷ 39
1029 172 6 6 9 11 12As2⁴ 189 Hb21³ (precept)
Jn12⁴⁹ (whatever) Jn17⁷ (declarations) Jn
17⁸ (glory) Jn17²² 24 1P1²¹ (the cup) Jn
18¹¹ (the headship) Ep122 (the unveiling)
Rv11 g Christ (the only begotten Son) Jn
316As2^o (Bread) Jn6³² (Benign One) Ac
22⁷ 1335 (to become disclosed) Ac10⁴⁰ g
spirit: (holy) Lu11¹³ Ac5³² 158 1Th4⁸ (not
by measure) Jn3³⁴ (of stupor) Ro11⁸ (ear-
nest of) 2C12² (of wisdom) Ep11⁷ the
Father g to disciples (kingdom) Lu12³² (con-
soler) Jn14¹⁶

g to Israel (bread) Jn6³¹ (repentance) Ac
531 (salvation) Ac7²⁵ (judges) Ac13²⁰
(Saul) Ac13²¹ (the faithful benignities of
David) Ac13³⁴ except it should be g him Jn
6⁹⁵ g miracles Ac21⁹ to Abraham Ac7⁵ 5 8
Joseph favor with Pharaoh Rv7¹⁰ to the na-
tions (equal gratuity) Ac11¹⁷ (repentance)
Ac11¹⁸ g showers Ac14¹⁷ Ja5¹⁸ g life Ac
17²⁵ 1J51⁶ enjoyment of allotment Ac20³²
g grace (to Paul) Ro15¹⁵ Ga2⁹ Ep3² (in
Christ) 1C14 (greater) Ja4⁶ (to the hum-
ble) Ja4⁶ 1P5⁵ as the Lord g to each 1C3⁵
g that which is deficient 1C12²⁴ a body as
He wills 1C15³⁸ dispensation 2C5¹⁸ to the
drudges 2C9⁹ power Ep3¹⁶ eonian conso-
lation 2Th2¹⁶ peace 2Th3¹⁶ repentance 2Ti
2²⁵ generously Ja1⁵ blood to drink Rv16⁹
give to God: g glory (none) Lu17¹⁸ (blind
man) Jn9²⁴ (Herod g not) Ac12²³ (Abra-
ham) Ro4²⁰ (the rest) Rv11¹³ (eonian
evangel) Rv14⁷ (do not repent to) Rv16⁹
(throng) Rv19⁷ g praise Lu18⁴³ g account
Ro14¹²As themselves to the Lord 2C8⁵

Christ gives: to disciples (authority) Mt
10¹Mk6⁷Lu9¹ 1019 (five cakes) Mt14¹⁹Mk6⁴¹
Lu9¹⁶ (not Mine) to Mt20²⁹Mk10⁴⁰ (bread)
Mt26²⁶Mk14²²Lu22¹⁹Jn21¹³ (the cup) Mt
26²⁷Mk14²³ (seven cakes) Mk8⁸ (a mouth
and wisdom) Lu21¹⁵ (an example) Jn13¹⁵
(a new precept) Jn13³⁴ (My peace) Jn14²⁷
27 (life eonian) Jn17² (declaration) Jn
17⁸ (Thy word) Jn17¹⁴ (the glory) Jn17²²
g keys to Peter Mt16¹⁹ g His soul Mt20²⁸
Mk10⁴⁵ not to g peace Lu12⁵¹ g His body
Lu22¹⁹ the right to become children of God
Jn1¹² water Jn4¹⁰ 14 14 15 Rv21⁶ food Jn
6²⁷ life (to the world) Jn6³³ (eonian) Jn
10²⁸ (wreath of) Rv21⁰ bread Jn6³⁴ 51 His
flesh Jn6⁵² morsel to Judas Jn13²⁶ 26 no
answer to Pilate Jn19⁹ stability to lame
man Ac3¹⁶ g authority (to Paul) 2C10⁸
1310 (over the nations) Rv2²⁶ g Himself
Ga14¹² 1Ti2¹⁴ the promise Ga3²² gifts
Ep4⁸ apostles Ep4¹¹ grace 2Ti¹⁹ under-
standing 2Ti²⁷ precept 1J3²³ the spirit 1J
3²⁴ comprehension 1J5²⁰ hidden manna Rv
21⁷ white pebble Rv21⁷Ab g Jezebel time
to repent Rv2²¹ g each in accord with acts
Rv2²³ the morning star Rv2²⁸ wages Rv11¹⁸
give to Christ: the Adversary g the king-
doms Mt4⁹Lu4⁶ 6 6 authority (who g) Mt21²³

Mk1128Lu202 (to Me was all) Mt2318 g Me to eat Mt2535 (not) Mt2542 soldiers g Him (wine) Mt2734Mk1523 (slaps) Jn193 what wisdom Mk62 Simon did not g (water) Lu 744 (kiss) Lu745 g Me a drink Jn4710 deputies g Him a slap Jn1822 animals g glory to Rv49

Other (proper names): Jonah Mt1239 164 Lu1129 Herod Mt147 8 9 11Mk622 23 25 28 28 Peter Mt1727 Ac36 941 g tax to Caesar Mt 2217Mk1214 15 15Lu2022 292 Judas (g Jesus up) Mt2648Mk1444 (to the poor) Jn1329 Jews g silver (to Judas) Mt2615Mk1411Lu225 (for the field of the potter) Mt2710 (to soldiers) Mt2312 David g show bread Mk 226Lu64 Jairus' daughter something to eat Mk543Lu855 Samaritan g two denarii Lu 1035 Zaccheus, to the poor Lu198 Moses (law g through) Jn177 719 (not g bread) Jn 632 (circumcision) Jn722 (oracles to g you) Ac738 Jews (priests to g answer about John) Jn122 (had g directions) Jn1157 Jacob g Joseph freehold Jn4512 Jesus g up to Pilate Jn1911 g me (Simon) this authority Ac819 Felix expecting Paul g him money Ac2426 Paul (grace g to) Ro123 Ga29 (lest he may g hindrance) 1Co912 (g an incentive) 2Co512 (g no one cause to stumble) 2Co63 (g an opinion) 2Co810 (g a splinter) 2Co127 (fellowship) Ga29 (would g eyes to) Ga415 (g charges) 1Th42 (a model) 2Th39 (wisdom) 2P315 place to the Adversary Ep427 gracious gift to Timothy 1Ti414 Abraham g a title Hb74 John (tiny scroll) Rv109 (reed) Rv111 to g Babylon the cup Rv1619 187

Others: divorce Mt531 197 to him who requests Mt542Lu630 Mt77 Lu119 Ja15 g not to curs Mt76 good gifts Mt711Lu1113 disciples to g (gratuitously) Mt108 (to throng) Mt 1416Mk637 37Lu913 (what you should be speaking) Mt1019Mk1311 (to know the secrets) Mt1311 11Mk411Lu810 (g lots) Ac126 g fruit (seed) Mt138Mk478 (farmers) Lu 2010 to one who has Mt1312Mk425Lu818 Mt 2529Lu1926 in exchange for the soul Mt1626 Mk837 to whom it is g (eunuchs) Mt1911 a to the poor (sell and) Mt1921Mk1021 (price of attar) Mt269Mk145Jn125 wages to workers Mt20414 kingdom g to a nation Mt2143 signs (false prophets g) Mt2424Mk1822 (not g to this generation) Mk812 (to the wild beast) Rv1314 the moon not g its beams Mt 2429Mk1324 slave to g (nourishment) Mt2445 (talents g to) Mt2515 28 (authority) Mk1334 (minas) Lu1913 15 23 24 g us your oil Mt258 the vineyard to others Mk129Lu2016 g sacrifices Lu224 g and it will be g you Lu638 38 38 I cannot rise to Lu1718 8 g alms Lu141 1233 g measure of grain Lu1242Ab2 to whom much is Lu1248 g place (to this one) Lu149 (to His indignation) Ro219 g to son (younger) Lu1512 16 22 (elder) Lu1529 who will be g you yours Lu1612 g him out of heaven Jn327 spirit (holy) Jn739B Ro55 (g through imposition of hands) Ac818 (word of wisdom g through) 1Co127 8 (g to the image) Rv 1315 15 g the disciples to declaim Ac24 no other name g Ac412 to g rather than to get Ac2035 grace g to us Ro126 Ep47 29 g to women (tresses) 1Co115 (wings) Rv1214 sound (intelligible) 1Co147 8 9 if a law g able to vivify Ga321 no incentive to revile 1Ti514 not g the requisites Ja216 g to the riders Rv62 4 4 8 g white robes Rv611 g messengers Rv72 8 2 3 91 157 court g to the nations Rv112 wild beast g authority Rv132 4 5 5 7 7 1713 17 emblem Rv1316 to the sun to scorch Rv168 the sea and the unseen g up the dead Rv2013 13

impart: God (i diligence) 2Co816 (laws) Hb810 1016 (to kings to form opinion) Rv 1717 messenger i incense to prayers Rv83 grant: Christ (g to be sitting at Thy right) Mk1037 (tree of life) Rv27 (open door) Rv 38 (those of synagogue of Satan) Rv39 (on My throne) Rv321 God (Israel being rescued) Lu174 (signs) Ac143 (to be mutually disposed) Ro155 (grace g to Paul) 1Co310 Ep 378 (administration of) Col125 (mercy) 2Ti 116 18 (expression be g to Paul) Ep619 (lo-custs g license) Rv935 (the bride) Rv198 (judgment) Rv204 (As1718 As1822 s2430 spJn 611 s11011 s115 B1431 bRv1110 s11213 s1613 b217). adventure1, bestow2, bring forth1, commit1, offer2, give369, grant10, make2, minister1, deliver2, put5, set1, show1, suffer2, take1, utter1, yield2.

give, award1, employ1, furnish1, give up4, grace6, hand7, pay8, present3, share2, tender3, testify1.

dgive. See do and place.

give again, pay1.

give against, sink1.

give back. See pay.

give continually to, persevere1.

pro do-(di dō mi) BEFORE-GIVE

give first. who g to Him f Ro1135.

give freely, grace14.

give heed unto, attend to1.

give morsel. See morsel out.

give order, prescribe1.

give out, say1.

give over. See give up.

give place, retire1.

give presently, present1.

give self over to fornication, ultra-prostitution (commit)1.

give self to, leisure (have)1.

give tithe, tithes (take.. from)1.

dī dō mi GIVE

give up, give over, give way (fruit) Mk429.

God g u (Israel) Ac742 (messengers) 2P24 Christ given up (by Judas) Mt104 2615 16 25 273 4 Mk1410 11 Lu224 6 48 Jn671 124 132 182 5 (one of you) Mt2621 23Mk7418Lu2221 Jn664 1311 21 2120 (woe to that man) Mt2624 Mk 1421Lu2222 (he is near) Mt2646Mk1442 (gives them a sign) Mt2648Mk1444 into hands (of men) Mt1722Mk931 (of sinners) Mt2645Mk 1441 Lu247 to the chiefs Mt2018Mk1033 Jn 1836 to the nations Mt2019Mk1033Lu1832 to be crucified Mt262 by the chiefs to Pilate Mt272 18Mk1510 Lu2020 2420 Jn1830 35 1911 Ac 313 by Pilate Mk1515Lu2325Jn1916 because of our offenses Ro425 by God Ro832 the night in which He was 1Co1123 g Himself u Ga220 Ep52 25 all was g u to Me Mt1127Lu 1022 He g u (the spirit) Jn1930 (the king-dom) 1Co1524

Other (proper names) John was Mt412Mk 114 authority g u to the Adversary Lu46 Paul and Barnabas their souls fAc1526 Paul (a prisoner) Ac2817 (my body) 1Co133 (such a one to Satan) 1Co51 1Ti120

Others: g you u (to the judge) Mt525 (to Sanhedrins) Mt1017 19 Mk139 (to afflictions) Mt249 (into synagogues) Lu2112 (by parents) Lu2116 g u brother Mt1021 Mk1312 lord g u slave Mt1834 one another Mt2410 saints g u to death 2Co411 men to uncleanness Ep419

give over: g talents o to the slaves Mt2520 22 God g men o to uncleanness Ro124 26 28 Christ (Pilate g Him o) Mt2726 (chiefs) Mk 151 (g it o to Him Who is judging) 1P223 Other (proper names) Moses Ac614 Saul Ac

83 224 Herod g o Peter Ac124 Paul (and Barnabas to God's grace) Ac1426 (and Silas) Ac1540 164 (to the nations) Ac2111 271 (traditions) 1C112 (what I accepted) 1C1123 153
Others: lord g o his possessions Mt2514 Jews g o traditions Mk713 g you o (do not worry) Mk1311 (to the sheriff) Lu1258 g the word o to us Lu12 the teaching to which Ro617 precept 2P221 faith Ju3. be brought forth1, betray40, cast into prison1, put into prison1, commit2, deliver54, -up9, give4, -over2, -up4, hazard1, recommend2.

ana do UP-GIVE

give up. the letter to Felix Ac2333. deliver1.
 give up. See hand and pay.
 give way. See give up.
 given. See partake.
 given to, enslave1, persecute1, (be g t), heed1.
 given to idolatry (wholly), idol-ridden1.
 given to self-gratification. See self-gratification (given to).

ek'do t on OUT-GIVEN

given up. Jesus g u by God Ac223. being delivered1.

do'tes GIVER

giver. gleeful g loved by God 2C97.

do'sis GIVING

giving, the action. g and getting Ph415 all good g Ja17. gift1, giving1.
 giving of thanks. See thanksgiving.

eu phrain'ō WELL-DISPOSED (be-)

glad (-den) (be), be or make merry. David's heart was g Ac226 Paul 2C22 be g barren one Ga427 be merry: we may (with younger son) Lu1523 32 (elder son) Lu1529 ye nations with His people Ro1540 make merry: with younger son Lu1524 rich man Lu1619 Israel with the golden calf Ac741 over the two witnesses Rv1110 as ye heavens Rv1212b over Babylon Rv1820. be merry3, make-3, fair1, make glad1, rejoice6.

glad (make), glad (-den) (be)1, (be g), exult1, glad tidings (bring)1, (declare)1, evangelize2, gladly, gratification (with)1, relish (with)5.

eu phro sun'ē

WELL-DISPOSITION-TOGETHERNESS

gladness. God (filling me with) Ac228 (our hearts with) Ac147. gladness1, joy1, gladness, exultation3, joy3.

[h]u'al os GLASS

glass. gold like clear g Rv2118 21.
 glass, mirror2, (of g), glassy3, (behold as in a g), view as in a mirror1.

[h]ual'i n on GLASSY

glassy. sea Rv46 152 2. of glass3.

[h]ilar o't ēs GLEE

glee. merciful with g Ro128. cheerfulness1.

[h]ilar on' GLEEFUL

gleeful. g giver loved by God 2C97. cheerful1.

stilb'ō GLISTEN

glisten. Jesus' garments became g Mk93. shine1.

glisten, glitter1.

ex astr apt'ō OUT-GLEAM-FLING

glitter. Jesus' vesture vLu929. glisten1.

zoph'os GLOOM

gloom, partial darkness, obscurity. of Sinai Hb1218AB34 caverns of Tartarus a2P24 of darkness 2P217 Ju13 kept under Ju6. blackness1, darkness3, mist1.

dox a z'ō SEEMIZE

glorify, produce a highly favorable opinion by word or act, esteem (one member being) 1C 1226.

the Father: g your Mt516 g Thy name Jn 1228 I g it and shall be Jn1228 28 g in the Son Jn1413 God: throngs g Mt98 1531 all in the house Mk212 shepherds Lu220 paralytic Lu525 the people Lu526 those at the bier Lu716 woman with infirmity Lu 1313 the Samaritan Lu1715 blind mendicant Lu1843 centurion Lu2347 Lazarus' infirmity to g Him Jn114 in the Son of Man-kind Jn1381 32 by what death Peter Jn2119 g His Boy Jesus Ac313 people of Jerusalem Ac421 those of the circumcision Ac1118 word of the Lord (nations g) Ac1348 (may be g) 2Th31 brethren of Jerusalem Ac2120 Ga124 not as God do they g Him Ro121 these (saints) He g Ro830 with one mouth Ro156 the nations, for His mercy Ro159 Corinthian's dispensation 2C913 in day of visitation 1P 212AB2 that in all He may be 1P411 in name of Christian 1P416 Thy name Rv154

Christ: being g by all Lu415 not as yet Jn 739 if I should be g Myself Jn854 Father g Me Jn854 when He is Jn1216 hour has come that the Son of Mankind Jn1233 now is Jn1331 God g in Him Jn1332 32 in this is My Father Jn158 spirit of truth g Him Jn1614 g Thy Son Jn1711 I g Thee on the earth Jn174 g Thou Me Jn175 g in the disciples Jn1710 does not g Himself Hb55

Others: hypocrites g by men Mt62 Paul, his dispensation Ro1113 saints (to g God in their bodies) 1C620 (joy unspeakable and g) 1P18 that which has been 2C310 10 Babylon g herself vRv187, full of glory1, be made glorious1, glorify54, have glory2.

en dox a z'ō IN-SEEM

glorify. Christ (coming to be) 2Th110 (His name be) 2Th112.

sun dox a z'ō TOGETHER-SEEM

glorify together. the saints Ro817.

en'dox on IN-SEEDED

glorious. those in g vesture Lu725 Christ (g things by) Lu1317 to Himself a g ecclesia Ep527 Corinthians 1C410. glorious3, honorable1.

glorious, glory10, (be made g), glory1.

dox'a SEEM

glory, a highly favorable opinion and that which impresses it on the senses or the mind. **of the Father:** Son of Mankind coming in Mt1627Mk838 Christ roused through Ro64 the Father of g aEp117 riches of His g Ep 316 of God: shines about the shepherds Lu 29 Lazarus' infirmity for Jn114 Martha to be seeing aJn1140 Stephen perceived Ac755 men change aRo123 superabounds in my lie for Ro37 all are wanting of aRo823 saints (glorying in expectation of) Ro52 (should be for laud of) aEp112 14 riches of His aRo 923 man, the inherent image and g of 1C117 the knowledge of the 2C46 grace superabounding to 2C415 g of His grace Ep16 acclaiming Christ Lord for Ph211 the might of His g Co111 evangel of the g 1Ti111 fumes of the vRv158 illuminating the city vRv2123

g to God: among the highest Lu214 Samaritan only gives Lu1718 Pharisees say, give the g to Jn924 Herod gives not Ac1223 Abraham giving Ro420 be g (for the sons) Ro1136 (sons of the sons) Ro1627 Ga15 Ph 420 1Ti117 2Ti418 Hb1321 1P411 511s in the

ecclesia Ep321 God: of g seen by Abraham
 aAc72 riches in g in Christ Ph419 leading
 many sons into Hb210 giving Christ 1P121
 the G Magnifical 2P117 to the only God be
 Ju25 bliss and g be Rv712 men (give g to
 vRv1113 v147 (do not repent to give) vRv169
 Salvation and g is of vRv191Ab2

Lord God Almighty: four animals giving
 g vRv49s2 worthy art Thou to get vRv411
 vast throng giving g to vRv197

Christ: Son of Mankind (throne of His g)
 Mt1928 (coming with power and) Mt2430
 Mk1326Lu2127 (coming in His g) Mt2531 31
 Lu926 and one at Thy left in Thy Mk1037
 disciples perceived His Lu932 must He not
 be entering Lu2426 manifests His g at
 Cana Jn211 not getting from men Jn541
 seeking g of God Jn718 not seeking My Jn
 850My g is nothing Jn854 Isaiah perceived
 His Jn1241 which I had with Thee Jn175
 the Lord of a1C23 evangel of the g of a2C
 44 the g of 2C823 the body of His g Ph321
 of His strength 2Th19 procuring of the g
 of 2Th214 salvation in Him with g eonian
 2Ti210 Effulgence of God's Hb13 worthy of
 more g than Moses Hb33 our Lord Jesus
 Christ of g aJa21 sufferings and g 1P11
 unveiling of His 1P413 getting from God
 2P117 to Him be 2P318 for the eons of the
 eons Rv16 the Lambkin: worthy to get
 Rv512 13

the saints: about to be revealed for Ro818
 g freedom Ro821 on the vessels of mercy
 aRo923 Christ (took you to Himself for
 God's) Ro157 (calls us to His own) 2P13
 before the eons for our 1C27 to do all for
 God's 1C1031 to God for g through us 2C120
 we all viewing the Lord's 2C318 transformed
 from g to g 2C318 eonian burden of 2C417
 grace dispensed to g of the Lord 2C819
 riches of the g of the enjoyment aEp118
 Paul's afflictions the saint's g mEp313 fruit
 of righteousness for g of God Ph111 g riches
 of this secret Col127 expectation of g Col127
 to be manifested in Co34 called into God's
 own 1Th212 Paul's g and joy the saints
 m1Th220 faith may be found for g 1P17
 spirit of g came to rest on a1P414 wreath
 of 1P54 calls into eonian g 1P510 flawless
 in sight of His aJu24

Others: of the world kingdoms Mt48Lu46
 Solomon's Mt629Lu1227 of Thy people Is-
 rael aLu292 Moses and Elijah seen in vLu
 931 in the sight of those lying back Lu1410
 among the highest Lu1938 disciples (gaze
 at Christ's) Jn114 14 (given the g by Christ)
 Jn1722 (may be beholding His) Jn1724
 men (getting g from one another) Jn544
 (not seeking g from God) Jn544 (seeking
 their own) Jn718 chiefs love g of men Jn
 1243 43 Paul (g of that light about) Ac2211
 (through g and dishonor) 2C68 (not seek-
 ing g from men) 1Th26 God paying each
 one seeking Ro2710 Israelites whose is the
 Ro94s woman (g of the man) m1C117
 (tresses her g) m1C115 different g (of the
 celestial) 1C1540 (another of sun, moon,
 stars) 1C1541 41 41 41 the dead roused in 1C
 1543 dispensation (of death came in) 2C37
 (of the spirit be in) 2C38 (of condemnation)
 2C39 (of righteousness exceeding in) 2C39
 (being nullified through g) 2C311 11
 of Moses' face 2C37 g transcendent 2C310 g is
 in their shame Ph319 secret of devoutness
 (taken up in) 1Ti316 advent of the g of our
 great God aTi213 wreath with g (a son
 of our man) Hb27 (Jesus) Hb29 cherubim of
 g Hb95 g is as the flower 1P124 Peter a
 participant of 1P51 of the truth calumni-

ated 2P22As2 men calumniating g a2P210
 Ju8 earth illuminated by messenger's vRv
 181 the holy city (having the g from God)
 vRv211bs (kings carry their g into) aRv
 2124 (g and honor of nations into) vRv2126
 (sMt1628), dignity2, glorious10, glory144,
 honor6, praise4, worship1.

glory. See boast.

glory, boast23, credit1, vaunt1, (full of g),
 glorify1, (have g), glorify2.

en kauch a'o mai IN-BOAST

glory in. Paul in the saints 2Th14

glorying. See boasting.

glutton, gluttonous2.

phag'os EATER

gluttonous. Christ called Mt1119Lu734. glut-
 ton2.

bruch'ō GNASH

gnash. the Jews at Stephen Ac754.

gnash, grate1.

brug m os' GNASHING

gnashing. lamentation and g of teeth Mt812
 1342 50 2213 2451 2530 Lu1328.

kōw'ōp s MIDGE

gnat, which is bred in evaporating wine.
 straining out Mt2324.

mass a'o mai GNAW

gnaw. men, their tongues Rv1610.

por eu'o mai GO

go, move with reference to the place of depar-
 ture. Christ: through the sowings Mt121
 thence Mt195 from the sanctuary Mt241
 through the midst Lu430 Jn859bs into a des-
 olate place Lu442 lest He g from them Lu
 442 with the elders Lu76 into Nain Lu711
 to Jerusalem Lu951 53 1711 into a different
 village Lu956 1038 in the road Lu957 hence
 Lu1331 must g today and tomorrow Lu1333
 in front Lu1928 on the colt Lu1936 as spec-
 ified Lu2222 into the mount of Olives Lu
 2239 [Jn81] further Lu2428 where is He
 about to Jn735 to the dispersion Jn735 to
 Lazarus Jn1111 to make ready a place Jn
 1423 to the Father Jn1412 28 1628 to send
 the consoler Jn167 into heaven Ac110 11 1P
 322 to the spirits 1P319

Other (proper names): Joseph Mt220 Jews
 g (learn what this means) Mt913 (to hold
 a consultation) Mt2215 (to secure the sepul-
 cher) Mt2766 (to Herod) Lu1332 (home)
 [Jn753] Peter (to cast a fish hook into the
 sea) Mt1727 (ready to g with Christ) Lu2233
 (with the men) Ac1020 (to a different place)
 Ac1217 Judas (to the chief priests) Mt2614
 (into his own place) Ac125 Mary Magdalene
 (reports) Mk1610 (to My brethren) Jn2017
 Zechariah and Elizabeth Lu16 Miriam Lu139
 Philip and the eunuch Ac326 27 36 39 Saul
 (to Damascus) Ac93 225 6 10 2612 (Ananias
 g to) Ac911 15 (those g with) Ac2613 Paul
 and Silas (tried to g into Bithynia) Ac167
 (to the prayer) Ac1616 (to g in peace) Ac
 1636 Paul (g from Berea) Ac1714 (to the
 nations) Ac186 2221 (to Jerusalem) Ac1921
 2022 2520 Ro1525 1C1644 (into Macedonia)
 Ac201 (from Tyre) Ac215 (to Caesarea) Ac
 2323 (from Felix) Ac2425 (to Cæsar) Ac
 2512 (into Spain) Ro1524 (wherever I may
 be) 1C166 Timothy 1Ti13 Demas to The-
 salonica 2Ti410

Others: magi Mt28 9 centurion Mt89 9Lu
 78 8 disciples (to the lost sheep) Mt106 (to
 herald) Mt107 (g report to John) Mt114 7
 Lu722 (into the village) Mt212 6 Lu952 (in-
 to Galilee) Mt2816 (disciple all nations) Mt

2819 (into all the world) Mk1615 (to buy food) Lu913 (not to g after false christs) Lu218 (to make ready) Lu228 (to Emmaus) Lu2413 28 (standing in the sanctuary) Ac 520 (from the Sanhedrin) Ac541 unclean spirit Mt1245Lu1126 shepherd (seeking lost sheep) Mt1812Lu154 (g in front) Jn104 slaves to g for guests Mt229 virgins Mt259 man traveling Mt256 g from Me you cursed Mt 2541 women to g to disciples Mt287 9A 11 all g to be registered Lu23 Jesus' parents Lu241 paralytic Lu524 woman Lu750 848 [Jn811] seed among thorns Lu814 throng to g into villages Lu912 lawyer to g do likewise Lu1037 to a friend for bread Lu115 to a wedding Lu1410 to test oxen Lu1419 a king to engage another Lu1431 younger son Lu1515 18 g from the dead Lu1630 healed leper Lu1714 49 a noble Lu1912 courtier Jn 450 50 ecclesia, in fear of the Lord fAc931 nations (in their own ways) Ac1416 (in wantonness) f1P43 to this people (Israel) Ac2826 if you want to g 1C1027 into this or that city Ja413 after the flesh f2P210 scoffers f2P33 Ju18 the way of Cain fJu11 according to their desires fJu16 (s* Mt96 ARO 1524). be going¹, depart¹¹, go¹¹⁹, -away¹, -forth¹, -up¹, -way⁷, journey², make journey¹, take journey¹, walk⁹.

epi por eu'o mai ON-GO

go. on to Jesus Lu84, come to¹.
go, away (be)¹, come¹³, -along¹, -out⁷, -to⁶, contain¹, enter⁴⁰, go along¹, lead⁷, pass by¹, -through¹⁶, proceed¹, walk¹, (let g), dismiss¹³.
go. See go away.
go aboard, step on board¹.
go about, hand (take in)¹, try².
go about. See lead about.
go abroad, come out².
go again, turn back¹.

para por eu'o mai BESIDE-GO

go along (through Galilee) Mk930, go by, those g b Jesus blasphemed Him Mt2739Mk 1529 Jesus (through the sowings) Mk223As (in the morning) Mk1120 (s* Mk1035). go¹, pass¹, -by³.
go aside, retire², retreat¹.

[h]up ag'o UNDER-LEAD

go away, idiomatically go. See the Greek to distinguish between this and other words for go. Jesus (g a Satan) Mt410Lu48A (g a behind Me) Mt1623 (at His g a) Lu842 (into Judea) Jn73 (g a to Him Who sent) Jn733 165 (I am g a) Jn821 (to God) Jn133 (to the Father) Jn1610 17 leave your oblation and Mt524 leper to g a and show himself Mt 84 g a and sell all Mt1344 pick up what is yours and Mt2014 Son of Mankind indeed Mt2624Mk1421 disciples (many perceiving them g a) Mk633 (to g a into village) Lu 1930 (not you also wanting to) Jn687 (and be bringing forth) Jn1516 (let these g a) Jn188 many coming and g a Mk631 with your plaintiff Lu1258 the lepers Lu1714 g a in peace Ja216 wild beast into destruction Rv178 11

go: g with him two miles Mt541 Jesus (g let it come to be) Mt813 (told demons g) Mt 832 (paralytic to g into his house) Mt96AB (the women to g report) Mt2810 (go behind Me Satan) Mk833 (g your faith has) Mk1052 (g summon your husband) Jn416 (whither I am g) Jn814 14 (where I am g you cannot) Jn821 22 1333 36 (art Thou g there) Jn118 (whither art Thou) Jn1336 165 (you are aware where I) Jn1445 (I am g, coming) Jn 1428 g and expose him Mt1815 g sell pos-

sessions Mt1921Mk1021 g into my vineyard Mt2047 child g work Mt2128 disciples: (g into the city) Mt2618 Mk112 (g see how many cakes) Mk638 (g I am dispatching you) Lu103 (land to which they went) Jn 621 g make tomb secure Mt2765 g show yourself to priest Mk144 pick up your pallet and g Mk211 demoniac to g to his home Mk519 woman told (g in peace) Mk534 (because of this saying g) Mk729 disciples to g into the city Mk1413 women to g tell disciples Mk167 not aware where it (he) g (the blast) Jn38 (one walking in darkness) Jn1235 1J211 g wash in Siloam Jn97 11 supposing Mary g into tomb Jn1131 let Lazarus g Jn1144 Jews went and believed Jn1211 Peter g fishing Jn213 John to g get scroll Rv108 into captivity g Rv1310 wherever Lambkin g Rv144 messengers to g Rv161 (sMk29 AJn1617). depart², go⁵⁵, -away³, -one's way¹⁷, get there³, -hence¹.

go away, come out¹.

ana kamp't o UP-BOW

go or come back. magi not to g b Mt212 your peace g b Lu106 Israel Hb1115 to what was behind 2P221As come back: Paul, to Ephesus Ac1821.

pro por eu'o mai BEFORE-GO

go before. John shall be Lu176 gods to g b Israel Ac740.

go before, come before⁵, precede¹⁵.

go beyond, circumvent¹.

go by. See go along.

go down, come down², descend¹⁷.

go down with, step down with¹.

go farther, come before¹.

go forth. See come away.

go forth, come out²⁵, go out¹³.

go forward, come before¹.

go in. See go into.

go in, pass into¹.

go in with, enter together².

eis por eu'o mai INTO-GO

go into, go in, entering Mk121, g i the mouth Mt1517s Mk715 18 Jesus, i villages Mk656 not g i the heart Mk719 disciples g i village (for the colt) Mk112Lu1930 (to prepare for the passover) Lu2210 those g i the sanctuary Ac32 Saul g i homes Ac83 go in: desires Mk419 Christ g i (Jairus' house) Mk540 those g i observing the light Lu816As 1133 Saul g i and out in Jerusalem Ac928 g i to Paul Ac2830 (sLu1824). come in³, enter⁸, -in⁵, go into¹.

go into, pass into².

go into a far country, travel³.

go on, advance¹, carry¹.

go (one's) way, go away¹⁷.

ek por eu'o mai OUT-GO

go out, issue. went o to John Mt35Mk15Lu37 of the mouth (of God) Mt44 (of a man) Mt1511 18Mk715 19AB 20 21 23 (of the false prophet) Rv1614 Christ (from Jericho) Mt 2029 (into the road) Mk1017 (outside the city) Mk1119 (of the sanctuary) Mk131 (hubbub about Him) Lu437 disciples to g o from that city Mk611 into a resurrection Jn 529 spirit (of truth) Jn1528 (wicked) Ac 1912 Saul g o in Jerusalem Ac928 Festus Ac254

issue: out of mouth of Christ (gracious words) Lu422 (blade) Rv16 1915 out of the saint's mouths (no tainted word) Ep429 out of the horses' mouths, fire Rv917 18 fire out of mouths of the two witnesses Rv115 out of the throne (lightnings) Rv45 (river)

Rv22¹ (s¹*2P23). come forth², -from¹, -out³, depart³, go forth², -out¹¹, issue², proceed¹⁰.
 go out. See extinguish.
 go out, come out⁸², off (be)¹, step off¹.
 go out of the way, avoid¹.
 go over, ferry¹, finish¹.
 go round about, lead about¹.

dia por eu' o mai THROUGH-GO
 go through. Jesus (the sowing) Lu6¹ (the cities) Lu13²² throng (Jericho) Lu18³⁶ Paul (cities) Ac16⁴ (Rome) Ro15^{2+8s} (BmK223).
 go through³, in journey¹, pass by¹.
 go throughout, traverse¹.

pros por eu' o mai TOWARD-GO
 go to. James and John g t Jesus Mk10^{35AB}. come unto¹.

sum por eu' o mai TOGETHER-GO
 go together. throngs g t to (with) Christ Mk 10¹ Lu7¹¹ 14²⁵ Christ with two disciples Lu 24¹⁵. go with³, resort¹.

go up. See step up.
 go up, come up³, step further up¹.
 go upon, step up².
 go with, come together⁴, go together³.
 goad. See sting.

skop os' NOTE
 goal. Paul stretching out toward Ph31⁴. mark¹.
aig'ei on GOAT
 goat, probably the Syrian goat, capra mambrica, which has long, pendant ears, stout, recurved horns, and is usually black. wandered about in g skins Hb11³⁷.
 goat, he-goat⁴.

The os' PLACER (God)
 God, answering usually to Elohim of the Hebrew, literally Disposer or Arbitrator, Who is the God of space and force, as Jehovah is of time.

Christ: Peter says Jesus is the C of Lu9²⁰ the Chosen of Lu23³⁵ the only-begotten G Jn1¹⁸ the Bread of Jn6³³ My G and your G Jn20¹⁷ 17 Lord (G makes Him L) Ac23⁶ (G rouses) 1C6¹⁴ (G and Father of) 2C13 Ep1¹⁷ (blessed is the G of our L) 1P13 G exalts (to His right hand) Ac5³¹ (highly e) Ph2⁹ G purposed for a Propitiator Ro3²⁵ sending His own Son Ro8³ at G's right hand Ro8³⁴ G blessed for the eons rRo9⁵ the Head of C is G 1C11³ giving up the kingdom to His G 1C15²⁴ Image of the invisible 2C4⁴ Co11⁵ was in C conciliating the world 2C5¹⁹ delegates (His Son) Ga4⁴ (spirit of His Son) Ga4^{6s} to the Son, Thy throne O G rHb1⁸ to do Thy will O G Hb 10⁷ 9^{8s} 2 G's creative Original Rv3¹⁴

Jesus: called Emmanuel, G with us Mt12³ teaching the way of Mt22¹⁶ My G My G why Mt27⁴⁶ 46 Mk15³⁴ 34 giving Him the throne of David Lu1³² all night in the prayer of Alu6¹² casting out demons by the finger of Lu12²⁰ Lamb of G Jn12³⁶ does not dispatch His Son to judge Jn3¹⁷ speaking G's declarations Jn3³⁴ Whom G commissions Jn3³⁴ G the Father seals Jn6²⁷ arriving out of Jn8⁴² accused of making Himself G Jn10³³ whatever requesting of Jn11²² 22 Thomas said my Lord and my G rJn20²⁸ Whom G raises Ac2²⁴ 32 326 1333 glorifies His Boy J Ac3¹³ rouses from the dead Ac35⁴¹⁰ 530 1040 1330 Ro10⁹ anoints Him with holy spirit Ac10³⁸ G was with Him Ac10³⁸ led to Israel a Saviour Ac13²³ through J will lead the saints forth 1Th4¹⁴ the true G and life eonian FIJ5²⁰

saints: God's chosen ones (avenging) Lu18⁷

(who will be indicting) Ro8³³ (to put on compassions as) Co3¹² (the faith of) Ti1¹ G chooses (among you) Ac15⁷ (the poor) Ja2⁵ righteousness (to whom G reckoning) Ro4⁶ (becoming in Christ) 2C5²¹ G's spirit (if making home in you) Ro8⁹ (whoever led by) Ro8¹⁴ working together for good Ro 8^{28AB} for us (if G is) Ro8³¹ (there is one G) 1C8^{6As} G the Justifier Ro8³³ His kindness on you Ro12²² as G parts (to each the measure of faith) Ro12³ (measure of our range) 2C10¹³ took him to Himself Ro14³ eating and thanking G Ro14^{6s} makes ready (whatever G) 1C2⁹ (good works) Ep2¹⁰ reveals (His secrets to) 1C2¹⁰ (differently disposed G will) Ph3¹⁵ G's fellow workers, farm, building 1C3⁹ 99 called us (in peace) 1C7¹⁵ (each as G has) 1C7¹⁷ (not for uncleanness) 1Th4⁷ body (placed members in) 1C12¹⁸ 28 (blends together) 1C12²⁴ is really among you 1C14²⁵ G Who anoints us 2C12¹ Who produces us for this same long- 2C5⁵ able to lavish all grace on 2C9⁸ enjoyers of G's allotment Ga4⁷ knowing G Ga4⁹ 9 His family Ep2¹⁹ deals graciously with Ep4³² giving thanks always Ep5²⁰ operating in you to will Ph2¹³ wills to make known this secret Co12⁷ testing our hearts 1Th2⁴ not appoint us to indignation 1Th5⁹ counting you worthy 2Th1¹¹ prefers for salvation 2Th2¹³ not ashamed to be invoked Hb11¹⁶ 16 bringing discipline Hb12⁷ pleased with such sacrifices Hb13¹⁶ believing G is one Ja2¹⁹ strength G is furnishing 1P4¹¹ 11 is greater than our heart 1J3²⁰ G is remaining in him 1J4¹² 15 16 we are aware we are of 1J5¹⁰

Israel: people glorify the G of Mt15³¹ blessed is the G of Lu1⁶⁸ merciful compassions of our Lu1⁷⁸ visits His people Lu7¹⁶ tabernacle for G of Jacob Ac7^{46As} 2 of this people I choose your fathers Ac13¹⁷ G does not thrust away Ro11² gives them spirit of stupor Ro11⁸ spares not the natural boughs Ro12¹¹ able to graft them in again Ro12¹³ His delight not in majority 1C10⁵ Priests to Rv1⁶ Salvation be our G's rRv7¹⁰ the Jews: one Father have we G Jn8⁴¹ if G is your F Jn8⁴² are not of G Jn8⁴⁷ 47 saying that Jesus' F is their G Jn8⁵⁴ dishonoring Ro2²³ entrusted with the oracles of Ro 3² Hb5¹² not G of the J only Ro3²⁹

Paul: what G does with P and Barnabas Ac15⁴ calling (us to bring evangel) vAc16¹⁰ (pursuing for the prize of) Ph3¹⁴ I shall come back G willing Ac18²¹ deeds G does through Ac19¹¹ 21¹⁹ fixes upon beforehand Ac22¹⁴ reviling chief priest of Ac23⁴ 4 offering divine service to hereditary Ac24¹⁴ granted him all sailing with him Ac27²⁴ believing G Ac27²⁵ P thanking Ac7³⁵ 28¹⁵ Ro7²⁵ 1C14^{As} 1418 Co13¹ 1Th12²¹³ 2Th13²¹³ thanking My G Ro18¹ 1C14^{Phn} 4 G is his witness Ro19^{Ph18} 1Th2⁵ 10 I plant, G makes it grow r1C3⁶ 7 presume I have G's spirit 1C7⁴⁰ not without G's law 1C9²¹ aware (I am loving you) 2C11¹¹ (not lying) 2C11³¹ (whether in a body G is) 2C12³ 3 facing G in Christ 2C12¹⁹ G not again humbling 2C 12²¹ an apostle through Ga1¹ my G filling you every need Ph4¹⁹ bold in our G to speak 1Th2²

Abraham: G of A. Isaac and Jacob Mt22³² 32 32 Mk12²⁶ 26 26 Lu20³⁷ 37 Ac3¹³ 13As 13As 732 G of glory seen by Ac7² avows the promise to Ac7¹⁷ believes G Ga3⁶ Ja2²³ granted the promise Ga3¹⁸ reckoning G able rouse Isaac Hb11¹⁹ called friend of G Ja2²³

Lord with God: L your G (not putting on trial) Mt47Lu412 (worshipping) Mt410Lu48 (loving with whole heart) Mt2237Mk1230Lu1027 (sons of, turning back to) Lu116 (raising up a Prophet) Ac322 whoever the L our G calling Ac239 the L G the A and the Z Rv18 L G Almighty vRv48 1117 153 167 196 2122 L and G worthy art Thou vRv411 L G (the lyres of) vRv152 (Who judges Babylon) vRv188 (illuminating the saints) vRv225 (of the spirits of the prophets) vRv226 men: G knows m hearts Lu1615 charging them to repent Ac1730 indignation (being revealed) Ro118 (wanting to display) Ro923 that known of G apparent among Ro119 19 knowing Him, not glorifying as Ro121 21 G gives them over Ro124 26 28s alter the truth of Ro125 do not test Ro128 recognizing just statute of Ro132 let G be true every m a liar Ro34 injustice commending G's righteousness Ro35 locks all up together in stubbornness Ro132 withstood G's mandate Ro132 corrupting the one corrupting His temple 1C317 17 17 not taking up the human aspect Ga26 sending an operation of deception 2Th211 in accord with His likeness Ja39 resisting the proud Ja46 1P55 holy m of G speak 2P121 blaspheme the G of heaven vRv1611 21 imparts to their hearts to form His opinion vRv1717

Moses: G spoke to Mk1226 Jn929 Ac732 through M's hand giving Israel salvation Ac725 commissions M as chief Ac735 a Prophet will G be rousing up Ac737 M the slave of G vRv153 the nations: G thrusts out Ac745 magnifying G Ac1046 gives them equal gratuity Ac117 gives repentance to Ac118 opens door of faith to Ac1427 miracles He does among Ac1512 first visits the n Ac1514 justified by faith Ga38 Peter: what G cleanses Ac1015 119 shows P no man is unclean Ac1028 is' not partial Ac1034 who was I to forbid Ac1117

of God

Son of God: if you are Mt43 6 2740 Lu43 9 saying Jesus is (demons and unclean spirits) Mk329 Mk311 57 Lu441 828 (disciples) Mt1433 (Peter) Mt1616 (centurion) Mt2754Mk1539 (the Jews) Lu2270 (Nathanael) Jn149 (Jesus said I am) Jn1036 evangel of Mk11Abs* S of Adam, of G Lu338 the One is (John testified) Jn134 the only begotten Jn318 dead shall be hearing voice of Jn525 Martha believed Jesus is Jn1127 Jews charge Jesus makes Himself Jn197 you may believe J is Jn2031 Saul heralded J as Ac920 designated, with power Ro14 heralded among you 2C119 living in faith of Ga220 a great Chief Priest Hb414 crucifying again Hb66 Melchizedek picturing Hb73 tramples on Hb1029 manifested for this 1J38 whoever avowing J is 1J415 he who is believing in 1J55 10 13 he who has not the 1J512 aware He is arriving 1J520 saying to the ecclesiastical Rv218 sons of G: peacemakers called Mt59 sons of the resurrection are Lu2036 those led by G's spirit Ro814 creation awaiting unveiling of Ro819 we are all Ga326 attain to realization of Ep413

kingdom of G: outstrips in time to you Mt1228Lu1120 the rich (hard to be entering) Mt1924 (squeamishly entering) Mk1023 24 25 Lu1824 25 tribute collectors preceding the Jews into Mt2131 to be taken away from the Jews Mt2143 Jesus (heralding) Mk114 (drinking it new in) Mk1425Lu2216 18 (bringing evangel of) Lu443 81 (spoke to throng concerning) Lu911 is near Mk115 Lu109 11

2131 disciples to know secrets of Mk411Lu810 as a man casting seed PMk426 as mustard PMk430 some not tasting death till perceiving Mk91Lu927 entering one-eyed Mk947 for of such, children are Mk1014 15Lu1816 17 a scribe not far from Mk1234 Joseph anticipated Mk1543Lu2351 for the poor Lu620 smallest in, greater than John Lu728 disciples commissioned to herald Lu92 you to publish Lu960 no one looking back fit for PLu962 be seeking Lu1231A what is it like Lu1318 20 seeing the prophets in Lu1328s 29 eating bread in Lu1415 evangel being brought Lu1616 when coming Lu1720 20 inside of you Lu1721 leaving parents on account of Lu1829 supposing about to be looming up Lu1911 cannot perceive lest begotten anew Jn33 5 that which concerns Ac13 Philip bringing evangel concerning Ac812Abs* entering through affliction Ac1422 Paul (persuading as to) Ac198 (certifying to, in Rome) Ac2823 31 (only fellow workers for) Co411 not food and drink Ro1417 not in word but in power 1C420 not enjoying allotment of 1C69 10 1550 Ga521 Ep55 to deem you worthy of 2Th15 just now came vRv1210

begotten of G: everyone (not doing sin) 1Jn39 9 (loving G) 1J47 7A 7 (believing J is the C) 1J51 G has dispatched only b son 1J49 all conquering the world b of 1J54 that one keeping himself 1J518 18 children of G: the right to become Jn1122 begotten of Jn113 Jesus gathering the scattered Jn1152 spirit testifying that we are Ro816 glorious freedom of Ro821 children of the flesh not Ro98 may become blameless Ph215 we may be called 1J31 now we are 1J32 in this we know that we are loving 1J52 2

declaration of G: every d going out of the mouth of Mt44Lu44A to fulfill His every Lu137 came to John Lu32 sword of the spirit is Ep617 tasting the ideal Hb65 the eons readjusted to Hb113 ecclesia of: shepherding Ac2028s in Corinth 1C12 2C11 saints not to be stumbling block to 1C1032 no such usage 1C1116 are you despising 1C1122 Paul persecutes 1C159 Ga113 become imitators 1Th214 Thessalonians 2Th11 we glory in the saints in 2Th14 how will he care for 1Th35 God's house is the 1Th135 evangel of: Paul (severed for) Ro11 (as a priest of the) Ro1516 (brings gratuitously) 2C117 (not in word only) 1Th15s (bold to speak) 1Th22 (sharing with saints) 1Th28 (heralded) 1Th29 fury of G: drinking of the wine of vRv1410 great trough of vRv1419 is consummated vRv151 bowls brimming with vRv157As 161

glory of G: Son of G glorified through it Jn1144 you should be seeing Jn1140 Jews love g of men rather than Jn1243 Stephen perceived Ac755 men change the g of Ro123 all wanting of Ro323 glorying in expectation of Ro52 Christ took you to Himself for Ro157 saints to do all for 1C1031 man inherently the image and 1C117 in the face of Jesus Christ 2C46 thanksgiving to the 2C415 for the g and laud of Ph111 acclaiming Jesus Lord for the Ph211 temple dense with fumes of vRv158 illuminating the city vRv2123

grace of: on Jesus Lu240 Barnabas perceiving Ac1123 Jews and proselytes persuaded to remain in Ac1343 Paul (and Barnabas given over to) Ac1426 (granted to) 1C310 (I am what I am by) 1C1510 10 (not to receive for naught) 2C61 (making known) 2C81 (not repudiating) Ga221 to the many

superabounds Ro5¹⁵ saints (being given you) 1C1⁴ (we behaved ourselves) 2C1¹² (the day on which you realized the) Co1⁶ (that no one be wanting of) Hb1²¹⁵ transcendent 2C9¹⁴ gratuity of Ep3⁷ in accord with 2Th1¹² made its advent to all humanity Ti2¹¹ Christ in the, tasting death for all Hb2⁹ ideal administrators of 1P4¹⁰ G of all g 1P5¹⁰ the true g of 1P5¹² bartering for wantonness Ju⁴

hand: Jesus (seated at G's right) Mk16¹⁹ Co3¹ Hb1¹⁰² (exalted to) Ac2³³ (Stephen perceived Him standing) Ac7⁵⁵ 56 (who is at) 1P3²² saints to be humbled under 1P5⁶ house of G: David entered Mt12²⁴ Mk2²⁶ Lu6⁴ how one must behave in 1Ti3¹⁵ Christ a great Priest over Hb1¹⁰² judgment to begin at 1P4¹⁷ in front of: Zechariah (and Elizabeth just in) Lu1⁶ (Zechariah's duties) Lu1⁸ Jesus powerful in work Lu2⁴¹⁹ Simon's heart not straight Ac8²¹ Cornelius' alms a memorial Ac10³¹ endurance of expectation 1Th1³ Paul rejoicing because of the saints 1Th3⁹ As^{1*} 9As^{1*} establish your hearts unblameable 1Th3¹³

in sight of G: not one sparrow forgotten Lu1²⁶ an abomination Lu16¹⁵ as if it is just Ac4¹⁹ 19 present to hear all Ac10³³ to have their faith for themselves Ro1⁴²² no flesh boasting 1C1²⁹ in Christ 2C2¹⁷ Paul (commending to every man's conscience) 2C4² (saint's diligence on his behalf) 2C7¹² (not lying) Ga1²⁰ (conjuring the saints) 1Ti5²¹ (charging Timothy) 1Ti6¹³ (conjuring Timothy) 2Ti4¹ welcome in 1Ti2³ children to be devoted to own households 1Ti5⁴ quiet spirit costly 1P3⁴ your acts not completed Rv3²³ Babylon remembered vRv16¹⁹ is of G: if this work Ac5³⁹ all is 1C11² 2C5¹⁸ our competency 2C3⁵ test spirits to see if they age 1J4¹ you are of 1J4⁴ 6 he who is doing good is 3J1¹

judgment of: according to truth Ro2² men not escaping Ro2³ revelation of the just Ro2⁵ display of the just j 2Th1⁵ law of G: Paul (gratified with) Ro7²² As¹ (slaving for) Ro7²⁵ flesh not subject to Ro8⁷ love of G: Pharisees passing by Lu1¹⁴² Jews have not Jn5⁴² saints (poured out in our hearts) Ro5⁵ (nothing able separate us from) Ro8³⁹ (be with the) 2C13¹⁴ (directing your hearts) into) 2Th3⁵ (perfected in this one) 1J2⁵ (manifested among us) 1J4⁹ (keeping His precepts, this is) 1J5⁹ As¹ (keep yourselves in) Ju2¹ how remaining in that one 1J3¹⁷ love is of G 1J4⁷

messengers of G: not marrying but are as Mt22³⁰ As¹ avowing him in front of Lu12⁸ 9 joy over one sinner Lu15¹⁰ descending on Jesus Jn1⁵¹ Cornelius perceived vAc10³ stood beside Paul Ac27²³ receiving Paul as Ga4¹⁴ all to worship Christ Hb1⁶ name of G: being blasphemed among the nations Ro2²⁴ lest blasphemed 1Ti6¹ writing on him (the n of My G) Rv3¹² (n of the city of My G) Rv3¹² not of G: everyone not doing righteousness 1J3¹⁰ not avowing Jesus come in flesh 1J4³ not hearing the apostles 1J4⁹ As¹ people of G: a sabbatism left for Hb4⁹ As¹ Moses preferring be maltreated with Hb1¹²⁵ once not a people 1P2¹⁰

power of G: Pharisees and Sadducees not acquainted with Mt22²⁹ Mk12²⁴ at the right hand of Lu22⁶⁹ in p of G spirit Ro15¹⁹ word of the cross 1C1¹⁸ Christ the p of 1C12⁴ faith may be in 1C2⁵ transcendence of the p may be 2C4⁷ Paul servant of, in the p of 2C6⁷ living by (Christ) 2C13¹⁴ (saints

shall be) 2C13⁴ to suffer evil in accord with 2Ti1⁸ garrisoned by 1P1⁵ throng saying, glory and p is of vRv19¹ precepts of G: leaving Mk7⁸ 9 those keeping vRv12¹⁷ 1412 promise of: Abraham not doubting Ro4²⁰ are in Him, yes 2C12¹⁰ is the law against Ga2³¹ As¹ not requited with Hb11³⁹

righteousness of: revealed in the evangel Ro1¹⁷ apart from law manifest Ro3²¹ through Jesus Christ's faith Ro3²² Jews (ignorant of) Ro10³ (not subject to) Ro10³ anger of men not working Ja1²⁰ precious faith with us in 2P1¹⁸ As¹ slaves of G: Paul (and others) Ac16¹⁷ Ti1¹ James Ja1¹ as free 1P2¹⁶ sealing vRv7³

spirit of G: Jesus (descending on) Mt3¹⁶ (casting out demons by) Mt12²⁸ that of G no one knows except 1C2¹¹ 11 saints (received) 1C2¹² (making home in) 1C3¹⁶ (justified by) 1C6¹¹ (offering divine service in) Ph3³ (come to rest on you) 1P4¹⁴ (in this you know) 1J4² 2 soulish man not receiving things of 1C2¹⁴ do not cause sorrow to Ep4³⁰ seven s of Rv3¹ 45 56 tabernacle of G: for the G of Jacob Ac7⁴⁰ As¹ is with mankind vRv21³ temple of: Christ able to demolish Mt26⁶¹ saints are 1C3¹⁶ 2C6¹⁶ 16 man of lawlessness seated in 2Th2⁴ a pillar in Rv3¹² rouse and measure vRv11¹ opened in heaven vRv11¹⁹ throne of: heaven is the Mt5³⁴ swearing by Mt23²² Jesus seated at right hand of Hb12²⁸ As¹ vast throng before vRv7¹⁵ river issuing out of vRv22¹ in the New Jerusalem vRv22³

will of G: whoever doing, is Jesus' brother Mk3³⁵ Paul (may be prospered in) Ro1¹⁰ (coming with joy through) Ro15³² (a called apostle through) 1C1¹ 2C1¹ Ep1¹ Col1² 2Ti1¹ saints (to be testing) Ro12² (give themselves through) 2C8⁵ (doing from the soul) Ep6⁶ (to be fully assured in) Co4¹² (your holiness) 1Th4³ (in everything giving thanks) 1Th5¹⁸ (doing the) Hb10³⁶ (to spend life-time in) 1P2⁴ As¹ thus it is the 1P2¹⁵ may be willing 1P3¹⁷ suffering according to 1P4¹⁹ wisdom of: world knew not 1C12¹ 21 Christ the 1C12⁴ multifarious Ep3¹⁰

word of G: Pharisees and scribes invalidate Mt15⁶ Mk7¹³ hearing (throng) Lu5¹ (happy those) Lu12⁸ the seed is Lu8¹¹ Jesus (my brethren are those hearing) Lu8²¹ As¹ His name the) vRv19¹³ gods to whom came Jn10³⁵ disciples spoke with boldness Ac4³¹ not pleasing to be leaving Ac6² grows Ac6⁷ 122⁴ As¹ Samaria receives Ac8¹⁴ As¹ the nations receive Ac11¹ Paul (announces in the synagogue) Ac13⁵ (in Berea) Ac17¹³ (seated one year six months teaching) Ac18¹¹ (to complete) Co12²⁵ Sergius Paul seeks to hear Ac13⁷ to the Jews first Ac13⁴⁶ has not lapsed Ro9⁶ saints (or from you came out) 1C14³⁶ (daring to speak fearlessly) Ph1¹⁴ (leaders who speak) Hb13⁷ (regenerated through) 1P1²³ (remaining in you) 1J2¹⁴ As¹ (slain because of) vRv6⁹ (those executed because of) vRv20⁴ some peddling 2C2¹⁷ 17 not adulterating 2C4² hallowed through 1Ti4⁵ is not bound 2Ti2⁹ may not be blasphemed Ti2⁵ is living and operative Hb4¹² heavens of old by 2P3⁵ John (testifies to) Rv1² (on Patmos because of) Rv1⁹ till accomplished vRv17¹⁷ works of G: working the Jn6²⁸ 29 may be manifested Jn9³ saints not to demolish Ro14²⁰

Others of G: way of (Jesus teaching) Mk12¹⁴ Lu20²¹ (Priscilla and Aquila expounded) Ac18²⁶ precepts (Pharisees transgressing) Mt15³ (keeping) 1C7¹⁹ Peter not disposed to that of Mt16³³ Mk8³³ Christ, the holy One

of Mk124Lu434 Jn669 if disciples have faith of Mk1122 Pharisees repudiate the counsel of Lu730 magnificence of Lu943 cast into oblations of Lu214A indignation of (on the stubborn) Jn336 Ep56 Co36 (fury of) vRv1915 gratuity of (if aware of) Jn410 (not received with money) Ac820 all taught of Jn 645 teaching (whether of) Jn717 (slaves to be adorning) Ti210 great things of Ac211 race of Ac1729 salvation of Ac2828 kindness Ro24 faithfulness Ro33 truth of (superabounds in Paul's lie) Ro37 (not in this one) 1J24s just verdict Ro319 forbearance Ro325 gift of (is life eonian) Ro623 (Timothy to rekindle) 2Ti16as purpose of Ro911 zeal of Ro102 severity of Ro1122 calling of Ro1129 knowledge of Ro1133 (height elevating itself against) 2Co105 the pities of Ro121 dais Ro1410as truth of Ro158 stupidity 1C 123 weakness 1C125 testimony 1C21 depths of 1C210 care 1C99 witness of 1C1515 15 ignorance 1C1534 sincerity of 2C112 building of 2C251 ambassadors 2C520 servants 2C64 fear of 2C71 jealousy of 2C112 no perception of Ga48 Israel of Ga616 complement Ep319 estranged from life of Ep418 imitators of Ep51 panoply of Ep611 13 form of (Christ) Ph26 realization of Co110 administration Co125 secret of (realization of) Co22 (consummated) vRv107 operation Co212 growth of Co219 worthy of (to be walking) 1Th212 (sends them forward) 3J6 trumpet of 1Th416 just of, to repay affliction 2Th16 injunction of 1Ti11 Ti13 every creature of 1Ti44 man of (Timothy) 1Ti611 (may be equipped) 2Ti317 solid foundation 2Ti219ABs14 administrator of Ti17 priest of Hb71 vRv206 face of Hb924 foreknowledge 1P12 patience 1P320 flocklet of 1P52 testimony 1J59 9 paradise of Rv27 seal vRv 94 spirit of life out of vRv111 ark of G's covenant vRv119bs afraid of vRv14As name of vRv169 day of G Almighty vRv1614 true sayings of vRv199 great dinner of vRv1917

various other connectives and keywords

toward God: Christ (the word was t G) Jn11 2 (Priest in that which is) Hb217 repentance Ac2021 Paul (conscience no stumbling block) Ac2416 (a boast in that) Ro1517 (such is the confidence we have) 2C34 Abraham has no boast Ro42 saints (we may be having peace) Ro51 (faith, has come out) 1Th18 (boldness) 1J321 priest constituted in that Hb51 conscience 1P219 blasphemies vRv136 with God: possible (all is) Mt1926 Mk1027 27 (what is impossible with men) Lu 1827 favor w (Miriam found) Lu130 (Jesus progressed in) Lu252ABs2 no partiality Ro211 listeners to law not just w Ro213 spirit pleading in accord Ro827 no injustice Ro914 Elijah pleading Ro112 wisdom of word, stupidity 1C319 remain w (each one in what he was called) 1C724 food not giving a standing 1C38 in law no one justified Ga311 new humanity in accord Ep424 Christ deems not pillaging be equal Ph26 not acquainted (the nations who are) 1Th45 (those who are not) 2Th18 avowing yet denying acquaintance Ti116 ritual clean and undefiled Ja127 enmity Ja44 4 this is grace 1P220

all: same G operating in a 1C126 may be a in a 1C1528 G of a consolation 2C13 He Who constructs a Hb34 believe G: the warden Ac1634 Abraham Ro43 those who have b Ti38 he who is not 1J519bs God's counsel: Jesus given up in the specific c Ac 223 David subversing his generation by Ac 1336 Paul informs saints of entire Ac2027

immutability of Hb617 G creates, makes: G m them male and female Mk106A m the world Ac1724 beginning of c G c Mk1319 foods He c 1Ti43 fear: not f G (a judge) vLu182 4 (malefactor) Lu2340 (no f of G in front of their eyes) Ro318 Cornelius devout and f G Ac102 2 22 Israelites and those f G Ac1316 love the brotherhood, f G 1P217

G gives: not g the spirit by measure Jn 334A holy spirit to those yielding to Ac532 Israel (to be offering to idols) Ac742 (g them Saul) Ac1321 g it a body 1C1538 not a spirit of timidity 2Ti17 repentance 2Ti225 life eonian 1J511 unveiling to Jesus Christ Rv11 glorify G: the throngs Mt98 the people Mk 212Lu526 a paralytic Lu525 all Lu716 Ac421 a woman Lu1313 a leper Lu1715 blind man Lu1843 centurion Lu2347 in the Son of Mankind Jn1331 32 32 by what death Peter Jn2119 the Jews Ac118 those who hear Ac 2120 saints (may be) Ro156 (in their bodies) 1C620 (at the subjection of your avowal) 2C913 the nations are to Ro159 ecclesias g G, in Paul Ga124 evangel of the g of the happy G 1Ti111 in the day of visitation 1P 212 in name of Christian 1P416

in G: Jesus has confidence in Mt2743 43 Miriam exults in Lu147 acts wrought in Jn 321 disciples to believe in Jn141 an expectation (Paul having) Ac2415 the Jews boasting in Ro217 saints (we are glorying in) Ro511 (having confidence in) 2C19 (life hid together with Christ in) Co33 (faith to be in) 1P121 (expectation was in) 1P35 (remaining in) 1J415 16 secret concealed from the eons Ep39 ecclesia of the Thessalonians in 1Th11 in G Who rouses Christ 1P121 beloved in Ju1

is: G is (one Lord) Mk1229 (if G is One) Ro330 (no other G except One) 1C84 (G is One) Ga320 Ep46 1Ti25 Christ (His Own Father is) Jn518 (C is God's) 1C323 (blessed is the G and F of) Ep13 G is true Jn333 is spirit Jn424 is faithful 1C19 1013 2C118 is merciful Ph227 a city whose Artificer is G Hb1110 is light 1J15 is love 1J48 16 judge: j hidden things Ro216 else how Ro36 those outside 1C513 prostitutes and adulterers will G Hb134 j Babylon vRv1820 the living G: Pilate exorcising Jesus by Mt2663 63 to turn them back to Ac1415 sons of Ro926 spirit of 2C33 we rely on 1Ti410 withdrawing from Hb312 offering divine service to Hb 914 falling into hands of Hb1031 the city of vHb1222 seal of vRv72

love: thus G loves the world Jn316 commending this l of His Ro58as those l G Ro 828 if anyone l G 1C83 G of l and peace 2C311 Who l us 2Th216 he who is not l knew not 1J48 not that we l G 1J410 if thus G l us 1J411 the l G has in us 1J416 we are l G 1J419s if anyone saying, I am l G 1J420 20 the one l G, l his brother 1J 421ABs

G not: the G of the dead Mt2232Mk1227Lu 2038 n hearing sinners Jn931 n unjust Ro 35 Hb610 n for turbulence 1C1433 n to be sneered at Ga67 does n lie Ti12 n tried by evils Ja113 that one has n G 2J9 n G: one really a widow relies on 1Ti55ABs18 the rich to rely on 1Ti617 faith on Hb61 only: G o able to pardon Mk27Lu521 the o God (not seeking glory from) Jn544As (the o true) Jn173 (and wise G) 1Ti117 (o G our Savior) Ju25

praise G: heavenly host Lu213 shepherds Lu220 multitudes of disciples Lu1937 Ac247 the apostles Lu2453 lame man leaping and Ac38 9 revere G: Lydia Ac1614 Titus Jus-

tus Ac18⁷ Paul accused inducing men, apart from the law Ac18¹³ G said: honor father and mother Mt15⁴ in the last days Ac21⁷ that nation shall I judge Ac7⁷ out of darkness light shining 2C4⁶ I will be their G 2C6¹⁶ speaks: through the prophets, restoration of all Ac3²¹ Abraham's seed a sojourner Ac7⁶ to the fathers Hb1¹ worship: failing on face v G 1C14²⁵ all the messengers vRv7¹¹ 24 elders vRv11¹⁶ 19⁴ John told to vRv19¹⁰ 22⁹

Others

able rouse children to Abraham Mt3⁹ Lu3⁸ clean in heart shall see Mt5⁸ thus garbing the grass Mt6³⁰ Lu12²⁸ what G yokes together Mt19⁹ Mk10⁹ paying G's to G Mt22²¹ 21 Mk12¹⁷ 17 Lu20²⁵ 25 no one good except Mk10¹⁸ Lu18¹⁹ blesses (Zechariah) Lu1⁶⁴ (Simon) Lu2²⁸ salvation (all flesh shall see) Lu3⁶ entire people justify Lu7²⁹ G's wisdom Lu11⁴⁹ 1C2⁷ nurturing the ravens Lu12²⁴ swears (to David) Ac2³⁰ (by Himself) Hb6¹³ what G announces before Ac3¹⁸ covenanted a covenant Ac3²⁵ Stephen accused blaspheming Ac6¹¹ was with Joseph Ac7⁹ Knower of hearts Ac15⁸ trying G Ac15¹⁰ pedestal to an Unknown G Ac17²³ seeking G (men to be) Ac17²⁷ (no one) Ro3¹¹ rousing the dead Ac26⁸ evangel G's power for salvation Ro1¹⁶ vivifying the dead Ro4¹⁷ those in flesh not able please Ro8⁸ the merciful Ro9¹⁶ no authority except under Ro13¹ G's servant (the authority) Ro13⁴ (Timothy) 1Th3² ministers Ro13⁶ every tongue acclaiming Ro14¹¹ of endurance Ro15⁵ of expectation Ro15¹³ of peace Ro15³³ 1620 Ph4⁹ 1Th5²³ Hb13²⁰ the eonian G Ro16²⁶ makes stupid the wisdom of this world 1C12²⁰ 21 chooses (stupid of the world) 1C12⁷ (weak) 1C12⁷ (contemptible) 1C12⁸ wisdom in a secret 1C2⁷ administrators of G's secrets 1C4¹ demonstrates with us 1C4⁹ discarding foods 1C6¹³ consoling the humble 2C7⁶ our G (according to the will of) Ga1⁴ (strength be) vRv7¹² (all His slaves praise) vRv19⁵ persuading men or Ga1¹⁰ rich in mercy Ep2⁴ G's oblation Ep2⁸ opening a door of the word Co4³ directs (Paul's way) 1Th3¹¹ (blood of the covenant) Hb9²⁰ pleasing G (walking and) 1Th4¹ (Enoch) Hb1¹⁵ not repudiating man but 1Th4⁸ G's administration 1Ti1⁴ the great G (advent of glory of) Ti2¹³ fondness for humanity Ti3⁴ corroborating by signs Hb2⁴ stops (on the seventh) Hb4⁴ (from His works) Hb4¹⁰ doing if G permitting Hb6³ transferred Enoch Hb1⁵ a consuming fire Hb12²⁹ stubborn as to G's evangel 1P4¹⁷ spares not sinning messengers 2P2⁴ presence of G's day 2P3¹² he who knows G 1Jn4⁶ no one ever gazed upon 1J4¹² testimony which G testified 1J5¹⁰ brushing tears from eyes vRv17¹⁷ G of heaven vRv11¹³ remembers Babylon's injuries vRv18⁵ will be with His people vRv21³ shall be a G to conquerors vRv21⁷ appending to them the calamities vRv22¹⁸ eliminating his part from the tree vRv22¹⁹

other gods: in the law, I say you are gods AJn10³⁴ those g to whom the word of G came Jn10³⁵ saying to Aaron, make us g Ac7⁴⁰ 43 power of the g called Great Ac8¹⁰ Herod's voice a god's Ac12²² g made like men descended Ac14¹¹ Paul saying there are not g made by hands Ac19²⁶ said P is a g Ac28⁶ those being termed 1C8⁵ 5 g of this con 2C4⁴ those by nature not G4⁸ enemies of the cross whose g their bowels vRv3¹⁹ lifting himself up over everyone termed a 2Th

24 (s¹*Mt6³² sJn9³⁵ b¹Ac13⁴⁴ As²Ro10¹⁷ sCo8¹³ s²*15 s³22 A1Th3¹² A2Th3³ A1Jn4¹⁹ A419 ARv21⁴). God1306, god12, godly6.

god, demon1.

God (answer of), apprises (that which)1, (be admonished of G), apprise1, (be warned of G), apprise4, (hater of G), detester of God1, (worshiper of G), reverer of God1.

God (detester of). See detester of God.

God (fighter against). See fighter against God.

God (fond of). See fond of God.

God (inspired by). See inspired by God.

God (reverence for). See reverence for God.

God (reverer of). See reverer of God.

God (taught by). See taught by God.

a'the os UN-PLACER

God (without). in the world (nations) Ep21².

the a' PLACE(god)ess

goddess. Artemis Ac19²⁷ 37.

Godhead, Deity1, Divine1, Divinity1.

godliness, devoutness14, reverence for God1.

godly, devout1, devoutly2.

godly fear, dread1.

godly sort (after a), worthily1.

Gōg GOG

Gog. G and Magog Rv20⁸.

por eia' g going

going. Christ teaching and g Lu13²² the rich in his g to fade Ja1¹ (bLu13²²). journey1, way1.

going (be). See lead.

chrus os' GOLD

gold. magi offer to Jesus Mt2¹¹ disciples not to acquire aMt10⁹ of the temple Mt23¹⁶ 17 17 women not adorning with 1Ti2⁹ 8s corroded Ja5³ locusts had wreaths like Rv9⁷ cargo of, for Babylon Rv18¹² (bAc17²⁹ A1C3¹² b1P1⁷ sRv17⁴).

chrus i'on GOLD(dim.)

gold. Peter possessed no aAc3⁶ the Divine not like Ac17²⁹ As Paul covets no one's aAc20³³ building (one's work) 1C3¹² 8s ark covered with Hb9⁴ faith more precious than 1P1⁷ As not ransomed with corruptible g A1P1⁸ wives not decking with 1P3³ buy of Me vRv3¹⁸ Babylon gilded with vRv17⁴ Ab city is clear g vRv21¹⁸ city square is vRv21²¹.

gold. See golden.

chrus o daktul'i on GOLD-FINGERED

gold ring (with). man with Ja2².

chrus e'on GOLDEN

golden, idiomatically gold. censer Hb9⁴ As urn Hb9⁴ lampstand vRv12²⁰ 21 girdle vRv11³ 156 wreath vRv4¹⁴ 1414 bowl vRv5¹⁷ 157 thurible vRv8³ altar vRv8³ 933 cup vRv17⁴ measure reed vRv21¹⁵ gold: utensils vRv21²⁰ 20. idols vRv9²⁰, golden15, of gold3.

Golgotha' (Hebrew) SKULL

Golgotha, probably a hillock outside the Damascus gate of Jerusalem, where our Lord was crucified, termed Skull's Place Mt27³³ Mk15²² Jn19¹⁷ (s¹*Jn19¹³).

Go'morra' (Hebrew) CHATTEL

Gomorrhah, an ancient city, which was near the Dead sea Gn19²⁴, more tolerable for Mt10¹⁵ Mk6¹¹ Israel likened to Ro9²⁹ God condemn 2P2⁶ a specimen Ju7. Gomorrhah5. Gomorrhah, Gomorrhah5.

agath on' GOOD

good, having agreeable or useful qualities. Good, like evil, its opposite Mt7¹⁸, has no moral coloring, as just and holy Ro7¹², but

it is quite possible to sin in doing good and to be just in doing evil. God: sun rising on Mt545 gives g things Mt711 One is g Mt 1917Mk1018Lu1819 the hungry He fills with Lu153 working all together for Ro828 the will of Ro122 authority is God's servant for Ro134 undertakes a g work Ph16 establish you in 2Th217 adapting you to Hb1321

Christ: asking Me concerning Mt1917 Teacher Mk1017Lu1818 why terming Me Mk 1018Lu1819 He is g Jn712 saints created in (for g works) Ep210 Chief Priest of the impending g Hb911 g behavior in 1P316

Others (proper names): Mary chooses the g part Lu1042 Joseph a g man Lu2350 can anything g be out of Nazareth Jn146 Tabitha full of g acts Ac936 Barnabas a g man Ac1124 Paul (in all g conscience) Ac231 (became g death to me) Ro713 (not making its home in me) Ro718 (not the g that I will) Ro719 (working for the g of all) Ga 610 (g remembrance of) 1Th36 Jacob and Esau Ro911 Philemon's Phn14

Others: g gifts Mt711Lu1113 tree Mt717 speaking Mt1234 g man out of g treasure Mt 1235 35 35Lu645 45 45 what g shall I do Mt 1916 seeing that I am Mt2015 both wicked and g Mt 2210 g slave Mt2521 23Lu1917 g earth (seed falls into) Lu88 heart ideal and g Lu815 gathering all my g things Lu 1218ABs1* 19 got your g things in your life Lu625 those who do g Jn529 g act (endurance in) Ro27 (magistrates not a fear to) Ro133 (ready for) 2Ti221 (fitted out for) 2Ti317 (disqualified for) Ti116 glory to every worker of Ro210 doing evil that g may be coming Ro38 for g (some daring to die) Ro57 (pleasing associate for his) Ro 152ABs1* (to be wise) Ro1619 Sin producing death through g Ro713 evangel of Ro 1015 clinging to Ro129 conquer evil with Ro1221 do g (having applause) Ro133 (requited) Ep68 (avoid evil) 1P311 let not your g be calumniated Ro1416 requited for g or bad 2C510 g work (superabounding in) 2C98 (bearing fruit in) Col10 (if widow follows up) 1Ti510 (ready for) Ti31 contributing in all g Ga66 working at what is Ep428 g toward edification Ep429 pursuing that which is 1Th515 g expectation 2Th216 g conscience (love and) 1Ti15 (faith and) 1Ti119 (having) 1P316 (inquiry of) 1P321 young wives to be Ti25 slaves (g faithfulness) Ti210 realization of Phn6 shadow of the impending g Hb101 g giving Ja17 g owners 1P218 days 1P310 zealous of 1P313 imitating 3Jn11 (gTi116), benefit1, good75, -man2, -thing14, goods2, that which is-10.

good, enough1, ideal84, kind1, livelihood1, well1, (be g), expedient (be)1, strong (be)1, (do g), benefactor (be)1, good act1, (-do)1, (seem g)2, (think g)1, delight3, (think g), worthy (count)1.

agath ourg e'ō GOOD-ACT
good act. God leaves not Himself without testimony of Ac1417, do good1.

agath o erg e'ō GOOD-ACT
good act (do). charging the rich 1Ti618, do good1.

good (averse to). See averse to good.
good cheer, courage (have)5, (be of g c), cheerful (be)2, (of g c), cheerfull1.
good deed, benefaction1.

agath o poi e'ō GOOD-DO
good (do). on the sabbaths Mk34Lu69 if you should be (to those who are) Lu633 33 lov-

ing enemies and Lu635 muzzling ignorance by 1P215 suffering (and) 1P220 (for) 1P317 and not fearing dismay 1P36, do good7, -well4.

agath o poi os' GOOD-DOER
good (doer of). for the applause of 1P214, he that doeth well1.

agath o poi i'a GOOD-DOING
good (doing). commit the soul in 1P419, well doing1.

good (fond of that which is). See fond of that which is good.

good humor. See humor (good).
good olive tree, cultivated olive tree1.

good place (in a), ideally1.

good report, renown1, (of g r), renowned1.

good things (teacher of), ideal (teacher of the)1.

good tidings (bring), evangelize1.

good to (do), ideally1.

good will, delight2, humor (good)1.

good words, compliment1.

goodly, splendid2.

goodman, householder5.

agath ō sun'e GOOD-TOGETHERNESS
goodness. saints bulging with Ro1514 fruit of (the spirit) Ga522 (light) Ep59 delight of 2Th111.

goodness, kind1, -ness4.

goods, belong7, estate1, good2, instrument2,

property1, rich (be)1.

gorgeous, splendid1.

gospel, evangel76, (preach g), evangelize22.

gospel before (preach), evangel (bring before)1.

phlu a r e'ō BUBBLE
gossip. Diotrephes 3Jn10, prate against1.

phlu'a ros BUBBLER
gossip. younger widows 1Ti513, tattler1.

gouge out. See scoop out.

govern. See deem and leading.

[h]ēg e mon i'a LEADERSHIP
government. of Tiberius Caesar Lu31, reign1.
government, dominion1, pilotage1.

[h]ēg e mon' LEADER
governor, used also for the Hebrew *aluph* *amentor*, and *mushl ruler* Mt266, disciples to be led before Mt1018Mk139Lu2112 Pontius Pilate the g (Jesus given up to) Mt272 (before) Mt2711 11 14 15 21 23a (soldiers of) Mt2727 (if heard by) Mt2814 (jurisdiction of) Lu2020 Felix the g Ac2324 26 33 241 10 Festus Ac2630 saints to be subject to 1P214, governor19, prince1, ruler2.

governor, administrator1, deem2, ethnarch1, straighten1.

[h]ēg e mon eu'ō LEAD
governor (be). Quirinus g of Syria Lu22 Pilate g of Judea Lu31.

governor of the feast, chief of the dining room2.

char'is JOY
grace, an act producing happiness, a benefit bestowed on one who deserves the opposite, sometimes better rendered favor. Thanks, as an acknowledgment, grateful 1Ti112 2Ti13, gratitude 1Ci1030, gracious Lu422, God: (grace of) was on Jesus Lu240 Barnabas perceiving Ac1123 to remain in Ac1343 Paul (given over to) Ac1426 (to certify the evangel of) Ac2024 (granted to) 1C310 (I am what I am by) 1Ci1510 10 (we behaved in) 2Ci112 (making known) 2C81 (called through) Ga115 (not repudiating) Ga221

(administration of) Ep3² (the gratuity of) Ep3⁷ justified in Ro3²⁴ much rather Ro5¹⁵ given in Christ Jesus 1C1⁴ not to receive for naught 2C6¹ transcendent 2C9¹⁴ the glory of God's Ep1⁶ riches of Ep1⁷bs 2⁷abs* realized Co1⁶ in accord with 2Th1¹² made its advent 2Ti1¹ Jesus tasting death in Hb 2⁹ no one be wanting of Hb1²⁵ varied 1P 4¹⁰ true 1P5¹² bartering Ju4⁴ **grace** from God: and peace Ro1⁷ 1C1³ 2C1² Ga1³Ep1² Ph1² Co1² 1Th1¹ 2Th1² 1Ti1² 2Ti1² Ti4⁴ Phn³ 2J3³ given to Paul Ro1⁵15⁵ g with God (this is) 1P2²⁰ God (able to lavish all) 2C9⁸ (giving) Ja4⁶ 6 1P5⁵ (this is g, conscience toward) 1P2¹⁹ (of all g) 1P5¹⁰

Christ: full of g, that which fills Him Jn 1¹⁴ 16¹⁶ calls you in the g of Ga1⁶ Jesus C (g and truth through) Jn1¹⁷ Lord Jesus C (g of) 1C1²³ 2C8⁹ 13¹⁴ Ga6¹⁸ Ph4²³ 1Th5²⁸ 2Th3¹⁸ Phn2⁵ (g be with all who are loving) Ep6²⁴ (growing in g of) 2P3¹⁸

the Lord: g of (the word of) Ac1⁴³ (Paul given over to) Ac1⁵⁰ (is sufficient) 2C1²⁹ (overwhelms) 1Ti1¹⁴ Lord Jesus: the g of Ac1⁵¹ Ro1²⁰ Rv2²¹ Christ Jesus (g in) 2Ti1⁹ 2¹ from Him Who is, and Who was, and Who is coming Rv1⁴

Other (proper names): Stephen (full of) Ac6⁸ Paul (obtained g) Ro1⁵ (what will rescue me, g) Ro7²⁵bs* (given to) Ro1²³ 6 Ga2⁹ (beseeching of us) 2C8⁴ (granted to) Ep3⁸ (participants with) Ph1⁷ Titus completing 42C8⁶

Others: g on apostles Ac4³³ believed through Ac18²⁷ faith (may accord with) Ro 4¹⁶ (access in) Ro5² (saved through) Ep2⁸ not as the offense, thus also the Ro5¹⁵ superabundance of Ro5¹⁷ superexceeds Ro5²⁰ reigning 1Ro5²¹ increasing Ro6¹ 2C4¹⁵ not under law but Ro6¹⁴ 15 remnant, choice of Ro1¹⁵ in g (not out of works) Ro1¹⁶ (superabounding) 2C8⁷ (saved) Ep2⁵ (expectation) 2Th2¹⁶ g no longer g Ro1¹⁶ 6bs² to carry away your 1C1⁶³ fellow traveler with this 2C8¹⁹ you fall out of Ga5⁴ to each one was given Ep4⁷ giving g to those hearing Ep4²⁹ singing with g in your hearts Co3¹⁶ your word with Co4⁶ g be with you Co4¹⁸ 1Ti6²¹ 2Ti4²² 2Ti3¹⁵ Hb1³⁵ justified by that One's g Ti3⁷ throne of Hb4¹⁶ finding Hb4¹⁶ outrages the spirit of Hb1²⁹ we may have Hb1²⁸ confirming the heart by Hb1³⁹ be multiplied 1P1² 2P1² prophesy concerning 1P1¹⁰ expect perfectly 1P1¹³ varied g of life 1P3⁷

favor: found f with God (Miriam) Lu1³⁰ (David) Ac7⁴⁶ apostles having f for the people Ac2⁴⁷ God gives Joseph Ac7¹⁰ Festus (Jews requesting a f of) Ac2⁵³ (wanting to curry f with the Jews) Ac2⁵⁹ wages not a f Ro4⁴

thanks: what t is it Lu6³² 33 34 has that slave no Lu1⁷⁹ t be to God (were slaves of Sin) Ro6¹⁷ (Who is giving us the victory) 1C1⁵⁷ (a triumph) 2C2¹⁴ (imparting diligence) 2C8¹⁶ (for His gratuity) 2C9¹⁵ (s²Ac 24²⁷ sRo1¹⁶ bRo1¹⁶ s1C9¹⁶ as 2C1¹⁵ aEp5¹⁹ bPhn⁷). acceptable¹, benefit¹, favor⁶, gift¹, garce¹²⁸, gracious¹, liberality¹, pleasure², thank(s)⁷, thankworthy¹, be thanked¹.

char i t o' o' JOY

grace (in the Beloved) Ep1⁶, deal graciously, favor (Miriam) Lu1²⁸, (AAc25⁹). highly favored¹, make accepted¹.

char' is ma JOY-effect

grace, abiding, as manifested as a gracious gift. Paul sharing spiritual g Ro1¹¹ of-

fenses (g not as, out of many) Ro5¹⁵ 16 God's g unregretted Ro1²⁹ g excelling Ro 12⁶ not deficient in 1C1⁷ apportionments of 1C1²⁴ of healing 1C1²⁹ 28 30 be zealous for the greater 1C1²⁸

gracious gift: God (His g g is life eonian) Ro6²³ (each has from) 1C7⁷ (may be thanked for) 2C1¹¹ (rekindling) 2Ti1¹⁶ neglect not 1Ti4¹⁴ as he obtained 1P4¹⁰ (s1J2²⁷). gift¹⁵, free-2.

char i' o' mai JOYize

grace, bestow a benefit on one whose deserts are judgment, with a name Ph2⁹, graciously grant a boon, deal graciously with a person, graciously give, surrender as a favor, without cause. graciously grant: Jesus, sight to the blind Lu7²¹ God (to Paul) Ac2⁷⁴ (all to us) Ro8³² (saints to be suffering) Ph1²⁹ Paul to Philemon Phn2² graciously give: God to us 1C2¹² Ga3¹⁸ deal graciously: with debtors Lu7⁴² 43 and console 2C2⁷ with whom, I also 2C2¹⁰ 10 10 with me (Paul) 2C1²³ among yourselves as God Ep4³² 32 God (with our offenses) Co2¹³ the Lord Co 3¹³abs¹ surrender as a favor: Ac1¹⁴ 25¹¹ 16, deliver², forgive¹, frankly-1, give⁶, -freely¹⁴, grant¹.

gracious. See grace.

gracious, kind¹.

gracious gift. See grace.

graciously (deal). See grace.

graciously give. See grace.

graciously grant. See grace.

graff in⁴, -into², graft (in)⁶.

en kent r i' o' IN-PIECE

graft (in), for the purpose of inserting a scion. wild olive Ro1¹⁷ 19 23 23 24 24, graft in⁴ -into².

sit'os GRAIN

grain, a seedlike cereal, usually wheat 1C15³⁷ Rv6⁶. Christ gathering His Mt3¹²Lu3¹⁷ darnel amidst Mt1²⁵ rooting up Mt1²⁸ full g in the ear Mk4²⁸ gathering all my Lu1²⁸bs¹ a hundred cors of Lu1⁶⁷ sift disciples' like Lu2²⁸1 dying Jn1²⁴ casting into the sea Ac2⁷⁸ g for Babylon Rv1¹⁸13. corn², wheat¹².

sit i' on GRAIN(dim.)

grain. in Egypt Ac7¹², corn¹.

sit is t on' GRAININGS

grain-fed. sacrificed Mt2²⁴, fattening¹.

sit eu t on' GRAINED

grain-fed. calf Lu1⁵³ 27 30, fattened³.

sit o met' r i on GRAIN-MEASURE

grain (measure of), giving in season Lu1²⁴, portion of meat¹.

auch e' o' NAPE

grandiloquent. the tongue Ja3⁵AB. boast grand things¹.

mam m' e' GRANDMOTHER

grandmother. Timothy's 2Ti1⁵.

grant. See give.

grant, grace¹.

pro' del on BEFORE-EVIDENT

granted (take for), sins and ideal acts 1Ti 5²⁴ 25 our Lord out of Judah Hb7¹⁴, evident¹, manifest (open) before hand².

staph u le' GRAPE

grape. not from thorns are culled PMt7¹⁶Lu 6⁴⁴ are dead ripe vRv1⁴¹⁸.

am' pel os GRAPE-VINE

grapevine. Christ (drinking the produce of) Mt2⁶²9Mk1⁴⁵Lu2¹⁸ (the true) FJn1⁵¹ 5 remaining in FJn1⁵⁴ no g can produce figs FJa3¹² earth's vRv1⁴¹⁸ 19, vine⁹.

graphically. See write before.

kata la[m]b[an]' *ō* DOWN-GET[-UP]
grasp, get down Mk9¹⁸, overtake. darkness
g it not *PN*15 that Peter and John un-
terfere^d Ac4¹³ Peter g that God not partial
FAc10³⁴ Festus that Paul committed nothing
deserving of death FAc25²⁵ racing that you
may IC9²⁴ strong to g *PEP*3¹⁸ Paul (pur-
suing, if I may g) *PFH*3¹² (g by Christ) *PFH*
312¹³

overtake: a woman in adultery [Jn8³⁴]
o you (lest darkness) *PN*12³⁵ (the day as
a thief) *FT*Th5⁴ nations o righteousness *FR*0
930 (sJn6¹⁷). apprehend³, attain to¹, come
upon¹, comprehend², find¹, obtain¹, over-
take¹, perceive², take³.

chor't os FODDER
grass, blade, the food of cattle. of the field
Mt6³⁰Lu12²⁸ recline on Mt14¹⁹Mk6³⁹ much
g in the place Jn6¹⁰ABs² wood g straw IC3¹²
flower of *PA*10¹⁰ 11 *IP*12²⁴ 24 all flesh is *PIP*
1²⁴ green g (burned up) *VR*8⁷ not injur-
ing *VR*9⁴ blade: germinates *PM*13²⁶ first
the b *PM*4²⁸, blade², grass¹², hay¹.

tria'ō GRATE
grate, epileptic g his teeth Mk9¹⁸, gnash
with¹.

grateful. See grace.

grateful (be). See have.

[*h*] *ēd on e'* GRATIFICATION
gratification, of life Lu8¹⁴ led by 2Ti3^{6A}
slaves of Ti3³ warring in your members
Ja4¹ spending on Ja4³ deeming g by day
a luxury 2P2¹³, lust³, pleasure⁸.

gratification (fond of own). See fond of own
gratification.

a s men'ōs GRATIFYING-AS
gratification (with). welcome Paul Ac21¹⁷,
gladly¹.

sun ēd'o mai TOGETHER-GRATIFY
gratify with. Paul g w law of God Ro7²²,
delight in¹.

gratitude. See grace.

dō re an' GIVE-GUSHED
gratuitously. disciples (got g, to give) Mt
10⁸ Christ (they hate Me) Jn15²⁵ (con-
sequently He died g) Ga2²¹ (giving the
water of life) *VR*21⁶ justified g Ro3²⁴
Paul (brings evangel) 2C11⁷ (did not eat
bread) 2Th3⁸ take the water of life *VR*
22¹⁷, for naught¹, freely⁶, in vain¹, with-
out a cause¹.

dō re a' GIVE-GUSH
gratuity, what is given freely. God (g of)
Jn4¹⁰ Ac8²⁰ (gives equal g) Ac11¹⁷ (His
indescribable g) 2C9¹⁵ of holy spirit Ac
238 1045 the g in grace Ro5¹⁵ of righteous-
ness Ro5¹⁷As of grace Ep3⁷ of Christ Ep
4⁷ tasting the celestial Hb6⁴, gift¹¹.

dō'r ē ma GIVE-GUSH-effect
gratuity. not as through one act of sinning
is Ro15⁶ every perfect Ja1¹⁷, gift².

sem n on' GRAVE
grave, whatever is g Ph4⁸ servants to be
1Ti3⁸ABs³ wives 1Ti3¹¹ aged men Ti2²,
grave³, honest¹.

grave, tomb³, unseen¹.
grave clothes, winding sheet¹.

sem n o't ēs GRAVITY
gravity, devoutness and Ti2² children in
subjection with all g 1Ti3⁴ teaching Ti2⁷,
gravity², honesty¹.

bo sk'ō HERB -herbage
graze, grazier (fled) Mt8³³Lu8³⁴, herd of hogs
Mt8³⁰Mk5¹¹ 14Lu8³² sends prodigal to g hogs
PLu15¹⁵ Peter to g Christ's sheep *PN*21¹⁵ 17,
feed³, keep¹.

pros psa u'ō TOWARD-STROKE
graze, touch slightly. lawyers not g loads PLu
114⁶, touch¹. See *psalm*
grazier. See graze.

meg'a GREAT
great, large size, huge bulk, high (fever) Lu4³⁸,
loud. God: g day of Rv6¹⁷ 1614 hast taken
Thy g power Rv11⁷ trough of the fury of
Rv14¹⁹ g are Thy acts Rv15³ small and g
fearing Rv19⁵ dinner Rv19¹⁷

Christ: g King Mt5³⁵ shall be g Lu13²
Levi makes g reception for Lu5²⁹ prophet
Thy¹⁶ the g and advent day Ac2²⁰ this
secret is Ep5³² glory of the g God Ti2¹³
Priest Hb4¹⁴ 1021 little and g acquainted
with Hb8¹¹ Shepherd Hb13²⁰ casting those
with Jezebel into g affliction Rv2²² small
and g fearing Rv11¹⁸

Other (proper names): g faith of Canaan-
itish woman Mt15²⁸ amazement at Jairus'
house Mk5⁴² John (shall be g) Lu15¹
(marveled at the woman) Rv17⁶ Gergesenes
pressed with g fear Lu8³⁷ Stephen (did g
miracles) Ac6⁸ (g grieving over) Ac8²
Simon (some g one) Ac8⁹ 10 10 13 Paul
(caused g joy) Ac15³ (clamor about) Ac23⁹
(attesting to small and g) Ac26²² (sorrow
is g) Ro9² (is it a g thing to reap fleshly
things) IC9¹¹ (door opened to) IC16⁹ Ar-
temis (g goddess) Ac19²⁷ 28 34 34b 35 no g
thing if Satan's servants be transfigured 2C
1115 Moses becoming Hb11²⁴ river Euphrates
Rv9¹⁴ 1612 Adversary having g fury Rv
12¹²Ab Babylon (the g) Rv14⁸ 1619 175 182
(prostitute) Rv17¹ 192 (city) Rv17¹⁸ 1810ABs²
16 18 19 21

Others: g joy (magi) Mt2¹⁰ (women) Mt
28⁸ (evangel of) Lu2¹⁰ (disciples) Lu
24⁵²ABs² light (people perceived) Mt4¹⁶
called g (in the kingdom) Mt5¹⁹ fall of the
house Mt7²⁷Lu6⁴⁹ quake (in the sea) Mt
8²⁴ (at the tomb) Mt28² (and famine) Lu
21¹¹ (at Philippi) Ac16²⁶ g calm on the
sea Mt8²⁶Mk4³⁹ g men are coercing them
Mt20²⁵Mk10⁴²AB whoever wanting to be-
come Mt20²⁶Mk10⁴³ g precept Mt22³⁶ 38 af-
fliction (then shall be) Mt24²¹ (coming out
of the) Rv7¹⁴ g signs (false christs giving)
Mt24²⁴ (from heaven) Lu21¹¹ (woman)
Rv12¹ (wild beast doing) Rv13¹³ (seven
messengers) Rv15¹ g boughs, mustard Mk
43²Lu13^{19A} whirlwind Mk4³⁷ g fear (dis-
ciples) Mk4⁴¹ (shepherds) Lu29^{9A} (on
all) Ac24³⁵ (the ecclesia) Ac5¹¹ (falls
on those beholding the two witnesses)
Rv11¹¹ herd of hogs Mk5¹¹ sanctuary
buildings Mk13² stone (at the tomb) Mk16⁴
famine Lu4²⁵ the one inherently smaller,
he is Lu9⁴⁸ a g dinner Lu14¹⁶ a g chasm
Lu16²⁶ necessity in the land Lu21²³ g wind
(on the sea) Jn6¹⁸ (fig tree quaking) Rv
6¹³ g day (last of the festival) Jn7³⁷ (of
that sabbath) Jn19³¹ (judging of the) Ju6
testimony with g power Ac4³³ grace on all
Ac4³³ persecution of the ecclesia Ac8¹ se-
cret of devoutness 1Ti3¹⁶ g capital 1Ti6⁶
g house 2Ti2²⁰ g reward Hb10³⁵ g cata-
clysm occurred Rv6¹² g city (corpses) Rv
11¹⁸ (divided) Rv16¹⁹ earthquake (occurs)
Rv11¹³ (such proportions) Rv16¹⁸ g hail
Rv11¹⁹ 1621 g dragon Rv12⁹ g authority
(dragon gives) Rv13² (messenger) Rv18¹
wild beast speaking g things Rv13⁵ small

and g (emblems) Rv1316 (eat the flesh of) Rv1918 (before the throne) Rv2012 g heat of the sun Rv169 a g white throne Rv2011 large: 1 stone (on the tomb) Mt2700 Mk1546s (as 1 as a millstone) Rv1821 1 upper room Mk1415 Lu2212 1 fishes Jn2111 as a 1 sheet Ac1011 115 star falls Rv810 furnace Rv92as vulture Rv1214 hail Rv1621 chain Rv201

huge: sword Rv64 mountain (burning) Rv88 (messenger carries John away on) Rv2110 wall Rv2111

loud: voice (Christ exclaims with) Mt2746 50 Mk1534 Lu2346 (unclean spirit) Mk126 Lu433 Ac87 (demoniac) Mk57 Lu828 (Elizabeth) Lu142 (healed leper) Lu1715 (multitude) Lu1937 (the Jews) Lu2323 Ac757 (Christ clamors with) Jn1143 (Stephen) Ac760 Ab2s (Paul) Ac1410 1628 (Festus) Ac2624 (messengers) Rv52 12 72 103 147 9 15 18 1917 (souls underneath the altar) Rv610 (vast throng) Rv710 191 (vulture) Rv813 (out of heaven) Rv1112 15 1210 (out of the temple) Rv161 17bs (out of the throne) Rv213 Others: 1 trumpet Mt2431 (v as loud as) Rv110 Christ letting out 1 sound Mk1537 (Bs Lu149 AAc536 sRv142). exceedingly¹, great¹⁴⁸, greatest², high², large², loud³⁸, mighty¹, sore¹, strong¹, the more¹, to years¹.

great, big¹, enough², proportions (such)³, many⁵⁸, size (what)², (exceeding g), greatest¹, (shew g), magnify¹, (very g), most¹.

great deal, many¹.

great men, magnates².

great noise, booming noise¹.

great swelling words, pompous².

meg a lei'on GREATNESS

great thing, the Powerful One does Lu149 the g t of God Ac211, great thing¹, wonderful work¹.

great way off, distance (at a)¹.

great while, many¹, very¹.

great while ago, old (of)¹.

great with child, parturient¹.

meiz'on GREATER

greater, louder Mt2031b. God: had no g to swear by Hb613 g the grace He is giving Ja46 is g than our heart 1J320 g is He Who is in you 1J44 testimony of G is g 1J59 Father: g works will the F show Christ Jn520 is g (than all) Jn1029 (than Christ) Jn1428 Christ: a G than the sanctuary Mt126 not g are you than Jacob Jn412 not g than Abraham? Jn853 has a testimony g than John's Jn536 the one giving Me up has g sin Jn1911 the reproach of C g riches than Hb1126

Other (proper names): none g than John the baptist Mt111 Lu728 (smaller in the kingdom is g) Mt111 Lu728 Nathanael will see g things Jn150

Others: mustard g than greens Mt1332 Mk432 who (which) is g (in the kingdom) Mt1814 (the gold of the temple) Mt2317 (the oblation or the altar) Mt2319 (disciples argued) Mk934 Lu946 (rivalry) Lu2224 (the one lying back or the one serving) Lu2227 g among you shall be servant Mt2311 no other precept g Mk1231 build g barns Lu1218 g become as the younger Lu2226 a slave not g than his lord Jn1316 1520 apostle not g than He Who sends him Jn1316 doing g works Jn1412 g love (has no one) Jn1513 (the g of these is) 1C1313 the g slaving for the inferior Ro912 zealous for the g graces 1C1231 g is he who is prophesying 1C145 swearing by a g Hb616 g tabernacle Hb911 getting g judgment Ja31 messengers

being g in strength 2P211 (AbJn1020). elder¹, greater³⁴, greatest⁹, more².

greater, more⁵.

meizo'ter on GREAT-more

greater. no g joy 3J4.

meg'ist on GREATEST

greatest. promises 2P14. exceeding great¹.

meg a'l'os GREAT-AS

greatly. Paul rejoicing in the Lord g Ph410.

greatly, joy¹, many⁴, tremendously², very⁴.

meg'e'thos GREATNESS

greatness. of God's power Ep119.

Grecians, Hellenist³.

[H]ell'as' GREECE

Greece, the southern part of the present Greece, excluding Macedonia, about 36°-39° north and 20°-25° east. Paul came into Ac202.

ple on ex i'a MORE-HAVING

greed. out of the heart Mk722 guard against Lu1215 filled with Ro129 as a bounty and not as g C95 in g give themselves up Ep419 let it not be named among you Ep53 saints to deaden Co35 Paul not with a pretense of 1Th25 in g they will traffic 2P23 heart exercised in 2P214. covetousness⁸, -practice¹, greediness¹.

greediness, greed¹.

ple on ek't'és MORE-HAVER

greedy. saints not to come with 1C510 11 not to enjoy allotment of the kingdom 1C610 Ep55. covetous³, -man¹.

greedy of filthy lucre (not), fond of money (not)¹.

[H]ell'én'ik on' GRECIAN

Greek, pertaining to the Greeks. inscription over Jesus written in Lu2338 Abaddon, G Apollyon Rv911.

[H]ell'én GREEK

Greek, the people who belong to Greece. will Christ go to and teach Jn735 35 G going to the festival Jn1220 Cyprian men spoke to Ac1120Ab Jews as well as G (believe) Ac141 (Paul persuaded) Ac184 (hear the word) Ac1910 (became known to) Ac1917 (Paul certifying to) Ac2021 (under sin) Ro39 (no distinction) Ro1012 (called) 1C124 (become not a stumbling block to) 1C1032 (one body whether Jew or G) 1C1213 (in Christ no J nor yet G) Ga328 Timothy's father Ac1613 Paul (reverent G allotted to) Ac174 (accused leading G into sanctuary) Ac2128 (debtor to) Ro114 Jew first and G as well (salvation to) Ro116 (distress on) Ro29 (peace) Ro210 G wisdom are seeking 1C122 Titus Ga23 (sAc929). gentle⁶, Greek¹⁹.

[H]ell'én'is' GREEK(f)

Greek. the woman was Mk726 respectable G women Ac1712.

[H]ell'én'ist' GREEK

Greek (language). Christ's title written in Jn1920 Paul knows Ac2137.

chlō'r on GREEN

green, like the first tender shoots of vegetation, greenish, grass (recline on) Mk639 (burned up) Rv87 horse Rv63 not injuring any g thing Rv94Ab. green², -thing¹, pale¹.

lach'an on GREENS

greens, garden herbs and vegetables. mustard greater than Mt1332 Mk432 taking tithes from all Lu1142 infirm eating Ro142. herb⁴.

a spa'z o mai SIMULTANEOUS-PULL
greet, salute. disciples (should you be g your brother only) Mt5⁴⁷ (g no one by the way) Lu10⁴ Paul (g ecclesia at Caesarea) Ac18²² (g the brethren at Ptolemais) Ac21⁷ (g James and the elders at Jerusalem) Ac21¹⁹ (g Prisca and Aquila) Ro16³ 2Ti4¹⁹ (g Epaphretus) Ro16⁵ (Mary) Ro16⁶ (Andronicus and Junias) Ro16⁷ (Ampliatius) Ro16⁸ (Urbanus) Ro16⁹ (Apelles) Ro16¹⁰ (those of Aristobulus) Ro16¹⁰ (Herodion) Ro16¹¹ (those of Narcissus) Ro16¹¹ (Tryphena and Tryphosa) Ro16¹² (Persis) Ro16¹² (Rufus) Ro16¹³ (Asyncritus, Phlegon, Hermes, Patrobas, Hermas) Ro16¹⁴ (Philologos and Julia, Nereus and his sister) Ro16¹⁵ Agrippa and Bernice g Festus Ac25¹³
saints to g (one another with a holy kiss) Ro16¹⁶ 1Co16²⁰ 2Co13¹² (the brethren with a holy kiss) 1Th5²⁶ (one another with a kiss of love) 1Pe4¹⁴ **saints in Rome** (ecclesias of Christ g) Ro16¹⁶ (Timothy) Ro16²¹ (Tertius) Ro16²² (Gaius) Ro16²³ (Erastus) Ro16²⁴ **g the Corinthians** (Aquila and Prisca) 1Co16¹⁹ (ecclesias of the province of Asia) 1Co16¹⁹ (all the brethren) 1Co16²⁰ (all the saints) 2Co13¹² Philippians (to g every saint in Christ Jesus) Ph4²¹ (brethren with Paul g) Ph4²¹ (all the saints g) Ph4²² Colossians (Aristarchus g) Co4¹⁰ (Epaphras g) Co4¹² (Luke g) Co4¹⁴ (to g the brethren in Laodicea) Co4¹⁵ Linus and Others g Timothy 2Ti4²¹ Titus (those with Paul g) Ti3¹⁵ (to g the friends in faith) Ti3¹⁵ Demas, Luke, etc., g Philemon Phn²³ the Hebrews (to g all their leaders) Hb13²⁴ (those from Italy g) Hb13²⁴ ecclesia in Babylon g those of the dispersion 1Pe5¹³ g the chosen lady 2J1¹³ Gaius (the friends g) 3J1⁵ (to g the friends by name) 3J1⁵
salute: disciples entering a house to s it Mt10¹² Jesus (the throng s) Mk9¹⁵ (soldiers begin to) Mk15¹⁸ Miriam s Elizabeth Lu1⁴⁰ Paul consoling and s the brethren Ac20¹ faithful of old s the promises Hb11¹³, embrace², greet¹⁵, salute⁴², take leave of¹.

greeting, salutation³.
grief, groan¹, sorrow¹, (cause g), sorrow¹, grieve. See chop.
grieve, commiserate¹.
grieved (be), exasperate¹, sorrow⁴.
grieved with (be), disgusted (be)².

kop e t os STRIKE-
grieving, over Stephen Ac8², lamentation¹, grievous, heavy³, slothful¹, sorrow¹, wicked¹, grievous to be borne, hard to bear², grievously, dreadfully¹, evilly¹.

aleth o GRIND
grind, break into small particles in a mill. two g Mt24⁴¹ Lu17³⁵ Abs⁸.
grind to powder, scatter like chaff².

sun arp a z o TOGETHER-SNATCH
grip. unclean spirit g a man Lu8²⁹ Jews g Stephen Ac6¹² Ephesians g Gaius Ac19²⁹ ship by a hurricane Ac27¹⁵, catch⁴.

sten az o CRAMPIZE
groan. Jesus Mk7³⁴ the saints Ro8²³ 2Co5⁴ (not to g against one another) Ja5⁹ render an account without Hb13¹⁷ (s⁸Rv18⁹). groan³, grudge¹, sigh¹, with grief¹.

groan, mutter².

sun sten az o TOGETHER-CRAMPIZE
groan together. entire creation Ro8²².

sten a g m os CRAMPING
groaning. Israel in Egypt Ac7³⁴. the spirit for us Ro8²⁶.

grope. See handle. *Tangh*
gross (wax), stouten².
ground. See found.
ground, base¹, country¹, flat¹, land¹⁸, (piece of g), field¹.

cham ai' ON-GROUND
ground (on). Jesus spits o the g Jn9⁶ the squad falls Jn18⁶, on the ground¹, to-¹.

kli si'a -CLINE
group. the throng recline in Lu9¹⁴, a company¹.

aux[an]'o GROW[-UP]
grow, grow up, make grow, increase by internal, living development. anemones Pmt6²⁸ Lu12²⁷ mustard Pmt13³² Lu13¹⁹ Christ must be Pmt33³⁰ God (the word of) Pmt6⁷ 12²⁴ (word of the Lord) Pmt19²⁰ (g in realization of) Pmt10¹⁰ (in the growth of) Co2¹⁹ the people of Israel Ac7¹⁷ your faith 2Co10¹⁵ building g into holy temple Pmt2²¹ expectation, evangel Pmt6¹⁶ into salvation 1Pe2² in grace Pmt3¹⁸

Grow up: seed Pmt4⁸ John Lu1⁸⁰ Jesus Lu2⁴⁰ make grow: God (makes it) Pmt3⁶ (product of your righteousness) 2Co9¹⁰ (into Christ) Pmt4¹⁵. grow¹², -up¹, increase⁷, give the-².

grow, become², come¹.
grow exceedingly, flourish¹.
grow old. See old (make).
grow up. See grow.
grow up, lengthen¹, step up².

sun aux[an]'o mai TOGETHER-GROW[-UP]
grow up together. leave both Pmt13³⁰, grow together¹.

aux'e si s GROWING
growth. of the body Ep4¹⁶ growing in the g of God Co2¹⁹, increase².

grudge, groan¹.
grudging, murmuring¹.
grudgingly, sorrow¹.

dia go[n]gg u z o THROUGH-MURMUR
grumble, murmur openly. the scribes Lu15² 19⁷, murmur².

phula s's o GUARD
guard, protect by vigilance and power, maintain obligations. demoniac being g Lu8²⁹ strong one g his own Pmt11²¹ against (all greed) Lu12¹⁵ (Alexander) Pmt14¹⁵ the soul Pmt12²⁵ Abs⁸ Christ g (disciples) Jn17¹² (what is committed to Paul) Pmt11¹² Peter Ac12⁴ from (idol sacrifices) Pmt21²⁵ (idols) Pmt15²¹ Saul g the garments Ac22²⁰ Paul g (in Herod's pretorium) Ac23³⁵ (soldier g) Ac28¹⁶ the Lord will g you 2Th3³ Timothy to g (these things) Pmt15²¹ (that which is committed to him) 1Ti6²⁰ 2Ti1¹⁴ God g (Noah) 2Pe²⁵ (you from tripping) Ju2⁴ be on your g Pmt3¹⁷

maintain: these all Pmt19²⁰ Mk10²⁰ Lu18²¹ shepherds m watch Lu2⁸ the word of God Pmt11²⁸ not m Christ's declarations Jn12⁴⁷ Jews not m the law Pmt4⁷⁵ Ga6¹³ decrees Pmt16⁴ m the law (Paul) Pmt21²⁴ (if the Uncircumcision) Pmt22⁶ (s¹1J2⁴). beware², -of¹, keep²³, -self¹, observe², save¹.

phu'ta a GUARD
guard. doors (g standing at) Ac5²³ (g before) Ac12⁶ Herod examining Ac12¹⁹, keeper³.

guardian. See manager.

xem'on LODGER
guest, one who is lodging as a guest or stranger in another family while away from

home, or one who is host Ro16²³ to such, strange, repatriated g Ac17²¹ the nations g (in that era) MEp2¹² (no longer) MEp2¹⁹ stranger: Christ PMt25³⁵ 38 43 44 a sepulcher for AMt27⁷ s and expatriates MHB1¹¹³ and this for s A3J⁵ strange: demons AC17¹⁸ teachings AHb13⁹ as something s baffling A1P4¹², host¹, strange², -er¹⁰, -thing¹. guest, lie back at table¹, (be g), demolish¹. guestchamber, caravansary².

[h]od eg os' WAY-LEADER guide, one who leads on the way. Pharisees blind g PMt15¹⁴ 2316 24 Judas g Ac1¹⁶ the Jews rRo2¹⁹, guide⁴, leader¹.

[h]od eg e'ō WAY-LEAD guide, lead in the way. of the blind PMt15¹⁴ Lu6³⁹ spirit of truth g rJn16¹³ the eunuch needs rAc8³¹ the Lambkin rRv7¹⁷, guide², lead².

human denotes human.

ea HA Ha!, an interjection (may also be the imperative of leave), unclean spirit saying to Jesus Mk12^{4a} Lu4³⁴.

hex'is HAVING habit. because of Hb5¹⁴, use¹. oik e tēr'i on HOME-place habitation. saints to be dressed in their rC5² messengers leave their Ju⁹, habitation¹, house¹. habitation, domicile¹, dwelling¹, -place², tabernacle¹. had rather, will¹.

[H]a' gar HAGAR Hagar, Sarah's handmaid, Gn16 MGa4²⁴ 25.

cha'tia a LOWER hail. there came to be vRv8⁷ great h vRv11¹⁹ large as a talent weight vRv16²¹ 21.

thria HAIR hair. John's apparel of camel's Mt3⁴ Mk16 make white or black Mt5³⁶ h of the head (numbered) Mt10³⁰ Lu12⁷ (woman wipes tears off with) Lu7³⁸ 44 (by no means perish) Lu21¹⁸ (wipes Jesus' feet with) Jn12¹²³ (not destroyed) Ac27³⁴ braiding aught into 1P33 Christ's h white as wool vRv1¹⁴ locust's h as of women vRv9⁸ s (s¹ rV10¹).

hair (of), hairy¹.

trich'in on HAIRY hairy. sackcloth vRv6¹². of hair¹. hale, drag¹.

[h]é'mi s u HALF-EQUAL half. of Herod's kingdom Mk6²³ of Zaccheus' possessions Lu19⁸ three days and a h Rv11⁹ 11 a season Rv12¹⁴.

[h]é'mi ōr'i on HALF-HOUR half an hour. hush in heaven vRv8¹.

[h]é'mi tha n es' HALF-DEAD half dead. certain man PLu10³⁰.

hall, court².

all é lou'ia (Hebrew) PRAISE-YE-Jah Hallelujah, an exclamatory ascription of praise, used only and exclusively in response to the execution of divine doom Ps104³⁵ 105⁴⁵ 106¹ 48 111¹ 112¹ 113¹. vRv19¹ 3 4 6.

guide, direct¹.

dol'os FRAUD guile, fraud of disposition or speech. Christ (laying hold of by) Mt26⁴ Mk14¹ (no g in His mouth) 1P22² out of the heart Mk7²² no g in Nathanael Jn14⁷ all g (Elymas full of) Ac13¹⁰ (saints to put off) 1P2¹ God gives men over to Ro12^{9ss} Paul (I got you by) 2C12¹⁶ (our entreaty not with) 1Th2³ let his lips speak no 1P3¹⁰. craft¹, deceit², guile⁶, subtlety².

guiltless, faultless¹. guilty, just verdict (subject to)¹, (be g), owe¹. guilt of, liable⁴. gulf, chasm¹. gulf. See bosom.

r[h]e'ō GUSH gush. rivers of living rJn7³⁸. flow¹. gush out, pour out¹.

H

[h]agi a z'ō HOLYZE hallow, make or pronounce holy. h be Thy name Mt6⁹ Lu1² the temple h the gold Mt23¹⁹ Christ (Him Whom the Father h) Jn10³⁶ (h Himself) Jn17¹⁹ (h the ecclesia) Ep5²⁶ (He Who is h) Hb2¹¹ 11 (h through offering of His body) Hb10¹⁰ (h the people) Hb13¹² the disciples (Christ prays h them) Jn17¹⁷ (h by the truth) Jn17¹⁹ saints (allotment among those h) Ac20³² 26¹⁸ (h in Christ Jesus) 1C1² (but you are h) 1C6¹¹ (unbelieving husband or wife h) 1C7¹⁴ 14 (may God h you wholly) 1Th5²³ (utensils for honor h) 2Ti2²¹ (to h the Lord Christ) 1P3¹⁵ (let the holy be h still) Rv22¹¹ offering of the nations h Ro15¹⁶ every creature h 1Ti4⁵ blood sprinkling is h Hb9¹³ those who are Hb10¹⁴ blood by which he is h Hb10^{29ss}. be holy¹, hallow², sanctify²⁶.

halt, lame⁴.

Emmor' (Hebrew) HE-ASS Hamor, a chieftain Gn33¹⁹. Abraham buys tomb in Sychem from Ac7¹⁶.

spur is' HAMPER hamper, a large basket for provisions. seven h of fragments Mt15³⁷ 16¹⁰ Mk8⁸ 20 Paul lowered in Ac9²⁵. basket⁵.

cheir HAND hand, the extremity of the arm, including the palm and fingers; figuratively, it denotes agency. Christ (winnowing shovel in) PMt31² Lu3¹⁷ (messenger's h lifting Thee) Mt4⁶ Lu4¹¹ (stretching out His) Mt8³ 12⁴⁹ 14³¹ Mk14¹ Lu5¹³ (touches h of Peter's mother-in-law) Mt8¹⁵ Mk1³¹ (holds maiden's h) Mt9¹⁸ 25 Mk5²³ 41 Lu8⁵⁴ (placing h on children) Mt19¹³ 15 Mk10¹⁶ (he who dips his h with Me) Mt26²³ Mk14²⁰ Lu22²¹ (throng laid h on) Mt26⁵⁰ Mk14⁴⁶ (saying stretch out your) Mk3⁵ Lu6¹⁰ (deeds occurring by His) Mk6² (placing h on the infirm) Mk6⁵ 7³² Lu4⁴⁰ 13¹³ (getting hold blind man's h) Mk8²³ 23 25 (holds h of man's son) Mk9²⁷ (priests seek lay h on) ALu20¹⁹ (priests do not stretch out h for) ALu22⁵³ (Father into Thy h I) ALu23⁴⁶ (shows disciples His) Lu24³⁹ 40 Jn20²⁰ 27 (lifting up His h blesses) Lu24⁵⁰ (the Father given all into) AJn3³⁵ 13³ (no

of My) **AJn1028** (came out of the Jew's) **AJn1039** (print of the nails in) **Jn2025** (seven stars in) **vRv116** (places h on John) **Rv114s** (sharp sickle in His) **vRv1414** if your h snaring you **pMt530** **188Mk943** man with withered **Mt1210** **13Mk31** **3** **5Lu66** **8** **10**

disciples (not washing their) **Mt152** (rubbing ears of grain in) **Lu61** (will be laying h on you) **ALu2112** (place h on Barnabas and Saul) **Ac133** (h handle the Lord) **1J11** (eating with unwashed) **Mt1520Mk72** **5**

Son of Mankind (about to be given up into) **AMt1722Mk931Lu944** **247** (given up into men's) **AMt2645Mk1441** two h to be cast **pMt188Mk943** binding the man's feet and h **pMt2213** Peter (pulls sword with) **Mt2651** (not my feet only but my) **Jn139** (will stretch out his) **Jn218** (seizing lame man's) **Ac37** (place h on believers) **Ac317** (giving

Tabitha a h) **Ac941** (chains fall from) **Ac127** (gesturing with) **Ac1217** Pilate washes **Mt2724** Jews (washing h with the fist) **Mk73** (lawless h) **Ac223** apostles (be placing on the ailing) **Mk1618** (priests laid h on) **AAc43** **518** (signs through h of) **AAc512** (place h on the seven) **Ac66** (imposition of) **Ac818** (writing through their) **AAc1523** (working with our) **1C412** h of the Lord (with John) **ALu166** (with the disciples) **AAc1121** (on Elymas) **AAc1311** (the heavens the works of)

AHb110 Israel (h of those hating) **NLu171** **74** (Lord taking hold of) **Hb89** putting h on plow **pLu962** ring for the prodigal's **pLu1522** God (not snatching out of) **AJn1029** (to do whatever Thy h) **Ac428** (by stretching out Thy) **AAc430** (is it not My h) **AAc750** (not requiring anything attended by human) **AAc1725** (spreading out My h to a stubborn) **CRo1021** (works of Thy) **AHb27** (h of the living G) **AHb1031** (mighty h of) **ALP56** Lazarus bound feet and **Jn1144** Thomas' h in Christ's side **Jn2025** **27** through Moses h **AAc725**

messenger (h of, seen by Moses) **AAc735** (prayer ascended) **vRv84** (scroll in) **vRv102** **8** **10** (lifts right h) **vRv105** (chain in) **vRv201** works of Israel's h **AAc741** on whom Simon placing **Ac819** Ananias placing h on Saul **Ac912** **17** h of Barnabas and Saul **AAc1130** Herod's h (put forth to illtreat) **AAc121** (Peter extricated from) **AAc1211** Paul (gesturing with) **Ac1316** **2140** (miracles through) **AAc143** (placing h on disciples) **Ac196** (powers God did through) **AAc1911** (h subserve his needs) **NAc2034** (given into h of nations) **AAc2111** **2817** (Jews laid h on) **Ac2127** (stretching out his) **Ac261** (viper fastens on) **Ac2834** (places h on Publius' father) **Ac288** (salutations by my) **ALC1621** **Co418** **ALTh317** (escaped Aretus' h) **ALC1133** (writes with his own) **GA611** **Phn19** (imposition of) **2Ti16** not gods by means of **NAc1926** Alexander gesturing with **Ac1933** Agabus binding his own h **Ac2111** taking Paul's nephew by **Ac2319** foot saying I am not a **1C1215** eye cannot say to **1C1221** h of a mediator **AGa319**

saints (to be working with) **Ep428** **1Th411** (to be lifting up benign) **1Ti28** (place h quickly on no one) **1Ti522** imposition of h (of eldership) **1Ti414** (foundation of) **Hb62** stiffen the flaccid **pHb1212** cleanse your **AJa48** balances in rider's h **vRv65** throng with palms in **vRv79** acts of men's h **Nrv920** wild beast's emblem on **vRv1318** **149** **204** prostitute's h **vRv174** **192** (**s*Jn2025** **s*RV21**).

epi do- ON-GIVE
hand, give up (ship **Ac2715**). father h son (a stone) **pMt79Lu1111** (a serpent) **pMt710Lu**

1111 (a scorpion) **pLu1112** scroll h to Christ **Lu417** Christ (h bread to disciples) **Lu2430AB** (gives morsel to Judas) **Jn1326As** disciples h fish (to Christ) **Lu2442** Paul and Silas h epistle **Ac1530**. deliver², give⁷, offer¹, we let her drive¹.

hand (at), near⁶, (be at h), present (be)¹, near⁹.

cheir o poi'et on HAND-DONE
hand (made by). this temple **Mk1458** God not dwelling in that **Ac748** **1724** Circumcision, in flesh **Ep211** tabernacle not **Hb911** holy places **Hb924**. made by (with) hands⁶.

hand on (lay). See hand (lay on).

epi cheir e'ō ON-HAND
hand (take in). to compose narrative **Lu11** to assassinate Paul **Ac929** exorcists to name the name **Ac1913**. go about¹, take in hand¹, take upon¹.

aut o'cheir SAME-HAND
hand (with own). toss over gear **Ac2719**.

soudar'i on (Latin) handkerchief
handkerchief, a small piece of cloth. a mina reserved in **Lu1920** Lazarus's countenance bound with **Jn1144** on Christ's head **Jn207** from Paul's cuticle **Ac1912**. handkerchief¹, napkin³.

psélaph a'ō STROKE-TOUCH
handle, perceive through stroking, seek by the sense of touch, figuratively, grope (for God) **pAc1727**. Christ (h Me and perceive) **Lu2439** (our hands h) **1J11** that which may be h **Hb1218**. feel after¹, handle², that might be touched¹.

handle, contact (come into)¹.
hands (made without), hands (not made by)².

a cheir o poi'et on UN-HAND-DONE
hands (not made by). another temple **Mk1458** saints (have a house) **2C51** (a circumcision) **Co211**. made without hands², not made with hands¹.

ast ei'on URBANE
handsome, originally, genteel as opposed to rustic, later, elegant, handsome. Moses **Ac720** **Hb1123**. fair¹, proper¹.

handsome even to God. See divine.

cheir o'grah on HAND-WRITING
handwriting. of decrees **Ac214**.

krem a n'u mi HANG
hang, fasten above so as to suspend. millstone about the neck **Mt186** is h the law **Mt2240** malefactors **Lu2339** on a tree (Christ) **Ac530** **1039** (accused is everyone) **GA313** viper from Paul's hand **Ac284**.

hang about, lie about².
hang down, flaccid (be)¹.

ek krem'a mai OUT-HANG
hang on. on Christ's words **Lu1948**. be very attentive¹.

hang self, strangle¹.
An'na (Hebrew) GRACE
Hannah. a prophetess **Lu236**.

An'nas (Hebrew) GRACIOUS
Hannas. a chief priest **Lu32** **Jn1818** **24** **Ac46**. haply, consequently².

tu[nō]ch[an]'ō HAPPEN[-UP]
happen, occur apart from human design or volition, hypothetically, perchance, as a modifier, casual, h by a coincidence **pLu1031A** h upon (that eon) **Lu2035** (peace) **Ac242** (salvation) **2Ti210** (more excellent ministry) **Hb86** (better resurrection) **Hb1135** on

assistance from God Ac26²² per chance:
species of sounds 1C14¹⁰ kernel of wheat 1C
1537 Paul abiding in Corinth 1C16⁶ casual:
not the c kind of deeds Ac19¹¹ care for
Paul Ac27³ not the c philanthropy Ac28²,
be², chance¹, enjoy¹, no little¹, obtain⁵, re-
fresh self¹, special¹.

happen, become¹, befall⁶.

para tu[ng]ch[an]'ō BESIDE-HAPPEN[-UP]
happen along. in the market Ac17¹⁷. meet
with¹.

epi tu[ng]ch[an]'ō ON-HAPPEN[-UP]
happen on, encounter. the promises (Abra-
ham) Hb6¹⁵ (those of faith) Hb11³³ en-
counter: salvation (Israel has not) Ro11⁷
(the chosen) Ro11⁷ not e peace Ja4². ob-
tain⁵.

makar is m os' HAPPYING
happiness. David telling of the Ro46⁹ where
is your Ga4¹⁵, blessedness³.

makar'ō ON HAPPY
happy, joyousness springing from within, in
contrast with blessed, which is the expres-
sion of the good opinion of others. God is
happy in Himself and is blessed by all who
know Him. h in spirit the poor Mt5³ h
are those (who mourn) Mt5⁴ (hungering)
Mt56²¹ (persecuted) Mt5¹⁰ (slaves) Mt
244⁶ Lu123⁷ 38 124³ (lamenting) Lu6²¹ (who
invite the poor) Lu14¹⁴ (not perceiving
yet believe) Jn20²⁹ (pardoned) Ro4⁷ (who
suffer) 1P3¹⁴ (being reproached) 1P4¹⁴
(rinsing their robes) Rv22¹⁴ h are the
(meek) Mt5⁵ (merciful) Mt5⁷ (clean in
heart) Mt5⁸ (peacemakers) Mt5⁹ (poor)
Lu6²⁰ (eyes observing) Lu10²³ (the bar-
ren) Lu23²⁹ (dead) Rv14¹³

h are you (whenever reproached) Mt5¹¹
(Simon) Mt16¹⁷ (whenever men hating)
Lu6²² h is he (not snared in Me) Mt11⁶ Lu
723 (eating in the kingdom) Lu14¹⁵ (not
judging himself in) Ro14²² (who is read-
ing and keeping) Rv13²²⁷ (who is watch-
ing) Rv16¹⁵ (having a part) Rv20⁶ disciples
(h are your eyes) Mt13¹⁶ (h if doing them)
Jn13¹⁷ Miriam (h is she) Lu14⁵ (h the
womb) Lu11²⁷ h are they (hearing the
word) Lu11²⁸ (who have been invited) Rv
199 H is it to give Ac20³⁵ Paul deemed
himself Ac26² h the man (to whom the
Lord) Ro4⁸ (enduring the trial) Ja11² h
she remaining thus 1C7⁴⁰ the H God 1Ti11¹
h and only Potentate 1Ti6¹⁵ the h expecta-
tion Ti2¹³ a doer of the work h Ja12⁵,
blessed⁴³, happy⁶.

makariz'eō HAPPYIZE
happy (count). will c Miriam h Lu14⁸ those
who endure Ja5¹¹, call blessed¹, count happy¹.

dēm ēgor e'ō PUBLIC-BUY
harangue, loosely one who speaks to the public
in the market place. Herod h the populace
Ac12²¹, make an oration¹.

par en ochl e'ō BESIDE-IN-THROWING
harass. James not to h those of the nations
Ac15¹⁹ (s¹*Lu18⁵). trouble¹.

lim ēn' LAKE
harbor, a lake-like bay. Ideal H Ac27⁸ 12
Phoenix, h of Crete Ac27¹², haven³.

sklēr on' HARD
hard, dense in substance, not easily broken or
marred. a h man Mt25²⁴ AB h saying FJn6⁶⁰
kicking against goads PAc26¹⁴ winds FJa3⁴
words FJu15⁵, fierce¹, hard⁵.

hard, squeamish¹.
hard to apprehend. See apprehend (hard to).

dus bast'akt on ILL-BEARIC
hard to bear. loads PAc23⁴ Lu11⁴⁶, griev-
ous to be borne².
hard to utter, abstruse¹.

sklēr u'n ō HARDEN
harden. some Jews were FAc19⁹ God h FRo
918 not h your hearts FHB38¹⁵ 47 lest you
FHB3¹³, harden⁴, be hardened².
harden, callous³.

sklēr o kard i'a HARD-HEART
hardheartedness. Jewish Mt198¹⁰ Mk10⁵ of the
apostles 1Mk16¹⁴, hardness of heart³.

mo'lis HARDLY
hardly, almost not, adverb. h stop the throngs
Ac14¹⁸ ship h (coming off Cnidus) Ac27⁷
(skirting Salmone) Ac27⁸ h strong enough
hold off skiff Ac27¹⁶ h for the sake of the
just Ro5⁷ just one h saved 1P4¹⁸, hardly¹,
scarce², -ly².

hardly, difficulty (with)¹, squeamishly³.

sklēr o't ēs HARDNESS
hardness. in accord with your FRo25⁵.
hardness, callousness¹.
hardness of heart, hardheartedness³.
harlot, prostitute⁸.

bla'pt ō HARM
harm, cause distress, damage, or loss. any-
thing deadly not Mk16¹⁸ demon not h Lu
435, hurt².

harm, amiss¹, evil², illtreat¹, outrage¹, wicked¹.

bla ber on' HARMFUL
harmful. desires 1Ti6⁹, hurtful¹.
harmless, artless², innocent¹.
harp, lyre⁴, -(play)².
harper, lyre singer².

dia pri'ō THROUGH-SAW
harrow, the mental sensation of one who is
sawn asunder, for which we use the figure
harrow. the Jews (at Peter's words) FAc
533 (at Stephen's words) FAc7⁵⁴, be cut².

katu pon e'ō DOWN-MISERY
harry. Moses avenges the one being Ac7²⁴
Lot 2P2⁷, oppress¹, vex¹.

astēr on' STRINGENT
harsh. man Lu9²¹ 22, austere².

ther is m os' WARMISM
harvest, the accompaniment of summer. in-
deed is vast PAc19³⁷ Lu10² season (darnel)
PMT13³⁰ 30 conclusion of the eon PAc13³⁹ 31
Lord of (beeseech) PAc19³⁸ Lu10² (eject work-
ers into) PAc19³⁸ Lu10² is present PAc4²⁹
white for FJn4³⁵ 35 of the earth vRv14¹⁵
(sRv14¹⁵).

haste, diligence², hurry⁶.
hastily, swiftly¹.

mis e'ō HATE
hate, regard with extreme aversion and ill will,
hateful (bird) vRv18², h your enemy Mt5⁴³
h the one lord PAc6²⁴ Lu16¹³ disciples (h by
all) Mt10²² Mk13¹³ Lu21¹⁷ (h by nations) Mt
249 (happy whenever you are) Lu6²² (ideal-
ly be doing to those h you) Lu6²⁷ (if any-
one h his father) Lu14²⁶ (h the soul) Jn12²⁵
men (h one another) Mt24¹⁰ (h the light)
Jn32⁰ those h Israel Lu7¹ citizens h the
one not h his father) Lu14²⁶ (h the soul) Jn12²⁵
ers) Jn7⁷ (h Jesus) Jn7¹⁵ 24 (h the disci-
ples) Jn15¹⁸ 19 1714 13¹³ those h Christ
(h His Father) Jn15²³ 23 (h Me gratuitous-
ly) Jn15²⁵ what I am h this I am doing Ro
715 Esau I h Ro13¹³ no one h his own flesh
Ep5²⁹ saints (formerly h) Ti3³ (h the
spotted tunic) Ju2³ the Son h injustice Hb

19 one h his brother 1Jn29 11 315 420 h cats of the Nicolaitans Rv26 6 nations h the prostitute vRv1716.

hateful, detestable¹.

hateful. See hate.

hater of God, detester of God¹.

hath (that one h), belong².

haughty. See high.

[h]ups é l o phron e'ō be-HIGH-DISPOSED
haughty (be). rich not to be 1Ti617. be high-minded¹.

haughty (be). See disposed (be).

ana bi ba z'ō UP-HAVE-STEPIZE

haul up. dragnet fMt1348. draw¹.

ech'ō HAVE

have, denoting possession, in the middle participle, next (day) Ac2015 2126, with in belly, pregnant (be) Mt118 23 2419, with ways, journey Jn46 Ac112, with appropriate, spread (as gangrene) 2Ti217, idiomatically, grateful (be) 1Ti112, with ready-as, hold ready Ac2113 2C 1214, with now, for now Ac2425, etc. we h Abraham Mt39 jackals h burrows Mt820 no need h the strong (physician) fMt912 not allowed t h her Mt144 Mk618 disciples to h authority to cure Mk315 h no root fMk417 bread we h none Mk816 nor h two tunics Lu99Ab2 the Son to h life in Himself Jn 529Ab2 had: John h his apparel Mt34 your mina which I h Lu1920 would have h no sin Jn941 glory which I h Jn175 what fruit h you then Ro621 we h discipliners Hb129 has: Son of Mankind h (nowhere) Mt820 (authority) Mt96 seed h (no depth of earth) fMt135 Mk45 (no root) fMt136 Mk46 the Lord h need Mt213 if anyone h ears Mk423 that someone h his father's wife 1C51, etc. See under other keywords. accompany¹, be able¹, be in that case¹, be old¹, be possessed with², can², could have¹, count², day following¹, do¹, have⁶⁰⁷, hold⁵, -fast¹, keep¹, lie¹, next², -day¹, retain¹, take for¹, use¹, with¹.

have, away (be)⁴, bandy¹, become⁴, belong², get³, partake¹, retain¹, (such things as ye h), within (what is)¹, (that I h), My¹.

have being, be.

have cohesion. See commend.

have joy, profit¹.

have on, put on¹.

have respect to, look on¹.

haven, harbor³.

having on. See attend to.

havoc (make), devastate¹.

hay, grass¹.

hazard, give up¹.

epi sphal es' ON-TOTTERING

hazardous. sailing Ac279. dangerous¹.

the. See that.

he. See that (and) and same.

he, now the¹, this³².

he that is sent, apostle¹.

trag'os HE-GOAT

he-goat. blood of Hb912 13 19 104. goat⁴.

kephal e' HEAD

head, the upper or front part of an animal body, containing the brain and special sense organs. disciples (not to be swearing by) Mt536 (rub with oil) Mt617 (hairs of your) Mt1030 Lu127 2118 (to lift up their) Lu2128 Christ's h (nowhere to be reclining) Mt820 Lu958 (pours attar on) Mt267 Mk143 (wreath of thorns on) Mt2729 Jn192 (men beat with a reed) Mt2730 Mk1519 (place His charge above) Mt2737 (Simon rubs not) Lu746 (reclining) Jn1930 (handkerchief which was

on) Jn207 (white) vRv114 (many diadems on) vRv1912 Christ as h (of the corner) fMt2142 Mk1210 Lu2017 Ac411 1P27 (h of C is God) m1C113 (H of every man) m1C113 (man disgracing his H) f1C114 (as H over all) fEp122 (Who is the H) Ep415 (H of the ecclesia) fEp523 fCol18 (H of every sovereignty) fCo210 (not holding the H) fCo219

Others: of John the baptist Mt148 11 Mk 624 25 27 28Ab wagging the Mt2739 Mk1529 woman (hairs of) Lu738 (h of woman, the man) m1C113 (uncovered) f1C115 5 (ought to have authority over) 1C1110 (having wreath on) vRv121 Peter's h (the Lord to wash) Jn139 of the tomb Jn2012 blood be on fAc186 Paul having shorn Ac1318 four men shaving Ac2124 not a hair of, shall perish Ac2734 heaping embers on fRo1220 man (prophecy having caught on) 1C114 (ought not to be covering) 1C117 h say to the feet 1C1221 husband, h of the wife fEp523 golden wreaths (on elder's h) vRv44 (on locust's h) vRv97 (on Son of Mankind's h) vRv1414 horses h vRv917 17 19 rainbow on messenger's vRv101 seven h (dragon having) vRv123 3 (wild beast with) vRv131 1 173 7 9 (one h slain) vRv133 men cast soil on vRv1819.

kephal ai o'ō HEAD-

head. hit his h with stones fMk124. wound in the head¹.

ana kephal ai o'ō UP-HEAD

head up (all in Christ) fEp110, sum up (any other precept) Ro139. be briefly comprehended¹, gather together in one¹.

headlong, prone¹.

heady, rash¹.

ia'ō mai HEAL

heal, restore to physical well-being. centurion's boy Mt88 13 Lu77 should be h (Israel) fMt1315 Jn1240 Ac2827 woman's daughter Mt 1528 a woman Mk529 Lu847 Christ (commissioned to) Lu1418A (power of the Lord for) Lu517 (many came to be) Lu618 (h all) Lu619 911 (a benefactor and h) Ac1038 (by Whose welt you were) f1P224 the twelve commissioned Lu92 boy h Lu942 dropsical man Lu144 lepers Lu1715 slave's ear Lu 2251 courtier's son Jn447 infirm man Jn 513 Eneas Ac934 father of Publius Ac288 that the lame may be Hb1213 praying so that you may be Ja516. heal²⁶, make whole².

heal, save³, -through¹, cure³⁸.

i'a sis HEALING

healing. Christ performing h today Lu1332 signs of Ac422 to occur through the Name Ac430. cure¹, healing¹, to heal¹.

healing, cure².

i'a ma HEALTH

health. graces of 1C129 28 30.

health, salvation¹, (be in h), sound (be)¹.

sōr eu'ō HEAP

heap, pile up. embers of fire fRo1220 with sins 2Ti36. heap¹, ladel¹.

epi sōr eu'ō ON-HEAP

heap up. teachers f2Ti43.

akou'ō HEAR

hear, perceive with the ears Is610 Ac2827. Spiritual perception Jn847, inferior to sight Jb425. a sound h in Rama Mt218 queen came to Mt1242 Herod h Mk614 Christ (disciples h Him) Mk1114 (throng h with relish) Mk1237AB (multitudes came to h) Lu618 (Mary h His words) Lu1039 God (neither h His voice) Jn537 (what Christ

h from) Jn8²⁶ (Thou h Me) cJn11⁴¹ (all I h from My Father) Jn15¹⁵ we h out of the law Jn12³⁴ Peter h a voice Ac11⁷ h the word (Bar-Jesus seeks to) Ac13⁷ (city assembled to) Ac13⁴⁴ (the nations to) Ac15⁷ (those in province of Asia) Ac19¹⁰ multitude h Barnabas Ac15¹² Paul (I h a voice) Ac23⁷ 26¹⁴ (Jews h him until this word) Ac22²² (you h of my behavior) Gal13 (what things you h from) 2Ti12² heeding what is Hb2¹ today, if you should be Hb3¹⁵ 4⁷ every man swift to Ja11⁹, etc. See under other keywords. be noised¹, be reported¹, come to¹, come to ears of¹, give audience³, hear⁴¹⁵, hearken⁶, hearer², in the audience of¹, understand¹.

hear, hearing (give a)¹, hearken⁵, listen to¹.

pro akouō BEFORE-HEAR

hear before. in the word of truth Co15.

heard, disobey¹, (which is h), tidings¹.

hearer, listener¹.

hearing. See tidings.

hearing, investigation¹, (place of h), audience chamber¹.

di akouō THROUGH-HEAR

hearing (give a). Felix will give Paul Ac23³⁵. hear¹.

eis akouō INTO-HEAR

hearken, passive be hearkened to. nations supposing they will be Mt6⁷ Zechariah's petition h to Lu13³ Cornelius' prayer Ac10³¹ Israel not h to God 1Co14²¹ Christ h to Hb5⁷. hear⁵.

hearken, hear⁶, obey¹, yield¹.

hearken to, ear (give)¹.

hearkened to (be). See hearken.

kard'ia HEART

heart, in living souls, the physical organ which propels the blood stream and thus is the center of soul life 2Sa18¹⁴ 2Ki9²⁴. Figuratively, as the physical heart is the central and essential organ of the body, so the center and core of man's spiritual being, not, as with us, the seat of feeling and affection, but of motives Mt5⁸, the understanding Mt13¹⁵, the reason Mk2⁶. In English, the plural sometimes seems necessary for the singular[s]. happy the clean in Mt5⁸ commit adultery in Mt5²⁸ there will be your Mt6²¹ Lu12³⁴ scribes (brooding wickedness in) Mt9⁴ (reasoning in) Mk26⁸ Lu5²² Christ (humble in) Mt11²⁹ (in h of the earth) Mt12⁴⁰ (to heal the crushed in) Lu4^{18A} (searching the) Rv2²³ out of the h (superabundance of) Mt12³⁴ Lu6⁴⁵ (contaminating a man) Mt15¹⁸ (wicked reasonings) Mt15^{19B} Mt7²¹ Israel (stoutened is the h of this people) Mt13¹⁵ 15 Ac28²⁷ 27⁸ (is away at a distance from Me) Mt15⁸ Mk7⁶ (lest apprehending with) Jn12⁴⁰ (turned to Egypt in their) Ac7³⁹ (covering on) Rv23¹⁵ (should not be hardening) Phb3¹⁵ 4⁷ (straying in) Phb3¹⁰ (God inscribing His laws on) Phb3¹⁰ 10¹⁶ that sown in Mt13¹⁹ disciples (pardoning a brother from) Mt18³⁵ (calloused) Mk6⁵² 8¹⁷ (reasoning of their) Lu9⁴⁷ 24³⁸ (to ponder in your) Lu21¹⁴ (lest your h burdened) Lu21³⁴ (tardy of) Lu24²⁵ (our h burning in us) Rv24³² (let not be disturbed) Jn14²⁷ (sorrow has filled) Jn16⁶ (shall be rejoicing) Jn16²² (simplicity of) Ac24⁶ (of one h) Ma4³² God (loving Him with the whole) Rv22³⁷ Mt12³⁰ 33 Lu10²⁷ (knowing the Pharisee's) Lu16¹⁵ (filling our h with nourishment) Ac14¹⁷ (cleansing by faith) Ac15⁹ (Who is searching) Rv8²⁷ (Who shines in our)

Rv24⁶ (delegates spirit of His Son into) Rv4⁶ (testing our) F1Th2⁴ (greater than our) F1J3²⁰ (imparts to their h) Rv17¹⁷ evil slave saying in Rv24¹⁸ Lu12⁴⁵ callousness of Pharisee's Fmk3⁵ that from outside not going into Fmk7¹⁹ whoever not doubting in Fmk11²³ turn back h of fathers FLu17¹

the Lord (scatters the proud in comprehension of) FLu15¹ (opens Lydia's) Rv16¹⁴ (may be directing your) F2Th3⁵ all pondered in FLu16⁶ Miriam parveying in FLu21⁹ 5¹ reasoning of FLu23³⁵ 3¹⁵ man's h (treasure of) Lu6^{45A} 4⁵ (unintelligent) Rv12¹ (unrepentant) Rv2⁵ (action of law written in) Rv2¹⁵ picking up the word from FLu8¹² ideal and good h FLu8¹⁵ cast into Judas' Rv13³² David (his h gladdened) Rv22⁶ (man according to God's) Ac13²² Jews (pricked in) Rv23⁷ (uncircumcised in) AAc7⁵¹ (harrowed in) Rv7⁵⁴ Satan fills Ananias' Rv5³ 4 came up on Moses' h to visit Rv7²³ Simon's h not straight Rv8²¹ 22 Barnabas' purpose of Rv11²³

Paul (unnerving his) Rv21¹³ (pain is in my) Rv9² (the delight of my) Rv10¹ (with pressure of h writes) Rv2²⁴ (saints engraved in) Rv23² 3 (saints in our) Rv23⁷ (bereaved for saints, not in h) Rv2²⁹ saints (God's love poured out in) F1Th2¹⁷ lusts of Rv12⁴ circumcision is of Rv5⁵ (obey from the h) Rv6¹⁷ (stands settled in) F1C7³⁷ 3⁷ (earnest of the spirit in) Rv21²² (h broadened) Rv26¹¹ (h of Titus) Rv28¹⁶ (giving as proposed in h) Rv2⁹ (eyes of h enlightened) Ep1¹⁸ (Christ to dwell in) FvP3¹⁷ (singing and playing in) FvP5¹⁹ Co3¹⁶ (singleness of) FvP6⁵ Co3²² (Tychicus to console their) FvP6²² Co4⁸ (Paul having them in his) Ph1⁷ (peace of God shall garrison) Ph4⁷ (h may be consoled) Rv2² (peace of Christ arbitrating in) FvCo3¹⁵ (to be established) F1Th3¹³ Ja5⁸ (may God console you) F2Th2¹⁷ (with h sprinkled) Phb10²² (hallow the Lord Christ in) 1P3¹⁵ (morning star should rise in) 2P1¹⁹ (persuading our h) F1J3¹⁹ (if our h censuring) F1J3²⁰ 2¹ may not be saying in your Rv10⁶ declaration is in Rv10⁸ believing in your Rv10⁹ 10 through adulation deluding Rv16¹⁸ h of man did not ascend Rv12²⁹ councils of the Rv14⁵ hidden things of Rv14²⁵ personal appearance and not in Rv25¹² callousness of (those of the nations) FvP4¹⁸ a clean h (love out of) F1Ti1⁵ (invoking the Lord out of) Rv21²² wicked h of unbelief Phb3¹² thoughts of the Phb4¹² a true Phb10²² 1P1²² confirming by grace Phb13⁹ ritualist seducing his FJa12²⁶ having faction in FJa3¹⁴ sinners to purify FJa4⁸ you nourish your FJa5⁵ hidden human. of F1P3⁴ exercised by greed 2P2¹⁴ Babylon saying in her Rv18⁷ (AMk4¹⁵ Arv10⁹).

heart, soul¹.

heart failing, chill¹.

hearted (faint). See faint hearted.

hearts (knower of). See knower of hearts.

kau'ma BURN-effect

heat, not falling on the saints vRv7¹⁶ men scorched by vRv16⁹.

heat, scorching², warmth¹, (burning h), scorching¹.

heathen, nation⁵, nations (of)².

our an os' SEE-UP

heaven, what is seen when looking up. In the singular it seems to be confined to the sky or gaseous envelope of the earth Mt16¹. In the plural it includes the entire universe except the earth Gn1¹ Co1¹⁶. Idiomatically sky

(aspect of) Lu1256, the kingdom of the (near is) AMt32 417 107 (for the poor and persecuted) AMt530 (least, great in) AMt 519 19 (not entering) AMt520 721 183 (reclining in) AMt811 (he who is smaller in) AMt1111 being violated) AMt1112 (secrets of) AMt1311 like (man sowing seed) AMt 1324 (kernel of mustard) AMt1331 (leaven) AMt1333 (treasure) AMt1344 (a merchant) AMt1345 (a dragnet) AMt1347 (a man, a king) AMt1823 222 (a householder) AMt201 (ten virgins) AMt251 Others: a disciple in AMt1352 keys given Peter AMt1619 who is greatest in AMt1814 emasculate because of AMt1912 of such is AMt1914 rich squeamishly entering AMt1923 Pharisees locking AMt2313

heaven opened: at Christ's baptism Mt316 Lu321 Nathanael to be viewing Jn151 beholding (Stephen) Ac756 (Peter) vAc1011 door in vRv41 temple in vRv119 tabernacle in vRv155 John perceived h vRv1911

out of heaven: voice (this is My Son the Beloved) Mt317 Mk111 Lu322 2P118 (I glorify it) Jn1228 (what God cleanses) vAc119 ascend here) vRv1112 John hears vRv104 8 1210 1413 184 Jews ask for sign Mt161 Mk811 Lu 1116 fall (stars) Mt2429 Mk1325 vRv613bs 810 91 (Christ beheld Satan) Lu1018 descending (messengers) Mt282 vRv101 181 201a2 (fire) Lu954 vRv1313 209 (the spirit) Jn132 (Christ) Jn313 633 38 42 (the true Bread) Jn641 50 51 58 (the Lord Himself) 1Th416 (the new Jerusalem) Rv312 v212 10 (hall) vRv1621 that given a man AJn327 He Who is coming Jn331 bread (God gives Israel) Jn631 (not Moses has given you) Jn632 (the Father giving you) Jn632 a blare Ac22 a light about Paul Ac93 226 or a messenger Ga18 John hears a sound vRv142

in heaven: vast your wages AMt512 Lu 623 35as1 treasure (hoard) Mt620 Lu1233 (you will be having) Mt1921 Mk1021 Lu1822 binding and loosing AMt1619 19 1818 18 messengers Mt1810 10 2230 Mk1225 1332 disciples names engraven Lu1020 Thy will be done as Lu112as joy Lu157 peace Lu1938 those termed gods 1C85 saints (house, eonian) 2C251 (Master) Ep69 Co41 (expectation) Co 15 (allotment kept in) 1P14 every kindred in Ep315 examples of that in Hb923 a throne Rv42 no one in h able Rv53 every creature Rv513 hush occurred Rv81 loud voices Rv1115 a sign Rv121 3 151 a battle Rv127 place not found Rv128 those tabernacled Rv136 the temple Rv1417 throng Rv191 the armies Rv1914

God: your Father in (glorifying) Mt516 (sons of) Mt545 (no wages with) Mt61 (give good things) Mt711 (not the will of) Mt1814 (may be forgiving) Mk1125 26 our F in the h Mt69 10 Lu112a My (Christ's) Father Mt721 1250 (avowing in front of) Mt1032 (disowning) Mt1033 (revealed it to Peter) Mt1617 (come to be to them from) Mt1819 the Father (Lord of h) Mt1125 Lu 1021 (out of) Lu1113 will give miracles in Ac219 Thou Who makest Ac424 1415 vRv147 H is My throne Ac749 the Lord inherent of Ac1724 works of His hands Hb110 throne of the Majesty in Hb81 quaking h also Hb 1226 Who creates vRv106 the God of vRv 1113 1611 fled from His face vRv2011

into h: Christ (looking up) Mt1419 Mk641 734 Lu916 (taken up) Mk1619 Ac111 11 (carried up) Lu2451ABs2 (entered) Hb924 (being gone) 1P322 messengers came away Lu 215 ascend (no one except Christ has) Jn 313A (David did not) Ac234 (who will be)

Ro106 (two witnesses) Rv1112 looking intently (disciples) Ac110 11 (Stephen) Ac755 utensil taken up vAc1016 1110

Christ: Son of Mankind (sign in h) Mt 2430 (coming on clouds of) Mt2430 2694 Mk 1462 (Who is in) Jn313A all authority in h given Mt2318 perceived the h rent Mk110 lifting His eyes to Jn171 h must receive Ac 321 the Lord out of (from) 1C1547 2Th17 all in the h (to head up in Him) Ep110 (created in) Col16 (reconciled through) Col20 ascends up over all who are of Ep410 God's Son out of 1Th110 Who has passed through Hb414 highest of the h AHb726 turning from the One from the h Hb1225

under h: lightning flashing out from Lu 1724 24 men from every nation Ac25 no other name given Ac412 entire creation Col23

Others: shall pass by Mt518 2435Bs2 Mk1331 Lu2133 2P310 (easier for) Lu1617 not to swear by Mt534 a2322 Ja512 flying creatures of (not sowing) Mt626 (have roosts) Mt820 Lu958 (roost among the boughs) PMt1332 Mk 432 Lu1319 (devoured the seed) PLu85 (seen by Peter) vAc1012 116 Capernaum not exalted to PMt123 Lu1015 baptism of John (whence) AMt2125 25 Mk1130 31 Lu204 5 shall be shaken Mt2429 Mk1325 Lu2126 the extremities of Mt2431 Mk1327 messengers (of the h) Mt2436 (from h) Lu2243 (lifts right hand to) vRv105 lock h (three years six months) Lu425 (two witnesses) vRv116 sinned against PLu1518 21 sulphur rains from Lu1725 not lift up eyes to PLu1813 great signs from Lu2111 the host of Ac742 sheet let down from vAc115 indignation revealed from ARo18 habitation from 2C52 third h 2C122 our realm is inherent in Ph320 property in Hb1034bs2 constellations of Hb 1112 firstborn registered in Hb1223 gives a shower Ja518 holy spirit from 1P112 of old 2P35 the h now (stored with fire) 2P37 (will be dissolved) 2P312 new h (hoping for) 2P313 (John perceived) vRv211 (former passed away) vRv211 recoils as a scroll vRv614 third of stars of vRv124 make merry ye ARv1212 v1820 Babylon's sins piled up to vRv185 (bRv1617 b213), air10, heaven269, sky5.

our an o'the n SEE-UP-PLACE
heaven (from), an adverb of place. God giving showers Ac147 Paul perceived light Ac2613.

heaven (in)1, -ly9, (they that are)1, celestial11.

our an' on SEE-UP-ed
heavenly, in the genitive it denotes character, in the dative it gives the location. h Father (be perfect as) Mt548 (forgiving you) Mt614 (nurturing the flying creatures) Mt626 (aware of your need) Mt632b (every plant not planted by) PMt1513 (will be doing to you) Mt1835 (One is your F the h) Mt239 multitude of the h host Lu213 h apparition (given Paul) Ac2619.

heavenly places, celestial3.
heavenly things, celestial3.

bar e'os HEAVY-AS
heavily, adverb. Israel hears PMt1315 Ac2827, dull2.

heaviness, dejection1, sorrow2, (be full of h), depressed (be)1, (be in h), sorrow1.

bar u' HEAVY
heavy, burdensome (wolves) PAC2029, idiomatically, weighty. loads PMt234 charges FAC 257 precepts not F1J53 weighty: matters

of law Mt23²³ Paul's epistles a2C10¹⁰. grievous³, heavy¹, weighty².

heavy, torpid (be)².

heavy. See burdened (be).

[H]ebr ai s' (Hebrew) PASS
Hebrew, pertaining to Abraham and his descendants through his grandson Jacob. H vernacular (Paul shouts in) Ac21⁴⁰ 22² (hears a voice saying in) Ac26¹⁴.

[H]ebr ai s ti' (Hebrew) PASS
Hebrew, the Hebrew language, spoken by Abraham and the descendants of Israel. termed in H (Bethesda) Jn5² (Gabbatha) Jn19¹³ (Golgotha) Jn17¹⁷ Christ (charge written in) Jn19²⁰ Abs² (Mary saying to Him, Rabboni) Jn20¹⁶ H name Abaddon Rv9¹¹ place called Harmageddon Rv16¹⁶.

[H]ebr ai' on (Hebrew) PASS
Hebrew, a special term to describe those Jews who clung to the customs and traditions of Judaism, in contrast to the Hellenists, who yielded to Greek influences. The "orthodox" Jew of that day. Hellenists murmuring against Ac6¹ Paul a H 2C11²² Ph3⁵ 5.

[H]ebr ai k on' (Hebrew) PASSIC
Hebrew in character. Christ's charge written in Lu23³⁸.

hedge, barrier³.

pros ech'ō TOWARD-HAVE
heed, be addicted to (wine) 1T13⁸. take h (doing your righteousness) Mt6¹ (of false prophets) Mt7¹⁵ (of men) Mt10¹⁷ (of the heaven) Mt16¹¹ Lu12¹ (to yourselves) Lu 17³ 21³⁴ Ac3³⁵ 20²⁸ (of the scribes) Lu20⁴⁶ not to take h (of the heaven of bread) Mt16¹² (of myths) 1T14¹ 1T14¹ the throngs h Philip Ac 8⁶ Samaritans h Simon Ac8¹⁰ 11 Lydia h Paul Ac16¹⁴ h what is heard Hb2¹ the prophetic word 2P1¹⁹ giving h (to deceiving spirits) 1T14¹ (to reading) 1T14¹³ (to the altar) Hb7¹³ (BM18²⁴). attend unto¹, be given to¹, beware², give attendance at¹, --to¹, give heed to⁵, --unto¹, have regard to¹, take heed¹, --to³, --unto².
heed (take), look¹⁴, see⁵.

pter'n a HEEL
heel. lifted against Christ AJn13¹⁸.

da'mal is HEIFER
heifer, a young cow. ashes of Hb9¹³.

[h]ups'ō ma HEIGHT
height. not able to separate fRo8³⁹ elevating itself f2C10⁵. height¹, high thing¹.

height(s). See high.

heir, allotment (enjoyer of)¹⁵, (be h), allotment (enjoy)², (fellow h)¹, (joint h)¹, allotment (joint enjoyer of)².

heir together, allotment (joint enjoyer of)².
hell, Gehenna¹², unseen¹⁰ (cast down to h), Tartarus (thrust into)¹.

[H]ell ē n ist ēs' GREEKIST
Hellenist, the special name given to those Jews who took up with Greek customs and left the traditions of Judaism; both Hebrews and Hellenists spoke Greek, but the Hebrews refused the culture which came with it. murmuring of Ac6¹ Paul discussed with Ac 9²⁹ AB (s'Ac11²⁰). Grecians³.
helm, rudder¹.

peri kephal ai'a ABOUT-HEAD
helmset, a casing for the head. of salvation Ep 6¹⁷ 1Th5⁸.

helmsman. See straighten.

bo ē th e'ō IMPLORE
help. Canaanitish woman asks Mt15²⁵ father

of epileptic Mk9²² 24 cross over into Macedonia vAc16⁹ Jews in the sanctuary Ac21²⁸ God will h 2C6² Christ is able to Hb21⁸ earth h the woman vRv12¹⁶. help⁶, succor².
help, aid², apprehend², assistance¹, parley¹, support².

bo ē theia IMPLORE
help (grace for opportune) Hb41⁶, stay (for undergirding a ship) Ac27¹⁷. help².

help together, assist together¹.
help with, work together¹.

bo ē th os' IMPLORER
helper. the Lord is My Hb13⁶.

helper, worker (fellow)³.

hem, tassels².

en ech'ō IN-HAVE
hem in, passively, intralled (be) (with yoke of slavery) Ga5¹. Herodias h John i Mk6¹⁹ Pharisees h Christ i Lu11⁵³ (AMk6²⁷ b2Th1¹⁴). be entangled with¹, have a quarrel against¹, urge¹.
r[h]u'si s GUSHING
hemorrhage. woman having Mk5²⁵ Lu8⁴³ 44. issue³.

[h]aim o r o e'ō BLOOD-GUSH
hemorrhage. woman with Mt9²⁰. be diseased with an issue of blood¹.

hemorrhage. See blood and gushing.

orn'is BIRD

hen, in early Greek, any bird, but later confined to the chicken. assembling her brood Mt23³⁷ Lu13³⁴.

en'the n IN-PLACE
hence, (adverb). Mt17²⁰ Lu16²⁶.
hence, with¹, (h forth), present (at)².

en teu'the n IN-PLACE
hence, adverb, with thence, on either side Rv 22² Ab. cast yourself down h Lu4⁹ go h Lu 13³¹ Jn7³ 14³¹ take these away h Jn21⁶ My kingdom not hence Jn18³⁶ with Jesus two others h and h Jn19¹⁸ 18 fightings from gratifications Ja4¹. hence⁶, from³ of either side².

henceforth. See present (at) with from.

henceforth, now⁵, present (at)¹, rest³, still (by no means)⁵.

henceforth not, no longer¹.

her. See same.

kēru's s ō PROCLAIM
herald, make known publicly with authority beforehand. John the baptist (h in the wilderness) Mt3¹ Mk1⁴ (One stronger than I) Mk1⁷ (a baptism of repentance) Lu3³ (the baptism which John h) Ac10³⁷ Jesus (begins to h, repent) Mt4¹⁷ (evangel of the kingdom) Mt23⁹ 35 Lu3¹ (commissions the twelve to) Mt10⁷ Mk3¹⁴ Lu9² (h in the cities) Mt11¹ (in Galilee) Mk14³⁸ 39 (in synagogues of Judea) Lu4⁴ on the housetops Mt10²⁷ Lu12³ evangel h in whole earth Mt 24¹⁴ in the whole world Mt26¹³ Mk14⁹ the leper h his cleansing Mk14⁵ demoniac h what Jesus does for him Mk5²⁰ Lu8³⁹ disciples (h repentance) Mk6¹² (to h evangel to entire creation) Mk16¹⁵ (h everywhere) Mk16²⁰ deaf-mute h Jesus' act more exceedingly Mk7³⁶ to the nations (evangel must first be h) Mk13¹⁰ (secret of devoutness h among) 1T13¹⁶

Christ (commissioned to h a pardon) Lu41⁸ (h an acceptable year for the Lord) Lu41⁹ (Philip h C to Samaria) Ac3⁵ (h that C has been roused) 1C15¹² (Who is being h among you) 2C11⁹ (some h Him because of envy) Ph1¹⁵ (He h to those once stubborn) 1P3¹⁹ the pardon of sins to be h Lu24⁴⁷

Paul (h Jesus in Damascus) Ac9²⁰ (adure by Jesus Whom Paul is h) Ac19¹³ (came to Ephesus h the kingdom) Ac20²⁵ (in Rome h the kingdom) Ac28³¹ (declaration of faith we are h) Ro10⁸ (h Christ crucified) 1C1²³ (left h to others I am disqualified) 1C9²⁷ (thus we are) 1C15¹¹ (not h ourselves but Christ Jesus) 2C4⁵ (the evangel he h among the nations) Ga2² (if I am still h circumcision) Ga5¹¹ (we h to you the evangel of God) 1Th2⁹ Peter to h to the people Ac10⁴² Moses has those h him Ac15²¹ the Jews h, not to be stealing Ro2²¹ how hearing apart from a h Ro10¹⁴ how h if not commissioned Ro10¹⁵ another Jesus whom we do not h 2C11⁴ evangel h in the entire creation Col2¹³ Timothy to h the word 2Ti4² messenger h with a loud voice Rv5² preach⁵³, preacher¹, proclaim², publish⁵.

k'êru x PROCLAIMER

herald. Paul 1Ti2⁷ 2Ti1¹¹ Noah h of righteousness 2P2⁵, preacher³.

k'êru g ma PROCLAMATION

heralding. of Jonah Mt124¹ Lu11³² of Christ Jesus Ro16²⁵ the stupidity of the 1C1²¹ Paul's (not with persuasives of human wisdom) 1C2⁴ (consequently for naught) 1C15¹⁴ (through me fully discharged) 2Ti4¹⁷ God manifests His word in its own ears by Ti1³, preaching⁸.

pro k'êru's s ô BEFORE-PROCLAIM

heralding (previous). John's Ac13²⁴, first preached¹, herb, greens⁴.

bo t an'ê HERBAGE

herbage. bringing forth PHb6⁷, herbs¹, herbs, herbage¹.

agel'ê HERD

herd, a group of animals. of hogs Mt8³⁰ 31 32 Mk5¹¹ 13 Lu8³² 33.

[h]o'de to-WHICH-YET

here. Christ (didst Thou come) Mt8²⁹ (greater than the sanctuary is) Mt12⁶ (more than Jonah) Mt12⁴¹ Lu11³² (than Solomon) Mt12⁴² Lu11³¹ (bring him h) Mt17¹⁷ Lu9⁴¹ (lo h) Mt24²³ 23 Mk13²¹ (are not His sisters h) Mk6³ (He is not h) Mt28⁶¹ Lu24⁶ (when camest Thou) Jn6²⁵ (Lord if Thou wert) Jn11³² (bring your finger h) Jn20²⁷ h on a platter Mt14⁸ five cakes (nothing h except) Mt14¹⁷ (bring them) Mt14¹⁸ some standing h Mt16²⁸ Mk9¹ Lu9^{27A} disciples (ideal to be h) Mt17⁴ Mk9⁵ Lu9³³ (three tabernacles h) Mt17⁴ (remain h and watch) Mt26³⁸ Mk14³⁴ (be seated h) Mk14³² Ab⁷s why stand you h the whole day Mt20⁶ how did you enter h Mt22¹² may no stone be left h Mt24²⁶ Mk13³⁵ h in a wilderness Mk8⁴ dispatching the colt Mk11³ whatever occurring in Capernaum do h Lu4²³ in a desolate place Lu9¹² lead in h the poor Lu14²¹ perishing Lu15¹⁷ Bs Lazarus consoled h Lu16²⁵ Lo H or Lo there Lu17²¹ 23 lead my enemies h Lu19²⁷ are two swords Lu22³⁸ from Galilee as far as h Lu23⁵ a lad h Jn6⁹ Paul (in Damascus) Ac9¹⁴ 21 (in Rome) Co4⁹ it is being sought 1C4² h dying men Hb7⁸ no permanent city Hb13¹⁴ you sit h Ja2³ 3b⁷s John told, come up h Rv4¹ two witnesses told ascend h Rv11¹² h is the endurance Rv13¹⁰ 14¹² is wisdom Rv13¹⁸ is the mind which has wisdom Rv17⁹. here⁴⁵, hither¹³, this place², there¹.

here, place(in this)³, (be h), present (be)¹, hereafter, now¹, present (at)², still (by no means)¹.

hereafter not, no longer¹.

patr ô'on FATHERED

hereditary. law Ac22³ God Ac24¹⁴ customs Ac28¹⁷, of the fathers¹, of my (our) fathers².

heresy, sect⁴, heretic, sectarian¹, heritage, lot¹.

[H]ermas' HERMAS

Hermas. Paul greeting Ro16¹⁴.

[H]ermê's TRANSLATER

Hermes, a heathen god Ac14¹², and a man's name Ro16¹⁴, Hermes¹, Mercurius¹.

[H]erm o gen'ês TRANSLATE-BECOMER

Hermogenes. turned from Paul 2Ti11¹⁵.

[H]êrôd'ês HEROD

Herod, the name of three men of the same family. Herod the Great Mt2¹, king of Judea. Herod Antipas, son of Herod the Great, tetrarch of Galilee and Perea Mt14¹. Herod Agrippa, grandson of Herod the Great through Aristobulus and Bernice, king of all Palestine Ac12¹. Herod the Great: in the days of Mt21¹ Lu15¹ disturbed Mt2³ calling the magi Mt2¹² 12 seeking the Boy Mt2¹³ 16 the decease of Mt2¹⁵ 19 father of Archelaus Mt22².

Herod the Tetrarch: Christ (H hears of) Mt14¹ Mk6¹⁴ 16 Lu9⁷ 9 (wanting to kill) Lu13³¹ (Pilate sends Him to) Lu23⁷ (wanting become acquainted with) Lu23⁸ (scoffing at) Lu23¹¹ (sends Him back) Lu23¹⁵ (against Thy Boy) Ac4²⁷ holding John Mt14³ Mk6¹⁷ Lu3¹⁹ 19 his birthday Mt14⁶ Mk6²¹ Herodias' daughter pleases Mt14⁶ Mk6²² you are not allowed Mk6¹⁸ feared John Mk6²⁰ the leaven of Mk8¹⁵ tetrarch of Galilee Lu3¹ his manager Lu8³ jurisdiction of Lu23⁷ and Pilate become friends Lu23¹².

Herod Agrippa: illtreats some Ac12¹ Peter (H about to be leading) Ac12⁶ (the Lord extricates from) Ac12¹¹ (H seeking for) Ac12¹⁹ dressing in royal attire Ac12²¹ H's foster brother Ac13¹ H's pretorium Ac23³⁵.

[H]êrôd i an o' HERODIANS

Herodians, the partisans of the Herodian dynasty. Pharisees dispatching to Jesus Mt22¹⁶ Mk12¹³ have consultation Mk3⁶.

[H]êrôd i as' HERODIAS

Herodias, granddaughter of Herod the Great, daughter of Aristobulus. the wife of Herod's brother Philip Mt14³ Mk6¹⁷ Lu3¹⁹ H daughter dances Mt14⁶ Mk6²² wanted to kill John Mk6¹⁹.

[H]êrôd i'ôn HERODION

Herodion, relative of Paul Ro16¹¹.

dist az'ô TWO-STAND

hesitate, stand in two places, mentally. Peter Mt14³¹ the eleven Mt28¹⁷, doubt².

hew, quarry².

hew down. See strike off.

hew out. See strike off.

hewn in stone, rock-hewn¹.

Ezeki'as (Hebrew) HOLD-FAST-Jehovah

Hezekiah, a king in our Lord's lineage 2K13 Mt19¹⁰.

Esrôm' (Hebrew) ESROM

Hezron, our Lord's ancestor. Mt13³ Lu3³³.

hid, concealed², hidden³, (be h), oblivious (be)².

krupt on' HIDDEN

hidden, in hiding. your aims may be Mt6⁴ there is nothing FM10²⁶ Mk4²² Lu8¹⁷ 12² h things (of humanity) Ro2¹⁶ (of darkness) Ph1C⁵ (of the heart) 1C14²⁵ (of shame) 2C4² that h is the Jew Ro2²⁹ h human of the

heart 1P34 in hiding: the Father (observing) Mt64⁶ (in h) Mt6⁶ no one doing anything in Jn7⁴ Jesus (went up as though in) Jn7¹⁰ (speaks nothing in) Jn18²⁰. hid³, hidden³, inwardly¹, secret¹².

kruph e' HIDDEN

hidden, adverb. occurrences Ep5¹². in secret¹.

hidden (be), oblivious (be)¹.

krup't o HIDE

hide, place where the usual exercise of the senses will not perceive. cannot be h (city upon a mountain) PMt5¹⁴ (acts which are otherwise) 1Ti5²⁵ God h things from the wise Mt11²⁵ from the disruption Mt13³⁵ man h a treasure PMt13⁴⁴ 44 h his Lord's silver PMt25¹⁸ 25 Christ (declaration h from disciples) Lu18³⁴ (h from Jews) Jn8⁵⁹ 1236 (saint's life h with) rCo3³ h from Jerusalem's eyes Lu19⁴² a disciple yet h rJn19³⁸ Moses h three months Hb11²³ the h manna Rv21⁷ all slaves and freemen h Rv6¹⁵ 16 (bLu13²¹). hide¹⁴, keep secret¹, secretly¹.

hide, conceal⁶, cover³, keep close¹, screen¹.

e[n]g krup't o IN-HIDE

hide in. leaven which a woman PMt13³³ Lu13²¹ Ag.

krup't e HIDING

hiding. not placing a lamp in PLu11³³.

krup'h ai'on HIDDEN

hiding (in). your Father in Mt6¹⁸ 18.

hiding (in). See hidden.

[H]ier a'pol is SACRED-MANY (city)

Hierapolis, a Phrygian city, not far from Colosse and Laodicea, about 38° north, and 29° east. those saints in Co4¹³.

[h]ups'os HIGH

high, height, exaltation (glorying in his) FJa19, the Day spring from on Lu1⁷⁸ power from on Lu24⁴⁹ Christ when ascending on Ep4⁸ height: grasp its rEp3¹⁸ the city's vRv21¹⁶. height², be exalted¹, high³.

[h]ups e'l on' HIGH

high, heights (the Majesty in) FHb13, exalted in station, haughty Ro12¹⁰. a h mountain (Adversary taking Jesus into) Mt4⁸ Lu4⁵ As^{1*} (Jesus taking the three) Mt17¹ Mk9² (John taken in spirit) vRv21¹⁰ what is h among men PLu6¹⁵ God with a h arm led Israel rAc13¹⁷ saints not to be disposed to that which is h rRo12¹⁶ highest of the heavens Hb7²⁶ city's wall h vRv21¹². high¹⁰, highly esteemed¹.

high, up¹.

high. See great.

high captain, captain¹.

high-minded (be), conceited (be)¹, haughty (be)¹.

high places, celestial¹.

high priest, chief priest⁵⁹, (of the h p), chief priestly¹.

high thing, height¹.

high time, hour¹.

higher, further up¹, superior (be)¹.

[h]ups'ist on HIGHEST

highest, most high. among the h (Hosanna) PMt21⁹ Mk11¹⁰ (glory to God) PLu21⁴ (peace and glory) PLu19³⁸ God Most High: Jesus Son of rMk5⁷ Lu13² 828 His power overshadowing Miriam PLu1³⁵ John called prophet of PLu1⁷⁶ disciples to be sons of PLu6³⁵ not dwelling in what is made rAc7⁴⁸ Paul and Silas slaves of rAc16¹⁷ Melchizedek priest of rHb7¹. highest¹, Highest¹, most high¹, Most High¹.

highest seat, seat (front)¹.

[h]uper ups o'o OVER-HEIGHTEN

highly exalt. God h e Christ Ph2⁹. exalt highly¹.

highly (think), overweening (be)¹.

tri'b os WEAR

highway, a well worn road. straight be making His Mt3³ Mk13³⁴. path³.

highway, exit¹, way⁴.

boun os' HILL

hill. every h made low Lu3⁵ men saying to, cover us Lu23³⁰ (sRv6¹⁴).

hill, mountain³, mountainous².

him. See same.

e[n]g kop't o IN-STRIKE

hinder. lest Tertullus h Felix Ac24⁴ who h you (Galatians) Ga5⁷ Paul h (much) Ro15²² (by Satan) 1Th2¹⁸ saints prayers be not 1P3⁷. be tedious unto¹, hinder².

hinder, forbid², hindrance¹, strike off¹.

hinder. part, stern².

e[n]g kop e' IN-STRIKE

hindrance. to the evangel 1C9¹². hinder¹.

hint. See say.

mish't o'o HIRE

hire, contract for the labor, services, or use of. household came out to PMt20¹⁷.

hire, wages³.

mis'th o ma HIRE

hired house, premises rented for a restricted period. Paul in his own Ac23³⁰.

mis'th ion HIRED

hired man. of the prodigal's father PLu15¹⁷ 19 21ss. hired servant².

hired servant, hired man², hireling¹.

mish't o os' HIRED

hireling. in the ship Mk1²⁰ not caring about the sheep Jn10¹² 13A 13. hired servant¹, hireling³.

his. See same.

his, own⁵.

his several, own¹.

pai'o HIT

hit, strike with some force, id. strike (of a scorpion) vRv9^{5b}. who is it that h Mk14⁴⁷ Jn26⁶⁸ Lu22⁶⁴ h chief priest's slave Mk14⁴⁷ Jn18¹⁰ (aAc13¹¹). smite⁴, strike¹.

deu'ro [Sing.], *deu'te* [Plur.] HITHER

hither, come hither Ac7³⁴, adverb, perhaps from second, an exhortation to move along with, with until, hitherto Ro13¹³. Christ (h after Me) Mt4¹⁹ Mk1¹⁷ (h to Me all who) PMt11²⁸ (h follow Me) Mt19²¹ Lu18²² (h blessed of My Father) Mt25³⁴ (h into a private place) Mk6³¹ (h be following Me) Mk10²¹ (Lazarus told, h, out) Jn11⁴³ (h lunch) Jn21¹² h we should be killing him PMt21³⁸ Mk12⁷ Lu20¹⁴ h for the wedding PMt22⁴ h perceive the place Mt28⁶ h Lo a Man Who told me all Jn4²⁹ John told h vRv17¹ 21⁹ h be gathered for vRv19¹⁷. come¹⁸, -hither².

hither, here¹³, place (in this)⁴.

hitherto. See hither and present (at) with till and until.

hitherto, present (at)².

the s aur is'o PLACE-INTO-MORROW

hoard, store, treasure. treasure (not on earth) Mt6¹⁹ (in heaven) PMt6²⁰ for self (not rich toward God) Lu12²¹ (indignation) rRo25 parents h for children 2C12¹⁴ store: lay aside in 1C16² earth s with fire 2P3⁷. in store¹, keep in store¹, lay up³, --treasure¹, treasure up¹.

choir'os HOG

hog. casting pearls in front of PMt76 herd grazing Mt830 31 32 Mk511 12 13 16 Lu832 33 sent to graze FLu1515 16 (AMk514). swine¹⁴.

hoist. See lift and lift up.

kra t e'ō HOLD

hold, take or lay hold. Christ (h maiden's hand) Mt925 (chief priests seek to h) Mt 2146 Mk1212 (the throng h) Mt2650 Mk1446 (you do not h Me) Mt2655 Mk1449 As (women h His feet) Mt289 Herod h John Mt143 Mk 617 take hold: of a sheep and raise it Mt 1211 of the slaves PMt226 lay hold: of Paul Ac246 of the expectation FHB618 of the dragon vRv202, etc., etc. See other key- words. hold12, -by1, -fast5, keep1, lay hands on2, -hond on8, -upon2, obtain1, retain2, take8, -by2.

hold, be, have5, jail1, keeping1, press1, retain6. 4hold. See do and get and lead.

hold by, hold12.

hold fast, have1, hold5, keep1, uphold1.

hold forth, attend to1.

peri kra t e'ō ABOUT-HOLD

hold off. the skiff Ac2716, come by1.

hold one's peace, hush4.

hold ready. See have and ready and readily.

hold ready, id. ready-as have.

hold to, uphold2.

hold up, stand1.

op e' VIEW

hole. of the earth Hb1138 venting out of same FJa311, cave1, placel.

hole, burrow2.

holily, benignly1.

[h]agi as m os' HOLYING

holiness. slaves to Righteousness for Ro619 fruit for Ro622 Christ became to us FIC130 the will of God your 1Th43 acquiring his vessel in 1Th44 God (calls us in) 1Th47 (pre- fers us for salvation in) 2Th213 in h with sanity 1Ti215 pursue peace and FHB1214 in h of spirit 1PI12. holiness5, sanctification5. holiness, benignity2, devoutness1. (as becom- eth h), sacred (as become the)1.

[h]agi o't es HOLINESS

holiness, the native quality. Paul in h and sincerity 2Ci12As1* partaking of Christ's Hb1210. holiness1, simplicity1.

[h]agi o sun'e HOLY-TOGETHERNESS

holiness, in its accompaniments. spirit of Ro 14 saints (to be completing) 2C71 (unblam- able in h) 1Th313Bs.

[h]olo ka u'to ma WHOLE-BURN

holocaust, the ascending offering, commonly called the "burnt 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 more than all Mk1233 Thou dost not delight in Hb1068. burnt offer- ing1, whole-1.

[h]a'gi on HOLY

holy, used of persons, a saint. The common designation of a creature who is in touch with God. holy spirit: Mary (pregnant by) Mt118 20 (h s coming on) Lu135 Christ (baptizing in) Mt311 Mk118 Lu316 Jn133 (h s descends on) Lu322 (exalts in) Lu1021Bs (saying, get h s) Jn2022 (directing apostles through) Ac12 saying aught against Mt1232 baptizing in name of Mt2819 blaspheming against the Mk329 Lu1210 David (said in) Mk1236 (h s said through the mouth of) Ac 116 disciples (not you speaking but the) Mk1311 (teaching what to say) iLu1212 (to

be baptized in) Ac15 1116 (obtaining power at coming on of) Ac18

filled with (John) Lu115 (Elizabeth) Lu141 (Zechariah) Lu167 (disciples) Ac24 431 1352 (Peter) Ac48 (Saul) Ac917 139 on Simeon Lu225 26 full of (Jesus) Lu41 (Stephen) Ac65 (Barnabas) Ac1124 God (the Father giving) Lu1113 (Who through h s saying) Ac425 (giving to those yielding) Ac532 (anoints Jesus with) Ac1038 (giving to na- tions as well) Ac158 (His love poured out through) Ro55 (giving the saints His) 1Th48 not yet given Jn739b the consoler Jn1426 obtaining promise of Ac233 gratuity of Ac 238 1045 Ananias falsifies to Ac53 Jews ever clashing with Ac751 Stephen possess- ing Ac755 obtain (may) Ac815 17 19 (did you) Ac192 2 consolation of Ac931 falls on those hearing Ac1044 47 1115 Barnabas and Saul (sever to Me) Ac132 (sent out by) Ac 134 seems good to iAc1523

Paul (forbidden to speak) iAc166 (came on placing of his hands) Ac196 (h s certi- fies to) iAc2023 (saying concerning) iAc2111 (my conscience testifying in) Ro91 (in h s) 2C66 appointed supervisors iAc2028 speaks through Isaiah iAc2825 peace and joy in Ro 1417 1Th16 in the power of Ro1513 offer- ing hallowed by Ro1516 saints (body a temple of) 1C619 (sealed with) Ep113 (do not be causing sorrow to) Ep430 (making its home in) 2Ti114 to say Lord Jesus by 1C123 the communion of 2C1314 the evan- gel (came in) 1Th15 (bringing by) 1PI12 renewal of Ti35 powerful deeds and part- ings of Hb24 as the h is saying Hb37 partakers of Hb64 making it evident Hb98 testifying Hb1015 men of God carried on by 2Pi21 praying in Ju20

Others: the h city (Jerusalem) Mt45 2753 vRv112 (new Jerusalem) vRv212 10 2219 that which is h to curs PMt76 h place(s) (abom- ination of desolation in) Mt2515 (Stephen and Paul charged of talking against) Ac613 2128a (contaminated) Ac2128 (Christ, Minister of) Hb82 (worldly) PHB91 (the tabernacle termed the h p) Hb92 8 12As1* 1019 1311 h messen- gers (coming with Son of Mankind) Mt2531a Lu926 (Cornelius apprized by) Ac1022 (tormented in sight of) Rv1410bs Christ (the H One of God) Mk124 Lu434 Jn669 (h One being generated) Lu135 (h and Just One) Ac314 (H Boy Jesus) Ac430 (the H One) 1J 220 (the True, the H One) Rv37 just and h man John Mk620 God (H is His name) Lu149 (His h covenant) Lu172 (every male called h to the Lord) Lu223 (H Father) Jn1711 (Thy h Boy Jesus) Ac427 (God's h ones) Co312 (as He Who calls you is) 1PI15 (I am h) 1PI16 (O Owner h art Thou) vRv 610 h prophets (God speaks through) Lu170 Ac321 (declared before by) 2P32 Moses on h land Ac733 h scriptures Ro12 the law and precept h Ro12 12 first fruit h Ro116 the root is Ro116 saints (to present bodies h) Ro121 (greet with a h kiss) Ro1616 1C1620 2C1312 1Th526 (God's temple h) 1C317 (their children h) 1C714 (may be h in body and) 1C734 (growing into h temple) Ep221 (calls us with h calling) 2Ti119 (to become h) 1P 115 16 (in h behavior) 2P311

h and flawless (saints to be) Ep14 (eccle- sia) Ep527 (to present you) Co122 h apos- tles Ep35 h brethren 1Th527As1* Hb31 h(s) of holies Hb93 3 25 25bs2 Israel (a h priest- hood) 1PI25 (h nation) 1P29 h women also 1P35 h mountain 2Pi118 h men of God 2P 121 h precept given 2P221 most h faith Ju20 four animals saying vRv48 8 8 happy and h

is he vRv206 the h hallowed still Rv2211
saints: bodies of the s roused Mt2752 Saul-
 Paul (does evil to the) Ac913 (locks s in jail)
 Ac2610 (writes to) Ro17 2C11 Ep11 Ph11 Co
 12 (dispensing to) Ro1525 31 (less than the
 least of all) Ep38 s dwelling at Lydda Ac
 932 41 spirit pleading for Ro827 the needs
 of Ro1213 for the poor s Ro1526 worthily
 of the Ro162 greet the s Ro1615 Ph421 Hb1324
 Christ Jesus (hallowed in) 1C12 (coming to
 be glorified in) 2Th110 judged by the un-
 just and not by 1C61 shall judge the world
 1C62 all the ecclesias of the 1C1433 collec-
 tion for 1C161 service for the 1C1615 2C84
 Hb610 dispensation for 2C91 replenishing
 the wants of 2C912 send greetings 2C1313
 Ph422 faith (for all the s) Ep115 (once given
 over to) Ju3 (endurance and faith of)
 vRv1310 1412 allotment (among the s) Ep118
 (of the s) Co112 the nations are fellow-
 citizens of Ep219 should be strong to grasp
 Ep318 readjusting of Ep412 as is becoming
 in Ep53 petition concerning all Ep618 love
 for all Co14 secret made manifest to Co126
 the Lord (with all His s) 1Th313 (came
 among ten thousands of) Ju14 (grace of the
 L Jesus be with) Rv2221b washes the s feet
 1Ti510 Philemon's love for Phn5 compassions
 of Phn7 prayers of vRv58 83 4 era
 to give wages to vRv1118 wild beast to do
 battle with vRv137bs the blood of vRv166
 176 1824 make merry ye vRv1820 just award
 of vRv198 the citadel of vRv209 (AAc63 A839
 ARo1519 AHb92 s*Hb914 s1*Rv11 b411 b154).
 all4, holiest3, holy161, Holy One4, -place3,
 -thing1, saint62, sanctuary3.

holy, benign6, sacred2, (be h), hallow1.
 holyday, festival1.

oik'os HOME

**home, house, household, idiomatically, store (of
 merchants)** Jn216, demoniac to go into his
 Mk519 Lu339 dismissing the throng to their
 Mk83 Jesus dispatches blind man to Mk826
 (Zechariah came away into Lu123 Miriam re-
 turns to Lu156 take leave of those in Lu961
 five in one h divided Lu1252A83* receiving
 administrator into their Lu164 tribute col-
 lector descended justified to Lu1814 salva-
 tion came to Zaccheus' Lu199 breaking bread
 h by h Ac246 teaching h by h Ac542 Moses
 reared in his father's Ac720 Saul going into
 the Ac83 h of the saints (Paul teaching at
 their) Ac2020 (let him eat at) 1C1134 (in-
 quiring husbands at) 1C1435 h Nympha Co41
house: centurion returning into Mt813s Lu
 710 paralytic sent into Mt96 Mk211 Lu524 25
 h of Israel (lost sheep of) Mt106 1524 (let
 them know) Ac236 (in wilderness) Ac742
 (new covenant) AHb88 10 (built up a spiri-
 tual) F1P25 king's h Mt118 h of God (David
 entered) Mt124 Mk226 Lu64 (called a house
 of prayer) Mt2113 13 Mk1117 17 Lu1946 46 (the
 Father's) Jn216 (the zeal of Thy) Jn217 (Solomon
 builds Him) Ac747 49 (behave one's self
 in) Mt11815 (as Moses in His whole) AHb
 32 5 (Christ as a Son over His) Hb36 (Priest
 over) Hb1021 (judgment to begin from) A1P4
 17 unclean spirit turning back into Fm1244
 Lu124 your h left desolate Mt2338 Lu1335
Christ (in a h at Capernaum) Mk21 (en-
 tered a) Mk717 928 (entered Pharisee's) Lu
 736 141 (Jarius entreated Him enter his) Lu
 841 (Martha entertains Him in her) Lu1038
 (must remain in Zaccheus') Lu195 (led Him
 into chief priest's) Lu2254 (the saints are
 His h) MHb36 disciples coming into Mk320
 538 Syro-Phœnician woman's Mk730 h and

kindred of David (Joseph) Lu127 69 24 of
 Jacob Lu133 of Zechariah Lu140 peace to
 this Lu105 h against h falling vLu117 17
 between the altar and Lu1151 tunneled into
 vLu1239 my h may be crammed vLu1423
 owner of sheep coming into vLu156 send-
 ing Lazarus into my father's vLu1627 Mary
 seated in Jn1120 a blare fills Ac22 Joseph
 governor over Pharaoh's Ac710 Cornelius'
 Ac102 22 30 1112 13 14 Lydia's Ac1615 the
 warden's Ac1634 seven sons of Sceva escap-
 ing from Ac1916 Philip's Ac218 of Prisca
 and Aquila Ro165 1C1619 Philemon's Phn2
 more honor than AHb33 4 of Judah AHb38
 salvation of Noah's AHb117

household: Lydia's h baptized Ac1615 war-
 den's Ac1631 33A Crispus' whole Ac188 of
 Stephanas 1C119bs controlling his h (super-
 visor) 1Ti34 5 (servants) 1Ti312 widows de-
 voted to 1Ti54 of Onesiphorus A2Ti116 419
 subverting whole AT111 (B31*Ac746). home4,
 house102, household3, temple1.

oik'a HOME

home, house, usually the building. Peter's Mt
 814 Mk129 prophet dishonored in his own Mt
 1357 Mk64 devouring widow's Mk1240 Lu2047
 traveler leaving his vMk1334 have you no
 1C1122 wandering about 1Ti513 slipping
 into 2Ti36 not taking this one into your 2J10
house: magi coming into Mt211 lamp shin-
 ing to all in PM515 prudent (stupid) man
 builds vMt724 25 26 27 Lu648 48 49 49 boy pro-
 strate in Mt86 Jesus (lying back at table in)
 Mt910 Mk215 (coming into) Mt923 28 1336 1725
 Mk933 1010 (coming out of) Mt131 (entering)
 Mk724 Lu438 (not far away from) Lu
 76 (in the Pharisee's) Lu736 37 44 (in Jarius')
 Lu851

disciples (on entering a) Mt1012 Lu94 105
 (if the h worthy) Mt1013 14 (be remaining
 in) Mk610 Lu107 (not proceeding from) Lu
 107 7 (to follow the man into) Lu2210 11
 (selling their) Ac434 h parted against it-
 self vMt1225 Mk325 25 entering strong man's
 vMt1229 29 Mk327 27 everyone who leaves Mt
 1929b Mk1029 Lu1829 not to take away things
 out of Mt2417 Mk1315 15A not leave to be tun-
 neled into vMt2443 h of Simon the leper Mt
 266 Mk143 in this era h vMk1030A831 lord
 of the h coming Mk1335 Levi's Lu529 de-
 moniac remained in no Lu827 woman sweep-
 ing vLu158 elder son coming near vLu1525
 man's gear in Lu1731 courtier's h believes
 Jn453 slave not remaining in Jn835 Jews
 with Mary in Jn1131 h filled with odor of
 attar Jn123 in the Father's Jn142 in Judas'
 (Saul) Ac911 (Ananias entered) Ac917 of
 Simon the tanner Ac106 17 32 1111 of Mary
 Ac1212 of the warden Ac1632 of Jason Ac
 175 of Titus Justus Ac187 7 of Stephanas
 and Fortunatus 1C1615 terrestrial tabernacle
 F2C51 1 those of Caesar's Ph422 utensils in
 F2Ti220 (sMt2445). home1, house93, -hold1,
 home, own2, (guide), household (manage)1.

peri oik'e'ō ABOUT-HOME

home about, fear on all who Lu165, dwell
 round about1.

en dēm e'ō IN-PUBLIC

home (be at), in the body F2C56 with the
 Lord F2C58 9, be at home1, be present1,
 present1.

ek dēm e'ō OUT-PUBLIC

home (be away from), a f h from the Lord
 F2C56 out of the body F2C58A52 whether at
 home or away F2C59, be absent2, absent1.

en oik'e'ō IN-HOME

home in (make), Sin in Saul vRo717bs saints

(God's spirit in the) **FR08¹¹** (God m His h in) **r2C6¹⁶** (let word of Christ be) **rCo3¹⁶** (holy spirit m its h in) **r2Ti1¹⁴** faith m its h in **Lois r2Ti1⁵** (**A2P3¹³** **A2J²**). dwell in⁸.

oik e'o HOME

home (make), use as a constant residence. its h in **Saul** (good is not) **rRo7¹⁸** (**Sin** is) **rRo7²⁰** God's spirit in the saints **rRo8⁹** **1C3¹⁶** if she (he) approves of **1C7¹²** **13** Christ m His h in light **r1Ti6¹⁶** (**ARo7¹⁷**). dwell¹⁹.

sun oik e'o TOGETHER-HOME

home together (make). husbands with wives **1P3¹** **ABS¹**. dwell with¹.

peri'oik os ABOUT-HOMER

home(s) about. hear concerning **Elizabeth Lu 1⁵⁸**. neighbor¹.

andr o phon'os MAN-MURDERER

homicide. law laid down for **1Ti1⁹**. man-slayer¹.

honest, ideal⁵, grave¹.

honestly, ideally¹, respectably².

honesty, gravity¹.

me'li HONEY

honey, a sweet syrup secreted by bees from the nectar of flowers, and deposited in combs, and much used as food. John eating **Mt3⁴** **Mk1⁶** in your mouth sweet as **vRv1⁹** **10**.

honor. See **value**.

honor, glorify³, glory⁶, (without h), dishonored².

en'tim on IN-VALUED

honor (held in). centurion's slave **Lu7²** more than you **Lu1⁴⁸** have such in (as **Epaphroditus**) **Ph2²⁹** a living Stone **1P2⁴** **6**. dear¹, honorable¹, precious².

honorable. See **valuable**.

honorable, honor (held in)¹, glorious¹, respectable³, valuable¹, (less h), dishonored¹.

honored. See **valuable**.

hook, fish-hook¹.

hope, expect¹³, expectation⁵³.

pros dok a'o TOWARD-SEEM

hope, project an opinion into the future, in a good sense. Otherwise be **apprehensive**. for a different One **Mt1¹³** **Lu7¹⁹** **20** on a day he is not h **Mt2⁴⁰** **Lu1²⁴⁶** people h (for **Zechariah**) **Lu1²¹** (concerning **John**) **Lu3¹⁵** through h for **Jesus** **Lu8⁴⁰** lame man for alms **Ac3⁵** **Cornelius** for **Peter** **Ac1⁰²⁴** presence of God's day **2P3¹²** for new heavens **2P3¹³** **14** **apprehensive**: those on shipboard **Ac2⁷³³** barbarians of **Melita** **Ac2⁸⁶** **6**, be in expectation¹, expect¹, look², -for⁸, tarry¹, wait for³.

pros dok i'a TOWARD-SEEM

hope (of the Jewish people) **Ac1²¹¹**, **apprehensiveness** (of that coming on the earth) **Lu 21²⁶**. expectation¹, looking after¹.

hope for again, expect from¹.

ker ai'a HOLDER

horn. of salvation for **Israel** **ALu1⁶⁹** **Lambkin** having seven **vRv5⁶** of the golden altar **vRv9¹³** **ABS³** ten h (dragon) **vRv1²³** (wild beast) **vRv1³¹** **1** **173** **7** (are ten kings) **vRv 17¹²** **16** two h like a lambkin **vRv1³¹**.

ker'as HOLDER

horse, a solid-hoofed, odd-toed, free-limbed quadruped, remarkable for its speed. bits (putting into their mouths) **rJa3³** (blood to) **vRv1⁴²⁰** white h **vRv6²** **1911** **14** **19** **21** a fiery red **vRv6⁴** a black **vRv6⁵** a greenish **vRv6⁸** locusts like **vRv9⁷** sound of chariot h **vRv9⁹** heads of the h as **vRv9¹⁷** **17** the license of **vRv9¹⁹** **bs** in **Babylon** **vRv1⁸¹³** the flesh of **vRv1⁹¹⁸**.

horsemen, cavalry².

[h]osanna (Hebrew) SAVE-US

Hosanna, an exclamation. to the Son of David **Mt2¹⁹** **15** among the highest **Mt2¹⁹** **Mk1¹⁰** **H**, blessed be He Who is coming **Mk1¹⁹** **Jn1²¹³**.

Osée' (Hebrew) SALVATION

Hosea, one of the minor prophets **Ro2⁵**.

phil o'xen on FOND-LODGER

hospitable, treating guests well. a supervisor must be **1Ti3²** **Ti1⁸** saints, to one another **1P4⁹**. given to hospitality¹, lover of -1, use -1.

zen o doch e'o LODGER-RECEIVE

hospitable (be), entertain strangers. widows **1Ti5¹⁰**. lodge strangers¹.

phil o'xen i'a FOND-LODGING

hospitality. pursuing **Ro12¹³** be not forgetting **Hb1³²**. hospitality¹, to entertain strangers¹.

hospitality, hospitable³.

strati a' WAR-

host, used of the celestial army. multitude of the heavenly **Lu2¹³** offering divine service to (**Israel**) **Ac7⁴²**.

host, guest¹, khan keeper¹.

host. See **guest**.

[h]up en anti'on UNDER-IN-INSTEAD

hostile. the decrees to the saints **Co2¹⁴** fiery jealousy eating the **Hb1⁰²⁷**. adversary¹, contrary¹.

hot, zealous³.

[h]or'a HOUR

hour, a twelfth of daylight or dark **Mt2⁰** (not a fixed period of sixty minutes, as with us), figuratively a short period having a common characteristic **NJ2¹⁶**. that h (boy healed) **Mt8¹³** **13** **1718** (woman saved from) **Mt9²²** (given you what to say) **Mt1⁰¹⁹** (daughter healed from) **Mt1⁵²⁸** (father knew it is in) **Jn4⁵³** (**John** took **Mary** to his own) **Jn1⁹²⁷** **bs** (warden takes **Paul** aside) **Ac1⁶³³** (an earthquake) **vRv1¹¹³** **As** h passed by **Mt1⁴¹⁵** coming out about (third h) **Mt2⁰³** (sixth and ninth) **Mt2⁰⁵** (eleventh) **Mt2⁰⁹** **12** concerning that day and h **Mt2⁴³⁶** **Mk1³³²**

disciples (not aware of) **Mt2⁵¹³** (not strong enough to watch one) **Mt2⁶⁴⁰** **Mk1⁴³⁷** (holy spirit teaching you in the same) **Lu1²¹²** (rising in same) **Lu2⁴³³** (will exult an) **Jn5³⁵** (h come when scattered) **Jn1⁶³²** **Christ** (near is the h) **Mt2⁶⁴⁵** (ninth h He exclaims) **Mt2⁷⁴⁶** (praying the h may pass) **NMk1⁴⁵³** (h came) **NMk1⁴⁴¹** **Jn1²²³** **131** (in that h cures many) **Lu7^{21As}** (in this h He exults) **NLu 10²¹** (Son of Mankind coming in an) **Lu1²⁴⁰** (seek lay hands on Him in this) **Lu2⁰¹⁹** (h came He leans back) **Lu2²¹⁴** (My h not yet arriving) **AJn2⁴** **N7³⁰** **N8²⁰** (Father save Me out of) **NJn1²²⁷** **27** (h when no longer speaking) **NJn1⁶²⁵** (Father, come has the h) **Jn1¹⁷¹** (at what h I shall be arriving) **Rv3³** sixth h (dark from) **Mt2⁷⁴⁵** **45** **Mk1⁵³³** **33** **Lu2³⁴⁴** **44** (Jesus seated at the spring) **Jn4⁶** (Peter on the housetop) **Ac1⁰⁹** h much advanced **Mk 6³⁵** **35** evening **Mk1^{11As}** the third (they crucify **Christ**) **Mk1⁵²⁵** **Jn1⁹¹⁴** (of the day) **Ac2¹⁵** (of the night) **Ac2³²³** h of incense **Lu1¹⁰** **Hannah** standing by in same **Lu2³⁸** aware what h the thief **rLu1²³⁹** the slave's lord arriving at **rLu1²⁴⁶** same h some **Pharisees** **Lu1^{381As}** the dinner h **rLu1⁴¹⁷** the chief priest's h **NLu2²⁵³** interval of about one **Lu2²⁵⁹** tenth h **Jn1³⁹**

coming is the h (when neither in this mountain) **NJn4²¹** **23** (when the dead) **Jn5²⁵** **28** (everyone who is killing you) **Jn1⁶²⁴** **4** seventh h boy healed **Jn4⁵²** **52** are there not

twelve $\text{Jn}11^{19}$ whenever a woman's h has come $\text{Nj}16^{21}$ h of prayer $\text{Ac}31$ interval of about three $\text{Ac}57$ Cornelius' vision about the ninth $\text{VAc}103^{30}$ spirit came out the same $\text{Ac}16^{18}$ voice came from all f-r two $\text{Ac}19^{34}$ Paul (in same h looks up) $\text{Ac}22^{13}$ (till present h hungering) $1\text{C}4^{11}$ (in danger every) $1\text{C}15^{30}$ (not for an h do we simulate) $\text{Ga}25$ (bereaved for an) $\text{N}1\text{Th}2^{17}$ saints (h for us to be roused) $\text{N}Ro13^{11}$ (sorry for an) $\text{N}2\text{C}78$ (separated for) $\text{N}Phn15$ the last h $\text{N}1\text{Jn}2^{18}$ 18 h of trial $\text{N}Rv3^{10}$ messengers made ready for $\text{Rv}9^{15}$ of God's judging $\text{vRv}14^7$ h came to reap $\text{vRv}14^{15}$ authority as kings one $\text{vRv}17^{12}$ in one h Babylon's judging came $\text{vRv}18^{10}$ 16 19 ($\text{ALu}24^{13}$ s¹ $\text{Jn}16^{32}$ day¹, high time¹, hour⁸⁹, instant¹, season³, short¹, time¹¹).

house. See home.

house of Chloe, Chloe¹.

house of merchandise, store¹.

oik i a k os' HOME-

household. rather those of his $\text{Mt}10^{25}$ enemies of a man his h $\text{Mt}10^{36}$.

oik et ei'a HOME-

household. slave placed over $\text{P} \text{Mt}24^{45}$ B.

household, cure².

household. See home.

oik o desp o t e'ō HOME-OWN

household (manage). younger widows to 1Ti 5¹⁴, guide the home¹.

household servant, domestic¹.

pa n oik ei' ALL-HOMELY

household (with all). the warden exults with $\text{Ac}16^{34}$, with all his house¹.

oik o desp o t'ēs HOME-OWNER

householder. surname Beezeboul $\text{Mt}10^{25}$ the slaves of the $\text{P} \text{Mt}13^{27}$ like a man, a h $\text{P} \text{Mt}13^{52}$ 20¹ murmured against $\text{P} \text{Mt}20^{11}$ plants a vineyard $\text{P} \text{Mt}21^{33}$ aware what watch $\text{P} \text{Mt}24^{43}$ $\text{Lu}12^{39}$ say to the $\text{Mk}14^{14}$ $\text{Lu}22^{11}$ whenever roused $\text{P} \text{Lu}13^{25}$ h indignant $\text{P} \text{Lu}14^{21}$, Goodman⁵, householder⁴, master of the house³.

dōm'a BUILD

housetop. herald on the $\text{P} \text{Mt}10^{27}$ $\text{Lu}12^{3}$ not to descend from $\text{Mt}24^{17}$ $\text{Mk}13^{15}$ $\text{Lu}17^{31}$ going up on $\text{Lu}5^{19}$ Peter went up on $\text{Ac}10^{19}$.

achow. See according as.

how. See as and somehow.

p ? (interrogative)

how?, interrogative or definite. anemones h they are growing $\text{P} \text{Mt}6^{28}$ h will you be declaring $\text{Mt}7^4$ worrying about h $\text{Mt}10^{19}$ h David entered $\text{Mt}12^4$ h then shall Satan's kingdom $\text{P} \text{Mt}12^{26}$ h can you be speaking good $\text{Mt}12^{34}$ h is it you are not apprehending $\text{Mt}16^{11}$ h instantly withered the fig tree $\text{Mt}21^{20}$ h did you enter here $\text{Mt}22^{12}$ h then is David $\text{Mt}22^{43}$, etc. See under other keywords.

how, as¹⁰, so that¹.

how great, how much¹.

how is it?, any⁴.

how is it that?, somehow⁶.

how long, once⁷.

how long ago, how much¹.

p o s a'kis ?-WHICH-times

how many times (adverb). shall my brother be sinning $\text{Mt}18^{21}$ I want to assemble $\text{Mt}23^{37}$ $\text{Lu}13^{34}$, how oft¹, how often².

p os' on ?-WHICH-WHICH

how much, how many, idiomatically, how dense (the darkness) $\text{Mt}6^{23}$, rather shall your

Father $\text{Mt}7^{11}$ $\text{Lu}11^{13}$ more consequence are you $\text{Mt}12^{12}$ $\text{Lu}12^{24}$ Christ (are you not hearing h m) $\text{Mt}27^{13}$ $\text{Mk}15^{4}$ (h m rather shall His blood) $\text{Hb}9^{14}$ (rather those of Beezeboul) $\text{Mt}10^{25}$ h m time $\text{Hk}9^{21}$ rather you $\text{Lu}12^{28}$ are you owing $\text{Lu}16^{57}$ the nations riches $\text{Ro}11^{28}$ rather Israel $\text{Ro}11^{24}$ produces of diligence $2\text{C}7^{11}$ rather to Philemon Phn^{16} worse punishment $\text{Hb}10^{29}$ how many: cakes $\text{Mt}15^{34}$ $\text{Mk}6^{38}$ 85 panniers $\text{Mt}16^{9}$ $\text{Mk}8^{19}$ hampers $\text{Mt}16^{10}$ $\text{Mk}3^{20}$ of my father's hired men $\text{Lu}15^{17}$ tens of thousands $\text{Ac}21^{20}$, how great¹, how long ago¹, how many¹¹, how much¹³, what¹.

how much. See as much as.

how oft, how many times¹.

how often, how many times².

how much. See as much as.

huge. See great.

an thr ōp'i n on UP-REVERT-VIEWED

human, man. God not needing anything attended by $\text{Ac}17^{25}$ Paul's words not of h wisdom $1\text{C}2^{4}$ As^{2} 13 no trial taken you except what is $1\text{C}10^{13}$ everything tamed by h nature $\text{Ja}3^7$ subject to every h creation $1\text{Pt}21^{3}$ Abs^{2} man: Paul (as a m saying this) $\text{Ro}6^{19}$ (not examined by m day) $1\text{C}4^3$, man⁵, men¹, mankind¹.

an' thr ōp os 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, not a woman or child, [as there is no good English noun we suggest the use of the adjective "human" as a noun]; hman, the race, mankind, humanity, id. people $\text{Jn}6^{10}$ A. joy that a h being $\text{Jn}16^{21}$ God (not like h sentiment) $\text{N} \text{Ac}17^{29}$ (bringing distress on) $\text{Ro}29$ (not taken up with h aspect) $\text{Ga}26$ corruptible $\text{N} \text{Ro}12^{3}$ that which is $\text{N}1\text{C}2^{1}$ Bs h covenant $\text{N} \text{Ga}3^{15}$ caprice $\text{Ep}14^3$ tradition $\text{Co}28$ hidden h of the heart $\text{N}1\text{Pt}^{34}$ h desires 1Pt^{42} donkey with h voice 2Pt^{26} third animal's face like $\text{vRv}4^7$ locusts with faces like a $\text{vRv}9^7$ h souls in Babylon $\text{vRv}18^{13}$ cubits of a h measure $\text{vRv}21^{17}$

mankind: Christ: the Son of (nowhere to recline His head) $\text{Mt}8^{20}$ $\text{Lu}9^{58}$ (has authority) $\text{Mt}9^{6}$ $\text{Mk}2^{10}$ $\text{Lu}5^{24}$ coming of (till) $\text{Mt}10^{23}$ (in the Father's glory) $\text{Mt}16^{27}$ (in His kingdom) $\text{Mt}16^{28}$ (on the clouds) $\text{Mt}24^{30}$ $\text{Mk}13^{26}$ $\text{Lu}21^{27}$ (when not supposing) $\text{Mt}24^{44}$ $\text{Lu}12^{40}$ (in His glory) $\text{Mt}25^{31}$ (chief priest seeing) $\text{Mt}26^{64}$ (will He be finding faith) $\text{Lu}18^8$ came eating $\text{Mt}11^{19}$ $\text{Lu}7^{34}$ Lord of the sabbath $\text{Mt}12^{8}$ $\text{Mk}2^{28}$ $\text{Lu}6^{5}$ say a word against $\text{Mt}12^{32}$ $\text{Lu}12^{10}$ in the heart of the earth $\text{Mt}12^{40}$ sowing ideal seed $\text{P} \text{Mt}13^{37}$ dispatching messengers $\text{Mt}13^{41}$ who are men saying He is $\text{Mt}16^{13}$ till roused $\text{Mt}17^9$ to be suffering much $\text{Mt}17^{12}$ $\text{Mk}8^{31}$ 912 $\text{Lu}9^{22}$ given up (to be crucified) $\text{Mt}17^{22}$ 1018 262 (woe to that man) $\text{Mt}26^{24}$ $\text{Mk}14^{21}$ (into hands of sinners) $\text{Mt}26^{45}$ $\text{Mk}9^{31}$ 1033 1441 $\text{Lu}9^{44}$ 247 (with a kiss) $\text{Lu}22^{48}$ sitting on the throne $\text{Mt}19^{28}$ came not to be served $\text{Mt}20^{28}$ $\text{Mk}10^{45}$ presence of (as lightning) $\text{Mt}24^{27}$ (as days of Noah) $\text{Mt}24^{37}$ 39 sign of $\text{Mt}24^{30}$ indeed going away $\text{Mt}26^{24}$ will be ashamed of him $\text{Mk}8^{38}$ $\text{Lu}9^{26}$ until He is rising $\text{Mk}9^9$ going as it is written $\text{Mk}14^{21}$ sitting at right hand of power $\text{Mk}14^{62}$ $\text{Lu}22^{69}$ disciples (names cast out on account of) $\text{Lu}6^{22}$ (to stand in front of) $\text{Lu}21^{36}$ a sign to this generation $\text{Lu}11^{30}$ will be

avowing that one Lu128 the day of (yearning to perceive) Lu1722 (as lightning) Lu1724 (as days of Noah) Lu1726 (the day He is unveiled) Lu1730 all accomplished as to Lu 1831 came to seek the lost Lu1910 going as specified Lu2222 messengers ascending on Jn151 Who is in heaven Jn313 must be exalted Jn314 828 1234 for He is a son of Jn527 giving life eonian Jn627 eating the flesh of Jn653 ascending where He was Jn 662 glorified Jn1223 1831 Who is this Jn1234 Stephen beholding Ac756

mankind: others: sabbath because of Nk 227 27 sins pardoned Mk328 Christ (knew what was in) Jn225 25 (gives gifts to) Ep48 (Mediator of God and) 1Ti25 (not one of m perceived) 1Ti16 (One like a son of) vRv113 1414 those left of Ac1517 God (makes out of one every nation) Ac1726 (charging all m repent) Ac1730 (wills all to be saved) 1Ti24 (Saviour of all) 1Ti410 (tabernacle is with) vRv213 death passed through into all Ro512 for all m for condemnation Ro518 just award for all Ro518 saints (to be at peace with) Ro1218 (prayers be made for all) 1Ti21 a Son of m Hb26 many of m died vRv811 those not having the seal vRv94 locusts injure vRv 910 third killed vRv915 18 rest of vRv920 fire descends before vRv1313 the number of nRv1318 bought from vRv144 who have the emblem vRv162 to scorch vRv168 9b since m came to be vRv1618 hall descended on vRv 1621

humanity: hidden things of Ro216 saints (old h crucified) Ro66 (created into new) iEp215 (put off the old) nEp422 Co39 (put on the new) nEp424 is any of h acquainted with 1Co211 11 ideal for h be thus 1Co726 sons of Ep35 Christ coming to be in likeness of Ph27 grace of God made advent to Tit211 meekness toward all Tit32 beneficial for Tit38

hman: not living on bread alone Mt44Lu44 whose son requesting bread PM79 set under authority Mt89Lu78 a m termed Matthew Mt99 Christ (called a gluttonous m) Mt119 Lu734 (Peter disowns the m) Mt2672 74Mk1471 (was a Son of God) Mk1539 (m who constitutes Me) Lu1214 (no fault in) Lu234 14 (inquires if the m a Galilean) Lu236 (you bring me this) Lu2314 (this M just) Lu2347 (enlightening every) Jn19 (a M Who told me all) Jn 429 (who is the m who said) Jn512 (testimony not from) nJn534 (makes a m sound) Jn723 (never speaks a m thus) Jn746 (a M Who has spoken to you) Jn840 (Who is termed Jesus) Jn911 (this m not from God) Jn916 (called a sinner) Jn924 (that you being a m) Jn1033 (doing many signs) Jn1147 (are you not of this) Jn1817 (what accusation against) Jn1829 (lo the m) Jn195 (blood of this) Ac528 (the One M) Ro515 (resurrection through) 1Co1521 (second M) 1Co1547 (found in fashion as) Ph28 (a M Christ Jesus) 1Ti25

others: pit a m against his father nMt10 35 36 in soft garments Mt118Lu725 with a withered hand Mt1210 13Mk31 5Lu68 10s what m of you PM1211 of more consequence Mt 1212 out of his treasure (the good man) PM1235Lu645 (wicked m) PM1235Lu645a2 coming out of a m (unclean spirit) PM1243 Lu1124 (last state of that m) PM1245Lu1126 the kingdom like (a m sowing) PM1324 (mustard a m) PM1331Lu1319 (treasure a m) PM1344 (a m a merchant) Mt134581* (householder) PM1352 201 (a m a king) PM1823 222 a

m an enemy PM1328 contaminating a m (not that going into) PM1511 20Mk715 18 (that going out) PM1511 18Bs1* 20Mk715 15Bs 20 20 23 what will a m (be benefited) nMt16 26Mk836Lu925 (giving in exchange) nMt1626 Mk837 came falling on his knees Mt1714 woe to that m (making snares) Mt187 (Judas) Mt2624 24Mk1421 21Lu2222 m with a hundred sheep PM1812Lu154 leaving father and mother nMt195Mk107 Ep531 not be separating nMt196Mk109 cause of m with a woman nMt1910 had two children PM12128 Lu1511 householder PM12133 without wedding apparel PM12211 traveling PM12514 Mk1334 a hard m PM12524 Cyprenian m Simon Mt2732 rich m Joseph Mt2757 m with unclean (spirit) Mk123 58Lu829 (demon) Lu433 333 35 m casting seed PMk426 out of the tombs Mk 52 m saying Corban nMk711 colt on which no m yet seated Mk112Lu1930 plants a vineyard PMk121Lu209 will be meeting you Mk 1413Lu2210 a m Simeon Lu225 25 a paralyzed Lu518 20 building a house PLu648 49 descended from Jerusalem PLu1030 certain rich m PLu1216 161 19 dropsical Lu142 made a dinner PLu1416 begins building PLu1430 judge who respects not PLu182 4 a noble PLu1912 a harsh m PLu1921 22 Peter said m I am not Lu2258 60 John, a m commissioned Jn16 placing ideal wine first Jn210 Nicodemus Jn31 how can a m Jn34 916 a m can not get anything if Jn327 believes Jesus' word Jn450 at Bethesda Jn55 9 15 circumcising a Jn722 23 no law of ours is judging Jn751 blind from birth Jn91 24 30 one m should be dying Jn 1150 1814 infirm m benefaction Ac49 14 22 apostles not to speak to Ac417 this m Stephen Ac613 named Eneas Ac933 Peter also a Ac 1026 no m contaminating nAc1028 a god's voice not a m Ac1222 with wicked spirit Ac 1916 what m is there Ac1935 Paul (he is the m) Ac2128 (a Jewish m) Ac2139 (Roman) Ac2225 26 (no evil in this) Ac239 (Festus not surrendering) Ac2516 (Agrippa intending to hear) Ac2522 (not deserving death) Ac2631 (could have been released) Ac2632 (undoubtedly a murderer) Ac284 (saying it as a m) Ro35 Ga315 (gratified as to the m within) Ro722 (a wretched m am I) Ro724 (not according to m am I speaking) 1Co98 (as a m I fight) 1Co1532 (acquainted with a) 2Co1223 (declarations not allowed a m) 2Co124 (an apostle not through a) Ga11 (evangel not in accord with) Ga111 12 (attesting to every) Ga 53 (admonishing) Co128 (teaching every) Co 128 (to present mature) Co128 defenseless O m Ro21 3 every m a liar Ro34 reckoning a m justified nRo328 happiness of the Ro46 through one m sin Ro512 disobedience of one Ro519 law lording it over nRo71 O m who are you Ro920 who keeps the law nRo 105 evil to the m eating nRo1420 heart of m did not ascend n1Co29 soulish 1Co214 walking according to 1Co33 let a m be reckoning n1Co41 every sin a m n1Co618 ideal not to be touching n1Co71 test himself first n1Co1128 through a m came death 1Co1521 the first m Adam 1Co1545a 47 to every m conscience 2Co42 is decaying a2Co416 m justified (not by works) nGa216 (by works) nJa224 if a m in some offense nGa61 whatsoever sowing Ga67 staunch in the m within AEp316 not repudiating m but God 1Th48 of lawlessness 2Th23 m of God (Timothy) 1Ti611 (may be equipped) 2Ti317 sectarian Tit310 what is m nHb 26 tabernacle the Lord pitches, not m nHb82

not afraid of what m doing Hb136 let not that m b surmising Ja17 be swift to hear Ja119 O empty m nJa220 tongue can no m tame Ja38 Elijah a m of like emotions Ja517 prophecy not by the will of 2Pt121 scorpion striking ARv95

men: disciples (fishers of) Mt419 Mk117 Lu510 (light to shine in front of) Mt516 (not to do righteousness in front of) Mt61 (not to appear to be fasting) Mt618 (wanting m should do) Mt712 Lu631 (marvel at the calm) Mt827 (take heed of) Mt1017 (unlettered) Ac413 (what shall we do to) Ac416 salt to be trampled by PMt513 teaching m thus Mt519 hypocrites (glorified by) Mt62 (appear to) Mt65 16 forgiving their offenses Mt614 15

Christ (avowing Him in front of) Mt1032 Lu128 (disowning in front of) Mt1033 Lu129 (to be given up to) Mt1722 Mk931 Lu944 247 (not looking at face of) Mt2216 Mk1214 (who are m saying) Mk827 (the light of) Jn14AB38 (not getting glory from) Jn541 (manifested God's name to) Jn176 (no other name given among) Ac412 (attested by) Ro1418 (Stone rejected by) 1Pt24 such authority to Mt98 blasphemy pardoned m Mt1231 idle declarations m speak Mt1236 drowsing PMt1325

Pharisees (teaching directions of) Mt159 Mk77 (placing loads on) PMt234 (gazed at by) Mt235 (called by m Rabbi) Mt237 (lock kingdom in front of) Mt2313 (appearing to be just) Mt2328 (holding traditions of) Mk78 (justifying themselves in sight of) Lu1615 (not as rest of) PLu1811 Peter disposed to that of Mt1623 Mk833 eunuchs emasculated by Mt1912 with m impossible Mt1929ss* Mk1027 Lu1827 John's baptism of heaven or of Mt2125 26 Mk1130 32 Lu204 6 out of the heart of Mk721 observing as trees Mk824 Elizabeth's reproach among Lu125 among m delight Lu214 favor with God and Lu252 happy are you whenever m Lu622 whenever m say fine things Lu626 of this generation PLu731 walking on obscure tombs Lu1144 lawyers loading m PLu1146 like m anticipating PLu1236 beyond all m in Jerusalem Lu134 what is high among Lu1615 two m went into sanctuary PLu1810 chilling of Lu2126 love darkness Jn319 woman saying to the Jn428 perceiving the sign Jn614 testimony of two Jn817 chiefs love glory of Jn1243 Ananias not lying to Ac54 must yield to God rather than Ac529 Sanhedrin admonished (take heed as to these) Ac535 (withdraw from) Ac538 38 gods made like Ac1411

apostles (m also) Ac1415 (who give up their souls) Ac1526 (slaves of God) Ac1617 (belonging to the Jews) Ac1620 35 37 (became a theater to) 1C49 (providing the ideal in the sight of) 2C821 (speaking not as pleasing) 1Th24 (should be rescued from) 2Th32 Paul (inducing m) Ac1813 (God's witness to all) Ac2215 (no stumbling block to) Ac2416 (wanting all to be as he) 1C77 (persuading m) 2C511 (an apostle not from) Gal1 (not seeking to please) Gal10 10 (am I persuading m or God) Gal10 (not seeking glory from) 1Th26 injustice of Ro18 applause not of Ro229

saints (making ideal provision in the sight of) Ro1217 (faith not in wisdom of) 1C25 (not to be boasting in) 1C321 (not to be slaves of) 1C723 (not speaking to m but) 1C142 (to m to edification) 1C143 (more forlorn than all) 1C1519 (read by all) 2C32 (slaving as to the Lord not to) Ep67 Co323 (lenience known to) Ph45 (receive not the word of) 1Th213

God's (stupidity wiser than) 1C125 (weakness stronger than) 1C125 the languages of m 1C131 one flesh of 1C1539 teachings of Co222 the Jews contrary to all 1Th215 some m sins taken for granted 1Ti524 of a decadent mind 1Ti65 desires swamping m 1Ti69 commit to faithful 2Ti22 last days (m self-ish) 2Ti32 (of depraved mind) 2Ti39 (shall wax worse) 2Ti313 not to heed precepts of Ti114 chief priests (from among) Hb51 (constituted for) Hb51 (law appointing) Hb728 swearing by a greater Hb616 dying m obtaining tithes Hb78 to be dying once Hb927 the tongue cursing Ja39 imprudent 1Pt215 dead judged according to m in flesh 1Pt46 holy m of God 2Pt121 irreverent 2Pt37 testimony of 1Jn59ABs2 some m slip in Ju4 will be seeking death vRv96 killed in earthquake vRv1113 blaspheme God vRv1621 (ALu6 A913 s1424 sJn746 sRo1518 ABs1C34 AJa111 s*1Pt42 sRv69 b205). a certain3, enemy1, man551, nobleman1, Romans1, shepherds1.

*tapein on' LOW
phil an thr op'os*

FOND-UP-REVERT-VIEW-AS

humanely. Julius using Paul h Ac273, courteously1.

humble, below the normal level, used substantively, the humble. Jesus PMt1129 God (exalts the) PLu152 (consoling the) PMt276 (giving grace to) Ja46 1Pt55 saints to be vRo1216 Paul r2C101 h brother rJai19. base1, cast down1, humble2, lowly1, of low degree2, - estate1.

tapein o'ō make-LOW

humble, make low (every hill) Lu35, the one h himself greatest in the kingdom PMt184 everyone exalting himself shall be h PMt2312 12 Lu1411 11 1814 14 Paul (do I sin in h myself) r2C117 (God not h him) r2C1221 (aware what it is to be h) rPh412 Christ h Himself rPh28 God (be h then in the Lord's sight) rJa410 (be h under the mighty hand of) r1Pt56. abase5, bring low1, humble6, - self2.

tapein o'phron LOW-DISPOSITION

humble disposition. saints to be of a r1Pt38, humbleness of mind, humility1.

tapein ō si s Lowness

humiliation. God looks on Miriam's PLu148 Christ's Ac833 the body of our rPh321 the rich in his rJai10. be made low1, humiliation1, low estate1, vile1.

tapein o phro sun'e

LOW-DISPOSITION-TOGETHERNESS

humility. Paul slaving for the Lord in all rAc2019 saints (to have all) rEp42 Ph23 (to put on) rCo312 (to wear the servile apron of) 1Pt55 h and ritual of messengers rCo218 a willful ritual and h rCo223, humbleness of mind1, humility3, - of mind1, lowliness1, - of mind1.

eu no e'ō WELL-MIND

humor. be h your plaintiff Mt525, agree1.

eu'no i a WELL-MIND

humor (good). saints to be slaving as to the Lord with Ep67, good will1.

[h]ekaton' HUNDRED

hundred, ten tens, the lowest number of three digits. h fold (gave fruit) PMt138 23 Mk48 20 a h sheep (a man with) PMt1812 Lu154 slave owing a h denarii PMt1828 people reclining by Mk640 h baths of oil PLu156 h cors of grain PLu157 h pounds troy (myrrh and aloes) Jn1939 one h fifty three fish (Peter

nets)Jn21¹¹ one h twenty names (Peter speaks to)Ac1¹⁵ one h forty-four thousand (sealed)vRv7⁴ (with the Lambkin)vRv14¹³ h forty-four cubits (measure of the wall) vRv21¹⁷ (sLu24¹³).

[h]ekaton ta plasi'on HUNDRED-FOLD hundredfold, disciples getting Mt19²⁸s Mk10³⁰ produces fruit pLu8⁸.

hundred thousand thousand, millions (two hundred)¹.

[h]ekaton ta et es' HUNDRED-YEAR hundred years, a century. Abraham's age about Ro4¹⁹.

pein a'o HUNGER
hunger, be hungry, a strong craving for food. Christ (fasting, subsequently h) Mt4⁴Lu4² (He h)Mt21¹⁸Mk11¹²ABs¹⁴ (I h and you give Me)Mt25³⁵ 37 42 44 h for righteousness pMt 56 disciples (are h)Mt12¹ (under no circumstances be h)pJn6³⁵ when David is Mt12³ Mk22⁵Lu6³ God fills the h Lu15³ happy those h now Lu6²¹ the full shall be Lu6²⁵ saints (if your enemy h)Ro12²⁰ (one indeed is)1C11²¹ 34 (h no longer)vRv7¹⁶ Paul (till present hour h)1C4¹¹ (initiated even to be) Ph4¹², be an hungered⁹, - hungry³, hunger¹⁰, hungry¹.

hunger, famine³, (very h), ravenous¹.

ana zēt e'ō UP-SEEK
hunt, go back to find. Joseph and Mary h Jesus Lu24⁴ 45Bs² Barnabas h Saul Ac11²⁵, seek³.

hurl. See cast.

tuphōn ik on' HURRICANE
hurricane, a swift, stormy wind. Ac27¹⁴, tempestuous¹.

speud'ō BE-DILIGENT
hurry, waste no time or effort. shepherds came h Lu21⁶ Zaccheus h descend Lu19⁵ 6 Paul Ac20¹⁶ 22¹⁸ the presence of God's day f2Pt3¹², haste⁶.

hurt, harm², illtreat¹, injure¹⁰, outrage¹.

hurtful, harmful¹.

husband. See man.

husband (which hath an), wedlock (in)¹.

husbandman, farmer¹⁰.

husbandry, farm¹.

tesfor, tsin place of, denotes instead.

ttin, ttfor, denotes into.

egō' I

I, the first person, singular, nominative, pronoun, used separately only when emphatic. See under accompanying keywords.

ka gō' AND-I

I also, and I, nominative, emphatic. Mt28¹¹ 28 etc.

Iko'nion ICONIUM

Iconium, a city of Lycaonia, Asia Minor, about 38° north, 32° 20' east. Paul in Ac13⁵¹ 141 21 Jews from I at Lystra Ac14¹⁹ brethren in (Timothy)Ac16² Paul suffered in 2Ti3¹¹.

kal on' IDEAL

ideal, perfectly pleasing, satisfying all expectations. fruit pMt310 717 18 19 1233 Lu39 643 acts pMt516 Jn1032 33 1Ti510 25 618 Ti27 14 38 14 Hb1024 1Pt212 2Pt110As tree pMt1233 Lu 643 earth pMt138 23Mk48 20Lu815 seed pMt

sig e' HUSH

hush, the cessation of sound. the people h before Paul Ac21⁴⁰ in heaven (seventh seal) vRv3¹.

sig a'o HUSH

hush, cease making a sound. Peter James and John (on the mountain)Lu9³⁶ scribes and Pharisees (at Jesus' answer)Lu20²⁶ Peter gesturing disciples to Ac12¹⁷ the multitude Ac15¹² 13 a secret in times conian Ro16²⁵ in the ecclesia 1C14²⁸ 30 34 (BLu1839), hold one's peace⁴, keep close¹, - secret¹, - silence³. hush, carob pod¹.

[h]umen'ai os HYMENEUS

Hymeneus, a man's name. Paul gives up to Satan 1Ti1²⁰ swerves as to the truth 2Ti2¹⁷.

[h]um'n os HYMN

hymn, a song of praise to God, saints (speaking to yourselves in)Ep5¹⁹ Co3¹⁶.

humn e'ō SING HYMN

hymn (sing). the disciples and Jesus Mt26³⁰ Mk14²⁶ Paul and Silas (in prison)Ac16²⁵ in the midst of the ecclesia Hb2¹². sing an hymn², sing praise unto².

[h]upo'kri si s UNDER-JUDGING

hypocrisy, feigning. Pharisees (distended with) Mt23²⁸ (Jesus perceived their)Mk12¹⁵ (take heed to)Lu21 Barnabas led away with Ga 213 of false expressions 1Ti4² saints to put off 1Pt2¹, dissimulation¹, hypocrisy⁵.

hypocrisy (without), unfeigned¹.

[h]upo kri t es UNDER-JUDGER

hypocrite, feigner, be not as Mt6² 5 16 extract the beam Mt7⁵Lu6⁴² Isaiah prophesies concerning Mt15⁷Mk7⁶ why trying Me Mt22¹⁸ woe to Mt23¹³ 15 23 27 29 Lu11⁴⁴a testing aspect of the sky Lu12⁵⁶ loosing his ox on the sabbath Lu13¹⁵ (sMt6⁷).

sun upo kri n'o mai

TOGETHER-UNDER-JUDGE

hypocrite (play..with). rest of the Jews with Cephas Ga2¹³, dissemble with¹.

[h]us'sōp os (Hebrew) HYSSOP

hyssop, probably the caper berry. sponge distended on Jn19²⁹ blood, water h etc. Hb9¹⁹.

I

1324 27 37 38 pearls pMt1345 fish pMt1348 not i (to take the children's bread)pMt1526 Mk7²⁷ (your boast)1C5⁶ for the disciples be there Mt17⁴Mk9⁵Lu9³³ to be entering into (life)pMt188 9Mk943 45 (kingdom)Mk947 work (Mary works for Jesus)Mt2610Mk146 (desiring)1Ti3¹ i were it (for Him)Mt2624Mk1421 (millstone about his neck)Mk942 salt is pMk 950Lu1434 measure pLu638 heart pLu815 stones Lu215 wine Jn210 10 Shepherd pJn10 11 11 14 the law is Ro7¹⁶ 1Ti18 not effecting the Ro7¹⁸ doing Ro7²¹ 2C13⁷ Ga6⁹ Ja4¹⁷ making i provision Ro12¹⁷ neither to be eating meat Ro14²¹ not to touch a woman 1C7¹ Paul (i to be as)1C78 26 26 (rather to be dying)1C915 (providing the i)2C82¹ jealous 1Ti1¹⁸ and welcome 1Ti23³ testimony 1Ti3⁷ rank 1Ti3¹³ every creature i for food 1Ti4⁴ servant, teaching 1Ti4⁶ 6 contest 1Ti6¹² 2Ti 47 avowal 1Ti6¹² 13 foundation 1Ti6¹⁹ thing committed to Timothy 2Ti1¹⁴ soldiers p2Ti23

45A i and beneficial Tit³⁸ and evil Hb⁵¹⁴ declaration of God Hb⁶⁵ confirming the heart Hb¹³⁹ conscience Hb¹³¹⁸ name Ja²⁷ behavior Ja³¹³ 1Pt²¹² administrators 1Pt⁴¹⁰ (b1Ti⁵⁴). better⁷, fair¹, good⁸⁴, honest⁵, meet², well², worthy¹.

kal o poi e'ō IDEAL-DO
ideal doing. not to be despondent in 2Th³¹³. well doing¹.

kal o' lim en'es IDEAL LAKES
Ideal Harbors. Paul at Ac²⁷⁸, fair havens¹.

kal li'on more-IDEALLY
ideal (most). Festus m i recognizing Ac²⁵¹⁰. very well¹.

kal o di da's kal os IDEAL-TEACHER
ideal (teacher of the). aged women to be Tit²⁵, teacher of good things¹.

kal os' IDEAL-AS
ideally, fine Lu⁶²⁶, doing (on the sabbath) Mt¹²¹² (to those hating you) Lu⁶²⁷ (Peter) Ac¹⁰³³ (keeping his virgin) 1C^{737 38} (in joint contribution) Ph⁴¹⁴ (be loving your associate) Ja²⁸ (believing that God is one) Ja²¹⁹ (heeding the prophetic word) 2Pt¹¹⁹ (sending the brethren forward) 3Jn⁶ Isaiah prophesies Mt¹⁵⁷ Mk⁷⁶ Pharisees repudiating the precept Mk⁷⁹ Jesus (has done all) Mk⁷³⁷ (answered) Mk¹²²⁸ (Thou sayest i) Mk¹²³² Lu²⁰³⁹ Jn¹⁸²³ i will they be having it Mk¹⁶¹⁸ house i built PLu⁶⁴⁸ saying i (Samaritan woman) Jn⁴¹⁷ (the Jews) Jn⁸⁴⁸ (disciples) Jn¹³¹³ the holy spirit speaks Ac²⁸²⁵ i boughs broken out Ro¹¹²⁰ giving thanks 1C¹⁴¹⁷ bearing with him i 2C¹¹⁴ not i (jealous over you) Ga⁴¹⁷ you raced i Ga⁵⁷ controlling household 1Ti³⁴¹²¹³ elders who preside 1Ti⁵¹⁷ to behave Hb¹³¹⁸ you sit i here Ja²³. do good to¹, honestly¹, in a good place¹, well³⁰, full well¹.

arg on' UN-ACTIVE
idle. every i declaration Mt¹²³⁶ laborers in the market Mt^{203 6} young widows 1Ti^{513 13} Cre- tans i bellies Tit¹¹² constituting you not 2Pt¹⁸ (bJa²²⁰). barren¹, idle⁶, slow¹.

arg e'ō UN-ACT
idle (be). judgment is not 2Pt²³, linger¹. idle tales, nonsense¹.

eid'ōl on PERCEIVE-WHOLE
idol, an image by means of which human senses are supposed to perceive the whole character of the deity. Israel (led up sacrifice to) Ac⁷⁴¹ who are abominating i Ro²²² ceremonial pollution with Ac¹⁵²⁰ i sacrifices 1C^{84 7} 1019ps* voiceless 1C¹²² temple of God with 2C⁶¹⁶ turn back to God from 1Th¹⁹ saints to guard themselves from 1Jn⁵²¹ worship- ing Rv⁹²⁰.

kat eid'ōl on DOWN-PERCEIVE-WHOLED
idol-ridden. Athens Ac¹⁷¹⁶, wholly given to idolatry¹.

eid'ōl o' thut on PERCEIVE-WHOLE-SACRIFICE
idol sacrifice. be abstaining from Ac¹⁵²⁹ saints to guard themselves from Ac²¹²⁵ concern- ing 1C^{81 4} eating (used to) 1C⁸⁷ (inured to) 1C⁸¹⁰ (Israel snared to) Rv^{214 20} that i s is anything 1C¹⁰¹⁹, offered to idols⁵, —in sac- rifice³, sacrificed to idols¹.

eid'ōl o la'tr'ēs
PERCEIVE-WHOLE-DIVINE-SERVICER
idolator. saints (not to commingle with) 1C⁵¹⁰ 11 (not to become) 1C¹⁰⁷ not enjoying allot- ment of God's kingdom 1C⁶⁹ mEp⁵⁵ in the lake of fire rVr^{218 2215}.

eid'ōl o latrei'a

PERCEIVE-WHOLE-DIVINE-SERVICE

idolatry. saints to flee from 1C¹⁰¹⁴ of the flesh Ga⁵²⁰ greed is mCo³⁵ the nations gone on in 1Pt⁴³.

idol's shrine. See shrine (idol's).

Idoumai'a IDUMEA

Idumea, the territory southeast of Judea, mul- titudes from I follow Jesus Mk³⁸³ Abs⁵.

ei if

if is a conditional or interrogative particle. In the translation it is omitted with direct ques- tions, thus *if* is allowed (on the sabbaths to cure) Mt¹²¹⁰ (one to dismiss his wife) Mt¹⁹³ (Paul to say anything) Ac²¹³⁷ etc. if you are the Christ Mt²⁶⁶³ see if Elijah is coming Mt²⁷⁴⁹ Mk¹⁵³⁶ scrutinized Him to see if He Mk³² Lu⁶⁷ if allowed a husband to - - dismiss Mk¹⁰² Pilate marvels if He is dead Mk^{1544 44} to see if he has the wherewithall Lu^{1428 31} etc. See under other keywords. if²²⁵, that⁵, whether²⁰, etc.

if, if ever¹⁹⁴, since surely², that is if³, whether¹, if but, ever (and)².

if by any means, if somehow¹.

e an' IF-EVER

if ever, if...should (for...may), so-ever after a pronoun. Mt^{49 513 19 23} etc. and if⁴, if¹⁹⁴, though¹², when², etc.

ep an' ON-[IF]-EVER

if ever. Lu^{1122 34}, when².

[h]ōnik'a IF-EVER-REACH

if ever should reach. the reading of Moses 2C^{3 15 16}, when².

if...should. See if ever.

ei'per IF-EVEN

if so be that. Ro^{330 89 17} 1C^{85 1515} 2C^{53B 2} Th¹⁶ 1Pt^{23s2}. if so be¹, if so be that⁴, seeing², though¹.

ci'p'ō s IF-?-AS

if somehow. Ac²⁷¹² Ro^{110 1114} Ph³¹¹, if by any means⁴.

if yet, since surely¹.

a gen es' UN-BECOME

ignoble. of the world 1C¹²³ Abs⁵. base things¹.

a'gno i a UN-KNOWLEDGE

ignorance. crucifixion committed in Ac³¹⁷ God condoning times of Ac¹⁷³⁰ of the nations Ep⁴¹⁸ former desires in i 1Pt¹¹⁴.

a gnō si'a UN-KNOWLEDGE

ignorance. i of God 1C¹⁵³⁴ of imprudent men 1Pt²¹⁵, have not the knowledge¹, ignorancel¹, ignorant, plain¹.

a gno e'ō UN-KNOW

ignorant (be), ignorantly (devoid) Ac¹⁷²³, un- known (Paul) 2C⁶⁹ Ga¹²², Christ (disciples i of His words) Mk⁹³² Lu⁹⁴⁵ (Jews i of) Ac¹³²⁷ saints (Paul not wanting them to be) Ro^{113 1125} 1C^{101 121 2C18 1Th413} (or are you) Ro^{63 71} (if anyone is) 1C^{1438 38} (not i of the things Satan apprehends) 2C²¹¹ i of God's (kindness) Ro²⁴ (righteousness) Ro¹⁰³ Paul being i in unbelief 1Ti¹¹³ moderate with the Hb⁵² the unjust are 2Pt²¹², ignorant¹¹, ignorantly², know not⁴, understand not³, un- known².

ignorant of (be), oblivious (be)². ignorantly. See ignorant (be). ill, evil¹.

kak'ō sis EVILINGill treatment. of Israel Ac7³⁴. affliction¹.*para nom e'ō* BESIDE-LAWillegally. Paul beaten Ac23³. contrary to the law¹.*a the'mi ton* UN-PLACEDillicit, having no legal place. to come to another tribe Ac10²⁸ idolatries 1Pt4³. abominable¹, unlawful thing¹.illness. See *evilly*.*kak o'ō* EVIL-treatilltreat, provoke Ac14². shall i (Israel) Ac7⁶ the fathers Ac7¹⁹ Herod, some from the ecclesia Ac12¹ no one shall i Paul Ac18¹⁰ any one who will be i you 1Pt3¹³. evil entreat², harm¹, hurt¹, make evil affected¹, vex¹.illuminate. See *enlighten*.*phōt is m os'* LIGHTINGillumination, making visible by light. of the evangel R2C4⁴ of the knowledge of God's glory R2C4⁶. light¹, to give light¹.*Illyrikon'* ILLYRICUMIllyricum, the region between the Adriatic sea and the Danube river north of Achaia. from Jerusalem to Ro15¹⁰.*eik ōn'* SIMULATEimage. whose is this Mt22²⁰Mk12¹⁶Lu20²⁴ of a corruptible human being Ro12³ saints (conformed to i of God's Son) Ro8²⁹ (wear the i of soillish) 1C15⁴⁹ (should wear i of celestial) 1C15⁴⁹ i and glory of God (man) 1C11⁷ transformed into same R2C3¹⁸ Christ (I of the invisible God) 2C4⁴ Mcol¹⁵ (I of One Who creates it) Co3¹⁰ i of the wild beast vRv13¹⁴ 15 15 152 16² worshiping wild beast and its vRv13¹⁵ 149 11 1920As 20⁴.image (express), emblem¹.imagination, comprehension¹, reasoning¹, reckoning¹.imagine, meditate¹.imbibe. See *drink* (give).*mim e'o mai* IMITATEimitate, attempt the same thing in the same manner. saints to i Paul 2Th3^{7 9} whose faith be i Hb13⁷ not i the evil 3Jn1¹. follow⁴.*mim ē tēs'* IMITATORimitator. saints to become i (of Paul) 1C4¹⁶ 11 1Th1⁶ (of God) Ep5¹ of the ecclesias 1Th2¹⁴ of those enjoying the promises Hb6¹². follow⁷.*sum mim ē tēs'* TOGETHER-IMITATORimitator together. of Paul Ph3¹⁷, follower together¹.*a'metr on* UN-MEASUREDimmeasurably, beyond measuring. not boasting 2C10^{13 15}. things without measure².*eu the'ōs* WELL-PLACE-ASimmediately. Mt4^{20 22} 83Ab 135 1422B 31B 2034 212B 2429 2515 2649 74As 2748 Mk11^{8AB} 21AB 31A 22A 513A 36A Lu51³ 39A 1236 54 145 177 219 Jn5^{9AB} 621 1827 Ac9¹⁸ 20 34 1210 1610 1710Bs 14 2130 2229 Gal16 Ja124 3Jn14 Rv42 (AMk110 A112 A130 A36 A112 A113). anon¹, as soon as³, by and by¹, forthwith⁵, immediately¹⁹, shortly¹⁹, straightway¹⁸, when¹.immediately, forthwith³, instantly¹³, straightway¹⁹.imminent (be). See *stand by*.immortal, incorruptible¹.*a than a si'a* UN-DEATHimmortality. this mortal must put on 1C15^{53 54}Christ alone has 1Ti6¹⁶.immortality, incorruption².immutability. See *immutable*.*a meta'the ton* UN-WITH-PLACED

immutable, immutability. counsel and oath Hb 617 18.

impart. See *give*.impart, share³.*a pros ōp o lēm'p t ōs*

UN-TOWARD-VIEW-GET-AS

impartially. the Father judging 1Pt1¹⁷. without respect of persons¹.*o[n]gk'os* BULKimpediment. putting off every PHb12¹. weight¹.impediment in speech, stammerer¹.impending. See *about* (be).impenitent, unrepentant¹.*a id'i on* UN-PERCEIVEDimperceptible. God's power Ro12²⁰ bonds Ju6. eternal¹, everlasting¹.*seb a s t on'* REVEREDimperial. Paul appeals to Ac25^{21 25} squadron Ac27¹. Augustus³.*a'spond on* UN-LIBATIONEDimplacable, unwilling to pour out a drink offering in token of a renewal of friendship, men are Ro13¹⁵ 2Ti3³. implacable¹, truce-breaker¹.*em'phu ton* IN-SPOUTEDimplanted. word RJa12¹. ingrafted¹.implead, indict¹.*[h]op'l on* IMPLEMENTimplement, weapon. of injustice RRo6¹³ of righteousness RRo6¹³ 2C6⁷ of light Ro13^{12as} weapon: squad with (Gethsemane) Jn18³ of Paul's warfare R2C10⁴ (ARo6¹⁹). armor², instrument², weapon².*bo a'ō* IMPLOREimplore, call for help. voice in the wilderness RMt3³Mk13^{Lu34} Jn12³ Jesus (Eloi, Eloi) Mk 1534 chosen ones i God Lu18⁷ blind man i Jesus Lu18³⁸ unclean spirits Ac8⁷ Jews i (at Thessalonica) Ac17⁶ (at Jerusalem) Ac25²⁴ burst forth and i (barren one) PGa42⁷ (BMT 2746 BsLu938). cry¹¹.*bo ē'* IMPLORINGimploring. the reapers Ja5⁴. cry¹.import. See *power*.*epi'kei mai* ON-LIEimportune, lay on (of a stone) Jn11³⁸. the throng FLu51^{AB} 2323 lay on: fish on the fire Jn21⁹ tempest on us FAc27²⁰ necessity on Paul F1C9¹⁶ ritual on Israel RHb9¹⁰. be imposed on¹, be instant¹, be laid thereon¹, be laid upon¹, lie on², press upon¹. importunity, pestering¹.*phren apat a'ō* DISPOSE-SEDUCEimpose. on himself Ga6³. deceive¹.impose. See *practice*.impose on, importune¹.*epi'the si s* ON-PLACINGimposition. of hands (the spirit given) Ac8¹⁸ (gracious gift) 1Ti4¹⁴ 2Ti1⁶ (rudiments) Hb6². laying on³, putting on¹.*a dun'a ton* UN-ABLEimpossible actions, impotent things, impotence (of the law) Ro8³. with men i (rich enter-

ing kingdom) Mt19²⁶ Mk10²⁷ Lu18²⁷ for those once enlightened Hb6⁴ for God to lie Hb6¹⁸ blood of bulls to eliminate sins Hb10⁴ to be well pleasing apart from faith Hb11⁶ **impo-** tent: in his feet (man in Lystra) Ac14⁸ bearing the infirmities of RRo15¹. can not do¹, impossible⁶, impotent¹, not possible¹, weak¹.

impossible, incredible¹.

a dun a t'e'o be-UN-ABLE

impossible (be). nothing i for you (disciples) Mt17²⁰ no declaration i with God Lu13⁷.

phren apat'ēs DISPOSE-SEDUCER

imposter. many are Tit1¹⁰. deceiver¹.

impotent. See **impossible**.

impotent, infirm¹. —(be)².

impound. See **lock up together**.

ara EXECRATION

imprecation. mouth crammed with Ro3¹⁴. curs-ing¹.

imprison, jail¹.

imprisonment, jail².

a phro sun'ē UN-DISPOSITION-TOGETHERNESS

imprudence, contaminating a man Mk7²² Paul in 2Ci11¹⁷ 21. folly¹, foolishly², foolishness¹.

a' phrōn UN-DISPOSED

imprudent. i one Lu11⁴⁰ 1220 1Ci5³⁶ a disciplin-er of the Ro22⁰ Paul 2Ci11¹⁶ 16 126 11 bearing with 2Ci11¹⁹ saints not to become Ep5¹⁷ ignorance of i men 1Pt2¹⁵. fool⁸, fool-ish², unwise¹.

[h]orm ē' RUSH

impulse of the helmsman PJa3⁴, onset of the people Ac14⁵. assault¹.

impute, account (take into)¹, reckon⁸.

en IN

in, a connective, used with the dative case denoting location in a single thing or among a plural number. When otherwise rendered a small superior *i* is placed before the substantive, as *i*with. As it is not always certain whether in or *i*among is better, the latter is marked with a small *i* as in Co12⁷. Occurs often. among¹¹⁴, as²², at¹⁰⁶, by¹⁴², in¹⁸³, into¹¹, on⁴⁵, through³⁷, to¹⁵, unto⁹, with¹³⁹, within¹³, etc.

in, about¹, from⁵, out⁶, through⁸, under¹, until¹, up¹, with², within¹.

onin. See **on**.

in accord with. See **down**.

in like manner, thus¹.

in no wise, undoubtedly¹, utterly¹.

in particular, one¹.

in so much that, so that¹⁶.

in the end, evening¹.

in this manner, thus¹.

in vain, naught (for)¹.

a pros'it on UN-TOWARD

inaccessible. Christ (His home in light) 1Ti6¹⁶. which no man can approach unto¹.

a lal'ēt on UN-TALKED

inarticulate. groanings of the spirit Ro8²⁶. which cannot be uttered¹.

inasmuch. See **as much as**.

inasmuch as, according to what¹.

arch ēg os' ORIGIN-LEADER

inaugurator. Christ (I of Life) Ac3¹⁵ (and Saviour) Ac5³¹ (of salvation) Hb2¹⁰ (of faith) RHo12². author¹, captain¹, prince².

thu m'a ma SACRIFICE-effect

incense, a compound of spices which was burned to spread a sweet perfume Ex30³⁴⁻³⁸. the hour of Lu1¹⁰ altar of Lu1¹¹ bowls brimming with vRv5⁸ messenger given vRv8³ fumes of Rv8⁴ for Babylon vRv18¹³. in-cense⁴, odour².

incense. See **incite**.

par os u m os' BESIDE-SHARPENING

incensed (Paul and Barnabas) Ac15³⁹, **to incite** (to love and ideal acts) Hb10²⁴. contention¹, provoke unto¹.

aph orm ē' FROM-RUSH

incentive. Sin getting Ro7⁸ 11 Paul (giving Corinthians) 2C5¹² (strike off) 2Ci11¹² 12 to the flesh Ga5¹³ widows to give no 1Ti5¹⁴. occasion¹.

par oxun'ō BESIDE-SHARPEN

incite, in a good sense Ac17¹⁶, **incense,** in an evil sense 1Ci3⁵. be easily provoked¹, be stirred¹.

incite (to). See **incensed**.

pros klin'ō TOWARD-CLINE

incline. men, to Theudas Ac5³⁶. joined¹.

incline. See **recline**.

inclose, lock up together¹.

peri ech'ō ABOUT-HAVE

include (in the scripture) 1Pt2⁶, engulf (in awe) Lu5⁹. (AAc23²⁵). after¹, be contained¹.

income. See **vocation**.

akra si'a UN-HOLDING

incontinence, lack of self-control. Pharisees brimming with RMT23²⁵ Satan trying you because of 1C7⁵. excess¹, incontinency¹. **incontinent, uncontrollable¹.**

a ph'thar t on UN-CORRUPTIBLE

incorruptible. God (men change the glory of) Ro12³ (King of the eons, 1Ti1¹⁷ wreath 1PiC 925 the dead roused 1Ci5⁵² allotment 1Pt1⁴ seed 1Pt12³ incorruptibility of a meek spirit 1Pt3⁴. immortal¹, incorruptible⁶.

a phthar si'a UN-CORRUPTION

incorruption. to those seeking Ro2⁷ saints roused in 1Ci5⁴² allotment of 1Ci5⁵⁰ this corruptible must put on 1Ci5⁵³ 54 loving Christ in RRo6²⁴ Christ illuminates 2Ti1¹⁰ (As^{1*} Ti2⁷ bTi2⁷). immortality², incorruption⁴, sincerity¹.

ple on az'ō MOREIZE

increase. offense and sin Ro5²⁰ 20 grace Ro6¹ 2C4¹⁵ the one with much i not 2C8¹⁵ fruit Ph4¹⁷ may the Lord cause you to 1Th3¹² love 2Th1³ possessing these and i 2Pt1⁸. abound⁶, abundant¹, have..over¹, make to increase¹.

increase, add¹, grow⁹, growth², progress², superabound¹.

an en'dek t on UN-IN-RECEIVABLE

incredible. for snares not to come Lu17¹. im-possible¹.

incredible, unbelieving¹.

ti'nō VALUE

incur. justice of eonian extermination 2Th1⁹. be punished¹.

indebted (be), owe¹.

a schēm o sun'ē UN-FIGURE-TOGETHERNESS
indecency, its accompaniments. males effecting Ro12⁷ may not be observing vRv16¹⁵. shame¹, that which is unseemly¹.

a schém'on UN-FIGURED
indecent. our i members 1C12²³. uncomely¹.
a schém on e'ô UN-FIGURE
indecent (be). for his virgin 1C73⁶ love is not 1C13⁵. behave self uncomely¹, - - unseemly¹.

men . . de INDEED . . YET
indeed, indeed . . yet. sepulchers outside i beautiful Mt23²⁷ 28 Elijah i coming Mk9¹² Son of Mankind i (going) Lu22²² Abs² (heaven must i receive) Ac3²¹ we i justly, y this One Lu23⁴¹ etc. even¹, indeed²², truly¹², verily¹⁴, etc.
indeed . yet. See **indeed**.

a nek di ég'et on UN-OUT-THRU-LED
indescribable. God's i gratuity 2C9¹⁵. unspeakable¹.

ana deik'nu mi UP-SHOW
indicate. the Lord i (seventy-two) Lu10¹ (one whom Thou chooseth) Ac1²⁴ (s¹ Jn6¹³). appoint¹, show¹.

ana deix i s UP-SHOWING
indication. John's i to Israel Lu18⁰. showing¹.

e[n]g kal e'ô IN-CALL
indict, call into judicial account. silversmiths of Ephesus Ac19³⁸ 40 Paul by the Jews Ac23²⁸ 29 26² 7 God's chosen ones Ro8³³. accuse², call in question¹, charge¹, implead¹.

e[n]g'kl ê ma IN-CALL-effect
indictment. Paul's Ac23²⁹ 25¹⁶. charge¹, crime¹.

chli a r on' TEPID
indifferent. Laodicea fRv3¹⁶. lukewarm¹.

en de es' IN-BOUND
indigent. no believers Ac4³⁴. that lacketh¹.

org iz'ô be-INDIGNANT
indignant (be), be angry. a lord with his slave PMt18³⁴ a householder PLu14²¹ elder brother PLu15²³ i and not sinning Ep4²⁶ **be angry:** the one a with his brother liable Mt5²² with those invited PMt2²⁷ the nations are vRv1¹⁸ dragon vRv12¹⁷. **be angry⁵, be wroth³.**

indignation, fury¹, resenting¹, zeal², (be moved with i), resent¹, (have i), resent¹, (with, i), resent¹.

a kata'ut on UN-DOWN-LOOSED
indissoluble, the negative of demolish, dissolve. life (Christ) fHb7¹⁶. endless¹.

individually. See **down and one**.

ana pei th'ô UP-PERSUADE
indulge. Babylon vRv18⁷ kings vRv18⁹ Abs². suade¹.

st rên i a'ô SOLID
indulge. Babylon vRv18⁷ kings vRv18⁸ Abs². live deliciously².

st rên os SOLID
indulge. Babylon's power to vRv18³. delicacy¹.

a r'rh ê t on UN-GUSHED
ineffable. Paul hears i declarations 2C12⁴. unspeakable¹.

inexcusable, defenseless¹.
infallible proof, token¹.

para deig ma t iz'ô BESIDE-SHOWize
infamy (hold up to). Joseph not willing (Mary) Mt1¹⁹s Son of God Hb6⁶. make a public example¹, put to an open shame¹.
infant, babe¹.

nom iz'ô LAWize
infer, to reason according to law, as to law, legally related (Jesus, son of Joseph) Lu3²³.

Christ (not i He came to) Mt5¹⁷ 10³⁴ (Joseph and Mary i He) Lu24⁴ workers coming first i Mt20¹⁰ Moses i his brethren Ac7²⁵ Simon i that the gratuity Ac8²⁰ Paul (Jews i that he is dead) Ac14¹⁹ (i there was prayer) Ac16¹³ (Jews i he led Trophimus) Ac21²⁹ (I am i this ideal) 1C7²⁶ warden i the prisoners Ac16²⁷ not i that the Divine Ac17²⁹ it to be indecent 1C7³⁶ devoutness is capital 1Ti6⁵. be wont¹, suppose⁹, think⁵.

ela'ss on INFERIOR
inferior, to be less in quality. wine Jn2¹⁰ the greater slaving for Ro9¹² blessed by the better Hb7⁷. less¹, that which is worse¹, under¹, younger¹.

inferior (be), discomfit¹.

ela tt ô'ô make-INFERIOR
inferior (make- or be-). John to be Jn3³⁰ to messengers (man, Jesus) Hb2⁷ 9. decrease¹, make lower².

infidel, unbelieving².

a then es' UN-FIRM
infirm, weak. Christ (when did we perceive) Mt25³⁹s 43 44 the flesh is Mt26⁴¹ Mk14³⁸ disciples (healing) Lu9^{2A}s (to cure) Lu10⁹ (examined concerning the i man's beneficence) Ac4⁹ Peter (carrying i to) Ac5¹⁵ (bringing) Ac5¹⁶ while we are still Ro5⁶ many i and ailing 1C11³⁰ i and poor elements AGa4⁹ uphold the i 1Th5¹⁴ **weak:** weakness of God stronger than men AlC12⁵ of the world God chooses 1C12⁷ Bs Paul (is w) 1C4¹⁰ (became as w to the w) 1C9²² 22 22 (bodily presence) f2C10¹⁰ conscience 1C8⁷ 10 stumbling block to 1C8⁹ weaker (members). 1C12²² (vessel) 1Pt3⁷ preceding precept fHb 7¹⁸ (s¹ 1C12⁸). impotent¹, more feeble¹, sick⁶, -folks¹, weak¹⁴, weaker¹, -ness², without strength¹.

a then e'ô be-UN-FIRM
infirm (be), weak (be). disciples to be curing Mt10⁸ Christ (i am I and you visit Me) Mt25³⁶ (led the i to) Lu14⁴⁰ (signs which Jesus did on) Jn6² place the i in the markets Mk6⁵⁶ found the i slave sound Lu7^{10A} courtier's son i Jn4⁴⁶ at Bethesda Jn5³ 7 Lazarus Jn11² 3 6 being i (Tabitha) Ac9³⁷ (Abraham not i in faith) fRo4¹⁹ (Trophimus) 2Ti4²⁰ aprons carried to, from Paul Ac19¹² saints to be supporting Ac20³⁵ law i through the flesh Ro8³ the i in faith Ro14¹ i one eating greens Ro14² Epaphroditus Ph2²⁶ 27 is anyone Ja5¹⁴

weak (be): perishing by your knowledge 1C8¹¹ 12 **Paul** (as that we are) 2C11²¹ (and I am not) 2C11²⁹ (whenever I am) 2C12¹⁰ (we are rejoicing) 2C13⁹ who is w 2C11²⁹ Christ (Who is not w for you) 2C13³ (we also are w together with) 2C13⁴ weakening a brother Ro14²¹ Bs² (BMt25³⁹). be diseased¹, impotent², sick¹⁷, weak¹⁵, be weak¹².

a then'ê ma UN-FIRM-effect
infirmity. bearing i of the impotent fRo15¹.

a then'ei a UN-FIRMNESS
infirmity, chronic, temporary weakness. Christ (He our i got) Mt8¹⁷ (to be cured by) Lu5¹⁵ (My power in i is being perfected) 2C12⁹ (Chief Priest sympathizes with) Hb4¹⁵ cured of (women) Lu8² (those on the island) Ac28⁹ a spirit of Lu13¹¹ released from. Lu13¹² man at Bethesda had Jn5⁵ Lazarus' Jn11⁴ of our flesh Ro6¹⁹ Ga4¹³ the spirit aiding our Ro8²⁶ the body sown in 1C15⁴⁵ Paul

boasting and glorying in 2C12⁵ 9¹⁰ Timothy's frequent 1Ti5²³ chief priests (encompassed with) Hb5² (have) Hb7²⁸ invigorated from Hb11³⁴ weakness: Paul (came to be with you in) 1C2³ (will boast in) 2C11³⁰ if Christ was crucified out of 2C13⁴, disease¹, infirmity¹⁷, sickness¹, weakness⁵.

infirmity, disease¹.

ek ka'io mai OUT-BURN
inflamm. in craving rRo1²⁷, burn¹.

pim'pré mi INFLAME
inflamed (become), apprehensive lest Paul Ac28⁶AB⁵, swell¹.

an a[n]ggel'ō UP-MESSAGE
inform. the Messiah, of all Jn4²⁵ the man i the Jews that Jesus is He Jn5¹⁵ the holy spirit i the disciples Jn16¹³ 14¹⁵ Paul and Barnabas i the ecclesia Ac14²⁷ 15⁴ many i Paul and Silas of their practices Ac19¹⁸ under no circumstances Paul shrinking from i them Ac20²⁰ 27 not i concerning God Ro15²¹ Titus i Paul 2C7⁷ of which you are now i 1Pt1¹² message we have heard from Jesus Christ 1Jn1⁵, declare³, rehearse¹, report¹, shew⁶, tell⁶.

inform, instruct².

inform. See disclose.

ingrafted, implanted¹.

inhabitant, dwell³.

oik ou men'e BEING-HOMED
inhabited earth, the crust of earth which is inhabited. We suggest "habitation," evangel to be proclaimed in whole Mt24¹⁴ decree to register Lu2¹ Christ shown the kingdoms of Lu4⁵ that coming on Lu21²⁶ famine to be on Ac11²⁸ raise to insurrection Ac17⁶ God (to be judging) Ac17³¹ (leading Firstborn into) Hb1⁶ (not to messengers does He subject) Hb2⁵ revering Artemis Ac19²⁷ the Jews of Ac24⁵ declaration came into ends of Ro10¹⁸ trial coming on Rv8¹⁰ dragon deceiving whole vRv1²⁹ kings of vRv16¹⁴ (bRv20²). earth¹, world¹⁴.

inhere. See belong.

inherent. See belong.

inherently. See belong before.

inherit, allotment (enjoy)¹⁵.

inheritance, allotment (enjoyment of)¹⁴, lot², (obtain by), allotment (enjoy)¹, (obtain), lot (cast)¹.

inherited. See lineage.

iniquity, injury¹, injustice⁶, lawlessness¹², outlawry¹, wickedness¹.

nu e'ō mai CLOSE

initiate. Paul i to be satisfied Ph4¹², instruct¹.

epi ta g'e' ON-SET

injunction. of God (the eonian) Ro16²⁶ (our Saviour) 1Ti1¹ Ab Tit1³ Paul saying (not as an) 1C7⁶ (I have no) 1C7²⁵ (not saying this as) 2C8⁸ expose with every Tit2¹⁵, authority¹, commandment⁶.

a dik'e'ō UN-JUST

injure. i you (I am not) vMt20¹³ (nothing) Lu10¹⁰ an Israelite in Egypt Ac7²⁴ 26 27 Paul. not i Ac25¹⁰ 11 2C7² Ga4¹³ the Corinthians 1C6⁷ 8 2C7¹² 12 each required for Co3²⁵ 25 Onesimus Phn1⁸ not i (by second death) Rv2¹¹ (the oil) vRv6⁶ (land) vRv7² 3 (grass) vRv9⁴ scorpions, horses vRv9¹⁰ 19 the two witnesses vRv15⁵ the injurer i still Rv22¹¹ 11 (as) 2Pt2¹³). be offender¹, -unjust², hurt¹⁰, injure¹, wrong², do -8, suffer -2, take -1.

injurious, outrager¹.

a dik'e' ma UN-JUST-effect

injury. if it were some Ac18¹⁴ what i they found Ac24²⁰ God remembers Babylon's vRv18⁵, evil doing¹, iniquity¹, matter of wrong¹.

a dik'i'a UN-JUSTness

injustice, unjust administrator Lu16⁸, judge Lu18⁶, workers of Lu13²⁷ no i (in Christ) Jn7¹⁸ (with God) Ro9¹⁴ wages of (Judas) Ac1¹⁸ (requited with) 2Pt2¹³ (Balaam) 2Pt2¹⁵ fetter of (Simon in) Ac8²³ of men Ro18 18 29 28 if our i Ro3⁵ implements of iRo6¹³ love not rejoicing in 1C13⁶ deal graciously with (Paul) 2C12¹³ seduction of, delight in 2Th 210 12 withdraw from 2Ti2¹⁹ Christ hates Hb19¹⁸ the Lord propitious to Israel's Hb8¹² the tongue is a world of PJa3⁶ cleansing us from 1Jn19 1 all i sin 1Jn5¹⁷, iniquity⁶, unjust², unrighteousness¹⁰, wrong¹.

me'la n BLACK

ink. not engraved with 2C3³ John writes with 2Jn12 3Jn13.

inn, caravansary¹, khan¹.

inner, interior¹, within¹.

a'kak on UN-EVIL

innocent. deluding the hearts of Ro16¹⁸ Chief Priest (Christ) Hb7²⁶, harmless¹, simple¹.

a thō'on UN-PENAL

innocent, legally. Judas giving up i blood Mt27⁴ Pilate Mt27²⁴.

a n arith'mēt on UN-NUMBERED

innumerable, beyond numerical expression. a multitude, as the sand Hb11¹², innumerable, ten thousand².

a kair'ōs UN-SEASON-AS

inopportunist. adverb. stand by the word 2Ti4², out of season¹.

inordinate. See transcendence.

inordinate affection, passion¹.

[h]uper ball ont'ōs OVER-CAST-AS

inordinately. Paul in blows 2C11²³, above measure¹.

eperō ta'ō ON-GUSH-REQUEST

inquire. God disclosed to those not i for Him rRo10²⁰ Christ i of (the Jews) Mt22⁴¹ Mk9¹⁶ 1129 Lu6⁹ Jn18⁷ (demoniac) Mt59¹⁰ Lu8³⁰ (disciples) Mk8^{5A} 827 Lu9¹⁸ Mk8²⁹ 933 (blind man) Mk8²³ Lu18⁴⁰ (father of epileptic) Mk9²¹ (teachers) Lu24⁶ i of Christ (the Jews) Mt12¹⁰ 161 Mk7⁵ 102 Lu17²⁰ 2021 2264 (dare not) Mt22⁴⁶ Mk12³⁴ Lu20⁴⁰ (disciples) Mt17¹⁰ Mk7¹⁷ 911 28 1010 133 Lu9⁹ 217 (feared to) Mk 932 (Sadducees) Mt22²³ Mk12¹⁸ Lu20²⁷ (lawyer) Mt22³⁵ (Pilate) Mt27¹¹ Mk15² 4 Lu23^{3A} 6 (rich man) Mk10¹⁷ Lu18¹⁸ (scribe) Mk12²⁸ (chief priest) Mk14⁶⁰ 61 Jn18^{21A} (Herod) Lu23⁹

other (proper names): Pilate i of centurion Mk15⁴⁴ I of John (throngs) Lu3¹⁰ (soldiers) Lu3¹⁴ (Jews) Jn11⁹ Jews to i of blind man Jn9²³ Bs Felix i about Paul Ac23³⁴ others: chief priests i of apostles Ac5²⁷ women to i of husbands 1C14³⁵ (sJn12¹). ask⁵², - after¹, - of¹, - question², demand², - of¹, desire¹, question¹.

ex etar'ō OUT-INTERROGATE

inquire. magi to i about Jesus Mt28 12 disciples (to i who is worthy in that city) Mt10¹¹ (dared not i of Jesus) Jn21¹², ask¹, inquire¹, search¹.

inquire, ascertain², discuss¹, investigate¹, seek², -for¹, (how to), questioning¹.

inquire diligently, exactly ascertain², seek out¹.

ep e r ô t ê m a ON-GUSH-REQUEST inquiry, of a good conscience 1Pt321, answer¹, inquiry (make), ask through¹, insane (be). Paul 2C1123, be as a fool¹.

para phron i'a BESIDE-DISPOSITION insanity, of Balaam 2Pt216, madness¹.

epi gra'ph ô ON-WRITE inscribe, Christ's charge Mk1526Lu2338a pedestal i to an Unknown God Ac1723 the law on Israel's (hearts) FHb810As (comprehension) FHb1016 names on the twelve portals vRv 2112Ab, this inscription¹, write in², -over¹, -thereon¹.

epi graph ê ON-WRITING inscription, whose is this Mt2220Mk1216Lu2024 the King of the Jews Mk1526Lu2338, super-scription⁵.

a n e x e r c u n ' e t o n UN-OUT-SEARCHABLE inscrutable, what can not be searched out. God's judgments Ro1133, unsearchable¹.

en to s' IN-inside, of the cup Pmt2326 the kingdom is i of you Lu1721, within².

es'ô the n INTO-PLACE inside, false prophets i are rapacious wolves Mt715 of the cup Pmt2325Lu1139 40 of the sepulchers Mt2327 Pharisees i distended with hypocrisy Mt2328 i, out of the heart Mk721 all these wicked i things Mk723 he, i, answering P Lu117 outside fightings, i fears 2C75 animals replete with eyes vRv48 (bRv51 s112 s'112), inward -ly¹, - part¹, - man¹, within¹⁰.

a' sêm on UN-SIGNIFICANT insignificant, without meaning or importance, no i city (Tarsus) Ac2139, mean¹.

insipid. See stupid (make).

dia be bai o'o mai THROUGH-HAVE-STEP insist, not apprehending that on which they 1Ti17 saints to be Tit38, affirm¹, affirm constantly¹.

di ischu r i z' o mai THROUGH-STRONGIZE insist (stoutly), the truth about Peter Lu2259 Ac1215, affirm confidently¹, - constantly¹.

ep ischu'ô be-ON-STRONG insistent (be), the strong Lu235, be the more fierce¹.

the o'pne u s t o s PLACE (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 2Ti316.

instalment. See part.

a'tom os UN-CUT instant, an indivisible fraction of time, saints changed in 1C1552, moment¹.

instant, hour¹, (be), importune¹, stand by¹.

para chr ê'm a BESIDE-USE instantly (adverb), fig tree withered Mt21 19 20 Zechariah's mouth opened Lu164 rising i (Simon's mother-in-law) Lu439 (paralytic) Lu525 woman's hemorrhage stanchd Lu844 47 the girl rose i Lu855 woman i made erect Lu1313 man i receives sight Lu 1843 supposing kingdom looming up i Lu 1911 i the cock crows Lu2280 man's insteps given stability Ac37 Sapphira falls at Peter's

feet Ac510 messenger smites Herod Ac1223 i a fog and darkness falls on Elymas Ac1311 prison doors opened Ac1626As warden baptized Ac1633, forthwith¹, immediately¹³, presently¹, soon¹, straightway³, instantly, diligently¹, earnestly¹.

anti INSTEAD instead, isfor, with which, because (Lu120 123 1944 Ac1223 2Th210). Archelaus reigning in the stead of Mt222 i of a fish a serpent Lu1111 tresses i of clothing 1C1115 i of your saying Ja415 isfor: tooth f, a tooth, eye f an eye Mt538 38 f Me and you (Peter to give) Mt1727 His soul a ransom f many Mt2028Mk1045 grace f grace Jn116 evil f evil Ro1217 1Th515 1Pt39 9 a man shall leave his father and mother Ep531 f the joy lying before Jesus Hb122 f one feeding gave up birthright Hb1216, because⁴, for¹⁵, in the room of¹, for that (ye) ought¹, there-fore¹.

ba'si s STEPPER instep of the foot, given stability Ac37, foot¹, institute. See law (place under).

kat êch e'ô DOWN-REBOUND instruct by repeating orally, Theophilus i Lu 14 Apollos, in the way Ac1825 Jews concerning Paul Ac2121 24 Israel out of the law Ro218 Paul i others 1C1419 contributing to the one Ga66 6, inform², instruct³, teach³.

instruct, disciple (make)¹, discipline¹, initiate¹, unite¹, instruct before, egg on¹, instruction, discipline¹, instructor, discipliner¹, escort¹.

skew'os INSTRUMENT instrument (Paul a choice i) Mac915, utensil, vessel, gear, utensil: as a sheet (to Peter) vAc1011 16 115 gold and silver P2Ti220 for honor P2Ti221Abs18 ivory vRv1812 of wood vRv1812 vessel: not to carry through the sanctuary Mk1116 not covering a lamp with P Lu846 distended with vinegar Jn1929 for honor Ro921 of indignation FRo922 of mercy FRo923 earthen P2C47 aware of one's own P1Th44 of the ministry Hb921 the feminine, the weaker 1Pt37 of pottery FRv227 gear: plunder the strong one's P Mt1223Mk 327 not to pick up out of the house Lu1731 lowering the ship's Ac2717 (ARv1812), goods², sail¹, stuff¹, vessel¹⁹.

instrument, implement².

a n u p o ' t a k t o n UN-UNDER-SET insubordinate, unsubject (God leaves nothing) Hb28, law laid down for 1Ti19 supervisor must not be Tit16 many are Tit10, disobedient¹, that is not put under¹, unruly¹.

insurrection. See standing, insurrection (make), assault¹.

ana sta t o'ô UP-STAND insurrection (raise), disciples charged with Ac176 an Egyptian Ac2138 r the Galatians to FGa512, make an uproar¹, trouble¹, turn upside down¹.

sun sta si a s t ê s TOGETHER-STANDER insurrectionist, Bar-Abbas bound with Mk 157A.

sun e t o n' TOGETHER-LET intelligent, understanding, God (hidest these things from) Mt1125Lu1021 (repudiating understanding of) 1C119 Sergius Paul an i man Ac137, prudent⁴.

eu'sēm on WELL-SIGNED

intelligible, with the meaning clear. giving an i expression 1C149. easy to be understood¹.

boul'o mai COUNSEL

intend, resolve. Joseph, to dismiss Mary Mt119 Christ, to unveil God Mt112/Lu1022 Pilate, to do enough for the throng Mk1515 God i (not to carry aside the cup) Lu2242 (exhibit the immutability of His counsel) Hb617 (team forth the saints) Ja118 (none to perish) 2Pt39 Jews (are you i I release Christ) Jn1839 (assassinate the apostles) Ac533 disciples, to bring Christ's blood on the Jews Ac528 Herod, to lead Peter up Ac124 Barnabas, to take John Ac1537 Gallio not i judge Jewish law Ac1815 Apollos, to visit Achaia Ac1827 Paul (to enter the theater) Ac1930 (not i return to Jerusalem) Ac2520 (visit the Corinthians) 2C11517 (to inform the brethren of his affairs) Ph112 (that men pray in every place) 1Ti28 (younger widows to be marrying) 1Ti514 (that Titus be insistent) Tit38 (to retain Onesimus) Phn13 Lysias to know the charge against Paul Ac2328 Agrippa, to hear Paul Ac2522 the centurion to bring Paul through Ac2743 Romans, to release Paul Ac2818 the spirit, to apportion graces 1C1211 those i to be rich 1Ti69 helmsman, to steer the ship PJa34 to be a friend of the world Ja44 Diotrophes forbidding those who are i 3Jn10 Judas, to remind the saints Ju5

resolve: Greeks, to know Paul's teaching Ac1720 Lysias, to know Paul's charge Ac2230 John not to write 2Jn12 (AGa613 AHb112 A3Jn13). be disposed¹, be minded², intend², list¹, will²⁸.

intend, about (be) 2, thought¹, will¹.
intent, word¹, (to) the, that².

boul'ē ma COUNSEL-effect

intention. soldiers, to kill the prisoners Ac2743 who has withstood God's Ro919 of the nations 1Pt43, purpose¹, will².

sun all a'ss ō TOGETHER-CHANGE

intercede with. Moses, with his brethren Ac726, set them at one¹.

intercession, pleading¹, (make), plead¹.
intercession for (make) plead for¹.

tok'os BROUGHT-FORTH

interest, the offsping of capital. recover mine with Mt2527 Lu1923, usury².

all ot r i o epi'skop os

CHANGE-place-ON-NOTER

interferer in others' affairs, suffering as 1Pt415, busybody in other men's matters¹.

es ō'ter on INTO-more

interior. the i jail Ac1624 the i beyond the curtain PPhb619, inner¹, within¹.

dia leip'ō THROUGH-LACK

intermit. fondly kissing Jesus' feet Lu745. cease¹.

mesit eu'ō MID

interpose. God i with an oath Hb617. confirm¹.

di ermēn eu'ō THROUGH-TRANSLATE

interpret. Jesus i the prophets Lu2427 Tabitha, i Dorcas Ac938 in the ecclesia 1C1230 145 13 27, expound¹, interpret⁴, by interpretation¹.

interpret, construe⁵, translate¹.
interpretation, explanation¹, translation², (be by), construe², translate³, (by), interpret¹.

di ermēn eu'ō tēs' THROUGH-TRANSLATE

interpreter, one who gives the significance of that which is not understood. if there be no 1C1428As.

an etaz'ō UP-INTERROGATE

interrogate. Paul, by scourging Ac2224 29. examine².

di i'st ē mi THROUGH-STAND

interval (after or put an). of about an hour (Peter) Lu2259 sounding again Ac2728 put an interval: Christ put between Lu2451, be parted¹, go further¹, the space of after¹.

dia'st ē ma THROUGH-STAND

interval (after an). three hours (Ananias' wife) Ac57. space¹.

intervening. See between.

intestine. See compassion.

inthrilled (be). See hem in.

[h]upo deik'nu mi UNDER-SHOW

intimate. who i to you (Pharisees) Mt37/Lu37 i (Christ) shall be i Lu647 125 the Lord i to Paul Ac916 Paul i to the saints Ac2035. forewarn¹, show³, warn².

intimate. See necessary.

dia sei'ō THROUGH-QUAKE

intimidate. soldiers, no one Lu314. do violence to¹.

eis INTO

into, a connective used with the accusative case, denoting direction or entrance. A careful investigation will show that the sense is never limited to unto, but always extends into. Of time, idiomatically for. When not into, the renderings are marked with a small superior italic, as *into*, *into*, *tofor*. against²⁵, among¹⁶, at²⁰, for¹, in¹³¹, into⁵⁷¹, on⁵⁷, that³⁰, to²⁸², toward³², unto²⁰⁸, upon²⁵, etc.

into, in¹¹, on¹⁵, under¹, until¹, within².

sik'er a (Latin) dagger

intoxicant. John not drinking Lu115. strong drink¹.

ep eis erch'o mai ON-INTO-COME

intrude. the judgment day FLu2135B. come¹.

intrude into, parade¹.

plē m mur'a FULL-TRICKLE

inundation. occurs FLu648. flood¹.

inure. See build.

a kur o ō UN-SANCTION

invalidate, recall ratification. Jews i the word Mt156/Mk713 the law does not i (covenant) Ga317. disannul¹, make of none effect².

eph eur e tēs' ON-FINDER

inventor. of evil things Ro130.

invest. See place about.

dia'gnō THROUGH-KNOW

investigate, gain a thorough knowledge. that which concerns Paul Ac2315 Felix shall Ac2422. inquire¹, know the uttermost¹.

dia'gnō si s THROUGH-KNOWING

investigation. for the Imperial i (Paul) Ac2521. hearing¹.

en dun a m o'ō make-IN-ABLE

invigorate. Saul was the more FAc922 Abraham, by faith FRo420 saints (i in the Lord) FEp610 (by the grace in Christ Jesus) F2Ti21 Paul (in Christ) PPh413 F1Ti12 (the Lord i) F2Ti417 the witnesses i PPhb1134s2. enable¹, be strong³, increase in strength¹, made strong¹, strengthen².

a para'ba'ton UN-BESIDE-STEPPED
involute. Christ's priesthood Hb7²⁴. unchange-
able¹.

a or'a'ton UN-SEEN
invisible, which cannot be seen. God (His i
attributes) Ro1²⁰ (incorruptible, i) 1Ti1¹⁷
Christ (image of the i God) 2Co4^{4s2} Co1¹⁵ (the
i created in) Co1¹⁶ Moses staunch as seeing
rHb1¹²⁷. invisible⁴, -things¹.

invite. See call.

anti kal e'ō INSTEAD-CALL
invite in return. Lu14¹². bid again¹.

epi kal e'ō ON-CALL
invoke. appeal to, surname. those i the name
of the Lord (shall be saved) Ac2²¹ABs^{1*} Ro10¹³
(Paul binds) Ac9¹⁴ 21 (the nations) Ac15¹⁷
(God rich towards) Ro10¹² 14 (the saints)
1Co1² Stephen i the Lord Jesus Ac7⁵⁹ Paul
admonished i God's name Ac22¹⁶ God (i as
witness by Paul) 2Co1²³ (not ashamed to be)
Hb1¹¹⁶ out of a clean heart 2Ti2^{22bs} ideal
name i Ja2⁷ i the Father 1Pt1¹⁷
appeal to: Paul to Cæsar Ac25¹¹ 12 21 25
2632 2819

surname: Beezebul Mt10²⁵ Joseph s (Jus-
tus) Ac1²³ (Barnabas) Ac4³⁶ Simon s Peter
Ac10⁵ 18 32 1113 John s Mark Ac12¹² 25
(ALu2³³). appeal⁶, call¹⁵, surname¹².

a'k on UN-OUT-BEING
involuntarily. Paul bringing evangel 1Co9¹⁷.
against my will¹.

em plek'ō IN-BRAID
involve. in business 2Ti2⁴ in defilements of
the world r2Pt2²⁰. entangle².

inward, within¹, (man)¹, (part)¹, inside².
inwardly, hidden¹, inside¹.

iō'ta (Hebrew) IOTA
iota, the smallest Hebrew letter, hence, figura-
tively, the minutest part. may not pass from
the law rMt5¹⁸. jot¹.
irksome. See slothful.

sid'er os IRON
iron. in Babylon rVr18¹².
sid'er'e on IRON
iron, made of iron. Peter came to the i gate
Ac12¹⁰ an i club (shepherding nations with)
rVr2²⁷ 125 1915 i cuirasses (locusts) rVr9⁹.

aug az'ō be-RADIANT
irradiate, diffuse light. evangel does not i them
2Co4^{Bs}. shine¹.

a'log on UN-LAID (said)
irrational. seems i to Festus Ac25²⁷ animals
2Pt2¹² Ju¹⁰. brute², unreasonable¹.

an epi'lēp t on UN-ON-GOT
irreprehensible. supervisor must be 1Ti3²
charging that they be 1Ti5⁷ keep this precept
1Ti6¹⁴. blameless², unrebukable¹.

a seb'eia UN-REVERENCE
irreverence, idiomatically, irreverent (acts or
desires) Ju15AB 18. God's (indignation on)
Ro1¹⁸ (turning i from Jacob) Ro1¹²⁶ pro-
gressing to more 2Ti2¹⁶ disowning Tit2¹²
(A2Pt3⁷). ungodliness⁶.

a seb'es UN-REVERER
irreverent. God justifying the Ro4⁵ Christ
died for Ro5⁶ law laid down for 1Ti1⁹ where
will the i appear 1Pt4¹⁸ a deluge on 2Ti2⁵
destruction of 2Pt3⁷ baring the grace of
God Ju4 the Lord (exposing) Ju1⁵ (i speak
against) Ju1⁵. ungodly⁸.

irreverent. See irreverence.

a seb'eō UN-REVERE
irreverent (be). example for those about to be
2Pt2^{6As} acts in which men are Ju1⁵ (s²Lu
532). ungodly².

irrigate. See drink (give).

org'v on INDIGNANT
irritable. supervisor not Tit1⁷. soon angry¹.

en'i IN-IS
is. there is (not one wise) 1Co6⁵ (no Jew nor
yet Greek) Ga3²⁸ (no slave nor yet free) Ga3²⁸
(no male and female) Ga3²⁸ (no Greek and
Jew) Co3¹¹ (no mutation) Ja1¹⁷AB.

Isaak' (Hebrew) LAUGHTER
Isaac, the son of Abraham, Gn21. the God of
Mt22³²Mk12²⁶Lu20³⁷ Ac3¹³ 732 Christ's an-
cestor Mt12²Lu3³⁴ Abraham (begets) Mt12²
Ac7⁸ (tabernacles with) Hb1¹⁹ (offered) Hb1¹
17 Ja2²¹ I begets Jacob Mt12² Ac7⁸ reclining
with (seeing) Mt8¹¹Lu13²⁸ in I the seed
called Ro9⁷ Hb1¹¹⁸ Rebecca (her bed of) Ro
9¹⁰ as I, children of promise Ga4²⁸ blesses
Jacob and Esau Hb1¹²⁰ABs^{1*}.

Ēsai'as (Hebrew) SALVATION-Jehovah
Isaiah, the prophet who wrote the book known
by his name Is1. I the prophet: declared
through Mt3⁴ 414 817 1217 (written in) Mk1^{2as}
Lu3⁴ (scroll of, handed Jesus) Lu4¹⁷ (as said)
Jn1²³ (word of fulfilled) Jn12³⁸ (eunuch
read) Ac8²⁸ 30 (holy spirit speaks through)
Ac28²⁵ prophecy of filled up Mt13¹⁴ ideally
prophecies concerning you Mt15⁷Mk7⁶ said
(He has blinded their eyes) Jn12³⁹ 41 (Lord
who believes) Ro10¹⁶ (very daring) Ro10²⁰ (a
root of Jesse) Ro15¹² crying over Israel Ro
9²⁷ 29 (s²Mt13³⁵).

Iskariō'tēs (Hebrew) MAN-OF-CITIES
Iscairiot, that one of the twelve who was chosen
to give his Lord up. one of the twelve Mt10⁴
Mk3¹⁹ 1443A Lu6¹⁶ Jn6⁷¹ 124 (gone to chief
priests) Mt26¹⁴Mk14¹⁰ (Satan entered) Lu22³
Adversary cast into heart of Jn13² Jesus
giving morsel to Jn13²⁶ Judas (not I) Jn14²².

nēs'os ISLAND
island. of Cyprus (Saul and Barnabas) Ac13⁶
of Melita Ac27²⁶ 281 7 9 11 of Patmos rV1⁹
every i moved (fled) rVr6¹⁴AB 1620. island⁶,
isle³.

island, islet¹.
isle, island³.

nēs i'on ISLAND (dim.)
islet, a small island. Cauda Ac27¹⁶. island¹.
apo di or'z'ō FROM-THRU-SEEZE - *Dec'd*
isolate, thoroughly surround by bounds. scoff-
ers i themselves Ju1⁹. separate¹.

Isra ēl' (Hebrew) CHIEF-Deity
Israel. This is the spiritual title given to Jacob
at Peniel Gn32²⁸, afterwards given to all his
descendants, occasionally restricted to the ten
tribes, but especially used as the spiritual
title of all Ro9⁶. people (the Ruler Who
shall shepherd) Mt2⁶ (glory of) Lu2³² (let it
be known to) Ac4¹⁰ (gathered against Jesus)
Ac4²⁷ (the God of, repentance to) Ac13¹⁷ 24
Joseph goes into the land of Mt2²⁰ 21 no one
in (so much faith) Mt8¹⁰Lu7⁹ never appeared
it thus in Mt9³³

house of (lost sheep of) Mt10⁶ 1524 (let all
know) Ac23⁸ (offer sacrifices forty years) Ac
742 (covenant with) Hb8⁸ 10 cities of Mt10²³
God of (they glorify) Mt15³¹ (blessed be) Lu
168 twelve tribes of (judging) Mt19²⁸Lu23³⁰
(names of) rVr21¹² sons of (Whom they value

from)Mt27⁹ (many shall John be turning back)Lu1¹⁶ (senate of)Ac5²¹ (Moses visits) Ac7²³ 37 (Paul to bear Jesus' name before) Ac9¹⁵ (word He dispatches to)Ac10³⁶ (as the sand of the sea)Ro9²⁷ (not able look intently)2C3⁷ 13 (exodus of)Hb1¹²² (cast a snare before)Rv2¹⁴ (sealed)Rv7⁴

King of (descend from the cross)Mt27⁴²Mk15³² (Thou art)Jn1⁴⁹ (He Who is coming) Jn12¹³ hear I, the Lord our God is one L Mk1²⁹ God supported I, His boy Lu1⁵⁴ John's indication to Lu1⁸⁰ consolation of Lu2²⁵ many in (fall of)Lu2³⁴ (widows, lepers)Lu4²⁵ 27 redeeming Lu24²¹ be manifested to Jn1³¹ Nicodemus a teacher of Jn3¹⁰ restoring the kingdom to Ac1⁶ God (to give repentance to)Ac5³¹ (led to I a Saviour)Ac13³ (He is saying to)Ro10²¹ expectation of Ac28²⁰ not all those out of Ro9⁶ Isaiah crying over Ro9²⁷ pursuing a law of righteousness Ro9³¹ did not I know Ro10¹⁹ Elijah pleading with God against Ro12⁷ calousness in part on Ro12²⁵ all shall be saved Ro12⁶ observe 1C10¹⁸ the I of God Ga6¹⁶ citizenship of Ep2¹² Paul of the race of Ph3⁵.

Israel (man of), **Israelite**⁵.

Isra'élit'és (Hebrew) CHIEF-Deity-ite
Israelite, a descendant of Israel, especially his spiritual sons Jn1⁴⁷, addressed by (Peter) Ac2²² 312 (Gamaliel)Ac5³⁵ (Paul)Ac13¹⁶

jacinth, amethyst¹, (of), amethystine¹.

alō'pēx JACKAL

jackal, including the fox. have burrows Mt8²⁰ Lu9⁵⁸ say to this j (Herod)JLu13³², fox³.

Iakōb' (Hebrew) HEEL-er

Jacob, one of our Lord's ancestors Mt12² Lu3³⁴ arriving and reclining with Mt8¹¹Lu13²⁸ The God of Mt22³²Mk12²⁶Lu20³⁷ Ac7³² Christ reigning over house of Lu1³³ spring of etc. Jn4⁵ 6 12 Isaac (begets)Ac7⁸ 8 (blesses)Hb1¹ 20 descends into Egypt Ac7¹² 14 15 tabernacle for the God of Ac7¹⁶ J God loves ARo9¹³ turning irreverence from ARo11²⁶ Abraham dwelling with Isaac and J Hb1¹⁹ blesses the sons of Joseph Hb1²¹

Jacob, father of Joseph the husband of Mary Mt1¹⁶ 16.

phula k'ic'ō GUARDIZE

jail. Saul j believers Ac22¹⁹ (s¹²Pt29), imprisonment¹.

phula k'ē GUARD-house

jail, a guarded place; the time one soldier is on guard or watch; of birds, a cage Rv18², cast into (disciples)Mt5²⁵Lu12⁵⁸ (fellow slave)Rv18³⁰ (Bar-Abbas)Lu23¹⁹ 25 (Paul and Silas)Ac16²³ 24 37 40 (the Adversary will cast some of you)Rv2¹⁰ John the baptist (Herod put him into)Mt14³Mk6¹⁷Lu8²⁰ (beheaded in)Mt14¹⁰Mk6²⁷ (was not yet)Jn3²⁴ in j (Christ)Mt25³⁶ 39 43 44 (Peter)Ac12⁴ 5 6 10 17 (Paul)2C6⁵ 1123 (spirits)1Pt3¹⁹ give up to (disciples will be)Lu21¹² (by Saul)Ac8³ 224 2610 Peter ready to go with Christ to Lu22³³ messenger opens doors of Ac5¹⁹ apostles not in Ac5²² 25 others got Hb11³⁶ of

(Jews from Asia)Ac21²⁸ Paul (his relatives according to the flesh)Ro9⁴ (I also am an) Ro11¹ 2C11²². Israelite⁴, men of Israel⁵.

Issachar' (Hebrew) HIRED

Issachar, one of the twelve patriarchs and the tribe named after him Gn30¹⁸, out of the tribe of 12,000 vRv7⁷.

issue. See go out.

issue, hemorrhage³, seed¹.

issue of blood, hemorrhage¹.

it. See same.

it. See that.

Ital'ik on' ITALIC

Italian, pertaining to Italy. Cornelius, of the squadron called Ac10¹.

Ital'ia ITALY

Italy, the boot-shaped peninsula in the upper Mediterranean, north of 38° and west of 19°, about the same as modern Italy. Aquila from Ac18² Paul to sail to Ac27¹⁶ those from Hb13²⁴.

itching (have), tickle¹.

Itoura'va ITUREA

Iturea, a district, some distance northeast of lake Galilee, roughly about 33° north and 36° east. Philip tetrarch of Lu3¹.

elepha'nt in on ELEPHANTINE

ivory. in Babylon vRv18¹².

J

every unclean spirit Rv18² Satan loosed out of vRv20⁷

watch: Christ comes in (fourth)Mt14²⁵Mk6⁴⁸ (second)Lu12³⁸A (third)Lu12³⁸ the thief coming Mt24⁴³ shepherds maintain Lu28⁸ (ARv22²). cage¹, hold¹, imprisonment², prison³⁵, ward¹, watch⁶.

jailer, warden¹.

Ia'eiros (Hebrew) ENLIGHTEN

Jairus, chief of a synagogue. daughter healed Mk5²²Lu8⁴¹.

Iambres' JAMBRES

Jambres, an Egyptian magician. 2Ti3⁸.

Ia'kōb os (Hebrew) HEEL-er

James. (To distinguish from the ordinary form. Jacob.) son of Zebedee: Mt4²¹Mk1¹⁹ Ac1¹³ Herod assassinated Ac12² son of Alphaeus: Mt10³Lu6¹⁵ Ac1¹³ the mother of Mt27⁵⁶ Mk16¹ Lu24¹⁰ called the Little Mk15⁴⁰ the brother of Jesus: Mt13³⁵Mk6³ Ac12¹⁷ 1513 2118 Ju1 the Lord seen by 1C15⁷ Paul visited Ga19²⁹ some came from Ga21² writes to the twelve tribes Ja1¹ others: Mt10² 171 Mk12²⁹ 317 17 18 537 37 92 1035 41 133 1433 Lu5¹⁰ 614 16 851 928 54 Ac1¹³.

jangling (vain), vain prating¹.

Ianna' JANNA

Jannai. an ancestor of Christ Lu3²⁴.

Iannēs' JANNES

Jaunes, an Egyptian magician. 2Ti3⁸.

kera'mi on HOLDER (dim.)

jar. a man bearing Mk14¹³Lu22¹⁰, pitcher².

Iared' (Hebrew) DESCENT

Jared. an ancestor of Christ Lu3³⁷.

Ia'sōn JASON

Jason. Paul's host Ac17⁵ 6 7 9 Ro16²¹ (sAc211⁶).

i'aspi JASPER

jasper, a precious stone. vRv43 211 18 19.

jealous. See zealous (be).

jealousy. See zeal.

para zēl o'ō BESIDE-BOIL

jealousy (provoke to). Israel Ro10¹⁹ 1111 14 are we p the Lord to 1C10²². provoke to (emulation)¹. (jealousy)³.

Iechoni'as (Hebrew) Jehovah-READY

Jeconiah, a king of Judah. Mt11¹².

chleu az'ō JEER

jeer, speak derisively. Athenians at Paul Ac 1732. mock¹.

Iōram' (Hebrew) Jehovah-EXALTS

Jehoram, a king of Judah 2Ki8¹⁶, and ancestor of Christ Mt18⁸.

[h]upo the-(ti'thē mi) UNDER-PLACE

jeopardize, suggest 1Ti4⁶. Prisca and Aquila, their necks for Paul Ro16⁴. lay down¹, put in remembrance¹.

jeopardy (be in)¹, (stand in)¹, danger (be in)². Jephthae, Jephthah¹.

Iephthae' (Hebrew) OPENING

Jephthah, a ruler in Israel. relate concerning Hb11³². Jephthae¹.

[H]ieremi'as (Hebrew) Jehovah-CAST

Jeremiah, a great Hebrew prophet. declared through Mt21⁷ 279 some say Jesus is Mt16¹⁴. Jeremias¹, Jeremy².

Jeremias, Jeremiah¹.

Jeremy, Jeremiah².

[H]ierichō' (Hebrew) smell or spirit

Jericho, a city northeast of Jerusalem not far from the mouth of the Jordan, about 31° 51' north and 35° 27' east. See Jsh6, 18²¹. Jesus in Mt20²⁹ Mk10⁴⁶ AB³ 46Lu18³⁵ 191 man descended to FLu10³⁰ walls fall Hb11³⁰ (s¹Lu 1030).

[H]ierou salēm' (Hebrew) OCCUPY-PEACE

Jerusalem, the capital of the great King, figuratively, the redeemed of Israel. killing the prophets AMt23³⁷ 37Lu13³⁴ 34 Simeon in Lu 22⁵ redemption in Lu23⁸ Jesus: (parents went to) Lu24¹⁴ 45 (remains behind in) Lu24³ (Adversary led Him into) Lu4⁹ (completing His exodus in) Lu9³¹ (going to) Lu9⁵¹ 53 1711 1831Bs (near) Lu19¹¹ (are you sojourning alone in) Lu24¹⁸ (My witnesses in) Ac18⁸ (what He does in) Ac10³⁹ (ascend with Him from Galilee to) Ac13³¹ (tells Saul to come out of) Ac22¹⁸ Pharisees out of Lu5¹⁷ multitudes (from) Lu6¹⁷ (cities about) Ac5¹⁶ man descended from PLu10³⁰ AB³ 15 dwelling in (debtors above all men) Lu13⁴ (known to all) Ac1¹⁹ (Jews and all) Ac25¹⁴ (sign apparent to all) Ac4¹⁶ (ignorant of Him) Ac13²⁷ not outside of (prophet perish) Lu13³³ surrounded Lu21²⁰ trodden Lu21²⁴ daughters of Lu 23²⁸ Emmaus near Lu24¹³ return to (disciples) Lu24³³ 52 Ac12¹² (Saul) Ac12²⁵ 221⁷ beginning from Lu24⁴⁷ disciples (to be seated in) Lu24⁴⁹ A (in) Ac24³⁸ A (filled J with their teaching) Ac5²⁸ (multiplied in) Ac6⁷ chiefs and scribes gathered in Ac4⁵ road from J to Gaza Ac8²⁶ 27 Saul (leading bound saints to) Ac9² 13 21 225 (coming along to) Ac9²⁶ 28 Peter went up into Ac11² ecclesia in Ac11²² Paul (goes to) Ac15² 2016As 22 2411 Ro15²⁵ 1C16³⁸ (Jews shall bind him in) Ac21¹¹ (entreat him not to go to) Ac21¹² (ready to die

in) Ac21¹³ (to certify in) Ac23¹¹ (to bring him into) Ac25³ (completed the evangel from) Ro15¹⁹ (dispensation for) Ro15³¹ is in confusion AAc21³¹ contribution for saints in Ro 15²⁶ J which now is Ga4²⁵ J above is free vGa4²⁶ celestial Hb12²² the new J Rv31² v21² 10 (AMk11¹ ALu13²² sAc15⁴).

[H]iero sol'um a (Hebrew) OCCUPY-PEACE

Jerusalem, the Greek spelling, which is declined. magi came into Mt2¹ was disturbed AMt23³⁷ went out to John AMt35⁵ (Jews of) Jn 11⁹ Jesus: (throng from J follow) Mt4²⁵ Mk38³ (Pharisees from J coming to) Mt15¹ (to go up to) Mt16²¹ 2017 18 211 Mk103² ~33 111Bs Lu22⁴² 42A 1322Bs 1928 Jn21⁵ 51 (entering into) Mt21¹⁰ Mk11¹¹ 15 27 Jn12¹² (many ascend to) Mk15⁴¹ Jn11⁵⁵ (at the Passover) Jn23² 445 not to swear by Mt5³⁵ scribes from Mk3²² 71 Herod in Lu23⁷ worship in Jn420 21 Bethesda in Jn52 Dedications Jn1022 Bethany near Jn1118 apostles (not to depart from) Ac14¹ (in) Ac8¹⁴ 16⁴ (returned to) Ac8²⁵ ecclesia in Ac8¹ prophets came down from Ac11²⁷ John Mark returns to Ac13¹³ Paul: (going to) Ac15⁴ AB 1921 2115 17 Ga17¹⁸ 18 21 (not to go) Ac21⁴ (is he willing) Ac25⁹ 20 (commits much in) Ac26⁹ (reported in) Ac26²⁰ (a prisoner out of) Ac28¹⁷ Festus went up to Ac25¹ 15 Jews: (descended from) Ac25⁷ (pled with Festus) Ac25²⁴ (acquainted with Paul) Ac26⁴ (ALu18³¹ AAc9³⁰ B2016 AC16³).

Jerusalem (of), Jerusalemite².

[H]iero solum i't ês (Hebrew)

OCCUPY-PEACE-ite

Jerusalemite, an inhabitant of Jerusalem. were baptized Mk1⁵ some said Jn7²⁵, of Jerusalem².

[H]iessai' (Hebrew) JESSE

Jesse, the father of David. progenitor of Christ Mt15⁶ Lu33² Ro15¹².

eu trapeli'a WELL-REVERTING

jesting. saints not to be Ep5⁴.

Iē sous' (Hebrew) Jehovah-SAVIOUR

Jesus, the first name of Hoshea, Salvation, was changed to Jehoshua, Jehovah-Saviour, because he was the Saviour provided by Jehovah (Nu13¹⁶). Jesus is the Greek form of the Hebrew Joshua (Hb4⁸). This is the personal name of our Lord in the earthly state of His humiliation, to which it usually refers, while Christ is the Greek equivalent of the Anointed, indicating His exaltation to the office of Messiah. For the combination Jesus Christ see below, for Christ Jesus see Christ.

Jesus: His Name: called Mt12¹ 25Lu13¹ 221 in His Name: (teaching) Ac4¹⁸ 540 (Saul bold in) Ac9²⁷ Bs (every knee bowing) Ph21⁰ otherwise: His Boy Ac3¹³ 427 30 resurrection Ac4² apostles with Ac4¹³ God rouses Ac5³⁰ 133Bs Ro3¹¹ 11As 1Th1¹⁰ standing (Stephen perceived) Ac7⁵⁵ Philip evangelizes Ac8³⁵ I am J Whom you are persecuting Ac9⁵ 228 2615 God led to Israel the Saviour Ac13²³ Paul (announcing) Ac17³ 7 18 1913 (demon knows) Ac19¹⁵ (a certain J) Ac25¹⁹ (persuading) Ac 2823 Justifier of the one of the faith of Ro3²⁶ anathema 1C12³ your slaves because of 2C4⁵ deadening, life of 2C41⁰ 10 11 11 rousing us 2C4¹⁴ another A2C11⁴ as the truth is in Ep4²¹ believing that J died 1Th 414 14 inferior to messengers Hb2⁹ Chief Priest Hb4¹⁴ 620 sponsor of a better covenant Hb7²² entrance of holy places PHb10¹⁹ looking off to Hb12² the Mediator Hb12²⁴

suffered outside the gate Hb1312 blood of 1Jn17 Son of God (avowing) 1Jn415 55 keeping the faith of vRv1412 witnesses vRv176 testimony of vRv1910 10 204 1, J Rv2216

Jesus combined with Christ: termed C Mt 116 J is the C Jn2031 Ac185 28 1Jn222 51 J C is the (foundation) P1C311 (same) Hb138 (the Just) 1Jn21 (Faithful Witness) Rv15 action with regard to: knowing Jn173 1C22 heals Eneas Ac934 heralded 2C119 crucified Ga31 displaying all patience 1Ti116 testifies before Pilate 1Ti1613 roused 2Ti28 having come (in flesh) 1Jn42 (through water) 1Jn56 (coming) 2Jn7 etc.

Various relations of Jesus Christ: lineage and birth Mt11 18 evangel of Mk11 grace and truth through Jn114ABs2 name Ac238 36 410 812 1048 1618 resurrection Ac433 1Pt13 321 evangel of peace through Ac1036 called of Ro16 God judging through Ro216 the One Man Ro515 17 in the face of 2C46s apostles of (Paul) Ga11 Tit11 (Peter) 1Pt11 2Pt11 revelation of Ga112 blessing of Abraham in Ga 314 out of His faith Ga322 day of Ph16 fruit of righteousness through Ph111 supply of the spirit of Ph119 our God and Saviour Tit213 2Pt11 spirit poured out through Tit36 offering of the body of Hb1010 God doing in us through Hb1321 blood of 1Pt12 unveiling of 1Pt17 13 Rv11 sacrifice acceptable through 1Pt25 God glorified through 1Pt411 Son (fellowship with) 1Jn13 520Bs slave of Ju1 1 testimony of Rv12 9s2 etc. (A1Jn17)

Jesus Christ, Lord: evangel concerning Ro 14 life conian through Ro521 Paul thanking God through Ro725 saints called into the fellowship of 1C19 every tongue acclaiming Ph211 to the only God our Saviour through Ju25

Christ Jesus. See Christ.

Lord Jesus and Lord Jesus Christ. See Lord.

others named Jesus: in our Lord's ancestry Lu329 J termed Justus Co411

ek bol'ē OUT-CASTING

jettison, do out-casting, a nautical expression, the ships lading Ac2718, lighten1.

jettison. See cast out.

Iouda i'on (Hebrew) HAND(acclaim)ic

Jew, Jewish Ac1211 161 2139, but usually used as a noun, a Jew, first strictly only of the tribe of Judah, but later applied to all Israelites. Feminine Jewess Ac2424. Figuratively, the religious man, in contrast to the Greek, the rational man. Christ and the J: Jn218 20 51 10 15 16 18 641 52 71 2 11 13 15 35 822 31 48 52 57 918 22 1019 24 31 33 118 19 31 33 36 45 54 55 129 11 1333 1812 14 20 31 33 35 36 38 39 193 7 12 14 19 20ABs1* 21 21 21 31 38 40 42

Christ a J: Jn49 King of the J see King.

Paul: speaks to Ac922 135 43 141 1ABs2 171 10 17 184 5Bs 19 28 1910 2021 2817 persecuted by Ac923 1345 50 142 4 5 19 175 13 1812 14 203 19 2111 21 27 2230 2312 20 27 245 9 18 252 7 15 24 262 7 21 2819 is a J Ac1620 223 does no sin against Ac258 10 J acquainted with his life Ac264 to the J as a J 1C920 20 not a stumbling block to 1C1032 lashed by 2C1124

Peter: not to join another tribe Ac1028 J against Ac123 J play the hypocrite with Ga213 14

others: word blazed abroad (body stolen) Mt2845 not eating except washing Mk73 dispatch priests to John Jn119 salvation is of Jn422 at Pentecost Ac25AB 10 the word to J

only Ac1119 10,000 believe Ac2120AB to the J first Ro16 29 10 denominated a Ro217 apparent, hidden RRo228 29 prerogatives Ro31 God of Ro329 calls Ro924 by nature Ga215 suffered by 1Th214 profess to be Rv29 39 Jew and Alexander, Ananias, Apollos, Aquila, Bar-Jesus, chief at Capernaum, Cornelius, Festus, Joseph of Aramathia, Passover, Rome, Samaritan, Seeva, Timothy, magician, nation, prophet, snare etc. see under these keywords. (s1*Jn131 s1*Ac67). Jew190, Jew-ess2, Jewish1, of Judea1.

Iouda ik ōs' (Hebrew) HAND(acclaim)-AS Jew (as), adverb. live Ga214.

Jewess. See Jew.

Iouda ik on' (Hebrew) HAND(acclaim)ic Jewish. myths Tit114.

Jewish. See Jew.

Jewry, Judea2.

Jews (live as do), Judaize1.

Jews' religion, Judaism2.

Iezab'el (Hebrew) JEZEBEL

Jezebel, the queen of Ahab 1Ki1631. prophetess Rv220.

Ioanan' (Hebrew) Jehovah-GRACIOUS

Joanna, an ancestor of our Lord. Lu327.

Ioan'na Jehovah-GRACIOUS

Joanna, wife of Chusa. Lu83 2410.

Iōb (Hebrew) ENEMY-ed

Job, the principal character in the book of the same name Jb11. the endurance of Ja511.

Iōda' (Hebrew) JODA

Joda, an ancestor of Christ Lu326Bs. Juda1.

Iōēl' (Hebrew) Jehovah-Deity

Joel, one of the minor prophets Joel 11, Ac216.

Ioan'nēs (Hebrew) Jehovah-GRACIOUS

John, the name of five different men.

John the baptist. Birth and coming of Mt 31 4 Mk14 6 Lu113 60 63 32 Jn16 **Jesus coming** to Mt313 14s2 Mk19 in jail, death of Mt143 4 8 10 Mk114 617 18 20 24 25 Lu320 9B Jn324 disciples of J (fasting) Mt914Mk218 19 Lu533 (sent to Jesus) Mt112Lu719 20 24 (report) Mt114 Lu718 22 Jn326 (J teaches) Lu111 (about cleansing) Jn325 **Jesus speaks concerning:** (what do you come out to gaze at) Mt117Lu724 (not a greater) Mt111Lu728 (from the days of) Mt112 (a prophet) Mt113Lu1616 (neither eating nor drinking) Mt118Lu733 (as Elijah) Mt1713 (came to you) Mt2132 **Jesus said to be J:** (by Herod) Mt142Mk614 16Lu97 (by some) Mt1614Mk828Lu919 **the baptism of:** (whence) Mt2125Mk1130Lu204 (baptized with) Lu729 Ac193 4 (beginning from) Ac122 1037 (Apollus versed in) Ac1825 a prophet Mt2126 Mk1132Lu206 if J be the Christ Lu315 Jn119 327 J baptizing (in water) Lu316Jn126 Ac10 1116 (in Bethany) Jn128 (in Enon) Jn323 1040 **J testifying about Jesus:** Jn115 32 35 40 533 36 1041 Ac1324 25 **Jesus making more disciples than** Jn41 does not one sign Jn1041

John the apostle, son of Zebedee: saw one casting out demons Mk938Lu949 the Lord's slave Rv11 to the seven ecclesias Rv14 1, J Rv19 228 **James and J:** called Mt421 102 Mk 119 317 Ac113 at healing of Peter's mother-in-law Mk129 at Jairus' house Mk537Lu851 on the mountain Mt171Mk92Lu928 desire to be great Mk1035 41 on the mount of Olives Mk133 in Gethsemane Mk1433 at the catch of fishes Lu510 fire from heaven Lu954

brother of James Ac12² Peter and J: make ready the passover Lu22⁸ healing lame man and trial Ac31 3 4 11 413 19 in Samaria Ac814 J and Cephas gave hand to Paul Ga29

John surnamed Mark: his mother's house Ac1212 Barnabas' deputy Ac1225 135 13 1537

John the Chief Priest: with Caiaphas Ac46

John father of Simon Peter: Jn14² 2115Bs 16Bs 17. Jona¹, Jonas³.

koll a'ō JOIN

join, bring into union f1C616 17, cling Lu1011 Ro129, pile fRv185, younger son j a citizen Lu1515 no one dared Ac513 Philip, the chariot Ac829 Saul, the disciples Ac926 a Jew to another tribe Ac1028 men to Paul Ac1734 (BMt195). cleave to³, join to⁶, keep company¹.

join, join to¹.

join fitly together, connect together¹.

join hard to, adjacent (be)¹.

pros koll a'ō TOWARD-JOIN

join to. a man to his wife fMt195s Mk107A Ep531, cleave to², join¹.

join together, yoke together².

joined, incline¹.

joint, articulation¹, assimilation².

sun' sō m on TOGETHER-BODY

joint body, in which all the members are of equal rank. nations are to be Ep36.

joint enjoyer of allotment. See allotment (joint enjoyer of).

sum met'och on TOGETHER-WITH-HAVER

joint partaker. of the promise Ep36 saints not to become Ep57. partaker¹, —with¹.

Jona, John¹, Jonah⁹.

īōnas' (Hebrew) DOVE

Jonah, a Hebrew prophet. sign of Mt1239 164 Lu1129 30 in the sea monster Mt1240 heralding of Mt1241 41Lu1132 32 (AJn2115 A2116). Jona⁹.

īōnam' (Hebrew) JONAM

Jonam, one of our Lord's ancestors. Lu330. Jona¹.

Jonan, Jonam¹.

Jonas, John³.

īop'pē (Hebrew) LOVELY

Joëppa, the seaport of Jerusalem on the coast. about 32° 3' north, 34° 45' east. Now called Jaffa. Peter and Tabitha in Ac936 38 42 43 105 8 23 32 115 13.

īordan'ēs (Hebrew) DOWN

Jordan, the river so called because it "descends" from the heights of Anti-Lebanon to the Dead Sea, 1300 feet below sea level. It runs roughly along longitude 35° 33' from 33° 40' to 31° 46' north, with many windings. John at Mt35 6Mk15Lu33Jn128 326 Jesus baptized in Mt313Mk19Lu41 other side of (the sea road)Mt415 (throngs from, follow Jesus)Mt425Mk38 (Jesus coming to)Mt191Mk101 Jn1040.

īōreim' (Hebrew) JORIM

Jorim, one of our Lord's ancestors. Lu329.

īōsēch (Hebrew) JOSEPH

Josech, an ancestor of Christ Lu326Bs. Joseph¹.

īōsēph' (Hebrew) ADDED

Joseph, the name of several different men.

Joseph, son of Jacob by Rachel Gn3023 freehold Jacob gives to Jn45 Stephen speaks of

Ac79 13 13B 14 18 sons of (Jacob blesses) Hb1121 (remembers the exodus of)Hb1122 tribe of Rv78

Joseph, son of Jonam Lu330

Joseph, son of Mattathaias Lu324

Joseph, son of Eli Lu323, the husband of Mary Mt116 18 19 20 24 213 19 Lu127 24 16

Jesus, son of Lu422 Jn145 642 (ALu233 A43)

Joseph of Arimathea Mt2757 59Mk1543 45 Jn938

Joseph Bar-Sabbas Ac123

Joseph Barnabas Ac436. Josel¹.

Joseph, son of Mary Mt1355 Mk63s (sMt27 56 AMk1547) Josel³

Joseph (Josech ALu326).

Joseph, Josech¹.

īōsē JOSES

Joses. son of Mary Mt2756AB (AMk63 As¹1540).

īōsēs' (Hebrew) JOSES

Joses. son of Mary, brother of James the Little Mk1540Bs² 47Bs² son of Eleazer (ALu 329).

Joses, Joseph⁴.

īōsaphat' (Hebrew) JEHOVAH-JUDGES

Joshaphat, a king of Judah 1K12241, and ancestor of Christ Mt18 8.

īōsei'as (Hebrew) JOSIAH

Josiah, a king of Judah 2Ki22 2Ch34, and progenitor of Christ Mt110 11, Josias².

Josias, Josiah².

apo thlib'ō FROM-CONSTRUCT

jostle. Jesus by the throng Lu845. press¹.

jot, iota¹.

īōath'am (Hebrew) JEHOVAH-FLAWLESS

Jotham, a king of Judah 2Ki1532, and ancestor of Christ Mt19 9.

[h]od oi por i'a WAYS-GO

journey. Jesus weary with Jn46 Paul in j often 2C1126.

[h]od oi por e'ō WAYS-GO

journey. Cornelius' men Ac109.

journey, go², going¹, way (be on)¹, (in), go through¹, (make), go¹, (take), go¹.

journey. See have and way.

sun od eu'ō TOGETHER-WAY

journey with. men w Saul Ac97.

char'a JOY

joy. the magi Mt210 getting the word Mt1320 Mk416Lu813 at finding the treasure Mt1344 be entering into AMt2521 23 at Jesus' resurrection Mt288Lu2441 Zachariah, over John Lu114 great j (evangel of)Lu210 (to all the brethren)Ac153 the 72 Lu1017 over one sinner Lu157 10 disciples (return with)Lu2452 (may be filled)Jn1511 1624 2Jn12 (My j in) Jn1511 1713 (sorrow shall become) Jn1620 22 (and holy spirit)Ac1352 because of the Bridegroom's voice Jn329 29 that a human being was born Jn1621 in Samaria Ac88 Rhoda Ac1214 in holy spirit mRo1417 1Th16 may God be filling you with Ro1513

Paul (coming with)Ro1532 (fellow workers of your)2C124 (my j is that of you all) 2C23 (superexceeding in)2C74 (making petition with)Ph14 (fill my j full)Ph22 2Ti14 (my j and wreath)APh4 1Th219 (you are our)M1Th 220 (for all the j)1Th39 (j I have had in your love)Phn7 of Titus 2C713 saints of

Macedonia 2C8² fruit of the spirit Ga5²² of faith Ph1²⁵ to receive Epaphroditus with Ph2²⁹ endurance with Col1¹¹ pillage of your possessions with Hb10³⁴ j lying before Jesus Hb1²² discipline not seeming to be AHB1²¹ render account with Hb13¹⁷ all j deem it Ja1² converted into dejection Ja4⁹ with j unspeakable 1Pt1⁸ of John 1Jn1⁴ 3Jn⁴. gladness³, greatly¹, joy⁵³, -fulness¹, -ous¹.

joy, boast¹, exultation¹, gladness¹, (exceeding), exultation¹, (with exceeding), exult¹.

joy. See rejoice.

joyfulness, joy¹.

joyous, joy¹.

Iouda or Iou'da s (Hebrew) HAND (acclaim)

Judah, or **Judas**, a proper name belonging to eight different men. **Judah**: the fourth son of the patriarch Jacob by Leah, or the tribe which sprung from him. in Christ's ancestry Mt1² 3 Lu3³³ Bethlehem, land of Mt2⁶ 6 city of Lu1³⁹ our Lord out of Hb7¹⁴ new covenant with the house of Hb8⁸ the tribe of (the Lion out of) vRv5⁵ (144,000 sealed) vRv7⁵

Judah, son of Joseph, an ancestor of Christ Lu3³⁰. **Juda**¹.

Judas, brother of our Lord Mt13⁵⁵ Mk6³ Ju¹. **Judas**¹, **Juda**¹, **Judel**¹.

Judas the apostle Lu6¹⁶ Jn14²² Ac1¹³

Judas the Galilean Ac5³⁷

Judas called Bar-Sabbas Ac15²² 27 32

Judas of Damascus Ac9¹¹

Judas Iscariot, son of Simon. giving Jesus up (chosen) Mt10⁴ Mk3¹⁹ Lu6¹⁶ (it is not I) Mt26²⁵ (turns back the silver) Mt27³ (came away to the chiefs) Mk14¹⁰ (with a kiss) Lu22⁴⁸ ABS² (of the twelve) Jn6⁷¹ 12⁴ (Adversary cast into his heart) Jn13² (in Gethsemane) Jn13² 5 one of the twelve (gone to the chiefs) Mt26¹⁴ (in Gethsemane) Mt26⁴⁷ Mk14⁴³ Lu22⁴⁷ (Satan entered) Lu22³ Jesus giving the morsel to Jn13²⁶ had the coffer Jn13²⁹ getting a squad Jn13³ becomes the guide Ac1¹⁶ transgressed Ac1²⁵.

Juda, **Joda**¹.

Judaea, **Judea**⁴².

Judaea (of), **Jew**¹.

Iouda is m os' (Hebrew) HAND (acclaim) ism
Judaism, the institutions of the Jews. Paul in Ga1¹³ 14. **Jews'** religion².

Iouda is' o' (Hebrew) HAND (acclaim) ize
judaize, imitate Jewish customs and rites. Peter compelling the nations to Ga2¹⁴. live as do the Jews¹.

Jude, **Juda**¹.

Iouda i'a (Hebrew) HAND (acclaim)

Judea, the southern part of Palestine, from the Mediterranean to the Dead Sea, roughly between the latitudes 31°-32° north. **Jesus** (born in Bethlehem of) Mt2¹ 5 Lu2⁴ (thruongs follow from) Mt4²⁵ Mk3⁷ Lu6¹⁷ (came into the boundaries of) Mt19¹ Mk10¹ (heralding in) Lu4⁴⁴ Bs (Pharisees from, came to) Lu5¹⁷ (saying came out in) Lu7¹⁷ (teaching in) Lu23⁵ (came into) Jn3²² 117 (leaves) Jn4³ 47 54 71 (go away into) Jn7³ (My witnesses in) Ac1⁸

other (proper names): Archelaus reigning in Mt2²² John (in) Mt3¹ (went out to him) Mt3⁵ Mk1⁵ Lu1⁶⁵ Herod king of Lu1⁵ Ac12¹⁹ Piate governor of Lu3¹ ABS² at Pentecost Ac

29 Agabus Ac21¹⁰ **Paul** (reported to those in) Ac26²⁰ (no letters about him from) Ac28²¹ (rescued from stubborn in) Ro15³¹ (to be sent forward into) 2C11⁶ **others**: to flee into the mountains Mt24¹⁶ Mk13¹⁴ Lu21²¹ disciples dispersed into Ac8¹ ecclesiastical (had peace) Ac9³¹ (Paul unknown to) Ga1²² (suffering) 1Th2¹⁴ declaration in Ac10³⁷ brethren of Ac11¹ 29 some coming from Ac15¹ (s¹ Lu12⁶). **Judea**⁴², **Jewry**².

kri n'o JUDGE

judge, set right, come to a conclusion, decide, sue, at law Mt5⁴⁰ 1C6⁶. **God** J (neither is the Father) Jn5²² (seeking and j) Jn8⁵⁰ (the nation for which Israel is slaving) Ac7⁷ (the inhabited earth) Ac17³¹ (the hidden things of humanity) Ro2¹⁶ (conquering when being judged) Ro3⁴ (the world) Ro3⁶ (those outside) 1C5¹³ (His people) Hb10³⁰ (prostitutes and adulterers) Hb13⁴ (impartially) 1Pt1¹⁷ (justly) 1Pt2²³ (the living and the dead) 1Pt4⁵ (those under the altar) vRv6¹⁰ (third bowl) vRv16⁵ (Babylon) vRv18²⁰ 19²

Christ: (not j the world) Jn3¹⁷ 12⁴⁷ (as I am hearing) Jn5³⁰ (not j anyone) Jn8¹⁵ 12⁴⁷ (if I am j, true) Jn8¹⁶ (much have I to be) Jn8²⁶ (the living and the dead) 2Ti4¹ (in righteousness) Rv19¹¹

other (proper names): **Jews** (j according to the flesh) Jn8¹⁵ (j Jesus) Jn18³¹ Ac13²⁷ (if it is just) Ac4¹⁹ (yourselves) Ac13⁴⁶ **Paul** (j Lydia faithful) Ac16¹⁵ (j by chief priest) Ac23³ (concerning the resurrection) Ac23⁶ 24²¹ (in Jerusalem) Ac25⁹ 20 (at the dais of Cæsar) Ac25¹⁰ (in expectation of the promise) Ac26⁶ (as a sinner) Ro3⁷ (the one effecting this) 1C5³ (not those outside) 1C5¹² Agrippa Ac26⁸

other: be not j Mt7¹ Lu6³⁷ (by the countenance) Jn7²⁴ (him who is eating) Ro14³ (one another) Ro14¹³ (before the time) 1C4⁵ lest you be j Mt7¹ Ja5⁹ you are j (with what judgment) Mt7² (defenseless) Ro2¹ (another, brother) Ro2¹ 1 14¹⁰ 13 (not those within) 1C5¹² you shall be j Mt7² Lu6³⁷ the twelve tribes of Israel Mt19²⁸ Lu22³⁰ wicked slave PLu19²² one believing (not) Jn3¹⁸ 18 2Th2¹² just judgment Jn7²⁴ law AJn7⁵¹ Ro2¹² Ja2¹² 411 11 the word Jn12⁴⁸ 48 **Chief** of this world Jn16¹¹ those committing such things Ro2³ the Uncircumcision Ro2²⁷ not j himself Ro14²² 1C11³¹ before the unjust 1C6¹ the world 1C6² 2 messengers 1C6³ Bs what I am averring 1C10¹⁵ head uncovered 1C11¹³ disciplined 1C11³² that if One died for all 2C5¹⁴ in food Co2¹⁶ his brother Ja4¹¹ the dead 1Pt4⁶ Rv11¹⁸ 2012

decide: Simon d correctly Lu7⁴³ **Jews** not d what is just Lu12⁵⁷ Pilate d to release Jesus Ac3¹³ **James** and the apostles Ac15¹⁹ 16⁴ 21²⁵ **Paul** d (to sail by Ephesus) Ac20¹⁶ not to perceive anything except) 1C2² (not to come in sorrow) 2C2¹ (to winter there) Tit3¹² Festus d to send Paul Ac25²⁵ d to sail to Italy Ac27¹ d for a day Ro14⁵ 5 not to place a stumbling block Ro14¹³ about his virgin 1C7³⁷ freedom by another's conscience 1C10²⁹ (s¹ Ac25²⁰ ARo14³ ARv19² AB20¹³). call in question², conclude³, condemn⁵, damn¹, decree¹, determine⁷, esteem², go to law², judge⁸⁷, ordain¹, sentence is¹, sue at law¹.

judge, deem¹, doubt³, examine⁶, justice³, (to), tribunal¹.

kritik on' JUDGE-
judge. of the thoughts of the heart *¶*Hb412.
discerner¹.

kritēs JUDGER
judge, one who gives sentence. lest he give you up to Mt5²⁵ 25Lu12⁵⁸ 58 your sons shall be Mt12²⁷Lu11¹⁹ who constitutes Me a j over you Lu12¹⁴ the unjust j *¶*Lu18² 6 j of the living and the dead (Christ)Ac10⁴² till Samuel Ac13²⁰ Gallio not a j Ac18¹⁵ Felix a j to Israel Ac24¹⁰ the Lord, the just J 2Ti4⁸ God the J of all Hb12²³ j with wicked reasonings Ja2⁴ a j of the law Ja4¹¹ One Lawgiver and J Ja4¹² the J stands before the doors *¶*Ja5⁹.

e[n]g kri nō IN-JUDGE
judge by. not daring j ourselves b 2C10¹².
make of the number¹.

kri'si s JUDGING
judging, the process or carrying out of a judgment. liable to Mt5²¹ 22 day of (more tolerable in)Mt10¹⁵ 1122 24Mk6^{11A} Lu10¹⁴ (rendering account)Mt12³⁶ (Ninevite men)Mt12⁴¹ Lu11³² (queen of the south)Mt12⁴²Lu11³¹ (chastening)2Pt2⁹ (earth kept for)2Pt3⁷ (we have boldness in)1Jn4¹⁷ (messengers kept for)Jn6

Christ (reporting to the nations)Mt12¹⁸ (casting out j for victory)Mt12²⁰ (the Father given j to)Jn5²² 27 (My j is just)Jn5³⁰ (My j is true)Jn8¹⁶ (has been judged)Jn16¹¹ (j was taken away)Ac8³³ Pharisees pass by Mt23²³Lu14² of Gehenna Mt23³³ this is the j, men love darkness *¶*Jn3¹⁹ not coming into Jn5²⁴ resurrection of *¶*Jn5²⁹ be judging just j Jn7²⁴ concerning Jn16⁸

God (just j of)2Th1⁵ vRv19² (against all) Ju1⁵ (hour of)vRv14⁷ (true)vRv16⁷ sins preceding into 1Ti5²⁴ after this a Hb9²⁷ fearful waiting for Hb10²⁷ merciless Ja2¹³ 13 falling under Ja5¹² chastening 2Pt2⁴ calumniating 2Pt2¹¹ Ju⁹ Babylon's vRv18¹⁰ (AMk3²⁹). accusation², condemnation³, damnation³, judgment⁴¹.

kri'ma JUDGMENT
judgment, the effect of judging, private judgment, a judicial sentence vRv17¹ 1820, a legal lawsuit 1C6⁷. with what j you are judging Mt7² getting j Mk12⁴⁰Lu20⁴⁷ Ro13² Ja3¹ in the same j (malefactors)Lu23⁴⁰ Christ (given up to j of death)Lu24²⁰ (for j came I into this world)Jn9³⁹ impending j (Paul before Felix)Ac24²⁵ God's j (in accord with truth)Ro2³ (inscrutable)Ro11³³ whose j is fair Ro3⁸ into condemnation Ro5¹⁶ the Lord's dinner 1C11²⁹ 34 bearing his j Ga5¹⁰ of the adversary 1Ti3⁶ younger widows 1Ti5¹² j conian Hb6² from the house of God 1Pt4¹⁷ not idling 12Pt2³ written beforehand for Ju⁴ granted to those on the thrones vRv20⁴. avenged, condemn¹, condemnation⁵, damnation⁷, go to law¹, judgment¹³.

judgment, day¹, judging⁴¹, just statute², opinion³, sensibility¹, tribunal¹, (hall of), pretorium¹.

judgment (just). See just judgment.
judgment seat, dais¹⁰, tribunal¹.

Iouli'a JULIA
Julia, a saint in Rome. Ro16¹⁵.

Iou'li os JULIUS
Julius, a Roman centurion Ac27¹ 3 (s^{1A}Ac27¹).

skirt a'ō JUMP
jump, frisk Lu6²³ for gladness. the babe in the womb Lu4¹ 44. leap², -for joy¹.

Junia, Junias¹.

Iouni'as JUNIA
Junias, a Roman relation of Paul. Ro16⁷.
Junia¹.

Jupiter (which fell down from), Zeus (which falls from)¹.

jurisdiction. See authority.

ex ou si az'ō OUT-BEINGIZE
jurisdiction (have), (over the body)1C7⁴ 4, be in authority over. called benefactors Lu22²⁵ Paul will not be 1C6¹². be under (have) power (of)³, exercise authority upon¹.

dik'ai on JUST
just, conformed to right or law. God and Christ: said by Pilate Mt27¹⁹ 27^{24A} centurion said, this man was Lu23⁴⁷ My judging is Jn5³⁰ J Father Jn17²⁵ disown the j One Ac3¹⁴ the coming of the j One Ac7⁵² Saul to become acquainted with Ac22¹⁴ He is j Ro3²⁶ 1Jn19 229 37 j judging of 2Th1⁵ 6 vRv16⁷ v19² the Lord the j Judge 2Ti4⁸ died for the unjust 1Pt3¹⁸ Jesus Christ the j 1Jn2¹ Thy ways are vRv15³ j art Thou vRv16⁵

others: Joseph Mt1¹⁹ rain on Mt5^{45B}* not to call the j but sinners *¶*AMt9¹³Mk2¹⁷Lu5³² in the name of a j man Mt10⁴¹ 41 41 prophets and j men yearning Mt13¹⁷ shining out as the sun Mt13⁴³ messengers severing the wicked from Mt13⁴⁹ giving whatever is j (workers)Mt20⁴ Pharisees appearing to be Mt23²⁸ 29 blood of j Abel Mt23³⁵ 35 at the glory throne judgment Mt25³⁷ 46 John Mk6²⁰ Zechariah and Elizabeth Lu16 turning to the prudence of the j Lu17 Simeon Lu22⁵ not deciding what is Lu12⁵⁷ resurrection of Lu14¹⁴ Ac24¹⁵ ninety-nine Lu15⁷ themselves (have confidence in)Lu18⁹ (feigning)Lu20²⁰ Joseph of Arimathea Lu23⁵⁰ judging j judgment Jn7²⁴ you or God Ac4¹⁹ Cornelius Ac10²² live by faith Ro17⁷ Ga3¹¹ Hb10³⁸ not the listener to law Ro2¹³ not one is Ro3¹⁰ hardly dying for Ro5⁷ the many constituted Ro5¹⁹ precept is Ro7¹² obeying parents Ep6¹ j for Paul be thus disposed Ph1⁷ whatever is Ph4⁸ to your slaves Co4¹ law not laid down for 1Ti19 supervisor to be Tit1⁸ Abel Hb11⁴ 1Jn3¹² spirits of the j perfected Hb12^{23A} the eyes of the Lord are on 1Pt3¹² hardly being saved 1Pt4¹⁸ Peter deeming it j 2Pt1¹³ Lot 2Pt2⁷ 8 8 one doing righteousness is 1Jn3⁷ vRv22¹¹ (*¶*Ac1²⁵). just³³, meet², right⁵, righteousness⁴¹.

just, fair².

just award. See just statute.

dik ai'ō kris i'a JUST-JUDGMENT
just judgment. day of the j j of God Ro2⁵. righteous judgment¹.

just requirement. See just statute.

dik ai'ō ma JUST-effect
just statute, just award, just requirement of the law Ro2²⁶ 84, the result of a just standard. Zechariah going in all Lu1⁶ those recognizing God's Ro1³² of divine service *¶*Hb9¹ 10 just award: out of many offenses Ro5¹⁶ all mankind for life's justifying Ro5¹⁸ God's, made manifest vRv15⁴ of the saints vRv19⁸. judgment², justification¹, ordinance³, righteousness⁴.

[h]upo'dik os UNDER-JUST
just verdict (subject to), an acquittal for those who believe and condemnation for unbelievers, the entire world Ro319, guilty¹.

dik as t'és' JUSTER
justice. Moses Ac727 35 35s (ALu1214). judge³.

dik'é JUSTICE
justice, a right principle of action. J lets not live (Paul)Ac284 j of eonian extermination 2Th19 of eonian fire (Sodom)Ju7. judgment¹, vengeance².

justification, justifying², just statute¹.

dik ai o'ô JUSTIFY
justify, constitute just (not forgive or pardon as if unjust, but pronounce not guilty, acquit, vindicate). was wisdom Mt119Lu735 by your words Mt1237 Ro34 tribute collectors (j God)ALu729 (this man j)Lu1814 himself (lawyer)Lu1029 (Pharisee)Lu1615 not by law Ac1339 Ro320 Ga216 16 311 by believing in Christ Ac1339 doers of the law Ro213 in His grace Ro324 Tit37Ab
God (the Justifier)Ro326 833 (j the Cir-

cumcision)Ro330 (the irreverent)Ro45 (whom He calls)Ro330 30 (the nations)Ga38 j by faith Ro328 51 Ga216 324 if Abraham was j by acts Ro42 j in Christ's blood Ro59 the one who dies j from sin Ro67 not j by this (Paul)1C44 j in the name (Christ)1C611 Ga217 in law (exempted)Ga54 in spirit 1Ti 316 j by works (Abraham)Ja221 24 (Rahab) Ja225 (BLu637 B37 s'Hb1223). be righteous¹, free¹, justify³⁷, justifier¹.

dik ai' ô si s JUSTIFYING
justifying, making just. Christ roused because of our Ro425 all mankind for life's Ro518. justification².

dik ai'ôs JUST-AS
justly (adverb). sentence of the malefactors Lu2341 sober up 1C1534 how j Paul became 1Th210 saints should be living Tit212 Him Who is judging 1Pt223. justly², righteously², to righteousness¹.

Ious'tos JUSTUS
Justus. The name of three different men. Joseph Bar-Sabbas Ac123 Titus J of Corinth Ac187 Jesus termed J Co411.

K

*kind denotes same.

Kedrôn' (Hebrew) SOMBER
Kedron, a winter brook or arroyo which rises near Jerusalem and flows southeast into the Dead Sea 2Sa1523 Jn181.

tom ô'ter on CUT-more
keen. God's word k above a sword FHb412. sharper¹.

dia bl ep'ô THROUGH-CAST-VIEW
keen-sighted (be). to extract the mote Mt75Lu 642 blind man became Mk823Bs. see clearly².

tér e'ô KEEP
keep, retain in possession Jn210, perform an obligation, as the law Ja210, keeper Mt284. k the precepts Mt1917 whatever scribes say, do and k Mt233Bs² Christ (k Him on Golgotha)Mt2736 (those k Him)Mt2754 (if anyone k My word)Jn851 52 (k God's word)Jn855 (accused not k sabbath)Jn916 (k My precepts)Jn1415 21 1510 (k His word)Jn1423 1520 20 1Jn25 (not k His word)Jn1424 (k precepts of My Father)Jn1510 (prays the Father to k)Jn1711 15 (I k those whom)Jn1712 (k His precepts)1Jn23ABs² 4 (k My acts)Rv226 (k out of hour of trial)Rv310Ab

disciples (teaching nations k all)Mt2820 (k the Father's word)Jn176 (k God's precepts) 1Jn322 24 53Bs Rv1217 1412 (k themselves in love)Ju21 Pharisees (k their traditions)Mk 79 (charge nations k the law)Ac155 k the ideal wine Jn210 Mary k the nard attar Jn127 Peter k in jail Ac125 guards k the jail Ac126 Paul (warden to k)Ac1623 (centurion to k)Ac2423 (to be k in Caesarea) Ac254 (for the Imperial investigation)Ac25 21 21 (myself from being burdensome)2C11 9 9 (I have k the faith)2Ti47

saints (k his virgin)1C737 (to k unity of the spirit)Ep43 (to be k blameless)1Th523 (k oneself unpotted)Ja127 (allotment k in the heavens)1Pt14 (one begotten by God k)1Jn

518 (k by Jesus Christ)Ju1 Timothy (k yourself pure)1Ti522 (k precept unpotted) 1Ti614 anyone k whole law Ja210Bs messengers (k for judgment)2Pt24 (k not their sovereignty)Ju6 6 unjust (for chastening) 2Pt29 (gloom of darkness k)2Pt217 Ju13 heavens and earth k for judging 2Pt37 happy he who (k that which is written)Rv13 (k his garments)Rv1615 (k the sayings)Rv 227 ecclesias (k and repent)Rv33As (you k My word)Rv38 10 k the sayings of this scroll Rv229 (As1n52). hold fast¹, keep⁵⁷, keeper¹.

keep, become¹, carefully keep², do⁴, garrison³, graze¹, guard²⁴, have¹, hold¹, lie down¹, practice¹, preserve¹, protect¹, retain³, tender¹.
keep back, embezzle², shrink¹.

peri krupt'ô ABOUT-HIDE
keep close. Elizabeth k herself c Lu124. hide¹.
keep course. See retain.
keep from, forbid¹.
keep in, press¹.
keep under, labor¹.
keeper. See keep.
keeper, guard³, (prison), warden².
keeper at home, domestic¹.

tér'ê si s KEEPING
keeping (the precepts)1C719, custody (apostles placed in)Ac43 518, hold¹, keeping¹, prison¹.

kok'k os KERNEL
kernel, a seed and its case. mustard (parable of)Mt1331Mk431Lu1319 (faith as)Mt1720Lu 176 of grain Jn1224 a naked k 1C1537. corn¹, grain⁶.

klei s LOCKER
key, a device for shifting the moving element of a lock. of the kingdom Mt1619 of knowledge PLu1152 of death FRv118 of David FRv 37 of the abyss vRv91 201.

pa n doch ei'on EVERY-RECEIVER
khan. the Samaritan PLu1034. inn¹.

pa i doch eu's EVERY-RECEIVER
khan keeper. Samaritan P¹Lul10³⁵. host¹.

lakt iz'ō KICK
kick, strike with the foot. Paul k against the
goats P²Ac26¹⁴.

er'iph os KID
eriph'ion KID
kid, a young goat, severing sheep from P²Mt25
32 33 you never give me P¹Lul15²⁹. goat²,
kid¹.

andr a po di st es' MAN-FOOTER
kidnaper. 1Ti10¹⁰. manstealer¹.

ne phr os' YOUNG-CARRY
kidneys, the blood is purified and made fresh
or young by being carried through the kid-
neys. Son of God searching P¹Rv2²³. reins¹.

apo ktein'ō FROM-KILL
kill, deprive of life. those k the body Mt10²⁸ 28
Lu12⁴ wanting to k John (Herod) Mt14⁵
(Herodias) Mk6¹⁹ Christ (to be k and roused)
Mt16²¹ Mk8³¹ Lu9²² (men will be k Him) Mt
17²³ Mk9³¹ 31 103⁴⁸ Lu18³³ (Jews sought to)
Mt24⁶ Mk14¹ Jn5¹⁶ 18 71 19 20 25 83⁷ 40 115³
(Herod wanting to) Lu13³¹ (not k Himself?)
Jn8²² the farmers (k one slave) P²Mt21³⁵ Mk
12⁵ 5 (k the son) P²Mt21³⁸ 39 Mk12⁷ 8 Lu20¹⁴ 15
k the king's slaves P²Mt22⁶ k the prophets
(Pharisees will) Mt23³⁴ (Jerusalem) Mt23³⁷ Lu
13³⁴ (your fathers) Lu14⁷ 48 49 Ac7⁵² (Is-
rael) Ro11³ disciples (k you) Mt24⁹ (every one
who is k you) Jn16² a soul to save or to k
Mk3⁴ afraid of Him Who after k Lu12⁵
tower in Siloam falls and Lu13⁴ priests plan
k Lazarus Jn12¹⁰

the Jews (not allowed us to) Jn18³¹ (k the
Inaugurator of Life) Ac3¹⁵ (seeking k Paul)
Ac21³¹ 23¹² 14 (k the Lord Jesus) 1Th2¹⁵ sol-
diers counsel k prisoners Ac27⁴² Sin through
the precept k P¹Ro7¹¹ the letter is k Ac2³⁶
k the enemy P¹Ep21⁶ Antipas k Rv21³ k Jez-
ebel's children Rv22³ k with the saber Rv6⁸
their brethren about to be vRv6¹¹ locusts
not k vRv9⁵ k a third of mankind vRv9¹⁵
18 20 two witnesses (fire out of their mouth
k) Rv11⁵ (wild beast k) vRv11⁷ seven thou-
sand k vRv11¹³ any one k with the sword
vRv13¹⁰ 10 those not worshipping the image
k vRv13¹⁵ rest k by the saber vRv19²¹
(A¹Lu6⁹). kill⁵⁵, put to death⁶, slay¹⁴.

kill, death (put to)², lay hands on¹, lift up¹¹,
murder¹⁰, sacrifice⁸, slay¹.
kin, relation¹.

chr ē s t on' USE-
kind, agreeable to the senses, kindly (Christ's
yoke) Mt11³⁰, kindness (God's) Ro2⁴, of wine
mellow P¹Lu5³⁹. Most High k to the ungrate-
ful Lu6³⁵ corrupting k characters 1C15³³
become k to one another Ep4³² taste that
the Lord is 1Pt2³, better¹, easy¹, good¹,
goodness¹, gracious¹, kind².

kind, nature¹, race⁵.
skind. See same.

chr ē s t eu'o mai USE
kind (be). Love is 1C13⁴.
kind of, any¹,
kind (what). See what kind.

peri ap'tō ABOUT-TOUCH
kindle. a fire Lu22⁵⁵ Bs.

an ay'tō UP-TOUCH
kindle. Christ, if fire already Lu12⁴⁰ what
amount of fire is P¹Ja3⁵.

kindle. See touch.

phrug'an on KINDLING

kindling, a faggot or stick fit for a fire. Paul
twisting together Ac28³, stick¹.

kindly. See kind.
kindly affectioned, fondly affectionate¹.

chr ē s t o' t ē s USE-
kindness. Gods Ro2⁴ 1122 22 22 Ep27 Tit3⁴ Not
one doing Ro3¹² Paul in 2C6⁶ fruit of the
spirit Ga5²² saints to put on Co3¹², gentle-
ness¹, good¹, goodness³, kindness⁴.

kindness, philanthropy¹, (brotherly), brotherly
fondness².
kindness. See kind.

patria' FATHERHOOD
kindred, relationship based on a common fa-
ther. of David (Joseph was) Lu12⁷ 24 of the
earth Ac3²⁵ Ep3¹⁵. family¹, kindred¹, line-
age¹.

kindred, race³, relationship³, tribe⁶.

basileu's KING
king, the male ruler of a kingdom. Jesus
Christ: K of the Jews (brought forth) Mt2²
(Lo your K) Mt21⁵ Jn19¹⁴ (you are?) Mt27¹¹
Mk15² Lu23³ Jn18³³ 37 37 (rejoice) Mt27²⁹ Mk15²
18 Jn19³ (His charge written) Mt27³⁷ Mk15²⁶
Lu23³⁸ (releasing to you?) Mk15⁹ Jn18³⁹
(whom you are terming) Mk15¹² (if you are)
Lu23³⁷ (shall I crucify your?) Jn19¹⁵ 15 (do
not be writing) Jn19²¹ 21 Jerusalem city of
the great Mt5³⁵ then shall the K be declar-
ing Mt25³⁴ 40 K of Israel (if he is) Mt27⁴²
(let him descend) Mk15³² (throng clamored
blessed be) Lu19³⁸ Jn12¹³ 15 (Thou art the)
Jn14⁹ saying himself to be Lu23² strong
about to make Him Jn6¹⁵ a different K
Jesus Ac17⁷ K of the eons 1Ti17¹⁷ vRv15³
K of kings 1Ti16¹⁵ vRv17¹⁴ 14 1916 16

other kings: David Mt16⁶ Ac13²² K Herod
(the Great) Mt21³ 3 9 Lu15 (Antipas) Mt14⁹
Mk6¹⁴ 22 25 26 27 (Agrippa) Ac12¹ disciples to
be led to Mt10¹⁸ Mk13⁹ Lu21¹² kings houses
Mt11⁸ kings of the earth (getting tribute)
Mt17²⁵ (Christ Suzerain of) Rv15 (hide) vRv
615 (commit prostitution) vRv17² 183 9 (city
has a kingdom over) vRv17¹⁸ (to do battle)
vRv1919 (carrying their glory into) vRv21²⁴
parables of P²Mt18²³ 222 7 11 13 want to per-
ceive what you Lu10²⁴ k going to engage
another P¹Lu4³¹ 31 of the nations are lord-
ing it Lu22²⁵ everyone making himself Jn
1912 standing by are the k of the land Ac4²⁶
of Egypt (Pharoah) Ac7¹⁰ (different k rose)
Ac7¹⁸ (mandate of) Hb11²³ (fury of) Hb11²⁷
Paul to bear Christ's name before Ac9¹⁵
Blastus the kings chamberlain Ac12²⁰ Israel
requests Ac13²¹ Agrippa the king (and Ber-
nice) Ac25¹³ (Paul's case before) Ac25¹⁴ 24 26
262 7 Bs 13 19 26 27 30 Aretus the k 2C11³²
petitions to be made for 1Ti2³ Melchizedek
(combat with the k) Hb7¹ (k of Salem etc.)
Hb7¹ 2 2 the k a superior 1Pt2¹³ honor
the k 1Pt2¹⁷ locusts have a k vRv9¹¹ John
must prophesy over vRv10¹¹ of the orient
vRv16¹² unclean spirits going out to vRv16¹⁴
seven vRv17¹⁰ ten horns are ten vRv17¹² ob-
taining authority as vRv17¹² eating the flesh
of vRv19¹⁸.

king. See reign.

basilei'a KINGDOM
kingdom, a realm ruled by a king, or the ter-
ritory, people, or sovereign power pertaining
to it. k of the heavens (near is the) Mt3² 417
107 (theirs is the) Mt5³ 10 (called least, great

in)Mt5¹⁹ 19 (by no means entering)Mt5²⁰ 183 (not everyone saying Lord entering)Mt7²¹ (with Abraham in)Mt8¹¹ (he who is smaller in)Mt11¹¹ (being violated)Mt11¹² (secrets of)Mt13¹¹ (like a man sowing seed)Mt13²⁴ (like kernel of mustard)Mt13³¹ (like leaven)Mt13³³ (like a treasure)Mt13⁴⁴ (like a merchant)Mt13⁴⁵ (a dragnet)Mt13⁴⁷ (every scribe made a disciple in)Mt13⁵² (keys of)Mt16¹⁹ (who is greatest in)Mt18¹ 4 (like a man, a king)Mt18²³ 222 (emasculate because of)Mt19¹² (for of such is)Mt19¹⁴ (rich squeamishly entering)Mt19²³ (like a householder)Mt20¹ (locking)Mt23¹³ (likened to ten virgins)Mt25¹

Christ (shown all the k)Mt4⁸Lu4⁵ (culling snares out of)Mt13⁴¹ (at His right in)Mt20²¹ (no consummation of His)Lu13³³ (the Father covenanted the k to)Lu22²⁹ (at My table in My)Lu22³⁰ (whenever coming in Thy)Lu23⁴² (not of this world)Jn18³⁶ 36 36 (whenever giving up to God)1CI5²⁴ (k of Christ and of God)Ep5⁵ (His advent and k)2Ti4¹ (His celestial)2Ti4¹⁸ (the scepter of Thy)Hb18 (eonian k of our Lord)2Pt1¹¹ (k became our Lord's and His)Rv11¹⁵

the k (evangel of)Mt4²³ 935 2414 (seek first His)Mt6³³ (sons of)AMt8¹² 1338 (hearing the word of)Mt13¹⁹ (allotment made ready)Mt25³⁴ (Paul heralding)Ac20²⁵ (enjoyers of the allotment of)Ja2^{5B} (John participant in)Rv19

the Father (Thy k come)Mt6¹⁰ Lu11² (shining out as the sun in)Mt13⁴³ (drinking it new in)Mt26²⁹ (delights to give you)Lu12³² k of God: outstrips to you Mt12²⁸Lu11²⁰ rich squeamishly entering Mt19²⁴Mk10²³ 24 25 Lu18²⁴ 25 prostitutes preceding you into Mt21³¹ taken away from Mt21⁴³ heralding the evangel of Mk1^{14A} Lu4^{43AB} 81 1616 near is Mk1¹⁵ Lu10⁹ 11 2131 the secret of Mk4¹¹ Lu8¹⁰ as a man casting seed PMt6²⁶ how likened Mk4³⁰ Lu13¹⁸ 20 not tasting death till perceiving Mk9¹Lu9²⁷ ideal to be entering one-eyed Mk9⁴⁷ of such is Mk10¹⁴Lu18¹⁶ receiving as a little child Mk10¹⁵Lu18¹⁷ not far from Mk12³⁴ drinking it new in the Mk14²⁵ Joseph anticipating Mk15⁴³Lu23⁵¹ yours is the Lu6²⁰ smallest in the k greater than John Lu7²⁸ commissioned to be heralding Lu9² Jesus spoke concerning Lu9¹¹ Ac13 you publish Lu9⁶⁰ one looking behind not fit for PLu9⁶² be seeking Lu12³¹ seeing the prophets in Lu13²⁸ reclined in Lu13²⁹ eating bread in Lu14¹⁵ when coming? Lu17²⁰ 20 inside of you Lu17²¹ leave house or wife on account of Lu18²⁹ about to be looming up Lu19¹¹ not eating passover till fulfilled in Lu22¹⁶ till the k may be coming Lu22¹⁸ cannot perceive Jn3³ cannot be entering Jn3⁵ Philip bringing evangel of Ac8¹² entering through affliction Ac14²² Paul persuading as to that concerning Ac19⁹⁸ Paul certifying to Ac28²³ heralding Ac28³¹ not food and drink Ro14¹⁷ not in word but in power 1Ca2²⁰ not enjoying allotment of 1Co6⁹ 10 1550 Ga5²¹ fellow workers for Co4¹¹ Who calls you to His own 1Th2¹² deem you worthy of 2Th1⁵ now came the Rv12¹⁰

other kingdoms: k parted against itself PMt12²⁵ 26Mk3²⁴ 24Lu11¹⁷ 18 Son of Mankind coming in His Mt16^{28B} k roused against k Mt24⁷ TMk13⁸ 8Lu21¹⁰ 10 to the half of Herod's Mk6²³ Israel (k of our father David) Mk1¹⁰ (art Thou restoring)Ac1⁶ (makes us a k)Rv16⁵¹⁰ into a far country to obtain

PLu19¹² 15 k of the Son ACol1³ through faith subdue Hb11³³ an unshakable RHb12²⁸ wild beast's Rv16¹⁰ obtain no k as yet Rv17¹² give their k to the wild beast Rv17¹⁷ great city which has a k Rv17¹⁸,

basil ik on' KINGLIC
king's (country)Ac12²⁰, courtier Jn44⁴⁹, of things, royal (attire)Ac12²¹ (law)Ja28.
kings country¹, nobleman², royal².

king's court, royal¹.

kinsfolk, relative².

kinsman, relative¹.

Keis (Hebrew) STIFF
Kish, father of the first king of Israel 1Sa9³ Ac13²¹.

phil'e ma FOND-effect
kiss. Simon does not give Jesus Lu7⁴⁵ Judas giving Jesus up with Lu22⁴⁸ holy k (greet one another with)Ro16¹⁶ 1CI6²⁰ 2CI3¹² (all the brethren)1Th5²⁶ k of love 1Pt5¹⁴.

kiss, fondly kiss⁶.

kiss. See fond of (be).

kiss (fondly). See fondly kiss.

r[h]ad iourg'ia DEFT-ACT
knavery. Elymas full of Ac13¹⁰, mischief¹.

r[h]ad iourg'e ma DEFT-ACT-effect
knavery. wicked Ac18¹⁴, lewdness¹.

phura ma KNEADING
kneading, what has been mixed and reduced to a uniform consistency by manipulation. out of the same Ro9²¹ the k holy RRo11¹⁶ leavening the whole 1CI5⁶ 7 Ga5⁹, lump⁵.

gon'u KNEE
knee, the joint connecting the upper and lower parts of the leg. With place, kneel. Jesus (Peter prostrates before His)Lu5⁸ (in His name every k bowing) APh2¹⁰ bow the k to Baal ARo1¹⁴ every k bowing to the Lord Ro14¹¹ Paul bowing k to the Father Ep3¹⁴ stiffen the paralyzed Hb12¹²

kneel: Jesus (soldiers k worshiped)Mk15¹⁹ (k He prayed)Lu22⁴¹ Stephen k cries Ac7⁶⁰ Peter k prays Ac9⁴⁰ Paul and the saints Ac20³⁶ 215.

knee (bow the), fall on knees¹.

kneel. See knee and place.

kneel down to, fall on knees².

kneel to, fall on knees¹.

gonu pet e'o KNEE-FALL
knees (fall on). before Jesus (a man)Mt17¹⁴ (soldiers)Mt27²⁹ (a leper)Mk14^{40A} (a rich man)Mk10¹⁷, bow the knee¹, kneel down to², kneel to¹.

knit, bind¹.

knit together, unite¹.

krou'o KNOCK
knock, strike in order to make a noise. and it shall be opened PMt7⁷ 8Lu19¹⁰ the Lord coming and k PLu12³⁶ stand outside and be PLu13²⁵ Peter at the door Ac12¹³ 16 Christ k at the door Rv3²⁰.

gno 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 complete forms, however, it is the state of knowing, the exact equivalent of our know. Christ (I never k you)Mt7²³ (I k that power has come out)Lu8⁴⁶ (the world k Him not) Jn1¹⁰ (He k all men)Jn2²⁴ (k that the Pharisees hear)Jn4¹ (will k that I am)Jn8²⁸ (I k Mine)Jn10¹⁴ (if you had k Me)Jn14⁷ (k

the Father)Jn17²⁵ k the secrets of the kingdom Mt13¹¹Lu8¹⁰ they did not k till the deluge Mt24³⁹ k not the era Lu19⁴⁴ you will k the truth Jn8³² not yours to k the times Ac17 sin I k not except Ro7⁷ did not Israel Ro10¹⁹ the Lord (who k the mind of) Ro11³⁴ (k those who are His) 2Ti2¹⁹ through wisdom k not God 1Co12¹ etc. See under other keywords.

know, conscious (be)¹, foreknow¹, perceive²⁸², recognize³⁰, versed (be)¹³, know before. See foreknow.
know fully, follow (fully)¹.
know (get to). See recognize.
know not, ignorant (be)⁴.
know the uttermost, investigate¹.
know well, recognize¹.

kard i o gnō's t ēs HEART-KNOWER

knower of hearts. God Ac12⁴ 158. which knoweth the heart².

knoweth the heart (which), knower of hearts².

gnō'si s KNOWLEDGE

knowledge, that which is known. of salvation Lu17⁷ lawyers take the key to fLu11⁵² the form of Ro22⁰ God (the k of) Ro11³³ (the odor of His) 2Co2¹⁴ (k of the glory of) 2Co4⁶ (elevating itself against His) 2Co10⁵ (treasures of k concealed in) Co2³ saints (filled with all) Ro15¹⁴ (enriched in all) 1Co15 (weak one perishing by your) 1Co8¹¹ (to one is given the word of) 1Co12⁸ (superabounding in) 2Co8⁷ (to supply k) 2Pt15⁶ (to grow in) 2Pt3¹⁸ puffs up 1Co8¹ not in all is there this 1Co8⁷ if perceiving all 1Co13² will be discarded 1Co13⁸ Paul (if not speaking in) 1Co14⁶ (in k commending himself) 2Co6⁶ (not plain in) 2Co11⁶ (the k transcending love of Christ) Ep3¹⁹ superiority of the k of Christ Ph3⁸ falsely named 1Ti6²⁰ husbands making home according to 1Pt3⁷. knowledge²⁸, science¹.

knowledge, perceive¹, recognition¹⁶, under-

standing¹, (endued with), adept¹, (have not), ignorance¹.

knowledge of (have)¹, (take)², recognize³.

gnō st on' KNOWN

known (adjective), those k to Joseph and Mary Lu24⁴ those k to Jesus Lu23⁴⁹ John k to chief priest Jn18¹⁵ 18 it became k (to all in Jerusalem) Ac1¹⁹ (in Joppa) Ac9⁴² (Jews as well as Greeks) Ac19¹⁷ be k to you (Israel) Ac2¹⁴ 410 2822 28 (brethren) Ac13³⁸ a k sign Ac4¹⁶ k to the Lord His work Ac15¹⁸ that which is k of God Ro1¹⁹. acquaintance², know¹, known¹⁰, notable¹, that which may be known¹.

known, apparent³, (be made), known again (make)¹.

ana gnōr iz'ō UP-KNOWIZE

known again (make). Joseph to his brethren Ac7¹³ (s¹ 1Pt12⁰). be made known¹.

gnōr iz'ō KNOWIZE

known (make). God (m k to the shepherds) Lu21¹⁷ (Thou m k to me) Ac2²⁸ (to m His powerful doings k) Ro9²² (riches of His glory) Ro9²³ (secret of His will) Ep1⁹ (His multifarious wisdom) Ep3¹⁹ (m k glorious riches of this secret) Col2⁷ Christ (m all k to disciples) Jn15¹⁵ (m k the Father's name) Jn17²⁶ 26 (the power and presence) 2Pt1¹⁶ secret (m k to all nations) Ro16²⁶ (m k to Paul) Ep3³ (not to other generations) Ep3⁵ Paul m k to the saints (no one by God's spirit saying Anathema) 1Co12³ (the evangel) 1Co15¹ Gal1¹ (grace of God) 2Co8¹ (secret of the evangel) Ep6¹⁹ (his affairs by Tychicus) Ep6²¹ Co4⁷ 9 (not m k what preferring) Ph1²² saints to let their requests be m k Ph4⁶ (ABAC713). certify¹, declare⁴, do to wit¹, give to understand¹, make known¹⁶, wot¹.

Kore' (Hebrew) BALD

Korah, a levite Nu16, Ju11.

L

moch'th os LABOR

labor, wearisome effort. Paul's 2Co11²⁷ 1Th2⁹ 2Th3⁸. painfulness, travail².

labor, ambitious (be)¹, endeavor¹, toil¹³ 16, work¹ 2.

labor fervently, contend¹.

laborer, worker⁹.

laborer, together with, worker (fellow)¹.

leip'ō LACK

lack, one thing Lu18²² amend what is Tit15 that nothing may be Tit3¹³ I in nothing Ja14 if anyone I (wisdom) Ja15 (nourishment) Ja2¹⁵. be wanting³, -destitute¹, lack¹, want¹.

lack, deficient², want⁴, (have), lessen¹.

epi leip'ō ON-LACK

lack, time I to relate Hb11³². fail¹.

lacketh, indigent¹.

paid a r'i on HIT-

lad. with 5 cakes barley bread Jn6⁹.

lade, heap¹, load².

lade with, place on¹.

lading. See load.

kur'ia SANCTIONER

lady. chosen 2Jn¹ 5.

lim'n ē LAKE

lake, a body of water surrounded by land. of Gennesaret Lu5¹ AB 2 of Galilee (other side of) Lu8²² (whirl of wind descended to) Lu8²³ (hogs rush into) Lu8³³ AB of fire vRv19²⁰ 2010 14 14 15 218.

amn os' LAMB

lamb, a young sheep. in midst of wolves fLu 103⁸ L of God fJn12⁹ 36 as a l in front of its shearers Ac8³² a flawless and unspotted 1Pt1¹⁹. lamb⁴, sheep¹.

lamb, lambkin³¹.

am'i on LAMBKIN

lambkin, a young lamb. Figurative of the utmost harmless. graze My fJn21¹⁵ two horns like vRv13¹¹ Christ: as though slain vRv5⁶ elders fall before vRv5⁸ worthy is vRv5¹² blessing and honor to vRv5¹³ opens one of seven seals vRv6¹ indignation of vRv6¹⁶ throng standing before vRv7⁹ 10 the blood of vRv7¹⁴ 1211 throne-centered vRv7¹⁷ scroll of life of vRv13⁸ 2127^{AB} on mount Zion vRv14¹ saints following vRv14⁴ a first-fruit to vRv14⁴ tormented before vRv14¹⁰

song of Arv15³ battling with Arv17¹⁴ conquering Arv17¹⁴ wedding of Arv19⁷ 9 the wife of Arv21⁹ apostles of Arv21¹⁴ the city's temple Arv21²² city's Lamp is Arv21²³ throne of God and Arv22¹ 3. lamb², Lamb²⁹.

chōi on' LAME

lame, diseased or malformed in the lower limbs, unable to walk Arv15³¹, I am walking Arv15³¹ brought to Jesus Mt15³⁰ 21¹⁴ entering life I Pmt18³⁸Mk9⁴⁵ invite the lame Lu14¹³ lead in the l PLu14²¹Bs at Bethesda Jn5³ from mother's womb Ac3² 14⁸ many I cured Ac8⁷ may not turn aside Hb12¹³, being a cripple¹, halt⁴, lame¹⁰.

La'mech (Hebrew) LAMECH

Lamech, an ancestor of Christ Lu33⁶.

kla'ō LAMENT

lament, break forth into sobs and ejaculations of sorrow. Rachel for her children Mt2¹⁸ Peter I bitterly Mt26⁷⁵Mk14⁷²Lu22⁶² over Jarius' daughter Mk5³⁸ 39Lu8⁵² 52 disciples Mk16¹⁰ Jn16²⁰ happy those I now Lu6²¹ 25 the widow not to Lu7¹³ we wail and you do not PLu7³² a sinner woman Lu7³⁸ Christ (over Jerusalem)Lu19⁴¹ (do not I over Me) Lu23²⁸ 28 Mary (over Lazarus)Jn11³¹ 33 33 (Magdalene at the tomb)Jn20¹¹ 11 13 15 widows over Dorcas Ac9³⁹ Paul (disciples I and unnering)Ac11³¹AB (I as I tell it)Ph3¹⁸ saints (to be I with those I)Ro12¹⁵ 15 (those I as not)IC7³⁰ 30 be wretched mourn and I Ja4⁹ you rich I Ja5¹ John (I much)Vr5⁴ (not to be)Vr5⁵ over Babylon Vr18⁹ 11 15 19bs, bewail¹, weep³⁹.

lament, chop², wail².

kla u th m os' LAMENTING

lamentation, heard in Rama Mt2¹⁸ and gnashing of teeth Pmt8¹² 13⁴² 60 22¹³ 24⁵¹ 25³⁰ Lu 13²⁸ over Paul Ac20³⁷, wailing², weep¹, weeping⁶.

luch'n os LAMP

lamp, a vessel containing oil and a wick, the flame of which is used as a light, not placing under a measure Pmt5¹⁵Mk4²¹Lu8¹⁶ 11³³ of the body Pmt6²²Lu11³⁴ 36 loins girded and I burning PLu12³⁵ lighting a I and sweeping PLu15⁸ John was the I MjN5³⁵ appearing in a dingy place 2Pt1¹⁹ light of I appearing nevermore Vr18²³bs city's L the Lambkin Vr21²³ no need for I light Vr22⁵, candle⁸, light⁶.

lamp, torch⁷.

luchn'ia LAMPstand

lampstand, a place to put lighted lamps so their light will be diffused. The seven-branched lampstand of the tabernacle was so called Hb9², placing a lamp on Pmt5¹⁵Mk4²¹Lu8¹⁶ 11³³ seven golden Vr12¹³ 20 21 moving your Rv2⁵ the two I (two witnesses) MRv11⁴, candlestick¹².

lo[n][g]'ch ē CHANCE-UPON

lance head, Jesus' side pierced with Mt27⁴⁹Bs Jn19³⁴, spear¹.

gē LAND

land, the solid portion of the earth, as distinguished from the heavens Gn1¹ Rv21¹; that which is drained, in contrast with the sea Gn1¹⁰ Rv21¹, or a limited portion of the earth, as defined by the context, especially the land of Israel Nu33⁵³ Ac7³ Rv17¹, of Judah Nm26² of Israel Mt20²¹ of Zabulon Mt4¹⁵ Naphtali Mt4¹⁵ enjoying allotment of Mt5⁵ Christ (fame came into that)Mt9²⁶

31 (alone on the)Mk6⁴⁷ (coming out on)Lu 827 of Sodom Mt10¹⁵ 11²⁴ of Gomorrah Mt10¹⁵ came on I in Gennesaret Mt14³⁴ all the tribes of Mt24³⁰ entire I (darkness over)Mt27⁴⁵Mk15³³Lu23⁴⁴ (famine over)Lu 425 (utterance came into)Ro10¹⁸ throng toward the sea on Mk4¹

disciples (ferrying to)Mk6⁵³ (backing up from)Lu5³ (bringing the ships on)Lu5¹¹ (not far from)Jn21⁸ (stepped off ship to) Jn21⁹ (drew net to)Jn21¹¹ why making the I unproductive Lu13⁷As salt not fit for Lu 14³⁵ great necessity in Lu21²³ of Judea Jn3²² ship came to be at Jn6²¹ limits of Ac18 kings of the Ac4²⁶ Abraham (come out of your)Ac7³ 4 (exiles him into this) Ac7⁴ 6 Moses (in I of Midian)Ac7²⁹ (standing on holy I)Ac7³³ of Egypt Ac7³⁶ 40 13¹⁷ Hb8⁹ Ju5 of Canaan Ac13¹⁸ 19 did not recognize Ac27³⁹ swim off to Ac27⁴³ 44 drinking the shower PHb6⁷ of promise Hb11⁹ crossed as through dry Hb11²⁹ precious fruit of PJa5⁷ does not rain on Ja5¹⁷ wind not blowing on Vr7¹ to injure Vr7² 3 left foot on Vr10² 5 8 authority to smite Vr11⁶ woe to Vr12¹² wild beast ascending out of Vr13¹¹ Maker of Vr14⁷ bowls of fury poured into Vr16¹ 2

earth: salt of Arv5¹³ till (shall) pass by Mt5¹⁸ 24³³Mk13³¹ Lu16¹⁷ 21³³ Vr21¹¹ not to swear by Mt5³⁵ Ja5¹² God (Thy will be done on)Mt10¹⁰Lu11² (Who maketh)Ac4²⁴ 14¹⁵ (name published in entire)Ro9¹⁷ (Thou dost found)Hb11⁰ (One appraising on)Hb12²⁵ (voice shakes)Hb12²⁶ 26 (Who creates)Vr 10⁶bs treasures on Mt6¹⁹ Son of Mankind (has authority on)Mt9⁶Mk2¹⁰Lu5²⁴ (in the heart of)Mt12⁴⁰ falling on the (not one sparrow)Mt10²⁹ (little boy)Mk9²⁰ (Saul)Ac9⁴ 26¹⁴ (stars)Vr6¹³ 9¹

Christ (not casting peace)Mt10³⁴ (all authority on)Mt28¹⁸ (fell on)Mk14³⁵ (casting fire on)PLu12⁴⁹ (wrote in) [Jn8⁶ 8] (if exalted out of)Jn12³² (I glorify Thee on)Jn1⁷⁴ (His life taken away from)Ac8³³ (head up all in heaven and on e)Ep11⁰ (descended into lower parts of)Ep4⁹ (all created in heavens and on e in)Col16²⁰ (if. He were on)Hb8⁴ (cast His sickle on)Vr14¹⁶ 19

the Lord (the Father L of)Mt11²⁵Lu10²¹ (footstool for My feet)Ac7⁴⁹ (inherent of heaven and)Ac17²⁴ (the Lord's is the)IC10²⁶ (lampstands before the L of)VrRv11⁴ came from ends of Mt12⁴²Lu11³¹ seed falling (cast) into Pmt13⁵ 5 8 23Mk4⁵ 5 8 20 26 31 31 Lu8⁸ 15Jn12²⁴ throng leaning back on Mt15³⁵ Mk8⁶ binding and loosing on Mt16¹⁹ 19 13¹⁸ 18 19

kings of (tribute)Mt17²⁵ (Christ Suzerain of)Rv1⁵ (hide)Vr6¹⁵ (commit prostitution) Vr17² 18³ 9 (a kingdom over)Vr17¹⁸ (gathered to battle)Vr19¹⁹ (carrying their glory) VrVr21²⁴ calling no one father on Mt23⁹ blood shed on Mt23³⁵ excavates in Pmt25¹⁸ hide talent in Pmt25²⁵ quaked Mt27⁵¹ bearing fruit PMk4²⁸ no fuller on e able whiten VmK9³ from extremity of Mk13²⁷ on e peace Lu21⁴ building a house on PLu6⁴⁹ to give peace to? Lu12⁵¹ testing aspect of Lu12⁵⁶ finding the faith on Lu18⁸ pressure of nations on Lu21²⁵ those on surface of entire Lu21³⁵ descending on (clots of blood)Lu22⁴⁴ (fire)Vr13¹³ inclining faces to Lu24⁵ he who is of the Jn3³¹ 31 31 signs on Ac2¹⁹ all the kindreds of Ac3²⁵ Ep3¹⁵ Saul raised from Ac9⁸ sheet let down on VAc10¹¹ quad-

rupeds of vAc10¹² 116 salvation to limits of Ac13⁴⁷ dwelling on surface of Ac17²⁶ away from the e with such a one Ac22²² concise accounting on Ro9²⁸ termed gods on 1C8⁵ first man out of 1C15⁴⁷ long time on Ep6³ not disposed to that on Co3² your members which are on Co3⁵ expatriates on Hb11¹³ holes of Hb11³⁸ you luxuriate on Ja5⁵ germinates her fruit Ja5¹⁸ cohering out of water 2Pt8⁵ stored with fire 2Pt3⁷ will be found 2Pt3¹⁰ a new 2Pt3¹³ vRv21¹ those dwelling on Rv3¹⁰ v610 813 1110 10 138 14 14 172 8 no one on e able open vRv5³ 3 seven spirits commissioned for vRv5⁶ saints reigning on vRv5¹⁰ every creature which is on vRv5¹³ 13 take peace out of vRv6⁴ a fourth of vRv6⁸ wild beasts of vRv6⁸ four (corners of) vRv7¹ 208 (winds of) vRv7¹ cast into the e (thurbile) vRv8⁵ (hail and fire) vRv8⁷ (third of stars) vRv12⁴ (the dragon) vRv12⁹ 13 third of e burned nRv8⁷ came out locusts into vRv9³ as scorpions of vRv9³ grass of vRv9⁴ those blighting vRv11¹⁸ e helps the woman iRv12¹⁶ 16 worshiping the wild beast vRv13¹² 144,000 bought from vRv14³ those situated on vRv14⁶ harvest of the vRv14¹⁵ 16 e grapevine vRv14¹⁸ 19 since mankind came to be on vRv16¹⁸ Babylon (prostitution of her and the) vRv17^{4b} (mother of abominations of) vRv17⁵ (corrupts the e) vRv19² e is illuminated vRv18¹ merchants of vRv18³ 11 magnates of vRv18²³ all those slain upon vRv18²⁴ breadth of vRv20⁹ e and heaven fled vRv20¹¹ country², earth¹⁸⁸, ground¹⁸, land⁴², world¹.

land. See lead down.

land, come down¹, country³, dry¹, field⁴, freehold³.

language. See tongue.

language, vernacular¹.

phan os' APPEAR

lantern, usually made of brass with linen sides (to be distinguished from a torch). Judas and squad coming with Jn18³.

Lao dik'ei a PEOPLE-JUST

Laodicea, a city in southwestern Phrygia, 38° north, 29° east. Co2¹ 413 15 16 Rv11¹ 314, Laodicea⁴, Laodicean².

La o dik eu s' PEOPLE-JUST-

Laodicean. Co4¹⁶.

Laodicean, Laodicea².

sap'pheir os 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 vRv21¹⁹.

lapse. See fall out.

large. See great.

large, big¹, enough¹.

largest. See most.

lasciviousness, wantonness⁶.

Lase'a LASSEA

Lasea, a city on the south-central coast of Crete, about 35° north, 25° east Ac27⁸.

der'ō SKIN

ash, punch (the air) 1C9²⁶, farmers 1 the slaves fMt21³⁵ Mk12³ 5Lu20¹⁰ 11 disciples will be Mk13⁹ slave shall have many (few) fLu12⁴⁷ 48 Christ (1 and cover Him about) Lu22⁶³ (why are you 1 Me) Jn18²³ Sanhedrin 1 the apostles Ac5⁴⁰ 1 Paul and Silas Ac16³⁷ Paul jailing and 1 the saints Ac22¹⁹ if anyone is 1 you 2C11²⁰. beat¹², smite³.

zeuk tēr'a YOKING

lashing of rudders Ac27⁴⁰. band¹.

es'chat on LAST

last, the concluding member of a series Rv21⁹ 2213, the limits (of the land) Ac18, (of the earth) Ac13⁴⁷, paying the 1 (quadrans) Mt5²⁶ (mite) Lu12⁵⁹ 1 state worse Mt12⁴⁵ Lu11²⁶ 2Pt2²⁰ first will be 1 and the 1 fMt19³⁰ 30 2016 16Mk9³⁵ 1031 31Lu13³⁰ 30 pay the workers beginning from fMt20⁸ 12 14 1 deception worse Mt27⁶⁴ dispatches his son 1 Mk12⁶ 1 of all (woman dies) Mk12²² (Christ seen by Paul) 1C15⁸ 1 place at the wedding fLu14⁹ 10 the 1 day(s) (raising it in) Jn6³⁹ 40 44 54 (of the festival) Jn7³⁷ (resurrection in) Jn11²⁴ (judging him in) Jn12⁴⁸ (God is saying) Ac21^{7a} (perilous periods) 2Ti3¹ (you heard in) Ja5³ beginning with the elders to the [Jn8⁹] 1 apostles 1C4⁹ 1 enemy death 1C15²⁶

Christ (1 Adam) 1C15⁴⁵ (manifested in the 1 times) 1Pt1²⁰ (First and the L) mRv11⁸ f28 1 trump 1C15⁵² God speaks in 1 of these days Hb1² salvation revealed in 1 era 1Pt1⁵ in 1 days scoffers 2Pt3³ Ju18 1 hour nJn21¹⁸ 18 your 1 acts Rv21⁹ 1 seven calamities vRv15¹. ends¹, last⁶, -state², latter end¹, lowest², uttermost¹, -part¹.

eschat'ōs LAST-AS

last (adverb). daughter having her 1 gasp Mk5²³. lie at point of death¹.

last, subsequently⁴.

apo klei'ō FROM-LOCK

latch a door from within fLu13²⁵. shut¹.

latchet, thong³.

ops'im on PROVISION

late. early and 1 fruit fJa5⁷. latter¹.

lately, recently¹.

R[h]ōm a i s t i' ROMISTIC

Latin, the Roman language. written in Jn19 20AB¹⁴.

aph eār ōn' FROM-SETTLE

latrine. evacuated into Mt15¹⁷ Mk7¹⁹. draught².

latter, late¹, subsequent¹.

latter end, last¹.

laud. See applaud and applause.

gel'a'ō LAUGH

laugh, emit sounds expressive of mirth. you shall be Lu6²¹ woe to you who are Lu6²⁵.

laugh to scorn, ridicule³.

gel'ōs LAUGHTER

laughter. converted into mourning Ja4⁹.

launch, lead up³.

launch forth, lead up¹.

launch out, lead back¹.

lavish. See superabound.

nom'os LAW

law, an established rule of action Ro7¹, with the definite article, the law, the law of Moses Ro7¹², the five books of Moses aLu24⁴⁴. Christ (came not to demolish) aMt5¹⁷ (Him of Whom Moses writes in) aJn14⁵ (is the consummation of) Ro10⁴ (reclaims us from curse of) Ga3¹³ (fill up the law of) fGa6² one iota not passing by from aMt5¹⁸ the 1 and the prophets (this is) aMt7¹² (prophecy till John) aMt11¹³ (on these two is hanging) aMt22⁴⁰ (are unto John) aLu16¹⁶ (after the reading of) aAc13¹⁵

the Jews (did you not read in) aMt12⁵ (has not Moses given you) Jn7¹⁹ 19 (this thron that knows not) Jn7⁴⁹ (no 1 of ours is judg-

ing)Jn7⁵¹ (in the l Moses directs us)[Jn8⁵]
(in this l of yours)Ajn8¹⁷ 10³⁴ (we hear out
of the)Jn12³⁴ (judge him according to)Jn18³¹
(we have a l)Jn19⁷ 7 (got the l for a man-
date of)Ac7⁵³ (questions concerning a l of
yours)Ac18¹⁵ (inherently zealous for)Ac21²⁰
(Paul did no sin against the l of)Ac25⁸ (as
many as sinned in)Ro2¹² (resting on)Ro2¹⁷
(instructed out of)Ro2¹⁸ (form of knowledge
and truth in)Ro2²⁰ (boasting in)Ro2²³ (those
under)Ro3¹⁹ (pursuing a l)Ro9³¹ 31 what is
great precept in Mt22³⁶ weightier matters
of Mt22³³

l of Moses (fulfilled according to)Lu22²
(written in)ALu24⁴⁴ 1C9⁸ (given through)Jn
11⁷ (lest annulled)Jn7²³ (not justified in)
Ac13³⁹ (charging nations to keep)Ac15⁵
(Paul persuading the Jews from)AaC28²³
(anyone repudiating)Hb10²⁸ the custom of
Lu22⁷ **l of the Lord** (written in)Lu22³ (de-
clared in)Lu24⁴ (according to)Lu23⁹ (impart-
ing My l)Hb310 1016

written in (what is)Lu10²⁶ (word may be
fulfilled)AJn15²⁵AB (by different languages)
AlC14²¹ for one ceriph of ALu16¹⁷ declara-
tions against Ac6¹³ Ja41¹¹ 11 11 11 **God** (re-
vere God aside from)Ac18¹³ (listeners to l
not just) Ro2¹³ 13 (gratified with l of)Ro
7²² (slaving for God's)Ro7²⁵ (flesh not sub-
ject to l of)Ro8⁷ (His Son come under)Ga4⁴
(reclaiming those under)Ga4⁵ **Paul** (main-
taining the)Ac21²⁴ (accused teaching against)
Ac21²⁸ (educated according to)Ac22³ (judg-
ing me according to)Ac23³ (indicted con-
cerning questions of)Ac23²⁹ (believing all
written according to)AAc24¹⁴ (are we abro-
gating)Ro3³¹ (sustaining)Ro3³¹ (speaking to
those who know)Ro7¹ (sin I knew not ex-
cept through)Ro7⁷ 7 (I lived apart from)Ro7⁹
(I am finding the l that)Ro7²¹ (different l
in my)Ro7²³ (l of my mind)Ro7²³ (to those
under l as)IC9²⁰ 20 20 20 (through l died to)
Ga219 19 21 (in relation to l)Ph3⁵ (my right-
eousness which is of)Ph3⁹

according to the l (Ananias a pious man)
Ac22¹² (is saying)IC14³⁴ (taking tithes)Hb
7⁵ (of a fleshly precept)Hb7¹⁶ (oblations)Hb
8⁴ (spoken to the people)Hb9¹⁹ (cleansed
in blood)Hb9²² (offered)Hb10⁸ **through l**
(judged)Ro2¹² (recognition of sin)Ro3²⁰ (the
promise not)Ro4¹³ 14 16 (passions of sins)
Ro7⁵

nations (having no)Ro2¹⁴ 14 (l to them-
selves)M Ro2¹⁴ (doing by nature what the l
demands)Ro2¹⁴ 27 (displaying the action of)
ARo2¹⁵ transgression of Ro2²³ transgressor
of Ro2²⁵ 27 Ja2¹¹ putting l into practice
Ro2²⁵ just requirements of Ro2²⁶ 84 **l say-
ing** (whatever)IRo3¹⁹ (you shall not)IRo7⁷
(these things)IC9⁸ works of l ARo3²⁰ 28
932² Ga216 16 16 32 5 10 apart from l (a
righteousness)Ro3²¹ A21 (Sin is dead)Ro7⁸
debarred through faith's Ro3²⁷ R27 producing
indignation Ro4¹⁵ where no l is Ro4¹⁵ until
l sin was Ro5¹³ 13 l came in by the way
IRo5²⁰

saints (not under)Ro6¹⁴ 15 Ga5¹⁸ (put to
death to)Ro7⁴ (exempted from)Ro7⁶ (our es-
cort)Ga3²⁴ lording it over man Ro7¹ wom-
an bound to a man by Ro7² 2 3 IC7³⁹8² the
l is (holy) Ro7¹² (spiritual)Ro7¹⁴ (ideal)
Ro7¹⁶ 11Ti8 1 l of sin Ro7²³ Bs 25 82 spirit's
l of life Ro8² impotence of Ro8³ righteous-
ness (which is of l)Ro10⁵ Bs (were out of l)
Ga3²¹ (which is in)Ph3⁶ l fulfilled (he who
is loving)Ro13⁸ (in one word)Ga5¹⁴ comple-

ment of l is love Ro13¹⁰ power of sin is the
FIC15⁵⁶ the scroll of Ga3¹⁰ justified in l
(no one)Ga3¹¹ (any who are being)Ga5⁴ the
l not of faith Ga3¹² having come 430 years
afterwards Ga3¹⁷ if enjoyment of allotment
is of Ga3¹⁸ what then is Ga3¹⁹ is the l
against promises Ga3²¹ 21 garrisoned under
Ga3²³ those wanting to be under Ga4²¹ 21
debtor to do whole Ga5³ no l against such
Ga5²³ those circumsised not maintaining Ga
6¹³ of precepts in decrees Ep2¹⁵ not laid
down for the just 1Ti19 a transference of
Hb7¹² As perfects nothing Hb7¹⁹ appointing
men priests Hb7²⁸ oath which is after Hb7²⁸
shadow of impending good things Hb10¹ l of
freedom Ja12⁵ 212 the royal Ja2⁸ exposed
by Ja2⁹ keeping the whole Ja2¹⁰.

law, court sessions¹, (contrary to), illegally¹,
(doctor of), law (teacher of)², giving of
the), legislation¹, (go to), judge², (receive
the), law (place under)¹, (transgression of),
lawlessness¹, (under the), legal¹.

law (about). See lawyer.

law (as to). See infer.

nom o the t e o LAW-PLACE

law (place under), (the people have been)Hb7¹¹,
institute (better covenant)Hb8⁶, be estab-
lished¹, receive the law¹.

nom o dida's kal os LAW-TEACHER

law (teacher of), from every village Lu5¹⁷
Gamaliel Ac5³⁴ some wanting to be 1Ti1⁷,
doctor of the law², teacher of the law¹.

a nom'os UN-LAW-AS

law (without), (adverb). whoever sinned Ro
212 12.

lawful, allow²⁹, legal¹.

nom i'm os LAW-AS

lawfully, (adverb). law ideal if using it l 1Ti18
competing l P2Ti2⁵.

nom o the't es LAW-PLACER

lawgiver. One is Ja4¹².

a'nom on UN-LAWed

lawless, without law (Paul gaining those)IC9
21 21 21 21, Christ (reckoned with)Lu22³⁷
(Jews gibbeting by the hand of)Ac2²³ the
l one 2Th28 law laid down for 1Ti19 Lot
tormented his soul by their l acts 2Pt2⁸,
lawless², transgressor¹, wicked², without
law⁴.

a nom i'a UN-LAWNESS

lawlessness. depart from Me workers of AMt
723 those doing AMt13⁴¹ Pharisees distended
with Mt23²⁸ multiplication of Mt24¹² those
whose l pardoned ARo4⁷ slaves to IRo6¹⁹ 19As
what partnership righteousness and IC6¹⁴
secret of A2Th2⁷ Christ redeeming saints
from all Ti2¹⁴ Israel's AHb8¹² As² 1017 sin
is AlJn3⁴ 4 (BHB19), iniquity¹², transgre-
sion of the law¹, unrighteousness¹.

lawsuit. See judgment.

nom i k on' LAWic

lawyer, about law (fightings)Tit3⁹, learned in
the law. repudiating the counsel of God Lu
730 trying Jesus Lu10²⁵ Zenas the l Tit3¹³
learned in the law: Jesus (trying Him)Mt
22³⁵ (spoke to)Lu11⁴⁵ 143 (woe to you)Lu
1146 52.

lax. See slack.

lay. See place.

lay, carry¹, cast³, disrupt¹, place on¹, recline³,
(let), place¹.

lay apart, put off¹.

lay aside. See place.

lay aside, let¹, put off².

lay down. See place.

lay down, jeopardize¹, put off¹.

lay foundation, found¹.

dia cheir iz'ō THROUGH-HANDIZE

lay hands on. the Jews (on Christ) Ac5³⁰ (at-tempted l h on Paul) Ac26²¹, kill¹, slay¹.

lay hands on, hold², seize¹, (upon), get hold¹.

lay hold. See hold.

lay on. See cast on and importune.

lay on, place on⁸.

lay to (one's) charge, reckon¹, stand¹

lay unto, add¹.

lay up. See place.

lay up, hoard³, reserve³.

lay up in store, treasure up¹.

lay upon, place on³.

lay wait, ambush².

laying on, imposition³.

Laz'aros (Hebrew) HELPLESS

Lazarus. of Bethany Jn11¹ 2 5 11 14 43 121 2 9
10 17 of a parable FLu16²⁰ 23 24 25.

ag'ō LEAD

lead, idiomatically, be going, hold court ses-sions FAc19³⁸, come Ja41³ 51, apostles (to be l before governors) Mt10¹⁸ (l you to give you over) Mk13¹¹ l the ass and colt Mt21² 7 Lu19³⁰ 35 Christ (l in the wilderness) Lu41 (Adversary l) Lu49 (l to brow of the moun-tain) Lu429 (l infirm to) Lu440 (blind man be l to Him) Lu1840 (Jews l Him) Lu2254 54 (l to Pilate) Lu231 (Andrew l Simon to) Jn14² (wherefore did you not l him) Jn74⁵ (other sheep I must) Jn10¹⁶ (l from Caiaphas) Jn18²⁸ (Pilate l Him out) Jn19¹ 13 (as a sheep to slaughter) Ac8³² (l many sons) Fhb 210 l the man to a khan FLu10³⁴ l my ene-mies here FLu19²⁷ malefactors l Lu23³² l in this third day FLu24²¹ AB Pharisees l a woman [Jn8³] l man who once was blind Jn9¹³ l forth from prison Ac52¹ 26 27 l Stephen into Sanhedrin Ac61²

Paul (l saints bound) Ac9² 21 225 (l him as far as Athens) Ac17¹⁵ (l to the Areopagus) Ac17¹⁹ (l him to the dais) Ac18¹² (l us to Mnason) Ac21¹⁶ (l into citadel) Ac21³⁴ 2310 (his nephew l to the captain) Ac23¹⁸ 18 (l through the night) Ac23³¹ (Festus orders l forth) Ac25⁴ AB 17 23 Barnabas l Paul (to the apostles) Ac9²⁷ (to Antioch) Ac11²⁶ God (l to Israel a Saviour) Ac13²³ (kindness l to repentance) FRo24 l these men Ac19³⁷ l Eutychus alive Ac20¹² saints (l by God's spirit) FRo8¹⁴ (once l away to idols) FC12² (if l by the spirit) FGa5¹⁸ (God l forth together) lTh 414 l by various lusts FTj3⁶ l Mark back 2Ti4¹¹

be going: rouse we may Mt26⁴⁶ Mk14⁴² Jn 1431 g elsewhere Mk13⁸ into Judea Jn17 to Lazarus Jn11¹⁵ 16 (AMk11² As*11⁷ ALu 2112 Bs*Jn18¹³). be¹, -kept¹, -open¹, bring⁴⁵, -forth², carry¹, go¹, lead¹², -away¹.

lead, carry¹, -in², guide², lead away², -up¹.

di ag'ō THROUGH-LEAD

lead (quiet life) FTi2² (a life in malice) FTit3³. lead a life¹, live¹.

peri ag'ō ABOUT-LEAD

lead about, go about. Jesus l disciples a Mt4²³ 935 a sister as wife lC9⁵ go about: to make one proselyte Mt23¹⁵ Jesus went a teaching Mk6⁶ Elymas g a Ac13¹¹, compass¹, go about³, -round about¹, lead about¹.

apo plan a'ō FROM-STRAY

lead astray. signs and miracles to Mk13²² from the faith FTi6¹⁰, err¹, seduce¹.

ap ag'ō FROM-LEAD

lead away, lead off (disciples to kings) Lu21 12Bs. Christ (l Him a to Caiaphas) Mt26⁵⁷ Mk14⁵³ (to Pilate) Mt27² (to crucify) Mt27³¹ Jn19¹⁶ As (l Him a securely) Mk14⁴⁴ (within the courtyard) Mk15¹⁶ (into the Sanhedrin) Lu22⁶⁶ Bs (to Golgotha) Lu23²⁶ (to Hannas) Jn18¹³ A l an ox a to drink FLu13¹⁵ order guards l a Ac12¹⁹ l young man a to the captain Ac23¹⁷ to voiceless idols FC12² (AAc23¹⁰). bring², carry away¹, lead³, -away¹⁰, put to death¹, take away¹.

sun ap ag'ō TOGETHER-FROM-LEAD

lead away with. to the humble FRo12¹⁶ Bar-nabas with hypocrisy FGa2¹³ deception F2Pt 317, carry away with¹, condescend to¹, lead away with¹.

ep an[ag] ag'ō ON-UP-LEAD

lead back (into the city) Mt21¹⁸, back up (a ship) Lu5³ 4, launch out¹, return¹, thrust out¹.

lead before. See precede.

cheir agō ge'ō HAND-LEAD

lead by the hand. Paul Ac9⁸ 2211.

lead by the hand. See hand (lead by the).

cheir ag'ō g'ōs' HAND-LEADER

lead by the hand (one to). Elymas sought Ac13¹¹.

kat ag'ō DOWN-LEAD

lead down, land from a ship Lu5¹¹ Ac28¹². Paul (l d to Caesarea) Ac9³⁰ (to the San-hedrin) Ac22³⁰ 2315 20 28³ (to Sidon) Ac2³ to be l Christ d Ro10⁶. bring¹, -down⁵, -forth¹, land², touch¹.

eis ag'ō INTO-LEAD

lead in or into, idiomatically bring into Lu2²⁷. l i here the poor FLu4²¹ John l Peter i Jn 1816 AB lead into: Christ (l Him i priest's house) Lu22⁵⁴ (l Firstborn i) Fhb1⁶ l i tenure of nations Ac74⁵ Paul (l in Damascus) Ac9⁸ (accused of l Greeks i sanctuary) Ac21²⁸ 29 (l i citadel) Ac21³⁷ 2224. bring in⁵, -into⁴, lead into¹.

lead into, gather¹.

lead into. See lead in.

lead into captivity. See captivity (lead into).

lead on. See lead.

ex ag'ō OUT-LEAD

lead out. Christ (l o to be crucified) Mk15²⁰ (l disciples o as far as) Lu24⁵⁰ shepherd l sheep o Jn10³ messenger l apostles o Ac5¹⁹ l Israel o of Egypt Ac7³⁶ 40 1317 Hb9⁸ the Lord l Peter o Ac12¹⁷ let the officers l us o Ac16³⁷ 39 Egyptian l o four thousand Ac 2138 (AMk8²³). bring forth¹, -out⁵, fetch out¹, lead out⁶.

lead (take the). See precede.

pros [ag] ag'ō TOWARD-LEAD

lead to, idiomatically near Ac27²⁷. Christ (l your son here t) Lu9⁴¹ (l us to God) FPt3¹⁸ Herod about to be l Peter Ac12⁶ l Paul and Silas to officers Ac16²⁰, bring³, -forth¹, draw near¹.

an ag'ō UP-LEAD

lead up, idiomatically bring up (Jesus into Jerusalem) Lu22², set out, take along Lu4⁵. Christ (by the spirit) Mt4¹ (to be l C u) Ro10⁷ (God l u the Lord Jesus) Fhb13²⁰ l u the sacrifice Ac7⁴¹ Peter (l u into upper

chamber)Ac9³⁹ (Herod intending l him u Ac1²⁴ warden l Paul and Silas u Ac16³⁴ set out: Jesus and disciples Lu8²² Paul s o (from Paphos)Ac13¹³ (from Troas)Ac16¹¹ (from Ephesus)Ac18²¹ (for Syria)Ac20³ (for Coos)Ac21¹ (for Phenicia)Ac21² (province of Asia)Ac27² (from Sidon)Ac27⁴ (from Melita)Ac28¹⁰ (in an Alexandrian ship)Ac 28¹¹ disciples s o far Assos Ac20¹³ counsel to s o from Ideal Harbors Ac27¹² 21. brings³, -again¹, -forth¹, -up again¹, depart³, launch³, -forth¹, lead¹, -up¹, locse³, offer¹, sail³, set forth¹, take up¹.

lead up, offer up¹.

leader. See deem.

leader, guide¹.

leading. See deem.

phu'll on SPROUT-

leaf. fig tree (found nothing except l)Mt 21¹⁹Mk11¹³ 13 (the l sprouting out)PMT24³² Mk13²⁸ 1 of the trees for the cure vRv22².

lean, lie back¹.

ana pipt'o UP-FALL

lean back. on the earth (4000)Mt15³⁵Mk8⁶ (5000)Mk6⁴⁰Jn6¹⁰ 10 at table (Christ with a Pharisee)Lu11³⁷ (Jesus with the twelve)Lu 22¹⁴Jn13¹² (in the last place)Lu14¹⁰AB¹⁸ (slave to l b)Lu17⁷ on Jesus' chest (John) Jn13^{25B} 21²⁰ (B²Mk6⁴⁰). be set down¹, lean¹, sit down⁷, - - to meat².

[h]all'o mai LEAP

leap. spring of water PjN4¹⁴ lame man Ac3⁸ 14¹⁰. leap², spring up¹.

leap, jump².

leap for joy, jump¹.

eph all'o mai ON-LEAP

leap on. man with wicked spirit l o Ac19¹⁶.

ex all'o mai OUT-LEAP

leap up. lame man Ac3⁸.

m[an]th[an]o LEARN[-UP]

learn, acquire knowledge by study, observation or inquiry. l what this is Mt9¹³ Christ (l from Me)Mt11²⁹ (everyone l the truth)Jn6⁴⁵ (how acquainted with letters not having) Jn7¹⁵ (l obedience)Hb5⁸ 1 a parable PMT24³² Mk13²⁸ Paul (Lysias l he is a Roman)Ac23²⁷ (in us l not to be disposed)1C4⁶ (this I want to l)Ga3² (l to be content)Ph4¹¹ saints (teaching which you l)Ro16¹⁷ (that all be l and consoled)1C14³¹ (if the women want to) 1C14³⁵ (not thus l Christ)Ep4²⁰ (what you l)Ph4⁹ (as you l from Epharhas)Col7 (women l in quietness)1Ti2¹¹ (l to preside over ideal acts)Tit3¹⁴ widows (l to be devoted) 1Ti5⁴ (l to be idle also)1Ti5¹³ men always l yet not able 2Ti3⁷ Timothy remaining in what he 2Ti3¹⁴ 14 no one able l the song vRv14³. learn²⁴, understand¹.

learn, discipline².

learning, letter¹, teaching¹.

ek do OUT-GIVE

lease, rent out. householder l vineyard PMT21³³ 41Mk12¹Lu20⁹. let forth¹, -out³.

ela'ch ist on INFERIOR-most

least. Bethlehem not Mt2⁶ annulling the l precept Mt5¹⁹ 19 of My brethren Mt25⁴⁰ 45 not able for Lu12²⁶ in the l (faithful)Lu16¹⁰ 1917 (unjust)Lu16¹⁰ the l trifle that Paul be examined 1C4³ unworthy of l tribunals 1C6² Paul l of the apostles 1C15⁹ steering by the l rudder Ja3⁴. least⁹, smallest matters¹, very little¹, -small².

least, little², (at the), ever (and)¹.

der ma't in on SKIN-

leather, made of skin. John's girdle Mt3⁴Mk16¹. leathern¹.

leathern, leather¹.

kata leip'o DOWN-LACK

leave. Jesus l (Nazareth)Mt4¹³ (the Pharisees) Mt16⁴ (priests and scribes)Mt21¹⁷ (alone) [Jn8⁹] l father and mother Mt19⁵Mk10⁷ Ep5³¹ seven dying and l (a wife)Mk12¹⁹ (no seed)Mk12²¹Bs (no children)Lu20³¹ 1 the linen wrapper Mk14⁵² Levi l all Lu5²⁸ Mary l Martha to serve Lu10⁴⁰ 1 the ninety-nine Lu15⁴ 1 the word to be serving Ac6² Paul (l Priscilla and Aquila)Ac18¹⁹ (l bound) Ac24²⁷ 25¹⁴ (l in Athens alone)1Th3¹ (l Titus in Crete)Tit15 1 Cyprus to left Ac21³ 1 seven thousand Ro11⁴ a promise Hb4¹ Moses l Egypt Hb11²⁷ 1 the straight path 2Pt2¹⁵. forsake², leave²², reserve¹.

leave, cease², forsake², slack¹.

apo leip'o FROM-LACK

leave. Paul (traveling cloak)2Ti4¹³ (Trophimus in Melitus)2Ti4²⁰ 1 for some to be entering Hb4⁶ a sabbatism Hb4⁹ no longer l a sacrifice Hb10²⁶ messengers l their habitation Ju6 (s¹A¹Ti15). leave³, remain³.

[h]upo leip'o UNDER-LACK

leave. Elijah l alone Ro11³.

[h]upo lmp an'o UNDER-LACK[-UP]

leave. Christ l us a copy 1Pt2²¹.

e a'o LEAVE

leave, permit without interference (this word and let are difficult to keep distinct in idiomatic English). l house be tunneled into Mt 24⁴³ Jesus (not l demons talk)Lu4⁴¹ (said, give l till) Lu22⁵¹ (spirit does not l Paul) Ac16⁷ God (l the nations go their ways)Ac 14¹⁶ (not l saints to be tried)1C10¹³ Paul (disciples not let him enter)Ac19³⁰ (l cavalry come away with)Ac23³² 1 skiff fall off Ac27³² 1 anchors in the sea Ac27⁴⁰ justice lets not live Ac28⁴. commit¹, leave¹, let¹, -alone³, suffer⁹.

leave. See let.

apo ta s'so mai FROM-SET

leave (take). Christ, of the throng Mk6⁴⁶ first permit me to Lu9⁶¹ not t l of his possessions Lu14³³ Paul, of the brethren Ac18¹⁸ 21 2C2¹³. bid farewell², forsake¹, send away¹, take leave of².

pros ea'o TOWARD-LEAVE

leave toward. wind not l ship t Ac27⁷. suffer¹.

zum o'o FERMENT

leaven. the whole(meal)PMT13³³Lu13²¹ (kneading)P1C5⁶ Ga5⁹.

zum'e FERMENT

leaven, the agent in "raising" dough, figuratively, permeating doctrine, whether religious or political. kingdom like PMT13³³Lu13²¹ of the Pharisees PMT16⁶Mk8¹⁵Lu12¹ of bread Mt16¹² of Herod PMk8¹⁵ a little P1C5⁶ Ga5⁹ old P1C5⁷ 8 of evil P1C5⁸.

arister on' best

left, (according to Eustathius used for "best" in order to counteract what was deemed the unlucky nature of the left side). let not the l hand know 1Mt6³ one malefactor at the l Lu23³³ implements of righteousness of l hand 2C6⁷ (BMk10³⁷).

left, surplus¹.

kata'loip on DOWN-LACKED
left. those 1 of mankind Ac15¹⁷. residue¹.

eu ðn'um on WELL-NAME
left. at the 1 of Christ (sons of Zebedee) AMt 20²¹ 23Mk10³⁷AS 40 (robber) Mt27³⁸ Mk15²⁷ judgment of the nations Mt25³³ 41 leaving Cyprus Ac21³ messenger's foot vRv10². left⁵, -hand⁴, -foot¹.

left (be), superabound¹.
left foot, left¹.

skel'os LEG
leg. fracturing Jn19³¹ 32 33.

en'nom on IN-LAW
legal (ecclesia) Ac19³⁹, legally (Christ's) 1C9²¹. lawful¹, under the law¹.
legally. See legal.

legeon' (Latin) LEGION
legion, a division of the Roman army, of various strength, at one time of 6100 foot soldiers and 726 horsemen. twelve 1 of messengers Mt26⁵³ L is my name Mk59 15Lu8³⁰.

nom o the si'a LAW-PLACING
legislation. is of Israel Ro9⁴. giving of the law¹.

schol az'ô LEISURE
leisure (have), for fasting 1C7⁵, unoccupied house FMt12⁴⁴ Lu11^{25b}, empty¹, give self to¹.
leisure (have), opportunity (have)¹.

lema' or lama' (Aramaic) FOR-WHAT
lema. Mt27⁴⁶ Mk15³⁴.

danei'z'ô LOAN
lend, borrow Mt5⁴² (middle). if you are 1 Lu 6³⁴ 34 1 expecting nothing Lu6³⁵.
lend, use¹.

mék'os LENGTH
length. of God's love REp3¹⁸ the city's vRv 2116 16.

length (at). See already.

mék'un ô LENGTHEN
lengthen. seed germinating and 1 PMk4²⁷. grow up¹.

lenience. See lenient.

epi eik'ei a ON-SIMULATION
leniency. Felix' Ac24⁴ of Christ 2C10¹. clemency¹, gentleness¹.

epi eik'es ON-SIMULATED
lenient, lenience (known to all) Ph4⁵. supervisors to be 1Ti3³ saints to be Tit3² wisdom from above is Ja3¹⁷ good and 1 owners 1Pt2¹⁸, gentle³, moderation¹, patient¹.
leopard, leopardess¹.

par'dal is LEOPARD
leopardess, Felis pardus, a ferocious, carnivorous mammal, sometimes called a panther, usually spotted. wild beast like vRv13². leopard¹.

lepros' PEELER
leper. came to Jesus Mt8² Mk1⁴⁰ apostles commissioned to cleanse Mt10⁸ are being cleansed Mt11⁵ Lu7²² Simon the 1 AMt26⁶ Mk 14³ many 1 in Israel Lu4²⁷ ten 1 Lu17¹².

lep'ra PEEL
leprosy, a foul skin disease, appearing as a dry thin scurf or scab. cleansed Mt8⁹ Mk14² Lu 512 13.

e'la tt on INFERIOR
less, widow 1 than sixty 1Ti5⁹, under¹.
less, diminish¹, inferior¹, little¹.
-less. See un- (Greek a).

ela ch ist o'ter on INFERIOR-most-more
less than the least. of all saints (Paul) Ep3⁸.

ela tt on e'ô be-INFERIOR
lessen. one with few 1 not 2C8¹⁵. have lack¹.
lest. See no and that and that not.
lest at any time, lest at some time⁷.

mé'p o te NO?-WHICH-BESIDES
lest at some time, not at any time. Thou shouldst be dashing Thy foot Mt46¹ Lu4¹¹ the plaintiff Mt5²⁵ Lu12⁵⁸ they be trampling PMt7⁶ Israel may be perceiving PMt13¹⁵ Ac 28²⁷ culling the darnel PMt13²⁹ may be fainting Mt15³² not sufficient oil PMt25⁹ disciples coming, steal him Mt27⁶⁴ be turning about Mk14¹² will be a tumult Mk14² 1 John may be the Christ Lu3¹⁵ one held in honor Lu14⁸ not in the first reclining place 1 Lu14¹² laying its foundation PLu14²⁹ 1 your hearts be burdened Lu21³⁴ 1 the chiefs of Israel get to know Jn7²⁶ God (1 be found fighters against) Ac5³⁰ (may give repentance) 2Ti2²⁵ we may be drifting by Hb2¹ beware brethren Hb3¹² 1 a promise being left Hb4¹

not at any time: covenant not availing Hb9¹⁷. if peradventure¹, lest¹², - at any time⁷, - haply², no...at all¹, whether or not¹.

lest by any means, lest somehow³.
lest by some means, lest somehow¹.
lest haply, lest at some time², lest somehow¹.
lest perhaps, lest somehow¹.

mé'p os NO?-AS
lest somehow. 1C89 927 2C27 94 113 1220 20 Ga22 41 1Th3⁵. lest⁵, - by any means³, - - some -1, - haply¹, - perhaps¹, - that by any means¹.

lest that by any means, lest somehow¹.

aph i'ê mi FROM-LET
let, a word of wide usage, denoting broadly let off or away, omit actions, leave Mt23²³, pardon sins by executive authority Mt9⁶, remit debts Mt6¹² 12 1827 32, forgive offenses against the feelings Mt6¹⁴. 1 rae extract the mote Mt7⁴ Lu6⁴² Christ (1 the children) Mt 19¹⁴ Mk10¹⁴ Lu18¹⁶ (1 out the spirit) Mt27⁵⁰ (did not 1 demons speak) Mk1³⁴ (not 1 demoniac follow Him) Mk5¹⁹ (1 no one follow) Mk5³⁷ Lu8⁵¹ (1 out loud sound) Mk15³⁷ (said 1 her be) Jn12⁷ Pharisees not 1 those entering Mt23¹⁸ 1 be see if Elijah Mt27⁴⁹ Mk15³⁶ throngs 1 away Mk4³⁶ 1 him do anything for father or Mk7¹² 1 first the children Mk7²⁷ disciples (1 them take the colt) Mk11⁶ (1 these go away) Jn18⁸ 1 the dead entomb Lu9⁶⁰ not 1 house b tunneled Lu12³⁹ 1 Lazarus go Jn11⁴⁴ not 1 corpses Rv11⁹

leave: Christ (John giving Him) Mt3¹⁵ 15 (Adversary 1) Mt4¹¹ (1 the thrones) Mt13³⁶ (disciples of Pharisees 1) Mt22²² (1 disciples again) Mt26⁴⁴ (disciples all 1 Him) Mt26⁵⁶ Mk 14⁵⁰ Jn16³² (1 the Pharisees) Mk8¹³ (did not give 1) Mk11¹⁶ (priests and scribes 1) Mk12¹² (1 her, why are you) Mk14⁶ (1 Judea) Jn4³ (God does not 1 Me) Jn8²⁹ (not 1 you be- reaved) Jn14¹⁸ (peace I am 1) Jn14²⁷ (1 the world) Jn16²⁸ disciples (Peter and Andrew 1 nets) Mt42⁰ Mk11¹⁸ (James and John 1 ship) Mt42²² Mk12⁰ Lu5¹¹ (we 1 all) Mt19²⁷ Mk10²⁸ Lu 18²⁸ AB 1 your oblation Mt5²⁴ 1 him your cloak Mt5⁴⁰ fever 1 her Mt8¹⁵ Mk13¹ Lu4³⁹ 1 the dead to Mt8²² 1 both grow up Mt13³⁰ Pharisees (1 them) Mt15¹⁴ (1 weightier mat- ters) Mt23²³ 23 (1 the precept) Mk7⁸ (if we 1

him thus) Jn11⁴⁸ 1 the ninety-nine Mt18¹² everyone 1 houses Mt19²⁹ Mk10²⁹ Lu18²⁹ man 1 wife to brother Mt22²⁵ Mk12¹⁹ 20 22 house 1 desolate Mt23³⁸ Lu13³⁵ not 1 a stone on Mt24² Mk13² Lu19⁴⁴ 216 one taken and one Mt24⁴⁰ 41 Lu17³⁴ 35 as a traveler 1 home Mk13³⁴ robbers 1 man half dead Lu10³⁰ 1 the tree this year Lu13⁸ woman 1 water pot Jn4²⁸ seventh hour fever 1 Jn4⁵² hireling 1 the sheep Jn10¹² 1 these (apostles) be Ac5³⁸ God (1 Himself not without) Ac14¹⁷ (1 nothing unsubject) Hb2⁸ males 1 natural use Ro1²⁷ husband not to 1 a wife 1 Cr7¹¹ 12 13 1 the rudiments Hb6¹ ecclesia 1 first love Rv24⁸

pardon: paralytic's sins Mt9² 5 Mk25⁹ Lu520²³ Son of Mankind has authority to Mt9⁶ Mk27¹⁰ Lu521²⁴ every sin shall be Mt1231³¹ 32 Mk3²⁸ Lu12¹⁰ it shall not be Mt1232¹⁰ Lu12¹⁰ how many times Mt18²¹ each one p his brother Mt18³⁵ penalty of sins p Mk4¹² to whom there is scant Lu7⁴⁷ woman's sins Lu7⁴⁷ 48 who is this p Lu7⁴⁹ p us our Lu114⁴ happy they whose lawlessness Ro4⁷ God faithful that He may be 1 Jn1⁹ you p Jezebel Rv2²⁰

forgive: disciples (f men their offenses) Mt6¹⁴ 15 (your heavenly Father will) Mt6¹⁴ 15 Mk11²⁵ 25 26 26 (f your brother) Lu17³ 4 (if you should be f) Jn20²³ 23 Father f them Lu23³⁴ if the notion of Simon's heart will be Ac8²² sins will be f him Ja5¹⁵ through Christ's name 1 Jn2¹² (A Mk12²¹ s¹ Lu11⁴² s¹ 18²⁸), cry¹, forgive⁴⁷, forsake⁶, lay aside¹, leave⁵², let's, - alone⁶, - be¹, - go¹, - have¹, omit¹, put away², remit², send away², suffer¹³, - it to be so¹, yield up¹.

let, allow¹, forbid¹, leave¹, permit¹, retain¹.
let alone, leave³.

kath'ê mi DOWN-LET

let down. 1 man d with the cot Lu5¹⁹ 1 Paul d through wall Ac9²⁵ a sheet 1 d vAc10¹¹ 115.

let down, lower⁵.

let forth, lease¹.

let out, lease³.

let slip, drift by¹.

gram'ma WRITING

letter, writing (of Moses) Jn5⁴⁷, scripture, a bill Lu16⁶ 7. Christ (charge written in) Lu23³⁸ (how acquainted with) N Jn7¹⁵ Paul (no 1 concerning) Ac28²¹ (writes with what size) Ga6¹¹ 1 and circumcision ARo2²⁷ circumcision not in ARo2²⁹ not to slave in ARo7⁶ a new covenant not in A2C3⁶ 6 chiseled in stone N2C3⁷ scripture: deranging Paul Ac26²⁴ Timothy acquainted with 2Ti3¹⁵, bill¹, learning¹, letter⁹, scripture¹, writing¹.

letter. See epistle.

edaph'iz'ô LEVEL

level. Jerusalem will be Lu19⁴⁴. lay even with the ground¹.

Levi' LEVI

Levi, the third son of the patriarch Jacob by Leah, or the tribe which sprang from him. progenitor of Christ Lu3²⁴ 29 sons of Hb7⁵ tribe of vRv7⁷.

Leui[s]' LEVI

Levi, son of Jacob Hb7⁹, son of Alpheus, the publican Mk21¹⁴ Lu5²⁷ 29.

Leu'tt'ês LEVITE

Levite, a descendant of Levi, especially one not descended from Aaron, and an assistant to the priests. passed by on other side PLu

1032 Jews dispatch to John Jn1¹⁹ Barnabas a L Ac4³⁶.

Leui'tik on' LEVITIC

Levitic, pertaining to the Levites. priesthood Hb7¹¹.

lewd, wicked¹.

lewdness, knavery¹.

en och on' IN-HAD

liable. to judging Mt5²¹ 22 to the Sanhedrin Mt5²² Gehenna Mt5²² Christ 1 to death Mt26⁶⁶ Mk14⁶⁴ to the eonian penalty Mk3²⁹ for body and blood of the Lord 1Cr11²⁷ to slavery Hb2¹⁵ for all the law Ja2¹⁰, guilty of⁴, in danger of⁵, subject to¹.

pseus't ês FALSIFIER

liar. Adversary Jn8⁴⁴ 1 (Christ) like you, a 1 Jn8⁵⁵ every man Ro3⁴ law laid down for 1Ti1¹⁰ Cretans Tit1¹² making God a 1Jn1¹⁰ 510 one not keeping His precepts 1Jn2⁴ one hating his brother is 1Jn2⁹ 420 denying that Jesus is the Christ is 1Jn2²² (ARv21⁸).
liar, false².

spend'ô be-LIBATION

libation (be), be poured out like a drink offering. Paul Ph2¹⁷ 2Ti4⁶. be offered¹, be ready to be offered¹.

eu meta'do't on WELL-WITH-GIVER

liberal. saints to be 1Ti6¹⁸. ready to distribute¹.

liberality, grace¹, singleness².

liberally, generously¹.

Libertines, Freedmen¹.

liberty, authority¹, ease¹, freedom¹¹, pardon¹, (set at), dismiss².

Libu'ê LIBYA

Libya, the north central region of Africa, bordering on the Mediterranean, west of Egypt, south of 33° north and between 18° - 27° east. parts of Ac2¹⁰.

license. See authority.

license, permit¹, place¹.

epi leich'ô ON-LICK

lick with the tongue. the curs Lu6²¹.

kei'mai LIE

lie, place the body in an extended or prone position, so that gravity cannot change it, figuratively, be immovable by any law 1Ti1⁹, of a city or throne, locate Rv4². ax 1 at the root PMt3¹⁰ Lu3⁹ Christ (where the Lord 1) Mt28⁶ Jn20¹² (Babe 1 in a manger) Lu21² 16 (1 for the fall and) PLu2³⁴ (foundation which is) 1Cr3¹¹ many good things 1 up PLu2¹⁹ tomb where no one 1 as yet Lu23⁵³ water pots 1 there Jn26^{AB} a vessel 1 there Jn19²⁹ swathings 1 in the tomb Jn20⁵ 6 7 charcoal fire 1 Jn21⁹ covering on Israel's heart 2Cr3¹⁵ world 1 in wicked one PLu5¹⁹ city 1 four-square vRv21¹⁶ locate: city upon a mountain PMt5¹⁴ Paul (1 for the defense) Ph11⁶ (1 for this) F1Th3³ (ALu24¹²). be¹, - appoint-^{ed}, - laid⁶, - laid up¹, - made¹, - set⁶, lie⁹, there¹.

pseus'ma FALSE-effect

lie, if the truth of God superabounds in my 1 Ro3⁷.

lie, cast², have², lie down⁶, look¹.

lie. See falsehood and falsify and lie back at table.

peri'kei mai ABOUT-LIE

lie about, encompass. millstone a the neck Mk94² Lu17² chain a Paul Ac28²⁰ encompass:

priest with infirmity **rHb52** cloud of witnesses **e us Hb121**, be bound with¹, be compassed with², be hanged about².

ana'kei mai UP-LIE

lie back at table, an allusion to the custom of lying on a couch when eating, **lie down** **Mk 540A**, **Jesus** (with sinners) **Mt910** (in Simon's house) **Mt267** (with the twelve) **Mt2620Mk1418 Jn1328** (Lazarus one of those) **Jn122** (John in His bosom) **Jn1323** wedding filled with those **Mt2210** 11 the eleven **Mk1614** who is greater, the one **Lu2227** 27 the throng **Jn611** (**BMk626 ALu736 s¹Jn56**), at the table¹, be set down¹, lean¹, lie¹, sit², - at meat⁵, - down¹, guest¹.

sun ana'kei mai TOGETHER-UP-LIE

lie back at table with¹, w **Jesus** (sinners) **Mt910 Mk215** (Pharisees) **Lu749** (one of those) **Lu 1415** those with **Herod Mt149Mk622** 26As glory before those **Lu1410**, sit at meat with¹, - at table with¹, - down with¹, - together with¹, - with².

pro'kei mai BEFORE-LIE

lie before, if eagerness **l b r2C812** expectation **l b us rHb618** the contest **l b rHb121** joy **l b Christ rHb122** **l b us** a specimen **Ju7**, be first¹, -set before³, -set forth¹.

para'kei mai BESIDE-LIE

lie beside, **Paul** (to be willing **l b me**) **rRo718** (evil **l b me**) **rRo721**, be present with².

kata'kei mai DOWN-LIE

lie down, **Simon's** mother-in-law **Mk130** a paralytic on a pallet **Mk24Lu525 Ac933** **Jesus** at table (in **Levi's** house) **Mk215Lu529** (in **Simon's** house) **Mk143 Lu737** multitude of the infirm **Jn53** 6AB father of **Publius Ac288** in an idol shrine **1C810** (s¹**Lu736**), keep¹, lie⁶, sit at meat³, sit down¹.

lie in wait, ambush², plot⁴, systematizing¹.

a pseud es' UN-FALSE

lie (not), **God Who** does **n Tit12**, that cannot lie¹.

lie on, fall on¹.

lies (speaking), false expression¹.

zō ē' LIFE

life, the activity of spirit, especially as manifested in the organic creation. All things have existence, plants and animals have life, animals have sensation, or soul. Used in an intensive sense of immortality in such phrases as the resurrection of life, as resurrection itself implies life. Idiomatically, living (water) **vRv717**.

I conian: that **I** should be having **Mt1916** allotment of **Mt1929 Mk1017 Lu1025 1818 Tit37** the just coming away into **Mt2546** in the coming eon **Mk1030Lu1830** not perishing but have **Jn315** 16 he who is believing has **Jn336 r524 640** 47 springing up into **rJn414** fruit for **Jn436** supposing you have **Jn539** food remaining for **Jn627** not having in yourself **rJn653** one drinking **My blood** has **rJn654** declarations of **AJn668** through **Christ Jn1010** 28 172 3 2031 **Ro623** guarding the soul for **Jn1225** **God's** precept is **Jn1250** not worthy of **Ac1346** as many as set for **Ac1348** to those seeking glory **Ro27** grace reigning for **Ro521** the consummation **Ro622** reaping **Ga68** believing for **1Ti116** get hold of **1Ti612** expectation of **Tit12** toward the Father **1Jn 12** promises us **1Jn225** no man-killer has **1Jn315** **God** gives us **1Jn511** 11 perceiving

that you have **1Jn513** the true **God** and **1Jn520** mercy of our **Lord** for **Ju21**

others: narrow way leading into **rMt714** entering into (maimed) **rMt188Mk943** 45 (one-eyed) **rMt189** (wanting to be) **Mt1917** **I** not in superfluity of **Lu1215** got your good in **Flu 1625** in it (the Word) was **l Jn14** 4 stubborn not seeing **Jn336** out of death into **rJn524**

God (Father has **l** in Himself) **Jn526** (giving to all) **Ac1725** (estranged from **l** of) **nEp418** (illuminates) **2Ti110** (giving to those requesting) **1Jn516** (spirit of **l** out of) **rArv1111**

Christ (**l** in Himself) **Jn526** (giving **l** to the world) **Jn633** (bread of **l**) **AJn635** 48 (declarations are **l**) **MJn663** (**I** am the **l**) **MJn1125** 146 (Inaugurator of) **AAc315** (**l** taken away from the earth) **Ac833** (the **l** of **Jesus**) **2C410** 11 12 a resurrection of **AJn520** that you may have **Jn540** of the world **Jn651** light of **Jn812** paths of **AAc228** declarations of this **AAc520** repentance unto **Ac1118**

saints (saved in **His l**) **Ro510** (reigning in) **Ro517** (all yours whether **Paul** or) **1C322** (**l** has been hid) **Co33** (**Christ** our **L**) **rCo34** (proceeded out of death into) **rJn314** (who has the Son has) **1Jn512** 12 **l** justifying **Ro518** newness of **ARo64** the precept for **Ro710** spirit's law of **rRo82** disposition of the spirit **rRo86** 10 neither death nor **l** **Ro838** from among the dead (Israel) **Ro1115** expectation in this **1C1519** odor of **l** for **l** **2C216** 16 swallowed up by **2C54** whether through **l** or **Ph120** word of (having on the) **APH216** (concerned with) **1Jn11** the scroll of **APh43** **Rv35** 138 178 2012 15 2127 **l** which now is **1Ti48** get hold of **1Ti649** the promise of **2Ti11** no consummation of (Melchizedek) **Hb73** an indissoluble **l** (**Christ**) **Hb716** wreath of **AJa112** **Rv210** for what is your **Ja414** varied grace of **l** **1Pt37** wanting to love **l** **1Pt310** all that tends to **2Pt13** was manifested **1Jn12** the tree of **Rv27** **A222** 14 19 water of **l** **ARv216** 221 17 (**ARv163**), life¹³³, - time¹.

life, soul⁴⁰, spirit¹, (give), vivify², (this), life's affairs³, (without), soulless¹.

bi'ō si s FORCING

life (historically), career. **Paul's** **Ac264**, manner of life¹.

life. See live and livelihood.

spekoula'tōr (Latin) life-guardman

life-guardsmen. **Herod's** **Mk627**, executioner¹.

bi'ō tik on' FORCIC

life's affairs (worries of) **Lu2134** (judging) **1C63Bs** 4Bs. of this life¹, things pertaining to - 2.

lifetime, life¹.

bi o'ō FORCE

lifetime (spend), the rest **1Pt42**, live¹.

air'ō LIFT

lift, take away, pick up, away, hoist a sail or skiff **Ac2717**, weigh anchor **Ac2713**, **Christ** (on their hands **l** Thee) **Mt46Lu411** (**l** My yoke upon you) **Mt1129** (till when **l** our soul) **rJn1024** (**l** up His eyes) **Jn1141** paralytic **l** by four **Mk23** **l** voice (lepers) **rLu1713** (those who hear) **rAc424** messenger **l** (right hand) **Rv105** (a stone) **Rv1821**

take away: from the cloak **Mt916Mk221** that which he has **Mt1312** 2529 **Mk425Lu818** 1926 t a **John's** corpse **Mt1412Mk629** the kingdom **Mt2143** the deluge t them all a **Mt2439** the talent (mina) **Mt2528** **Lu1924** Satan t a the word **Mk415AB** **Christ** (soldiers

t a His garments) Mk15²⁴ (sin of the world) fJn129 1Jn35 (no one t His soul) Jn1018 (Joseph t His body) Jn1938 38 (t a the Lord) Jn202 13 15 (His judging t a) fAc833 (life t a from) fAc833 one t a your cloak Lu6²⁹ 30 stronger t a weaker one's Lu1122 key of knowledge fLu1152 t these (sheep etc.) a Jn216 stone from the tomb Jn1139 41 201 the Romans will fJn1148 the branch Jn152 disciples (your joy not) fJn1622 (the Father not) Jn1715 the bodies Jn1931 saints (incestuous one to be) 1C52 (let all bitterness) fEp4³¹ members of Christ 1C615 decrees fCo214

pick up: paralytic, his couch Mt96Mk29 11 12Lu5²⁴ 25 disciples (food fragments) Mt1420 1537 Mk643 88 19 20Lu917 (p u the cross) fMt1624Mk834 1021A Lu923 (the first fish) Mt1727 (ought out of his house) Mt2417 18 Mk1315 16Lu1731 (nothing for the road) Mk68 Lu93 (serpents) Mk1618 (his purse) Lu2236 what is yours Mt2014 this mountain Mt2121 Mk1123 Jesus' cross Mt2732Mk1521 Adversary p u the word Lu812 harsh man p u Lu1921 22 inform man his pallet Jn58 9 10 11 12 Jews p u stones Jn859 Eutychus p u dead Ac209 Paul's girdle Ac2111

away: with (Christ) Lu2318Jn1915 15 (Paul) Ac2136 2222 (sLu1727). away with⁵, bear³. - up², carry¹, lift up⁴, loose¹, make to doubt¹, put away¹, remove², take²⁵, - away²⁵, - up³².

lift, rouse⁴.

ep air'ō ON-LIFT

lift up, hoist a sail Ac2740, elevate one's self f2C105 1120, 1 u the eyes (Peter, James and John) fMt178 (Jesus) fLu620 Jn65 171 (the rich man) fLu1623 (tribute collector not) fLu1813 (disciples to) fJn435 1 u the voice (certain woman) fLu1127 (Peter) fAc214 (in Lycaonian) fAc1411 (Jews against Paul) fAc2222 your heads aLu2128 the hands (Jesus) fLu2450 (the saints to) a1Ti28 the heel aJn1318 Christ was Ac19, exalt self², hoist up¹, lift up¹⁵, take up¹.

lift up, erect again¹, exalt⁶, lift⁴, rise¹, unbend³.

[h]uper air'ō OVER-LIFT

lift up, lest Paul f2C127 7 man of lawlessness f2Th24, be exalted above measure², exalt self¹.

an air'e'ō UP-LIFT

lift up (the babe Moses) Ac721, despatch put out of the way or kill, assassinate a public character openly, massacre numbers who are helpless Mt216, despatch: two malefactors Lu2332 Moses d the Egyptian Ac728 28 Jesus (Jews request Pilate to) Ac1328 (d lawless one) 2Th28 warden about d himself Ac1627 a ballot to d the saints Ac2610 d old covenant Hb109 assassinate: Jesus (scribes sought to) Lu222 (the Jews a) Ac223 1039 intend a apostles Ac533 Theudas a Ac536 plan to a Paul Ac923 24 29 2315 21 27 253 Herod a James Ac122 Stephen Ac2220 (aAc2312). kill¹¹, put to death², slay⁸, take away¹, - up¹.

ligament. See tie.

phōs LIGHT

light, that band of radiant energy which effects the retina of the eye, and renders visible the objects from which it proceeds or is reflected. Figuratively, that which enables spiritual sight. people perceived a great fMt416 16 disciples (1 of the world) mMt514 (let your 1 shine) fMt516 (if 1 in you is darkness) fMt623 (1 is among you) Jn1235 (if walking in) fJn13 17 7 say in the 1 fMt1027Lu123

Christ (garments white as) vMt172 (L for the nations) fLu232 Ac1347 (John testifying concerning) fJn17 (John not the L) mJn18 8 (the true L) mJn19 (of the world) mJn812 95 (into the world a L) fJn1246 (announcing 1 to the people) fAc2633 (home in 1 inaccessible) 1Ti616 (into His marvelous) f1Pt29 Peter (warming himself at) aMk1454 (1 shines in jail to) Ac127 those going in observing fLu816 1133Bs 35 sons of aLu168 Jn1236 1Th55 a maid sitting towards Lu2256 the 1 of men mJn14 5 men love darkness rather than fJn319 19 hating fJn320 20Abs² coming to fJn321 exult an hour in fJn535 1 of life Jn812 of this world Jn119 10 while you have Jn1235 36 36

Paul (1 flashes about) Ac93 226 9 11 2613 (to turn nations to) fAc2618 warden requesting Ac1629 the Jew to be fRo219 implements of Ro1312 out of darkness 1 2C46 what communion has 1 with 2C614 Satan a messenger of f2C1114 saints (1 in the Lord) mEp58 8 (children of) fEp59 (allotment in) fCo112 exposed by mEp518 13 Father of Ja117 God is mJn15 the true 1Jn28 9 10 1 of lamp vRv1823 of the New Jerusalem vRv2124 225 5, fire², light⁶⁶, Light⁴.

light, beam³, burn¹, come¹, enlighten¹, fall¹, illumination², lamp⁶, luminosity², torch¹, (bring to), enlighten², (full of), luminous⁴, (give), buoy¹, enlighten², flash¹, jettison¹.

elaph r on' LIGHT

light, of slight weight, not heavy. Christ's load Mt1130 our affliction f2C417.

light. See touch.

epi phō sk'ō ON-LIGHT

light up, of a sabbath Mt281 fLu2354, begin to dawn¹, draw on¹.

lightly, swiftly¹.

elaph r i'a LIGHTNESS

lightness, lacking the quality of heaviness. Paul using 2C117.

astr ap ē' GLEAM-FLING

lightning, flashing (lamp Lu136). the Son of Mankind as 1 Mt2427 Lu1724 messenger Mt283 Satan as 1 falling Lu1018 1, voices, thunder vRv45 85 1119 1618, bright shining¹, lighting⁸.

[h]om'ō ion LIKE

like, the same in some respects. 1 little boys and girls fMt1116Lu731 32 kingdom of the heavens (1 kernel of mustard) fMt1331 (leaven) fMt1333 (treasure) fMt1344 (a merchant) fMt1345 (a dragnet) fMt1347 (a householder) fMt201 a scribe 1 a householder fMt1352 second precept is 1 it Mt2239Mk1231A 1 a man building fLu647 48 49 1 men anticipating their lord fLu1236

kingdom of God 1 (a mustard kernel) fLu1318 19 (leaven) fLu1321 liar 1 you Jews Jn855 he is 1 him (beggar) Jn99 Divine not 1 gold Ac1729 revelations and the 1 Ga521 Christ (we shall be 1) Jn32 (One 1 a son of mankind) vRv113 1414 (feet 1 bronze) vRv115 218 (to sight 1 a jasper) vRv43 in 1 manner to these cities Ju7 rainbow 1 an emerald vRv43 glassy sea 1 crystal vRv46 animal (first 1 a lion) vRv47 (second 1 a calf etc.) vRv47 7s 7 locusts (1 horses) vRv97 (with wreaths 1 gold) vRv97As (tails like scorpions) vRv910 horses' tails 1 serpents vRv919 a reed 1 a rod vRv111 wild beast (1 a leopardess) vRv132 (who is 1) vRv134 (horns 1 a lambkin) vRv1311 any 1

the great city? vRv1818 1 a stone most precious vRv2111 gold 1 clear glass vRv2118.

like, as¹¹, as if⁴, equal¹, test¹, (be), simulate², (make), like (be)², picture¹.
like as, as if¹, even as¹, likeness¹.

[h]omo i az'ō LIKEIZE
like (be). Peter's and Jesus' speech Mk1470A (BM2327). agree thereto¹.

[h]omo i o'ō LIKEN
like (be), liken, the hypocrites Mt68 gods 1 men Ac1411 to Gomorrah Ro929 made 1 the brethren (Christ) Hb217 liken: the kingdom 1 to (prudent or stupid man) PMt724 26 (a man) PMt1324 1833 222 (ten virgins) PMt251 to what 1 (this generation) PMt116Lu731 (kingdom of God) PMk430Lu1318 20, be like², - made like², in the likeness of, liken⁹, resemble¹.

[h]omo'phron LIKE-DISPOSED
like disposition. saints to be of 1Pt38. of one mind¹.

[h]omo i o path es' LIKE-EMOTIONED
like emotion (of). Paul and the Lycaonians Ac1415 Elijah and us Ja517. of like passions¹, subject to like passions¹.

like manner, similarly².
like minded, equally sensitive¹.
like passions (of)¹, (subject to)¹, like emotion (of)².
like precious, equally precious¹.
like things, same¹, such like².
like to (make), likeness¹.

[h]omo'tech non LIKE-ART
like trade. Aquila and Paul Ac183. of the same craft¹.

like unto (be), resemble¹.
likened. See like (be).

[h]omo i'ō ma LIKENESS
likeness. of an image Ro123 of Adam's transgression Ro514 Christ (1 of His death) Ro65 (in 1 of sin's flesh) Ro83 (1 of humanity) Ph27 of the locusts Rv97. likeness³, made like to¹, shape¹, similitude¹.

[h]omo i o't'ēs LIKENESS
likeness. Christ tried in all Hb415 of Melchizedek Hb715, like as¹, similitude¹.

[h]omo i'ō sis LIKENING
likeness. God's Ja39. similitude¹.

likeness: (in the .. of), like (be)¹.

[h]omo i'ōs LIKE-AS
likewise (adverb). 1 the second brother Mt2226 1 said all Mt2635 1 the chief priests Mt2741 Mk1531 1 these being sown PMk416 who has food to be doing 1 Lu311 1 are James and John Lu510 1 those of the Pharisees Lu533 you be doing 1 Lu631 1037 1 a Levite PLu10 32AB all perishing 1 Lu133Bs Lazarus 1 evil PLu1625 1 in days of Lot Lu1723 1 not turn back Lu1731 1 a beggar's bag Lu2236 the Son doing 1 Jn519 1 of the fish Jn611 2113 1 the males Ro127 1 wives and husbands 1C73 4 1Pt31 7 1 he who is called 1C722 vessels he 1 sprinkles Hb921 1 was not Rahab Ja225 1 younger men 1Pt55 dreamers also 1 Ju8 teaching of Nicolaitans 1 Rv215 night 1 not appearing vRv812 (ALu135). likewise²⁸, so¹.

[h]om'ōs LIKE-AS
likewise (conjunction). 1 many chiefs believe Jn1242 1 the sounds 1C147 human covenant 1 Ga315, and even¹, nevertheless¹, though it be but¹.

likewise, nigh (very)¹, similarly¹², thus⁴.
lily, anemone².
limit. See enshroud.
limit, specify¹.
limits. See last.
line, rule¹.

gen'e si s BECOMING
lineage, birth, inherited (face) Ja123. of Jesus Christ Mt11 the wheel of Ja36 birth: of Jesus Mt118 of John Lu114.
lineage, kindred¹.

su stoich e'ō TOGETHER-ROW
line with (be in). Hagar, with Jerusalem Ga423. answer to¹.

linen. See flax.
linen, linen wrapper², (fine), cambric².
linen cloth, linen wrapper³, swathing³.

sindōn SINDON
linen wrapper. Jesus' body in Mt2759Mk1546 46 Lu2353 a youth in Mk1451 52. fine linen¹, linen², - cloth³.

chron o trib e'ō TIME-WEAR
linger. Paul not Ac2016. spend the time¹.
linger, idle (be)¹.

Lin'os LINUS
Linus, a friend of Paul 2Ti421.

le'on LION
lion, a large carnivorous mammal (felis leo) of a tawny color and tufted tail, the male having a large mane. Paul rescued from 2Ti417 bar the mouths of Hb1133 Adversary as a 1Pt58 first animal like vRv47 out of Judah's tribe vRv55 as if 1 teeth vRv98 as the heads of vRv917 as a 1 bellowing vRv103 as the mouth of vRv132.

cheil'os LIP
lips, only in the plural, in the singular it is used of the sea shore Hb1112. God (honoring with) AMt158Mk76 (by different 1) A1C 1421 venom of asps under ARo313 fruit of Hb1315 cease from guile A1Pt310.

kata leg'ō DOWN-LAY (say)
list. no widow 1 of 1Ti59. take into the number¹.

akroa t'ēs' LISTENER
listener, one who gives attention with his ears. to law Ro123 to the word Ja122 23 25. hearer⁴.

ep akroa'o mai ON-LISTEN
listen to. prisoners, to Paul Ac1625. hear¹.

mikr on' LITTLE
little, below normal in size, quantity, etc., small as opposed to great. these 1 ones (a cool cup) Mt1042 (snaring) Mt186 10 1Mk942 Lu172 1 distance (Christ coming) Mt2639Mk 1435 a 1 time (after) Mt2673Mk1470 (Christ with them) Jn733 1235 1333 1419 1616 16 17 17 18 19 19 (He Who is coming) Hb1037 (resting) vRv611As (Satan loosed) vRv203 James the L Mk1540 1 flocklet Lu1232 Zaccheus 1 of stature Lu193 a 1 11aven PC56 Ga59 Paul (a 1 imprudence) 2C111 (boast some 1) 2C1116 from their 1 to their great Hb811 tongue a 1 member Ja35 1 power Rv38

small: in the kingdom Mt1111Lu728 s than all seeds PMt1382Mk431 the one inherently s Lu948 s and great (heeded Simon) Ac810 (Paul attesting to) Ac2622 (those fearing Thee) vRv118 195 (wild beast causing) vRv13 16 (flesh of) vRv1918 (the dead) vRv2012. a little⁵, - while¹¹, a while¹, least², less¹, little¹⁰, -one⁶, small⁶.

little, few⁶, bit⁷, (a), measurably¹, (very), least¹.

little book, tiny scroll⁴.

paid i'on HIT-

little boy or girl or children. Jesus (star standing over)Mt28 9 (with Mary)Mt211 13 (Herod seeking)Mt213 20 (Joseph took)Mt214 20 21 (spoken to the shepherds concerning) Lu217 (parents of)Lu227 (grows up)Lu240 1 b having dumb spirit Mk9³⁴ John the baptist Lu159 66 76 80 courtier's Jn449 Moses Hb1123

little girl: Jarius' daughter Mk539 40 40 41 Greek woman's Mk730Bs

little children: in the market PMt1116Lu732 apart from women and Mt1421 1538 Jesus (calling a)Mt182 3 4 Mk936 37Lu947 48 (1 c brought to)Mt1913 14Mk1013 14Lu1816 (calls disciples)FJn215 (1 c God gives Me)rHb213 eating 1 c scrapsPMk728 receiving the kingdom as Mk1015Lu1817 1 c in bed PLu117 woman bearing PJn1621 saints not to become in disposition FIC1420 participated in blood rHb214 John writes to 1Jn212 14 r18 (sMt1825 AJn387), child²⁵, little¹², young¹⁰, damself⁴.

little faith (of), scant of faith⁵.

pro ba't i on BEFORE-STEP (dim.)

little sheep. Peter to graze Christ's FJn2117, sheep⁴.

za'o LIVE

live, exist with functioning organs in exercise. All life is the manifestation of spirit. Idiomatically, life 2C18 Hb215, alive. God: the 1 God (Son of)Mt1616 (Caiaaphas exorcising Jesus by)Mt2663 (turn back to)Ac1415 (sons of)Ro926 (I am)I Ro1411 (spirit of)2C33 (temple of)2C616 (ecclesia of)1Ti315 (we rely on)1Ti410 (withdrawing from)Hb312 (falling into hands of)Hb1031 (city of)Hb 1222 (seal of)rVr72 God of the 1 Mt2232Mk 1227Lu2038 38 in Him we are 1 Ac1728 the 1 and true G 1Th19 Hb914 the dead 1 according to 1Pt46 1 for the eons of rVr49 10 106 157

Christ: said while still 1 Mt2763 disciples hearing He is Mk1611 messengers say that He is Lu2423 give you 1 water rJn410 11 those who hear Him shall be Jn525 the 1 bread rJn651 1 because of the Father Jn657 57 seeing that I am Jn1419 Judge of Ac1042 in that He is 1 Ro610 10 Lord of the 1 Ro 149 9 1 by power of God 2C134 about to be judging the 2Ti41 1Pt45 1 a Stone 1Pt24 saints 1 through 1Jn49 the L One rVr118 for the eons of rVr118 Who became dead and Rv28

saints: you also will be Jn1419 the just by faith rRo117 Ga311 Hb1038 how still 1 in sin Ro62 1 to God MrO611 if in accord with flesh Ro812 13 r13 bodies a sacrifice, 1 Ro121 none to himself Ro147 2C515 15 to the Lord Ro148 8 8 we who are 1 2C411 together with Christ 2C134 1Th510 if 1 in spirit rGa525 as 1 in the world Co220 1 in these (fleshly) things Co37 the 1 who are surviving 1Th415 17 1 devoutly 2Ti312 sanely Tit212 as 1 stones 1Pt25AB for righteousness 1Pt224 1 and reign rVr204

others: not 1 on bread alone Mt44Lu44 Jarius' daughter Mt918Mk523 Hannah 1 with husband Lu236 this be doing and you shall Lu1028 1 profligately PLu1513 why seeking the 1 with Lu245 courtier's son Jn450 51 53 1 for the eon Jn651 58 the 1 Father Jn657

1 waters Jn738 even if dying will be Jn1125 everyone 1 and believing Jn1126 1 oracles AAc738 Paul (Jews say not befitting for him to)Ac2222 2524 (1 1 a Pharisee)Ac265 (Justice lets not 1)Ac284 (1 apart from law)Ro 79As (despairing of)2C18 (and lo we are 1) 2C69 (should be 1 to God)rGa219 (1 in me is Christ)rGa220 (1 in flesh)rGa220 20 (1 in faith)rGa220Bs (to be 1 is Christ)Ph121 22 (now we are)r1Th38 bound to a 1 man Ro 71 2 3 1 in it (the law)Ro105 Ga312 what time a husband 1 1C739 1 of the evangel 1C914 Adam a 1 soul 1C1545 Peter 1 as the nations Ga244 a prodigal though 1 1Ti56 word of God 1 rHb412 1Pt123 attested that he is Hb78 when covenant victim is 1 Hb917 recently slain and 1 way Hb1020 subjected to the Father and be 1 rHb129 Lord willing and we shall be Ja415 a 1 expectation r1Pt13 a name you are 1 Rv31 beast has the blow and 1 rVr1314 1 souls in the sea rVr163Bs 1 the two cast rVr1920 rest of dead not 1 until rVr205

alive: Christ (presents Himself)Ac13 (Paul alleged Him to be)Ac2519 (always being a to be pleading)Hb725 Peter presents Dorcas Ac941 led the boy Ac2012 as if a from the dead Ro613 (BLu1524 Bs132 b1Ti617), alive¹⁶, lifel¹, -time¹, live¹¹⁸, lively³, quick⁴.

zo o gon e'o LIVE-BECOME

live (cause to), (man's soul)Lu1733, live (babes should not)Ac119, (A1C1536 A1Ti613), live¹, preservel¹.

live deliciously, indulge².

live of, eat¹.

sun za'o TOGETHER-LIVE

live together. the saints (with Christ) Ro68 (in Paul's heart)2C73 (we shall)2Ti211, live with³.

live with, live together³.

bi'os FORCE

livelihood, means of subsistence, life in its historical aspect 1Ti22 as distinct from life as the expression of vital energy PLu814, living 1Jn216, widow casts in her whole AMk1244 Lu214 consumed by physicians Lu843As the father apportioned ALu1512 devouring your 1 PLu1530 the business of 2Ti24 1 in this world 1Jn317, good¹, life², living 5, this life².

living. See life and livelihood.

lo! See perceive.

phort i'on CARRY

load, what is carried, lading of a ship Ac2710. A legitimate load rGa65, in contrast to a heavy burden Ga62. Christ's 1 light Mt1130 Pharisees bind 1 on men rMt234 lawyers loading men with PLu1146 46, burdens⁵.

phort i'e'o CARRIIZE

load. Jesus invites the laden rMt1128 lawyers 1 men PLu1146, lade².

loaf, bread²³.

loafer. See court sessions.

dan'e'i on LOAN

loan. remit rMt1827, debt¹.

ekptu'o OUT-SPIT

loathe. do not 1 (Paul's trial)Ga414, reject¹.

locate. See lie.

klei'o LOCK

lock, close securely by means of a key. your store room door Mt66 scribes 1 the kingdom rMt2313 door to festivities rMt2510 heaven rLu425 the door already PLu117 doors 1 be-

cause of fear Jn20¹⁹ 26 prison found I Ac5²³ sanctuary Ac21³⁰ I the compassion FJn3¹⁷ Christ I and no one opening FRv3⁷ 7 a door no one able FRv3⁸ authority I heaven FRv11⁶ the abyss FRv20³ city's portals not vRv21²⁵, shut¹², -up⁴.

kata klei'ō DOWN-LOCK

lock up. Herod I u John Lu3²⁰ Paul I u the saints Ac26¹⁰, shut up².

su[n]g klei'ō TOGETHER-LOCK

lock up together, impound (fish) Lu5⁶, all (in stubbornness) FRv1³² (under sin) FGa32² 23, conclude², inclose¹, shut up¹.

akri s' LOCUST

locust, a general term including all varieties of orthopterous insects called Acrididae, especially the Saltatoria or Leapers, "having legs above their feet to leap withal", 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 Mt3⁴Mk1⁶ out of the fumes came vRv9³ 7.

xen iz'ō LODGIZE

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 khans 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) Ac10⁶ 18 32 (the three men) Ac10²³ Paul (to I with Mnason) Ac21¹⁶ (Publius I him) Ac28⁷ I messengers Hb1³²

be strange: teaching AAc1⁷²⁰ nations thinking it A1Pt4⁴ do not think it A1Pt4¹², entertain¹, lodge⁶, strange thing¹, think strange².

lodge, camp out¹, demolish¹, tent³.

lodge strangers, hospitable (be)¹.

xen i'a LODGING

lodging. Paul's I (in Rome) Ac28²³ (Philemon to make ready) Phn2².

loft (third), story (third)¹.

log ik on' LAVIC

logical (divine service) Ro12¹, of the word (milk) F1Pt2², of the word¹, reasonable¹.

osph u s' LOIN

loin, that region of the body between the ribs and the legs. Figuratively of the generative organs. girdle about John's Mt3⁴Mk1⁶ be girded about FLu1²³⁵ out of David's Ac2³⁰ the saints (I girded with truth) Ep6¹⁴ (of your comprehension) F1Pt1¹³ of Abraham AHB7⁵ 10.

Lois'

Lois. Timothy's grandmother 2Ti1⁵.

long, enough³, far², many³.

long after, long for³.

long ago. See old (of).

long clothing, robe¹.

epi poth'e'ō ON-LONG

long for, have a feeling of intense desire for. Paul (to see the saints) Ro1¹¹ (for the saints) Ph1⁸ (to see Timothy) 2Ti1⁴ saints (I to be dressed) F2C5² (to be acquainted) 2C9¹⁴ (to see Paul) 1Th3⁶ Epaphroditus f the saints Ph2²⁶ is the spirit I to envy Ja4⁵ babes I f the milk of the word 1Pt2², desire¹, -earnestly¹, -greatly², long¹, -after², -after greatly¹, lust¹.

long garment, robe¹.

long hair, tresses¹, (have), tresses (have)².

long robe, robe¹.

long suffering, patience¹¹, (be), patient (be)¹.

makr o chron'io ON FAR-TIME

long time. be a I t on the earth Ep6³. live long¹.

long time (a), time¹, (of), old (of)¹.

epi poth'e't on ON-LONGED

longed for. Paul's brethren Ph4¹.

longer. See still.

longer, more¹, still¹, (any), still (by no means)¹, (no), still (by no means)⁴.

longer (by no means). See still (by no means).

epi poth'i'a ON-LONGING

longing. Paul, to go to Rome Ro15²³. great desire¹.

epi poth'e'sis ON-LONGING

longing. of the Corinthians 2C7⁷ 11, earnest desire¹, vehement desire¹.

blep'ō CAST-VIEW

look, the active use of the eyes, not simply see passively, observe attentively, beware, idiomatically, sight Lu7²¹, use eyes Ac9⁹. I at a woman Mt5²⁸ Jesus (not I at the face) FMt22¹⁶Mk12¹⁴ (lifted up as disciples I) Ac19¹ I to yourselves Mk13⁹ 2Jn8 those I behind FLu9⁶² disciples I at one another Jn13²² to the lame man to I Ac3⁴ harbor of Crete I FAc27¹² Timothy's coming (I to it) IC16¹⁰ Archippus I to the service Co4⁷ John turned to I vRv1¹² no one able I at the scroll vRv5⁴ 4b

observe: God o in hiding cMt6⁴ 6 18 o the mote FMt7³Lu6⁴¹ John the baptist (what you o report to) Mt1¹⁴ (o Jesus) Jn12⁹ a blind deaf-mute o Mt12²² Israel not o Mt13¹³ r13 14 14Mk4¹² 12Lu8¹⁰ Ac28²⁶ 26 Ro11⁸ 10 happy the eyes o FMt13¹⁶ 17Lu10²³ 23 24 Peter (o the wind) Mt14³⁰ (the swathings) Lu24¹²Jn20⁵ (o John) Jn21²⁰ (as a vision) Ac12⁹ the throng o (deaf-mutes speaking) Mt15³¹ (blind o) Mt15³¹ the Father's face FMt18¹⁰ the temple buildings Mt24²Mk13² Jesus (o the throng) Mk5³¹ (what the Father doing) FJn5¹⁹ (came that those o may become blind) Jn9³⁹ (not o may be o) Jn9³⁹ 39 (we are o Jesus) FHb2⁹ disciples (are you not o) FMk8¹⁸ (o a fire) Jn21⁹ blind men o Mk8²³ 24 Jn9⁷ 15 19 21 25 not o the beam FLu6⁴² are you (Simon) o this woman Lu7⁴⁴ o the light FLu8¹⁶as 1133 Jn11⁹ o the fig tree budding Lu21³⁰ Pharisees say they are o Jn9⁴¹ saints o (your calling) F1C12⁶ (your walk) Ep5¹⁵ Miriam o the stone Jn20¹ o the spirit's (outpouring) Ac23³ Sanhedrin on the cured man Ac4¹⁴ throng o Philip's signs Ac8⁶ Saul o nothing Ac9⁸ 221b Elymas not o the sun Ac13¹¹ Paul (o a different law) FRo7²³ (effect of his epistle) 2C7⁸ (o or hearing of him) 2C12⁶ (o the saints order) Co2⁵ expectation not o Ro8²⁴ 24 25 O Israel as to flesh F1C10¹⁸ by means of a mirror F1C13¹² not noting (that which is o) 2C4¹⁸ 18 (that o is temporary) 2C4¹⁸ (not o is eonian) 2C4¹⁸ o the stubborn Hb3¹⁹ faith not being o Hb11⁷bs 3 7 o Abraham's faith Ja2²² John (what you o write) vRv11¹Ab2² (I hear and o) vRv22⁸as eyesalve that you may FRv3¹⁸ idols not o vRv9²⁰ the corpses vRv11⁹ o the naked ones indelicacy vRv16¹⁵ o the wild beast vRv17⁸ o Babylon's smoke vRv18⁹

beware: Jesus (admonishes disciples) Mk13

23 33 (of deception) Mt24⁴ Mk13⁵ Lu21⁸ (how you hear) Mk4²⁴ Lu8¹⁸ (of the leaven) Mk8¹⁵ (Ac13⁴⁰ 1C89 1012 (how building) 1C3¹⁰ (of biting and devouring) Ga5¹⁵ (of curs etc.) Ph 3² 2 (of being despoiled) Co2⁸ Hebrews warned b Hb3¹² 122⁵ (s¹* Mk8²⁵ Bs¹* Ac11¹ A221³). behold¹⁰, beware⁷, lie¹, look⁸, perceive¹, see⁹⁰, sight², take heed¹⁴.

look, hope², look off¹, peer², perceive⁸, see², sight (receive)¹².

veri bl ep'ō ABOUT-CAST-VIEW

look about. Jesus Mk35 34 532 1023 1111 Lu6¹⁰ Peter James and John Mk9⁸ (ARv121).

em bl ep'ō IN-CAST-VIEW

look at or into (disciples l i heaven) Ac1¹¹, the flying creatures Mt6²⁶ Jesus (a the disciples) Mt19²⁶ Mk10²⁷ (the rich man) Mk 10²¹ (a the scribes) Lu20¹⁷ (a Simon Peter) Lu22⁶¹ Jn1⁴² the blind man l a all distinctly Mk8²⁵ Abs² a maid at Peter Mk1⁴⁶ John the baptist at Jesus Jn1³⁶ (AsAc221¹). behold⁵, look upon⁴, gaze at¹, see².

look at, note¹.

apo bl ep'ō FROM-CAST-VIEW

look away. Moses to the reward⁷ Hb11²⁶. have respect¹.

look diligently, supervise¹.

look earnestly, look intently².

look for, anticipate¹, await², hope⁸, wait².

pro bl ep'ō BEFORE-CAST-VIEW

look forward. the faithful Hb11⁴⁰. provide¹.

a ten iz'ō SIMULTANEOUS-STRETCH

look intently, literally, stretch both eyes toward at the same time. those in the synagogue at Christ Lu4²⁰ a maid at Peter Lu22⁵⁶ into heaven (the apostles) Ac1¹⁰ (Stephen) Ac7⁵⁵ Peter (at the lame man) Ac3⁴ (into the utensil) vAc1¹⁶ people at Peter and John Ac3¹² Sanhedrin at Stephen Ac6¹⁵ Cornelius at the messenger vAc1⁰⁴ Paul (at Elymas) Ac 13⁹ (at impotent man) Ac14⁹ (at the Sanhedrin) Ac23¹ Israel not able 2C3⁷ 13. be fastened on¹, behold earnestly¹, -steadfastly², fasten eyes upon², look earnestly², look on¹, -steadfastly⁴, set eyes on¹.

look into. See look at.

aph or a'ō FROM-SEE

look off. to the Infragator (Christ) Hb12². look¹, see¹.

epi bl ep'ō ON-CAST-VIEW

look on. God o His slave's humiliation Lu1⁴⁸ l o my son Lu9³⁸ on the one wearing splendid attire Ja2³. have respect to¹, look upon¹, regard¹.

look on, behold¹, gaze¹, look intently¹, note¹, notice (take)¹.

look steadfastly, look intently⁴.

look up. See sight (receive).

look up, unbend¹.

look upon, gaze¹, look at⁴, sight¹.

looking after, hope¹.

looking for, waiting for¹.

ana pha i'n ō UP-APPEAR

loom up. kingdom of God Lu19¹¹ Cyprus Ac 21³. appear¹, discover¹.

lu'ō LOOSE

loose, used in a broad sense of any disintegration, loose a colt, Satan vRv20³, annul a precept, break up of a ship, raze a wall, dissolve elements. disciples (to l the colt) Mt21² Mk

112 4 5Lu1930 31 33 33 (whatever l on earth) vMt16¹⁹ 19 1838 18 (to l Lazarus) Jn11⁴⁴ l sandals (John not competent l Jesus) Mk1⁷ Lu3¹⁶ Jn1²⁷ Ac13²⁵ (Moses to l his) Ac7³³ man's tongue Mk7³⁵ an ox on the sabbath vLu13¹⁵ 16 pangs of death vAc2²⁴ captain l Paul Ac22³⁰ l from a wife lC7²⁷ l us from our sins vRv15^{As} l the seals vRv5² 5g four messengers vRv9¹⁴ 15b Satan vRv20³ 7 annul: one of these precepts vMt5¹⁹ the sabbath vJn5¹⁸ lest Moses' law Jn7²³ scripture cannot Jn10³⁵ acts of the Adversary vJn13⁸

break up: synagogue vAc13⁴³ stern of the ship Ac27⁴¹

raze: Christ (r this temple) vJn2¹⁹ (the central wall) vEp2¹⁴ dissolve: elements 2Pt3¹⁰ 11 heavens 2Pt3¹². break⁶, -up¹, destroy², dissolve², loose²⁶, melt¹, put off¹, unloose³.

lu'si s LOOSING

loose (from a wife) lC7²⁷.

loose, dismiss², lead up³, lift¹, nullify¹, slack².

pol u log i'a MANY-LAY(say)ing

loquacity. of the nations Mt6⁷. much speaking¹.

ku'ri os SANCTIONER

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 is (one L) Mk12²⁹ (the spirit) 2C3¹⁷ (near) Ph4⁵ (Avenger) 1Th 46 (faithful) 2Th3^{3Bs} (L of lords) 1Ti6¹⁵ vRv 17¹⁴ 1916 (my Helper) Hb3¹⁶ (compassionate) Ja5¹¹ (kind) lPt2³ is (the) L (John to Peter) Jn21⁷ 12 (the same) lC12²⁵ (the second man) lC15^{47As} (one) Ep4⁵ God routes the lC6¹⁴ world kingdom became vRv11¹⁵

God or Christ addressed as L: saying to Me L Mt7²¹ 21 22 22 a leper Mt8² Lu5¹² centurion Mt8^{6Bs} 8Lu7⁶ disciples (permit me) Mt8²¹ (L save) Mt8²⁵ (it is not I) Mt26²² (the 72) Lu10¹⁷ (teach us to pray) Lu11 (where L) Lu17³⁷ (here are two swords) Lu 22^{38Abs} (shall we be smiting) Lu22⁴⁹ (if he has repose) Jn11¹² (restoring kingdom) Ac1⁶ (Knower of hearts) Ac1²⁴ (take notice) Ac4²⁹ blind men (yes L) Mt9²⁸ (of Jericho) Mt20^{30B} 31 33 Lu18⁴¹ Jesus acclaiming Mt11²⁵ Lu10²¹ Peter (order me to) Mt14²⁸ (save me) Mt14³⁰ (propitious be it) Mt16²² (ideal is it) Mt17⁴ (L how many times) Mt18²¹ (a sinner am I) Lu5^{8Abs} (parable to us) Lu12⁴¹ (ready am I) Lu22³³ (to whom shall we come away) Jn6⁶⁸ (washing my feet and) Jn13^{6Abs} 9Abs² (whither art Thou) Jn13³⁶ (cannot I follow) Jn13^{37Abs} (Thou are aware) Jn21¹⁵ 16 17 (what of this man) Jn21²⁰ 21AB (far be it from me) vAc10¹⁴ 118 Canaanitish woman Mt15²² 25 27 epileptic's father Mt17^{15B} the just (sheep) Mt25³⁷ those at His left Mt25⁴⁴ Syro-Phœnician woman Mk7²⁸ hypocrites Lu 646 46 James and John Lu9⁵⁴ one (in the road) Lu9^{57A} (a different) Lu9⁵⁹ 61 Martha Lu10⁴⁰ Jn11^{21As} 27Bs³⁹ L L open up vLu13 25 25A Zaccheus Lu19⁸ a malefactor Lu23 42A Samaritan woman Jn4¹¹ 15 19Abs² a courtier Jn4⁴⁹ infirm man Jn5⁷ throng (L give us) Jn6³⁴ woman in adultery [Jn8¹¹] man born blind Jn9³⁶ 38Abs² Mary and Martha Jn11¹³ 32 34 Isaiah (L who believes) Jn12³⁸ Ro10¹⁶ 26 Thomas (L we are not aware) Jn14⁵ Philip (show us) Jn14⁸ Judas not Iscariot Jn14²² Mary Magdalene Jn20¹⁵ Da-

vid Ac225 Stephen Ac780 Saul (Who art Thou L)Ac95 228 2615 (what shall I)Ac2210 (they are versed)Ac2219 Ananias (of Damascus)vAc910 13 Elijah Ro113 God Hb110 24 elders vRv411s the conquerors vRv154

lord with other names and titles

with God: the L your G (not putting on trial)Mt47Lu412 (worshipping)Mt410Lu48 (loving)Mt2237Mk1230Lu1027 (raising up a prophet)Ac322 the L our G (one L)Mk1229 (calling)Ac239 the L their G (turning back to)Lu116 the L G (giving Him the throne)Lu132 (is saying)vRv18 (the lyres of)vRv152s (judges Babylon)vRv188bs (illuminating)vRv225 the L the G of Abraham Lu2037 My L and my G (Thomas)Jn2028 the L the G of the spirits vRv226 Almighty: says the L A 2C618 L G A (holy)vRv48 (thanking Thee)vRv117 (Thy acts)vRv153 (Thy judgments)vRv167 the L our G, the A reigns vRv196 the L G A (its temple)vRv2122

with Christ: the L's C (Simeon acquainted with)Lu226 L as well as C Ac236 against the L and His Ac426, slaving for Ro1618 Co324 hallow 1Pt315

with Jesus: the body of the L J Lu243 came in and out Ac121 name of (belonged to)Ac816 (Paul bold in)Ac929 (baptized in)Ac195 (to name the)Ac1913 (magnified)Ac1917 (Paul ready to die for)Ac2113 seen by Paul Ac917 evangelizing to them Ac120 grace of Ac1511 Rv2221 believe on Ac1631 Paul (obtained dispensation from)Ac2024 (persuaded in)Ro1414 (expecting in)Ph219 (entreating in)1Th41 (gives charges through)1Th42 words of Ac2035 saved in day of 1C55 took bread 1C1123 He Who rouses 2C414s God and Father of 2C1131 faith (in)Ep115 (toward)Phn5 Jews kill 1Th215 unweiling of 2Th17 dispatch the lawless one 2Th28 L J (Stephen said)Ac759 (able to say)1C123 J our L (God rouses)Ro424 (Paul had seen)1C91 avowing J is L Ro109 our L J (grace of)Ro1620 (power of)1C54 (day of)2C144 (joy in front of)1Th219 (directing our way)1Th311 (presence of)1Th313 (name be glorified)2Th112 (great Shepherd)Hb1320 J the L (avowing)1Jn43s come, L J Rv2220

with Jesus Christ: resurrection of Ac433 L of all Ac1036 believing on Ac1117 in the name of (give up souls)Ac1526 (who are invoking)1C12 (entreating through)1C110 (gathered)1C54 (justified)1C611 (giving thanks)Ep520 (do all in)Co1317s (charging)2Th38 faith (toward)Ac2021 (of)Ja21 that which concerns Ac2331 God's Son J C our Ro14 grace and peace from Ro17 1C13 2C12 Ga13 Ep12 Ph12 Co12As 1Th11As 2Th12 Phn3 through (peace)Ro51 (glorying)Ro511 (grace reigning)Ro521 Paul (thanking God through)Ro725 (entreating through and in)Ro1530 2Th312 (boasting in cross of)Ga614 (brand marks of)Ga617s put on Ro1314As God and Father of Ro156 Ep13 Co13 1Pt13 unveiling of 1C17 in day of 1C18 fellowship of 1C19 through Whom all is 1C86 victory through 1C1557 if not fond of 1C1622 grace of 1C1623 2C89 1314 Ga618 Ph423 1Th528 2Th112 318 Phn25 God of our L Ep117 Father of Ep314s love from Ep623 loving Ep624 acclaiming Ph211 expectation of 1Th13 salvation through 1Th59 presence of (blameless in)1Th523 (in behalf of)2Th21 (power of)2Pt116 ecclesia in the 1Th11 2Th11 evangel of 2Th13 glory (of)2Th214 (through)Ju25

be consoling your hearts 2Th216 injunction of 1Ti11Bs words of 1Ti63 be with your spirit 2Ti422 slave of Ja11 recognition of 2Pt12 8 makes evident to Peter 2Pt114AB grace, mercy, peace from 2Jn3s our only Owner Ju4 apostles of Ju17 mercy of Ju21

with Christ Jesus: living to God in Ro611s life eonian in Ro623 love of God in C J our Ro839 Paul (boast he has in)1C1531 (knowledge of)Ph38 (invigorated by)1Ti112 C J the L (heralding)2C45 (you accepted)Co26 purpose of eons made in Ep311 grace, mercy, peace from 1Ti12 2Ti12 advent of our L 1Ti614

with Sabaoth: conserves a seed Ro929 ears of Ja54

with Saviour: a S C the L (brought forth)Lu211 awaiting Ph320 our L and S J C (kingdom)2Pt111 (recognition of)2Pt220 (knowledge of)2Pt318 apostles of the L and S 2Pt32

with Teacher: T and L (shouting to Me)Jn1313 14

the acts of the L: appeared to Joseph Mt120 declared through prophets Mt122 215 has need of the colt Mt213Mk113Lu1931 34 came (to be from the)Mt2142Mk1211 (among 10,000)Ju14 said (be sitting at)Mt2244Mk1236 Lu2042Ac234 (to Miriam)Lu145 (Pharisees cleansing)Lu139 (faithful administrator)Lu1242 (faith as mustard)Lu176 (unjust judge)Lu186 (Satan claims disciples)Lu2231As (gave thanks)Jn623 (to Moses)Ac733 (what kind of house)Ac749 (to Ananias, rise)Ac910 11 15 (Who is doing these things)Ac1517 (to Paul)Ac189 2210 2311 2615 (Mine is vengeance)Ro1219Hb1030Abs2 (Living am I)Ro1411 (Paul speaking, not the L)1C712 (not hearkening to Me)1C1421 (come out)2C617 (days are coming)Hb88 (I neglect them)Hb89 (covenanting)Hb810 1016 coming (not aware what day)Mt2442 (not judging till)1C45 arranges, Field of Potter Mt2710 where the L lay Mt286a done (for the demoniac)Mk519 (for Elizabeth)Lu125 discounts the days Mk1320 working with apostles Mk1620 mercy (to Elizabeth)Lu158 (to Onesiphorus)2Ti116 18 visits His people Lu168 makes known to shepherds Lu215 compassion on widow Lu713 indicates 72 Lu101 answered chief Lu1315 looks at Peter Lu2261 knew (Pharisees hear)Jn41AB (reasonings of the wise)1C320 (who are His)2Ti219 added those being saved Ac247 Peter (to speak as bidden)Ac1033 (delegates messenger)Ac1211 (led him out)Ac1217 directs Paul Ac1347 opens Lydia's heart Ac1614 inherent of heaven Ac1724 not reckoning sin Ro48 accounting Ro928 able make stand Ro144 gives (servants)1C35 (Timothy understanding)2Ti27 Paul (L examining)1C44 (gives authority)2C108 (rescues)2Ti311 418 (stood beside)2Ti417 willing (Paul coming swiftly)1C419 (should the L be)Ja415 charging the married 1C710 parts to each 1C717 prescribes 1C914 saints (disciplined by)1C1132 Hb126 (be directing your hearts)2Th35 if the L permits 1C167 commending 2C1018 requited by Ep68 cause to increase 1Th312Bs descending 1Th416 brethren beloved by 2Th213 paying (wreath)2Ti48 (accord with acts)2Ti414 risen out of Judah Hb714 swears Hb721 pitches tabernacle Hb82 judging His people Hb1030Abs2 rousing up the faltering Ja515 acquainted with rescue of devout 2Pt

29 not tardy 2Pt39 destroys those Ju58 rebukes the Adversary Ju9ABs2

used in various relations

of the L: messenger (bids Joseph)Mt124 (appears to Joseph)Mt213 19 (descending) Mt282 (seen by Zechariah)Lu111 (by the shepherds)Lu29ABs1* (opens jail door)Ac519 (speaks to Philip)Ac826 (stood by Peter) Ac127 (smites Herod)Ac1223 road (make ready)Mt33Mk13Lu34 (straighten)Pn123 the name (He Who is coming in)Mt219 2339 Mk 119 10A Lu1335 1938Jn1213 (invoking)Ac221 ABs2 Ro1013 (everyone naming)2Ti219 (prophets speak in)Ja510 (rubbing with oil in) Ja514As statutes (Zechariah blameless in) Lu16 temple (Zechariah enters)Lu19 in the sight (John great)Lu15 (going before)Lu176 slave (Miriam)Lu138 (not fighting)2Ti224 mother of my (Elizabeth's)Lu143 hand (with John the baptist)Lu166 (with the Cyprians)Ac1121 (on Elymas)Ac1311 the law (written in)Lu223 24 39

spirit (on Me)Lu418 (Sapphira agreed to try)Ac59 (snatches away Philip)Ac389 (freedom)2C317 acceptable year for Lu419 power for healing Lu517 declaration (Peter reminded)Lu2261 Ac1116 (remaining)1Pt125 arm revealed Jn1238 day (advent)Ac220 (as a thief)1Th52 2Pt310 (not present)2Th22 voice to Moses vAc731

word (certify and speak)Ac825Bs (nations glorified)Ac1348As (carried through country) Ac1349 (evangel of)Ac1535 (announce)Ac1536 (speak to warden)Ac1632As2 (province of Asia hears)Ac1910 (grows)Ac1920 (sounded forth)1Th18ABs2 (Paul saying by)1Th415As (may race)2Th31 disciples of (Saul threatening)Ac91 fear of (going on in)Ac931 (aware of)2C511 ways of (Elymas perverting)Ac1310 (Apollos instructed in way)Ac18 25 teaching (proconsul astonished at)Ac1312 will (regarding Paul)Ac214 (saints to understand)Ep517Bs who knew the mind Ro1134 1C216 freedman 1C722 no injunction 1C725 Paul enjoyed mercy by 1C725 things (unmarried solicitous about)1C732 34 brother(s) 1C95 Ga119 cup (drink)1C1021 (unworthily) 1C1127 the table 1C1021 the earth is 1C1026 death (announcing)1C1126 body (and blood) 1C1127Bs (not discriminating)1C1129a2 precept 1C1437 glory (viewing)2C318 (grace dispensed to the)2C819 work (superabounding in)1C1558 (Timothy working at)1C1610 revelations 2C121 admonition Ep64 imitators 1Th16Bs

presence (surviving unto)1Th415As (patient till)Ja57 (is near)Ja58 face (extermination from)2Th19 (on evil doers)1Pt312 grace (overwhelms)1Ti114 testimony 2Ti18 the speaking Hb23 discipline Hb125 consummation Ja511 eyes on the just 1Pt312 deeming the patience 2Pt315

to or for the L: pay oaths Mt533 a people Lu117 present Jesus Lu222 every male holy Lu223 say to (apostles)Lu175 (Zacheus)Lu198 (the Lord)Lu2042Ac234 added Ac544 1124ABs2 ministering Ac132 Paul (commits saints to)Ac1423 (slaving for)Ac 2019 Lydia faithful Ac1615 saints to be slaving Ro121 disposed to day Ro146 eating, not eating Ro146 6 living, dying to Ro148 8 8 for the body (body for the)1C613 13 he who joins 1C617 pleasing 1C732 Ep510 undistractedly 1C735 give themselves 2C85 play-

ing in your hearts Ep519 the L of: (the harvest)Mt938Lu102 (sabbath)Mt128Mk228 Lu65 (all)Ro1012 (peace)2Th316 (lords)1Ti 615 vRv1714 v1916 the Lord with: (Miriam) Lu128 (you all)2Th316

in the Lord: remaining Ac1123 Paul (bold in)Ac143 (Ampliatos my beloved)Ro168 (Timothy a child in)1C417 (his work in) 1C91 (apostleship)1C92Bs (prisoner in)Ep41 AB (attesting)Ep417 (Tychicus fellow slave) Co47 Crispus believes Ac138 receiving (Phæbe)Ro162 (Epaphroditus)Ph229 those of Narcissus Ro1611 toiling (Tryphena and Tryphosa)Ro162 (Persis)Ro1612Bs (not for naught)1C1558 Rufus chosen Ro1613 greeting (Tertius)Ro1622 (Aquila and Prisca)1C 1619Bs boasting 1C131 2C1017 called a slave 1C722 married 1C730 man not apart from woman 1C111 door opened 2C212 confidence (Paul's)Ga510As (as to bonds)Ph114 (coming quickly)Ph224 (you are doing)2Th34 a holy temple Ep221 light Ep58 obeying parents Ep61As be invigorated Ep610 Tychicus a servant Ep621 rejoice (brethren) Ph31 44 (Paul)Ph410 be standing firm Ph41 mutually disposed Ph42 subject as is proper Co318 well pleasing Co320 working as Co323 service accepted (Archippus)Co417 standing 1Th38 presiding over 1Th512 brother beloved Phn16 profiting Phn20 happy those dying vRv1413

from the L: (Paul accepted)1C1123 (the spirit)2C318 (away from home)2C56 (an allotment)Co324 (obtaining anything)Ja17 with the L: (at home)2C58 (together)1Th417 (one day)2Pt38 in the sight of the L: (providing the ideal)2C821 (conjuring with)2Ti 214AB (humbled)Ja410 before the L: (bringing judgment)2Pt21Bs (lampstands)vRv114

the L the object of action: David calling Him Mt2243 45Mk1237Lu2044 taken up Mk 1619 Miriam magnifying Lu146 roused Lu 2434 Mary rubs with attar Jn112 take out of tomb Jn202 13 see (Miriam Magdalene) Jn2018 (disciples)Jn2025 (apart from which no one)Phb1214 perceiving (disciples rejoiced at)Jn2020 beseeching for Simon Ac 822 24 Paul (became acquainted)Ac927 (entreats)2C128 turn back to (Lydda and Saron)Ac935 (vast number)Ac1121 (covering on Israel)2C316 many believe on (at Joppa) Ac942 those left seeking Ac1517 all nations praising Ro1511 crucify (would not)1C28 (where their L)vRv118 putting on trial 1C 109Bs provoking to jealousy 1C1022 not speaking in accord with 2C1117 walk worthily of Co10 slaves to be fearing Co322ABs1* to meet in the air 1Th417 adjuiring you by 1Th527 invoking 2Ti222 know Hb811 the tongue blessing Ja39 subject because of 1Pt213

lord applied to others: not slaving for two PMt624Lu1613 a slave (not above his l)Mt 1024 25 (not greater)Jn1316 P1520 slaves call householder PMt1327 Lu1421 22 23 a man, a king called PMt1825 268 27 31 32 34 1 of the vineyard (saying)PMt208 Lu138 2013 15 (coming)PMt2140 Mk129 son calls father PMt2130 1 of household PMt2445 46 48 50Lu1242 43 45 46 virgins saying PMt2511 11 a man traveling PMt2518 19 20 21 21 22AB 23 23 24 26 priests call Pilate Mt2763 1 of the house coming PMk1335 men anticipating their PLu1236 slave knows will of PLu1247 rich man called PLu163 5 5 8 a noble PLu1916 20 25 Greeks call Philip Jn1221 1 doing (slave not aware)

Jn15¹⁵ Cornelius calls messenger Ac10⁴ Festus calls Caesar Ac25²⁶ many l 1C8⁵ Sarah calls Abraham 1P13⁶ John calls the elder vRv14¹⁴

Master: scraps from his table Mt15²⁷ of the colt Lu19³³ of the girl with Python spirit Ac16¹⁶ 19 jailor calls Paul and Silas Ac16³⁰ to his own M (standing) Ro14⁴ minor m of all Ga4¹ wives subject as to Ep5²² slaves obeying Ep6⁵ Co3²² M (in the heavens) Ep6⁹ r9 (masters have a) Co4¹ r1 (ALu23⁸ AAc20²⁸ ARo14⁶ s1¹ Co31⁶ b1Ti5²¹ b2Ti14¹ bTi14¹ bPhn20¹ bRv11¹⁹). lord⁵⁶, Lord 663, master¹², Master², owner¹, sir¹³.

Lord, owner⁵, rabboni¹.

kuri eu'o SANCTION

lord. kings l it over Lu22²⁵ Christ (death not l over) Ro6⁹ (L of dead and living) Ro14⁹ (Lord of) 1Ti16¹⁵ saints (sin shall not) rRo6¹⁴ (Paul not l over) r2C12⁴ law is l it rRo7¹. be lord of¹, exercise lordship over¹, have dominion over⁴, lord¹.

kata kuri eu'o DOWN-SANCTION

lord it, act arbitrarily, mastery (of Sceva's sons) Ac19¹⁶, chiefs of the nations Mt20²⁵ Mk10⁴² elders not to 1Pt5³ As. be lord over¹, exercise dominion over¹, -lordship over¹, overcome¹.

lord over (be), lord it¹.

kuri a k on SANCTIONED

Lord's. dinner 1C11²⁰ day vRv11¹⁰.

lords, magnates¹.

lordship over (exercise), lord¹, -it¹.

ap ol'tu mi FROM-WHOLE-LOOSE

lose, in the complete state, pass out of one's possession or beyond reach, then the means of doing this, destroy, middle voice, perish. l sheep of Israel Mt10⁶ 1524 not l his wages Mt10⁴² Mk9⁴¹ l one sheep PLu15⁴ 4 6 l drachma PLu15⁸ 9 my son was PLu15²⁴ 32 Christ (came to save the) Lu19¹⁰ (l nothing) Jn6³⁹ 189

destroy: seeking d Jesus (Herod) Mt21³

(Pharisees) Mt12¹⁴ Mk3⁹ (priests) Mt27²⁰ Mk11¹⁸

(the people) Lu19⁴⁷ d the soul (God able)

Mt10²⁸ (he who is finding) Mt10³⁹ (whoever

wanting to save) Mt16²⁵ Mk8³⁵ Lu9²⁴ 1733 33

(on Christ's account) Mt10³⁹ 1625 Mk8³⁵ Lu9²⁴

(he who is fond of) Jn12²⁵ d those evil men

rMt21⁴¹ Mk12⁹ king d murderers p Mt22⁷ did

you come to d us Mk12⁴ Lu4³⁴ dumb spirit

d boy Mk9²² to save a soul or to d Lu6⁹ Bs

gaining whole world but d Lu9²⁵ d them

all (the deluge) Lu17²⁷ AB (fire and sulphur)

Lu17²⁹ thief d Jn10¹⁰ saints (by your food)

rRo14¹⁵ (lest d your work) 2Jn⁸ God (d wisdom

of the wise) 1C11¹⁹ (the One able to d)

Ja4¹² (Lord d those who) Ju⁵

perish (middle voice): one of your mem-

bers PMt5²⁹ 30 wine skins pMt9¹⁷ Mk22¹⁴ Lu5³⁷

disciples (save us we are p) Mt8²⁵ Mk4³⁸ Lu8²⁴

(not p for the eon) Jn10²⁸ one of these little

ones Mt18¹⁴ by the sword Mt26⁵² Zechariah

Lu15¹ not repenting you all Lu13³ 5 a

prophet not p outside Jerusalem Lu13³³

younger son of famine PLu15¹⁷ hair of your

head not Lu21¹⁸ Ac27³⁴ should not (believ-

ing one) Jn3¹⁵ A 16 (fragments of food) Jn6¹²

(the nation) Jn11⁵⁰ the food which is Jn6²⁷

not one except Judas Jn17¹² Judas the

Galilean Ac5³⁷ without law Ro2¹² those

who are 1C11⁸ 2C21⁵ 43 2Th2¹⁰ saints (weak

one) 1C8¹¹ (those put to repose) 1C15¹⁸ some

of Israel (by serpents) 1C10⁹ (exterminator) 1C10¹⁰ cast down but not 2C4⁹ earth and heaven Hb1¹¹ flowers aspect Ja1¹¹ gold 1Pt1⁷ the world by water 2Pt3⁶ Lord not intending any 2Pt3⁹ in contradiction of Korah Ju1¹ all that is sumptuous vRv18¹⁴ (AJn18¹⁴). be destroyed³, -lost³, -marred¹, depart¹, destroy²³, die¹, lose²⁸, perish³³.

loss, casting away¹, forfeit³, (suffer), forfeit².

klér os LOT

lot, a small object, such as a pebble, which was cast into a bag with others and pulled out by chance so as to be at Jehovah's judgment Prv16³³ to determine the division of the land Nu26⁵⁵ or any point in dispute Prv18¹⁸ Ps22¹⁸ then that which is thus obtained, an allotment. soldiers casting Mt27³⁵ Mk15²⁴ Lu23³⁴ Jn19²⁴ falls on Matthias Ac12²⁶ 26 no l for Simon Ac8²¹ allotment: Judas chanced upon rAc17¹ the nations to get rAc26¹⁸ of the saints rCo11² not lording it over r1Pt5³. heritage¹, inheritance², lot³, lots⁵, part².

lot, chance on¹, (divide by), occupy¹.

Lôt (Hebrew) WRAP

Lot, nephew of Abraham Gn12⁵ Lu17²⁸ 29 32 2Pt2⁷.

klér o'ô ALLOT

lot (cast), allot, cast the lot, from which our phrase "lot is cast" has come. Christ in Whom our rEp11¹, obtain an inheritance¹.

loud. See great.

louder. See greater.

aga'pê LOVE

love, a complex emotion arousing appreciation or delight in and desire for the presence of its object, as well as to please and promote its welfare; to be distinguished from affection, fondness, which is aroused by the qualities of its object, while love may go out to the utterly unworthy, and also from passion (not found in the Scriptures) between the sexes.

God: the l of (Pharisees passing by) Lu

1142 (you have not) Jn5⁴² (poured out in our

hearts) Ro5⁵ (recommending His) Ro5⁸ (noth-

ing separating from) Ro8³⁵ 39 (with you) 2C

13¹⁴ (His vast) Ep2⁴ (directing your hearts

into) 2Th3⁵ (perfected in) 1Jn2⁵ 412 (how re-

maining in him) 1Jn3¹⁷ (manifested) 1Jn4⁹

(this is) 1Jn5³ Bs (keep yourselves in) Ju²¹

God of 1A2C13¹¹ in l designates us Ep14

Son of His l Col1³ gives us a spirit of

2Ati17¹ l is of 1Jn4⁷ God is mJn4⁸ 16 peace

from God in 2Jn³

saints: l for one another Jn13³⁵ walking

according to Ro14¹⁵ actions occur in 1C16¹⁴

through l slaving for one another Ga5¹³

grounded in Ep3¹⁷ bearing with one another

in Ep4² being true in Ep4¹⁵ be walking in

Ep5² l with faith Ep6²³ Bs superabounding

in Ph19 1Th3¹² have mutual Ph2² united in

Co2² toil of 1Th1³ l of each one for one

another 2Th1³ which you display Hb6¹⁰ to

incite to Hb10²⁴ having earnest l 1Pt4⁸ by

this we know 1Jn3¹⁶ l God has in us 1Jn4¹⁶

perfected with us 1Jn4¹⁷

Christ (remain in My) Jn15⁹ 10 (con-

straining us) 2C5¹⁴ (knowledge transcending

l of) Ep3¹⁹ (heralding Him because of) Ph11⁶

(faith and l in) 1Ti11¹⁴ (l which is in) 2Ti11¹³

the Father (Christ remaining in His) Jn 15¹⁰ (His I for Christ) Jn 17²⁶ (I of the F not in him) 1Jn 2¹⁵ (what manner of I) 1Jn 3¹

others: I of many cooling Mt 24¹² greater I has no one Jn 15¹³ I unfeigned Ro 12⁹ 2C6⁶ not working evil I Ro 13¹⁰bs complement of law is Ro 13¹⁰ I of the spirit Ro 15³⁰ Paul (coming to you in) 1C4²¹ (I to the saints) 1C16²⁴ 2C2⁴ (the Corinthian's I to him) 2C8⁷ (joy in Philemon's) Phn⁷ (his patience, faith, I) 2Ti 3¹⁰s I builds up 1C8¹ if I have no 1C13¹ 2 3 I is patient 1C13⁴ not jealous, not bragging 1C13⁴ 4As never lapsing 1C13⁸ faith, expectation, I 1C13¹³ 13 be pursuing 1C14¹ Corinthians (to ratify their) 2C2⁸ (genuineness of your) 2C8⁸ (display of your) 2C8²⁴ faith operating through Ga 5⁶ fruit of the spirit Ga 5²² upbuilding of the body in Ep 4¹⁶ if any comfort of Ph 2¹ Colossian's I for the saints Co 14⁸ the tie of maturity Co 3¹⁴ the Thessalonian's I 1Th 3⁶ cuirass of 1Th 5⁸ Abs² distinguished in 1Th 5¹³ do not receive the I of the truth 2Th 2¹⁰ out of a clean heart 1Ti 1⁵ remaining in 1Ti 2¹⁵ Timothy (be model of) 1Ti 4¹² (to pursue) 1Ti 6¹¹ 2Ti 2²² aged men to be sound in Tit 2² Philemon (Paul hearing of his) Phn⁵ (Paul entreating through) Phn⁹s covering multitude of sins 1Pt 4⁸ kiss of AlPt 5¹⁴ in brotherly-fondness I 2Pt 1⁷ I feasts 2Pt 2¹³ Ju 12 in this I Jn 4¹⁰ he who is remaining in 1Jn 4¹⁶ fear (is not in) 1Jn 4¹⁸ (I casting out) 1Jn 4¹⁸ 18 and this is I 2Jn⁶ Gaius' I 3Jn⁶ be multiplied Ju 2 ecclesia (leave your first) Rv 2⁴ (aware of your) Rv 2¹⁹ (s²Ep 115), charitably¹, charity²⁷, dear¹, feast of charity¹, love⁸⁶.

love, fond of (be) 22, will¹, (brotherly), brotherly fondness³.

agap a'ō LOVE

love, (the verb), disciples I your associate Mt 5⁴³ 1919 2239 Mk 12³¹ Ro 13⁹ Ga 5¹⁴ Ja 2⁸ I your enemies Mt 5⁴⁴ Lu 6²⁷ 35 if I those I you Mt 5⁴⁶ 46 Lu 6³² I the Lord your God Mt 22³⁷ Mk 12³⁰ 33 33 Lu 10²⁷ be I one another Jn 13³⁴ 34 1512 17 I by the Father Jn 14²¹ 23

Christ: I the rich man Mk 10²¹ did you ever I Me Jn 8⁴² I Martha and Mary Jn 11⁵ I His own Jn 13¹ 1 1421 according as I Jn 13³⁴ 159 12 if you I Me Jn 14¹⁵ 23 28 he it is I Me Jn 14²¹ 21 24 I the Father Jn 14³¹ Simon are you I Me Jn 21¹⁵ 16 the Beloved Ep 1⁶ as He I (the saints) Ep 5² (the ecclesia) Ep 5²⁵ I His advent 2Ti 4⁸ AB I righteousness Hb 1⁹ Whom not perceiving you I Pt 1⁸ Him Who is I us Rv 1⁵ may know that I I Rv 3⁹

God: thus I the world Jn 3¹⁶ Who I us Ro 8³⁷ 2Th 2¹⁶ Jacob I I Ro 9¹³ if anyone is I 1C8³ gleeful giver I by 2C9⁷ His vast I Ep 2⁴ whom I He is disciplining Hb 12⁶ everyone who is I 1Jn 4⁸ 8 51 saints I 1Jn 4¹⁹ He first I us 1Jn 4¹⁹ 20 I Him Who begets 1Jn 5¹

the Father: I the Son Jn 3³⁵ 1017 159 as Thou I Me Jn 17²³ 24 26 I the disciples Jn 17²³

saints: those I God Ro 8²⁸ 1C2⁹ Ja 12²⁵ to be I one another Ro 13⁸ 1Th 4⁹ 1Jn 3¹¹ 23 47 11 12 20 2Jn⁵ all who are I our Lord Ep 6²⁴ holy and beloved Co 3¹² brethren beloved 1Th 4¹ 2Th 2¹³ I earnestly 1Pt 1²² I the brotherhood 1Pt 2¹⁷ be not I the world 1Jn 2¹⁵ I the brethren 1Jn 3¹⁴ not I in word 1Jn 3¹⁸ not that we I God 1Jn 4¹⁰ 10 11 I his brother also 1Jn 4²¹ As I the children of God 1Jn 5² 2 beloved in God Ju 1 I not their soul vRv 12¹¹

others: hating one I another PMt 6²⁴ Lu 16¹³ sinners I those I them Lu 6³² 32 32 centurion I the nation Lu 7⁵ which will he be I PLu 7⁴² sinner woman I much Lu 7⁴⁷ 47 Pharisees I front seats Lu 11¹³ men I darkness Jn 3¹⁹ chiefs I glory of men Jn 12⁴³ John (whom Jesus I) Jn 13²³ 1926 217 20 (I in truth) 2Jn 1 3Jn 1 she who is not beloved B Ro 9²⁵ 25 he who is I another Ro 13⁸ Paul (I for Corinthians) 2C11¹¹ 1215 (their I for him) 2C12¹⁵ (Son of God Who I me) Ga 2²⁰ husbands to be I wives Ep 5²⁵ 28 28 33 Co 3¹⁹ Demas I current eon 2Ti 4¹⁰ one wanting I life 1Pt 3¹⁰ Balaam I wages of injustice 2Pt 2¹⁵ one I his brother 1Jn 2¹⁰ 310 14 420 21 anyone I the world 1Jn 2¹⁵ in this is I 1Jn 4¹⁰ beloved city vRv 20⁹ (A2Ti 22²). beloved⁷, love¹³⁵.

love as brethren, fond of brother¹.

love children, fond of children¹.

love husbands, fond of husband¹.

love of money, fondness for money¹.

love to have the preeminence, fond of being foremost¹.

love toward man, philanthropy¹.

lovely, agreeable¹.

lover of God, fond of God¹.

lover of good men, fond of that which is good¹.

lover of pleasures, fond of own gratification¹.

lover of self, selfish¹.

low (be made), humiliation¹, (bring), humble¹.

low estate, humiliation¹.

lower. See below.

chala'ō LOWER

lower, let down. a pallet Mk 2⁴ fish nets Lu 5⁴ 5 Paul in a hamper Ac 9²⁵ 2C11³³ ships gear Ac 27¹⁷ a skiff Ac 27³⁰. let down⁵, strikel.

lower, below¹, (make), inferior (make or be) 2.

lowest, last².

lowliness, humiliation².

lowly, humble¹.

Lou'kios LUCIUS

Lucius, a Cyrenian Ac 13¹ Ro 16²¹.

lucre, gain¹.

lucre (filthy), avariously¹, (given to filthy) 1, (greedy of) 1, avaricious².

ant oph thal m e'ō INSTEAD-VIEW

luff, bring the head of a vessel into the wind. unable to Ac 27¹⁵. bear up¹.

Loukas' LUKE

Luke, the physician and writer of the account known by his name. beloved physician Co 4¹⁴ Paul (only L with) 2Ti 4¹¹ (fellow worker of) Phn 24.

lukewarm, indifferent¹.

luminary. See luminosity.

phō s tēr LIGHTER

luminosity (Jerusalem) vRv 21¹¹, luminary (the saints) Ph 2¹⁵. light².

phō t e i n o n' LIGHTED

luminous, suffused with light. the body will be PMt 6²² Lu 11³⁴ 36 36 I cloud Mt 17⁵. bright¹, full of light⁴.

lump, kneading⁵.

lunatick (be), epileptic (be) 2.

arist a'ō LUNCH

lunch, eat luncheon. Jesus (Pharisee asking) Lu 11³⁷ (with the disciples) Jn 21¹² 15. dine³.

a'rist on LUNCH

luncheon, the secondary meal of the day, contrasted with dinner. made ready PMt 22⁴

Jesus not baptized before Lu138 whenever making 1 or dinner Lu14¹², dinner³.

lunge. See prostrate.

delea xō LURE

lure, attract with bait. by one's own desires Ja1¹⁴ unstable souls 2Pt2¹⁴ by the lusts 2Pt2¹⁸, allure¹, beguile¹, entice¹.

lust. See desire.

lust, craving¹, gratification³, long for¹, luster¹, passion¹.

epi thum ē tēs ON-FEELER

luster. after evil 1C10⁶. lust¹.

truph a'ō ENERVATE

luxuriate. on the earth Ja5⁵. live in pleasure¹.

en truph a'ō IN-ENERVATE

luxuriate in. their love feasts 2Pt2¹³. sport one's self¹.

truph ē ENERVATION

luxury. those inhering in Lu7²⁵ deeming gratification by day a 2Pt2¹³. delicately¹, to riot¹.

Lukaon i'a LYCAONIA

Lycaonia, a region in central Asia Minor, between Galatia and Cilicia, Pisidia and Cappadocia, about 37°-38° north and 32°-34° east Ac14⁶.

Lukaon is ti' LYCAONIAN

Lycaonian, the speech of Lycaonia, (adverb) Ac14¹¹.

Luki'a LYCIA

Lycia, a southwestern province of Asia Minor, south of Phrygia and Pamphylia, on the Med-

iterranean sea, about 36°-37° north and 29°-31° east Ac27⁵.

Lud'da LYDDA

Lydda, a place near Joppa, about 31° 57' north, 34° 54' east. saints at Ac9³² those dwelling at Ac9³⁵ near Joppa Ac9³⁸.

Ludi'a LYDIA

Lydia, a woman of Thaitira. seller of purple Ac16¹⁴ Paul and Silas came to Ac16⁴⁰.

kithar'a LYRE

lyre, the ancient harp, a stringed instrument of music, shaped like a lyre. sounds given by 1C14⁷ elders having vRv5⁸ as singers playing on vRv14² of the Lord God vRv15². harp¹.

kithar iz'ō LYRE-IZE

lyre (play). how known 1C14⁷ lyre singers vRv14². harp².

kithar ōd'os LYRE-SINGER

lyre singer, a singer with lyre accompaniment. vRv14² 18²². harper².

Lusani'as LYSANIAS

Lysanias, tetrarch of Abilene Lu3¹.

Lusi'as (Latin) LYSIAS

Lysias, a chiliarch Ac23²⁶ 24²².

Lu'stra LYSTRA

Lystra, a city of southern Lycaonia, Asia Minor, about 37° north, 33° east. disciples fled into Ac14⁶ lame man in Ac14⁸ Paul (in)Ac14²¹ 16¹ (persecuted in)2Ti3¹¹ the brethren in Ac16².

M

make denotes become.

man denotes human.

more denotes rather.

mutually denotes same.

Maath' (Hebrew) LITTLE

Maath. ancestor of Christ Lu3²⁶.

Makaidon i'a MACEDONIA

Macedonia, the central of the Greek provinces, between 38° -43° north and 19° -25° east. Paul (to cross over into)vAc16⁹ (in)Ac16¹⁰ 19²¹ 20¹ 3 1C16⁵ 5 2C11⁶ 16 21³ 75 Ph4¹⁵ Philippi of Ac16¹² Silas and Timothy came down from Ac13⁵ Timothy and Erastus dispatched to Ac19²² it delights ARo15²⁶ ecclesiast of 2C8¹ brethren from 2C11⁹ the believers in 1Th1⁷ 8 the whole of 1Th4¹⁰ Timothy going into 1Ti1³.

Makaidōn' MACEDONIAN

Macedonian, a native of Macedonia. entreating Paul vAc16⁹ Gaius and Aristarchus Ac 19²⁹ 27² Paul boasting to the 2C9² if coming Paul 2C9⁴.

mad, madness¹, (make), derange¹.

mad against (be), mad (be exceedingly)¹.

main'o mai be-MAD

mad (be), be mentally deranged. accused of (Jesus)Jn10²⁰ (Rhoda)Ac12¹⁵ (Paul)Ac26²⁴ 25 declaring that you are 1C14²³. be beside self¹, -mad⁴.

em main'o mai be-IN-MAD

mad (be exceedingly). Saul against the disciples Ac26¹¹. be mad against¹.

made (be), be, generate¹.

made by hand. See hand (made by).

made by hands (not). See hands (not made by).

man i'a MADNESS

madness. deranging Paul to Ac26²⁴. mad¹.

madness, folly¹, insanity¹.

Magadan' MAGADAN

Magadan, (usually Magdala), probably a place near the center of the western shore of the sea of Galilee, about 32° 49' north, 35° 31' east. Christ came into boundaries of Mt15³⁹. Magdala¹.

Magdala, Magadan¹.

Magdalēnē' MAGDALENE

Magdalene, of Magdala, an epithet used to distinguish one of the Marys. See under Mary and Miriam.

mag'os MAGICIAN

magi Mt21 7 16 16, magician (Elymas)Ac13⁶ 8, is used for both evil and good, for it refers to Elymas and those who came to worship our Lord in His infancy. sorcerer², wise men⁴.

mag ei'a MAGIC

magic, a general term used of the learning and superstition of the wise men, preachers,

priests, physicians, astrologers, seers, augurs, etc., in ancient times. Simon's Ac8¹¹. sorcery¹.

mageu'ō MAGIC

magic (use). Simon Ac8⁹. use sorcery¹.

magician. See *magi*.

poli't arch'ēs MANY-ORIGINAL

magistrate. of the city Ac17⁶ 8. ruler of the city².

magistrate, officer⁵, origin¹.

magistrate. See *chief*.

meg ist a'n es GREATEST

magnates. Herod makes dinner for Mk6²¹ hide themselves vRv6¹⁵ of Babylon vRv18²³. great men², lords¹.

meg a l o prep es' GREAT-BEHOVED

magnificent. by the Glory 2Pt11⁷. excellent¹.

meg a lei o't ēs GREAT-

magnificence. astonished at the m of God Lu 9⁴³ of Artemis Ac19²⁷ spectators of Christ's 2Pt11⁶. magnificence¹, majesty¹, mighty power¹.

meg a l u n'ō GREATEN

magnify. scribes m tassels Mt23⁵ Miriam's soul m the Lord vLu14⁶ the Lord m His mercy with Elizabeth vLu13⁸ people m disciples vAc 513 nations m God vAc10⁴⁶ the name of the Lord Jesus vAc19¹⁷ Paul (to be m) v2C10¹⁵ (Christ shall be m in my body) Ph1²⁰. enlarge², magnify⁵, shew great¹.

magnify, glorify¹.

Magōg' MAGOG

Magog, a northern nation of the future. Gog and vRv20⁸.

paid is'k ē HIT-

maid. speaks to Peter Mt26⁶⁹ Mk14⁶⁶ 69Lu22⁵⁶ Jn18¹⁷ beginning to beat vLu12⁴⁵ named Rhoda Ac12¹³ having python spirit Ac16¹⁶ Hagar Ga4²² 23 30 30 31. bondmaid¹, bond-woman¹, damsel¹, maid³, maiden¹.

maid, boy¹, maiden².

kor as'i on JUVENILE(dim.)

maiden. daughter of (Jairus) Mt9²⁴ 25 Mk5⁴¹ 42 (Herodias) Mt14¹¹ Mk6²² 28 28. damsel⁶, maid². **maiden, boy¹, maid¹.**

kata tom'ē DOWN-CUTTING

maimcision, a word formed to express the moral antithesis of true circumcision. beware of the vPh3². concision¹.

kul lon' MAIMED

maimed. at Jesus' feet Mt15³⁰ the m sound A Mt15³¹ entering into life m PMt18⁹ Mk9⁴³.

maimed, cripple².

mainsail, foresail¹.

maintain. See *guard*.

maintain, preside¹.

meg a lō sun'ē GREAT-TOGETHERNESS

majesty. Christ at the right hand of vHb1³ the throne of vHb8¹ to God be Ju2⁵.

majesty, magnificence¹.

majority. See *many and more*.

make. See *become* (Ac12⁵).

make. See *do*.

make, achievement¹, be, commend¹, complete¹, conclude¹, constitute¹, construct¹, create¹, fix upon beforehand¹, give², lie¹, parley¹, place¹⁰, covenant⁸.

make an oration, harangue¹.

make a show of. See *show of* (make a).

make as though, do as though¹.

make a tumult. See *tumult* (make a).

make free. See *free*.

make gain of, overreach².

make grow. See *grow*.

make known again. See *known again* (make).

make low. See *humble*.

make of the number, judge by¹.

make reconciliation for, propitiate¹.

make room for. See *contain*.

make toward, retain¹.

make up beforehand, adjust beforehand¹.

maker, architect¹.

Mal'chos (Hebrew) KING

Malchus, the name of the chief priest's slave. Jn18¹⁰.

ar'r ên or *ar's ên* MALE

male, m and female Mt19⁴ Mk10⁶ Ga3²⁸ every m opening the matrix Lu22³ leaving the natural use Ro12⁷ 27 27 the woman brought forth a vRv12⁵ 13. male⁴, man⁴, -child¹.

kak ourg'os EVIL-ACTER

malefactor. two crucified Lu23³² 33 39 Paul suffering as 2Ti2⁹. evil doer¹, malefactor³.

malefactor, evil doer¹.

Malele'ēl' (Hebrew) PRAISE-Deity

Maleleel. one of our Lord's ancestors Lu3³⁷.

malice. See *evil*.

malicious, wicked¹.

maliciousness, evil².

a n o s i' on UN-BENIGN

malign. law laid down for 1Ti1⁹ men in the last days 2Ti3². unholy².

malignant. See *wicked*.

maignity, depravity¹.

kak ou ch'e'ō EVIL-HAVE

maltreat. faithful of old Hb13⁷ be mindful of those Hb13³. be tormented¹, suffer adversi¹.

sun kak ou che'o mai TOGETHER-EVIL-HAVE
maltreated with (be). Moses preferring rather to Hb11²⁵.

mamōn as' MAMMON

mammon, the personification and deification of wealth. can not slave for God and 1Mt6²⁴ Lu 16¹³ of injustice 1Lu16⁹ the unjust m Lu 16¹¹.

an'ēr 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 m (conferred with Jesus) vLu9³⁰ (stood by the women) Lu 24⁴ (stand beside disciples) Ac11¹⁰ Christ (a m Who came to be a prophet) Lu24¹⁹ (coming behind John) Jn13³⁰ (a m demonstrated to be from God) Ac22² (Whom God specifies) Ac17³¹ (the Head of every) 1C11³ (betroth you to one M) 2C11² a m stood before Cornelius Ac10³⁰ happy the m vRo4⁸ Ja12 the law of the m Ro7² 2 3 3 3 3 head of the women 1C11³ 4 7 7 8 8 9 9 11 11 12 12 14 when Paul became 1C13¹ to a mature m Ep4¹³ husband: h and wife (dismissing) Mk 10² 12 Lu16¹⁸ (law of the h) 1C7² 3 3 4 4 10 11 11 13 13 14 N16 34 39 39 1435 (subject to) Ep5²² 24 Co3¹⁸ Tit2⁵ 1Pt3⁵ (h the head of) Ep5²³ (loving) Ep5²⁵ 28 Co3¹⁹ (fearing) Ep5³³ (h of one) 1Ti3² 12 (making a home with) 1Pt3⁷ bride adorned for vRv21². Occurs often, see under other keywords. fellow¹, husband⁵⁰, man¹⁵⁸, sir⁶.

hman. See *human*.

man

Greek-English Keyword Concordance

many

man, any³⁰, (adjective), human⁶, human⁵⁵¹,
male⁴, mature¹, boy¹.
man-child, male¹.

an thr op o k t on' os

UP-REVERT-VIEW-KILLER

hman-killer, the Adversary Jn⁸⁴⁴ the one hat-
ing mJn³¹⁵ has not life conian lJn³¹⁵.
murderer³.

an thr op a'res kos

UP-REVERT-VIEW-PLEASER

hman-pleaser. saints not to be Ep⁶⁶ Co³²².

manage household. See household (manage).

epi'trop os ON-REVERTER

manager (the lord of the vineyard to his) PMt
20⁸ (Herod's) Lu⁸³, guardian (of a minor)
Ga⁴², steward², tutor¹.

Manassés' (Hebrew) PART-WITH

Manasseh, the name of one of the twelve tribes
Gn⁴¹⁵¹ and a king of Judah 2K²¹¹, an an-
cestor of Christ Mt¹¹⁰ 10 tribe of vRv⁷⁶.

dia'ta g e' THROUGH-SET

mandate. law for a m of messengers Ac⁷⁵³
withstood God's Ro¹³². disposition¹, ordi-
nance¹.

dia'ta g ma THROUGH-SET-effect

mandate. of Pharaoh Hb¹¹²³, commandment¹.

Manaen' (Hebrew) MANAEN

Manean. Herod's foster brother Ac¹³¹.

phat'n e

manger, a crib for holding fodder while being
eaten by cattle. Jesus in a Lu²⁷ 12 16 loos-
ing the ox from FLu¹³¹⁵. manger³, stall¹.

phanero'o make-APPEAR

manifest. nothing hidden except it be Mk⁴²²
Jesus (m Himself to the disciples) Mk¹⁶¹² 14
Jn²¹¹ 1 14 (m His glory) Jn²¹¹ (m yourself
to the world) Jn⁷⁴ (I m Thy name) Jn¹⁷⁶
(that the life of Jesus may be) 2C⁴¹⁰ 11
Christ (that He may be m to Israel) Jn¹³¹
(whenever C our life should be) Co³⁴ 4 (m
through the advent of our Saviour) 2Ti¹¹⁰
(yet once is He m) Hb⁹²⁶ (m in the last
times) 1Pt¹²⁰ (when the Chief Shepherd is)
1Pt⁵⁴ (if He should be) lJn²²⁸ 32 (that He
should be taking away our sins) lJn³⁵ (an-
nulling the acts of the Adversary) lJn³⁸
coming to the light that his acts may be
made Jn³²¹ ABS² God (His works may be) Jn
9³ (m His attributes to mankind) Ro¹¹⁹ (a
righteousness of G is m) Ro³²¹ (will m the
counsels of the hearts) 1C⁴⁵ (m His word in
its own eras) Tit¹³ (in this was m His love)
lJn⁴⁹ (His just awards made m) vRv¹⁵⁴ a
secret m now Ro¹⁶²⁶ saints (m odor of God's
knowledge through) 2C²¹⁴ (m a letter of
Christ) 2C³³ (must be m in front of the dais)
2C⁵¹⁰ (m to you your diligence) 2C⁷¹² (secret
now made m) Co¹²⁶ (not as yet m what we
shall be) lJn³² Paul (we are m to God) 2C⁵
11 11 (in everything being made) 2C¹¹⁶⁸
(making it m as I must speak) Co⁴⁴ that
exposed by the light Ep⁵¹³ 13 secret of de-
voutness m in flesh lTi¹⁶ way of the holy
places not as yet Hb⁹⁸ the life was lJn¹² 2
that antichrists be lJn²¹⁹ shame of naked-
ness should not be Rv³¹⁸, appear¹², declare
manifestly¹, make manifest¹⁹, manifest¹²,
shew⁵.

manifest. See apparent.

manifest, apparent⁹, disclose², disclosed¹, evi-
dent¹, obvious¹, (not m), apparent (not)¹,
manifest beforehand, granted (take for)¹,
manifest token, display¹.

phan'e'r'o's't's APPEARING

manifestation. of the spirit lC¹²⁷ of the truth
2C⁴².

manifestation, revelation¹.

manifestation. See apparent.

manifestly. See apparently.

manifold, multifarious¹, various².

mankind (adjective), human¹.

and'ri's'o MANIZE

manly (be), play a man's part. saints to be
lC¹⁶¹³, quit you like men¹.

man'na (Hebrew) COUNT(ration)

manna, the miraculous food which sustained
the Israelites in the wilderness Ex¹⁶¹⁵, fa-
thers ate Jn⁶³¹ 49 urn having Hb⁹⁴ the
hidden vRv²¹⁷.

tro'pos REVERSION

manner, method, or means (peace by every)
2Th³¹⁶, the m a hen Mt²³³⁷ Lu¹³³⁴ Christ
coming in same Ac¹¹¹ m Moses dispatched
the Egyptian Ac⁷²⁸ Jews saved in m as the
nations Ac¹⁵¹¹ those on board saved in m as
spoken to Paul Ac²⁷²⁵ circumcision of ben-
efit in every Ro³² fondness of money not
to be your m Hb¹³⁵ like m as Sodom Ju⁷
method: by every m Christ announced Ph¹¹⁸
not deluding you by any 2Th²³ by which
Jannes 2Ti³⁸, as⁶, conversation¹, manner¹,
means², way².

manner, character¹, custom⁴, -(be)¹, type¹.

manner of life, life¹, motive¹.

manner of (what), what kind².

manners (in divers), modes (many)¹.

mansion, abode¹.

manslayer, homicide¹.

manstealer, kidnaper¹.

chl'am us' MANTLE

mantle, a garment of dignity and office, worn
by military officers or imperators, probably,
in this case, the cast-off mantle of a high
Roman officer. placed about Jesus Mt²⁷²⁸ 31,
robe².

kop'r'i'a MANURE

manure, refuse containing plant food. the fig
tree FLu¹³⁸ salt not fit for FLu¹⁴³⁵, dung¹,
-hill¹.

pol'u' MANY

many in number, much in quantity, or ad-
vanced in time, vast throng, with the article,
the many, the majority. m rebuked the blind
man Mk¹⁰⁴⁸ m messengers vRv⁵¹¹ etc. much:
m rather (clothe you) Mt⁶³⁰ (being justified)
Ro⁵⁹ (conciliated) Ro⁵¹⁰ (the grace of God)
Ro⁵¹⁵ (those obtaining) Ro⁵¹⁷ (the members)
lC¹²²² (the dispensation of righteousness)
2C³⁹ (that which is remaining) 2C³¹¹ (obey
in Paul's absence) Ph²¹² m advanced (the
hour is) Mk⁶³⁵ 35 m the more (the blind
man cried) Lu¹⁸³⁹ not m after (a wind) Ac
27¹⁴ test of m affliction 2C⁸² m better the
solution Ph¹²³ etc. vast: multitude follow
Jesus Lu²³²⁷ a v number who believe Ac¹¹²¹
a v sum (captain acquires citizenship with)
Ac²²²⁸ v love with which God loves us Ep²⁴
v competition of suffering Hb¹⁰³² John per-
ceives a v throng vRv⁷⁹ etc. the majority:
astonished Mk⁶² said that the boy died Mk
9²⁶ peddling the word of God 2C²¹⁷ through
this the m defiled vHb¹²¹⁵ much (used ad-
verbially): greeting you m lC¹⁶¹⁹ John
lamented vRv⁵⁴ etc. Occurs often, see under
other keywords. abundant¹, common¹, far¹,
-passed¹, -spent¹, great⁵⁸, -ly⁴, -deall¹, -while¹,
long³, many 185, -stripes¹, -things², much⁷,
so much¹, oft¹, plenteous¹, sore¹, straightly².

many, enough², more¹⁵.

poll a plasi'on MANY-FOLD
many fold. getting back Lu18³⁰ (Bmt1929).
manifold more¹.

many (how). See how much.

many portions (by). See portions (by many).
mar, lose¹.

maran' (Hebrew) DEVOTED
maran. The Chaldee equivalent, "The Lord cometh" is out of line with the context, for the Lord does not come as doom to the saints, see *atha*. let him b m *atha* 1C16²².

mar'mar os MARBLE
marble, a limestone that will take a polish.
cargo of vRv18¹²Ab.

nau't es NAUTICAL
mariner, one whose occupation is on the sea.
in shipwreck Ac27²⁷ 30 in Babylon vRv18¹⁷.
sailor¹, shipman².

par al'i on BESIDE-SALTED
maritime, situated beside the salt sea. Tyre
and Sidon Lu16¹⁷. sea coast¹.

Mar'kos MARK
Mark, nephew of Barnabas, writer of the second
evangel. John surnamed Ac12¹² 25
(called) Ac15³⁷ 39 cousin of Barnabas Co4¹⁰
Timothy to lead M back 2Ti4¹¹ Paul's fellow
worker Phn²⁴ Peter's son 1Pt5¹³.

mark, attend to¹, brand mark¹, emblem⁸, goal¹,
note².

mark (brand). See brand mark.

agor a' BUY-place
market, a place of concourse for commerce, for
hire, or any other purpose for which the narrow
streets of oriental cities were unsuited.
boys and girls sitting in vMt11¹⁸ Lu7³² standing
idle in vMt20³ fond of salutations in Mt
23⁷ Mk12³⁸ Lu11⁴³ 2046 place the infirm in
Mk6⁵⁶ coming from (not eating except
sprinkled) Mk7⁴ Paul (and Silas at Philippi)
Ac16¹⁹ (at Athens) Ac17¹⁷. market⁶, -place⁴,
street¹.

marriage (give in), marriage (take in)¹, -(take
out in)⁵.

gam iz'o MARRYIZE
marriage (take in). not in the resurrection Mt
22³⁰ before the deluge Mt24³⁸ doing ideally
1C7³⁸ 38ABs* (BsMk12²⁵ BsLu17²⁷ Bs20³⁴
B3³⁵). give in marriage⁴.

ek gam iz'o OUT-MARRYIZE
marriage (take out in). not in the resurrection
Mk12²⁵ A Lu20³⁵ A in the days of Noah
Lu17²⁷ A the sons of this eon Lu20³⁴ A (s²1C
7³⁸). give in marriage⁵.

muel os' MARROW
marrow, the spinal. parting of the articula-
tions and m Hb4¹².

gam e'o MARRY
marry, unite a man and woman in wedlock.
dismiss and m: (her who has been d) Mt5³²
(d his wife and m) Mt19⁹ Mk10¹¹ Lu16¹⁸ (one
who has been d, m) Mt19⁹ Lu16¹⁸ (d her hus-
band and m) Mk10¹² not expedient to m Mt
19¹⁰ the first brother m Mt22²⁵ not in the
resurrection Mt22³⁰ Mk12²⁵ Lu20³⁵ before the
deluge Mt24³⁸ Lu17²⁷ Herod m Philip's wife
Mk6¹⁷ I m a wife vLu14²⁰ sons of this
eon Lu20³⁴ let them m 1C7⁹ 36 better to m
than to be on fire 1C7⁹ Paul (to the m I
am charging) 1C7¹⁰ (younger widows to m)

1Ti5¹⁴ if you should be 1C7²⁸ 28 she who
m is solicitous 1C7³³ 34 she is free to 1C7³⁹
forbidding to in subsequent eras 1Ti4³ young
widows are wanting to 1Ti5¹¹. married¹,
marry²⁶, -a wife².

marry, become³.

epi gam br eu'o ON-MARRY
marry a brother's widow Dt25⁵ according to
the law. Mt22²⁴.

Mars Hill, Areopagus¹.

Martha MARTHA
Martha, the sister of Lazarus and Mary of
Bethany. entertains Jesus Lu10³⁸ 40 41 41
others: Jn11⁵ 19 20 21 24 30 39 122.

martyr, witness³.

thau'ma MARVEL
marvel, that which calls forth astonish-
wonder. Satan transfigured into messenger of
light 2Ci1¹⁴ John m at Babylon vRv17⁶. ad-
miration¹, marvel¹.

thauma z'o MARVEL
marvel, wonder with astonishment. Christ (at
hearing the centurion) Mt8¹⁰ Lu7⁹ (at their
unbelief) Mk6⁶ (C to be m at) 2Th1¹⁰ disci-
ples m (at the stilling of the storm) Mt8²⁷
Mk6⁵¹ A Lu8²⁵ (at the withered fig tree) Mt
21²⁰ (at perceiving Jesus) Lu24⁴¹ (that he
spoke with the woman) Jn4²⁷ throng m at
healing of deaf-mute Mt9³³ 1531 Lu11¹⁴.
Pharisees m (about the poll tax) Mt22²² Lu
20²⁶ (that Jesus not first baptized) Lu11¹³⁸
Pilate m (at Jesus' silence) Mt27¹⁴ Mk15⁵
(that Jesus is dead already) Mk15⁴⁴ Gerge-
senes m at healed demoniac Mk5²⁰ people
m at Zachariah Lu21⁶³ all m (at that
spoken by the shepherds) Lu21⁸ (at Jesus'
gracious words) Lu4²² (healing of epileptic)
Lu9⁴³ (at one act of Christ's) Jn7²¹ (at the
disciples) Ac2⁷ Joseph and Mary at Simeon's
words Lu2³³ Peter m on coming away from
tomb Lu24¹² Nicodemus should not be Jn3⁷
that you may be m (greater works) Jn5²⁰
m not at this Jn5²⁸ Jews m (at Jesus' learn-
ing) Jn7¹⁵ (at the healing of lame man) Ac
31² (at Peter and John) Ac4¹³ Moses m at
the vision vAc7³¹ m and disappear Ac13⁴¹
Paul m that you are transferred thus swift-
ly Gal6¹ m not if the world is hating you
1Jn3¹³ m at the aspect of things Ju16⁶ wild
beast (whole earth m after) vRv13³ (John m
at the woman) vRv17⁶ 7 (those dwelling on
the earth) vRv17⁸ (AMk12¹⁷). admire¹, have
in admiration¹, marvel²⁸, -at², wonder¹³, -at¹.

thauma'si on MARVELOUS
marvelous. which Jesus does Mt21¹⁵. wonder-
ful thing¹.

thauma st on' MARVELOUS
marvelous. m in our eyes (from the Lord)
vMt21⁴² Mk12¹¹ a m thing (Jews not aware
whence Jesus is) Jn9³⁰ m light (God calls
us into) 1Pt2⁹ great and m (sign) vRv15¹
(are Thy acts) vRv15³. marvel¹, marvelous⁵,
-thing¹.

marvels. See marvelous.

Mari'a (Greek of Hebrew) MIRIAM
Mary, the mother of our Lord, see also Miriam.
Joseph (the husband of) Mt1¹⁶ (M espoused
to) Mt1¹⁸ magi perceived Mt2¹¹ Jesus the
son of Mk6³ Elizabeth hears the salutation
of Lu14¹

Mary, wife of Clopas, mother of James:
beholding (the crucifixion) Mt27⁵⁶ Mk15⁴⁰ (the

sepulcher)Mt28¹Mk15⁴⁷ABs² (sitting in front of)Mt27⁶¹ buys spices Mk16¹ told the apostles Lu24¹⁰ beside the cross Jn19²⁵AB (s¹*Mt27⁵⁶)

Mary Magdalene: beholding (crucifixion) Mt27⁵⁶ABs² Mk15⁴⁰As (the sepulcher)Mt28¹AB (where Jesus was placed)Mk15⁴⁷ buys spices Mk16¹ Jesus (appeared first to)Mk16⁹ (M dispensed to)Lu8²⁸Bs told the apostles Lu24¹⁰AB stood (beside the cross)Jn19²⁵AB (outside the tomb)Jn20¹¹AB (AMt27⁶¹ BJn20¹ A20¹⁶ A18)

Mary, sister of Martha and Lazarus: Jesus (M sitting at His feet)Lu10³⁹B² (rubs Him with attar)Jn11²As 12³As (came where Jesus was)Jn11³²As chooses the good part Lu10⁴²As Bethany the village of Jn11¹ Jews (came to)Jn11¹⁹As 45^{As} (perceiving)Jn11³¹As seated in the house Jn11²⁰ (ALu10³⁹ sJn11²⁸).

Mary, the mother of John Mark Ac12¹²

Mary, a Roman saint Ro16⁶AB.

massacre. See lift up.

Master. See Lord.

Master, doctor.

master, navigator¹, owner⁵, perceptor³, rabbi⁹, teacher⁴⁸.

master builder, foreman¹.

master of the house, householder³.

mastery. See lord it.

trōg'ō CHEW

masticate, grind with the teeth. mankind before the deluge Mt24³⁸ m Christ (His flesh) Pjn6⁵⁴ 56 57 (this Bread)Jn6⁵⁸ (Judas m bread with)AJn13¹⁸. cat⁶.

match. See compare.

mate. See participant.

[h]ul'ē MATERIAL.

material, matter. what amount of Ja3⁵. matter¹.

matrimony. See wedding.

mē'tra MOTHER

matrix, the organ of motherhood. every male opening Lu2²³ deadening of Sarah's Ro4¹⁹. womb².

Mattatha' (Hebrew) GIFT-Jehovah

Mattathah, one of our Lord's ancestors. Lu3³¹.

Mattathi'as (Hebrew) GIFT-Jehovah

Mattathias, an ancestor of Christ. Lu3²⁵.

pra g'ma PRACTICE-effect

matter, practice Ja3¹⁶, business 1C6¹, agreeing concerning any Mt13¹⁹ of which we are fully assured Lu1¹ placed this m in your heart (Ananias)Ac5⁴ in whatever m Phoebe may be needing you Ro16² in this m (pure) 2C7¹¹ (overreaching his brother)1Th4⁶ by two immutable m Hb6¹⁸ not the selfsame image of Hb10¹ a conviction concerning m not observed Hb1¹. business¹, matter³, thing⁶, work¹.

matter, material¹, (make), consequence (be of more)¹.

matter. See word.

matter of wrong, injury¹.

Matthan' (Hebrew) GIFT

Matthan, a name in our Lord's lineage. Mt1¹⁵ 15.

Matthat' (Hebrew) GIFT

Matthat, a name common to two ancestors of our Lord. Lu3²⁴ 29.

Matthai'os MATHEW

Matthew, a tax gatherer, chosen to be one of

the twelve apostles, usually identified with Levi Alphaeus, and writer of the first account of our Lord's ministry. at the tribute office Mt9⁹ one of the twelve Mt10³Mk3¹⁸Lu6¹⁵ Ac1¹³.

Matthi'as (Hebrew) GIFT-Jehovah
Matthias, the apostle in Judas' place. Ac1²³ 26.

Mattathi'as (Hebrew) GIFT-Jehovah
Mattithiah, an ancestor of Christ. Lu3²⁶.

tel'ei on FINISHED

mature, perfect, as a result of full growth or development. m will of God Ro12² Paul (speaking wisdom among)1C2⁶ (presenting every man m)FCo1²⁸ whenever maturity coming F1C13¹⁰ in disposition become F1C14²⁰ attain to a m man FEp4¹³ the m may be disposed to this Ph3¹⁵ that you may stand FCo4¹² solid nurture is for FHB5¹⁴ perfect: you shall be as your heavenly Father is Mt5⁴⁸ 48 if you are wanting to be Mt19²¹ more p tabernacle Hb9¹¹ endurance have its p work Ja14⁴ every p gratuity Ja1¹⁷ p law of freedom Ja1²⁵ p man not tripping in word Ja3² p love casting out fear 1Jn4¹⁸. man¹, more perfect¹, of full age¹, perfect¹³, that which is perfect¹, they that are perfect¹.

tel ei'ō si's FINISHING

maturing (of that spoken)FLu1⁴⁵, perfection (not through priesthood)Hb7¹¹. perfection¹, performance¹.

telei o't ēs FINISH-

maturity. love, tie of FCo3¹⁴ be brought on to FHB6¹. perfection¹, perfectness¹.

tele s phor e'ō FINISH-CARRY

maturity (bring to). seed b nothing to m FLu8¹⁴. bring fruit to perfection¹.

may, able (be)¹⁸, allow², strong (be)¹.
may be (it), equally¹.

mou' e mou' 238

me, my, the first person, singular pronoun outside the nominative case, not emphatic as I. of-me.

me, myself⁴.

ka me' AND-ME

me also, and me. 1C16⁴ etc.

ka moi' AND-TO-ME

me also (to), and to me. Ac8¹⁹ 10²⁸ etc.

a'leur on MEAL

meal. woman hides leaven in Fmt13³³Lu13²¹.
mean, about (be)¹, be⁶, do¹, insignificant¹, will².
meaning, power¹.
means. See manner.

dē BIND

means (by' all). bearing fruit Mt13²³ passing through to Bethlehem Lu2¹⁵ Barnabas and Saul (sever to Me)Ac13² (turning back we should visit)Ac15³⁶ saints b a m to glorify God 1C6²⁰ABs*. also¹, and¹, doubtless¹, now¹, therefore¹.

means (by any), circumstances (under no)¹.

means (by no). See circumstances (under no).
means (not by all). See circumstances (under no).

meantime. See between.

meanwhile, between².

metr i'ōs MEASURE-AS

measurably, so as can be measured. not m consoled Ac20¹². a little¹.

met'r on MEASURE

measure, a standard of size or quantity. with what m you are measuring fMt7²Mk4²⁴Lu6³⁸ fill full the m of your fathers fMt23³² a m ideal fLu6³⁸ God (not giving the spirit by) fJn3³⁴ (parts to each m of faith) fRo12³ (the range) f2C10¹³ the m God parts to us (Paul boasting) f2C10¹³ Christ (m of the gratuity of) fEp4⁷ (m of Christ's complement) fEp4¹³ the m of each one's part Ep4¹⁶ messenger had a m vRv21¹⁷ 17.

measure, bath¹, chenix¹, cor¹, seah², transcendence², (above), inordinately², (without), immeasurably².

metr e'ō MEASURE

measure, the act of applying a standard to determine the relative size or quantity. with what m you are m fMt7²Mk4²⁴Lu6³⁸ it shall be m to you fMt7²Mk4²⁴ m themselves by themselves 2C10¹² m the temple vRv11¹⁴As m not the court vRv11^{2bs} m the city vRv21¹⁵ 16 its wall vRv21¹⁷As. measure⁷, metr³.

anti metr e'ō INSTEAD-MEASURE

measure again, measure in returning what has been given. will be m to you a fLu6³⁸.

kre'a s MEAT

meat, the flesh of a dead animal. ideal not to be eating Ro14²¹ 1C8¹³, flesh².

meat, eat³, feeding⁷, food¹⁶, nourishment¹³, table¹, viand¹, (portion of), grain (measure of)¹.

ma'kellon BUTCHER-place

meat market. eat everything sold at 1C10²⁵. shambles¹.

meat offered to idols, idol sacrifice¹.

peri erg a'ō mai ABOUT-ACT

meddle. some are 2Th3¹¹, be a busy body¹.

peri'erg os ABOUT-ACTER

meddler (younger widows) 1Ti5¹³, meddling art (practicing) Ac19¹⁹, busy body¹, curious arts¹.

Mēd'os MEDE

Mede, a native of Media. Pentecost Ac20.

mes it'ēs MIDER

mediator, one in the midst of two parties who are at variance. in the hand of Ga3¹⁹ no M of one Ga3²⁰ one M of God and mankind 1Ti2⁵ M of a better covenant Hb8⁶ 9¹⁵ 12²⁴.

mele t a'ō CARE-

meditate, also used for the Hebrew *egē* mumble (the people m empty phrases) Ac4²⁵. do not m what to speak Mk13^{11A} Timothy to m on these things 1Ti4¹⁵, imagine¹, meditate².

meditate before, premeditate¹.

pra'on MEEK

meek, mildly submissive. happy are the Mt5⁵.

pra u' MEEK

meek, another Greek spelling of the previous word. Jesus m (and humble in heart) fMt 11²⁹ (and mounted on an ass) Mt21⁵ a m and quiet spirit 1Pt3⁴.

pra o'tēs MEEKNESS

meekness. spirit of (shall Paul come in) 1C4²¹ (attuning such a one in) Ga6¹ m of Christ 2C10¹ fruit of the spirit Ga5²³ walk with Ep4² put on Co3¹² with m training those 2Ti2²⁵ displaying all Ti3² receive the implanted word with Ja1²¹ ideal behavior in m of wisdom Ja3¹³ ready with a defense with 1Pt3¹⁶ (bs1Ti611).

prau path'ei A MEEK-EMOTION

meekness (suffering and). Timothy to pursue love with 1Ti6¹¹As¹⁴.

apant a'ō FROM-INSTEAD

meet. Jesus m the women Mt28^{9As} a man will m the disciples Mk14¹³ (AMk5² BLu17¹² AJn4⁵¹ AAC16¹⁶).

meet, enough¹, fit¹, ideal², just², meet with⁵, (make meet), competent (make)¹.

[h]up ant a'ō UNDER-INSTEAD

meet. m Jesus (demoniacs) Mt8²⁸Mk5²Bs Lu8²⁷ (lepers) Lu17¹²As (Martha) Jn11²⁰ 30 (throng) Jn12¹⁸ m hostile king fLu14³¹ slaves m courtier Jn45^{1Bs} maid m Paul Ac16¹⁶Bs (Bs¹Mt28⁹).

meet. See worthy.

meet (to). See meeting.

meet well, happen along¹.

sun ant a'ō TOGETHER-INSTEAD

meet with. vast throng m w Jesus Lu9³⁷ a man w the disciples Lu22¹⁰ Cornelius w Peter Ac10²⁵ Paul not aware what he will m w in Jerusalem Ac20²² Melchizedek with Abraham Hb7¹ 10. befall¹, meet⁵.

meet with, parley¹.

ap ant'ē sis FROM-INSTEADING

meeting, to meet. the bridegroom fMt25⁶ brethren came t m Paul Ac28¹⁵ the Lord in the air 1Th4¹⁷ (AJn12¹³).

[h]up ant'ē si s UNDER-INSTEADING

meeting, to meet. to m Jesus (entire city) Mt8³⁴ (vast throng) Jn12¹³ of the bridegroom fMt25¹.

sun ant'ē sis

meeting with. entire city w Jesus Mt8³⁴.

Melchei' (Hebrew) MY-KING

Melchi, the name of two persons in our Lord's genealogy. Lu32²⁸.

Melchisedek'

Melchizedek, a priest king Gn14¹⁸ Ps110⁴, the order of Hb5⁶ 10 6²⁰ 7¹¹ 17 21 king of Salem Hb7¹ meets Abraham Hb7¹⁰ likeness of Hb7¹⁵.

Meleas' (Hebrew) FULLNESS

Melea, an ancestor of Christ. Lu3³¹.

Meli'tē MELITA

Melita, an island in the Mediterranean, south of Sicily, near 36° north, 14° east. Paul on Ac28¹.

mellow. See kind.

melody (make). play music¹.

melt, loose¹.

mel'os MEMBER

member, a limb or organ of the body. one m (should perish) fMt5²⁹ 30 (if the body were) 1C12¹⁹ (suffering) 1C12²⁶ (is being esteemed) 1C12²⁶ presenting (to Sin) Ro6¹³ (as imple-ments of righteousness) Ro6¹³ (as slaves) Ro 6¹⁹ 19 passions operated in our Ro7⁵ in Paul's m (a different law) Ro7²³ (law of Sin) Ro7²³ many m (in one body) Ro12⁴ 1C 12¹² 14 20 all m (have not same function) Ro12⁴ (of the one body) 1C12¹² (are sym-pathizing) 1C12²⁶ (rejoicing) 1C12²⁶ m of one another Ro12⁵ fEp4²⁵ m of Christ (our bodies are) m1C6¹⁵ (taking away) m1C6¹⁵ m of a prostitute 1C6¹⁵ God placed the 1C12¹⁸ m supposed to be weaker 1C12²² may be mutually solicitous 1C12²⁵ body of Christ (m of a part) 1C12²⁷ (we are m) mEp5³⁰

saints to deaden their ⁴Co3⁵ the tongue (a little m)Ja3⁵ (constituted among our m) Ja3⁶ gratifications warring in your Ja4¹.

mnē m o'sun on REMIND-TOGETHER
memorial. spoken for a Mt2613Mk14⁹ Cornelius' alms ascended for Ac10⁴AB3².

pros ap eū e'ō TOWARD-FROM-WHIRL
menace. the Sanhedrin m the apostles Ac42¹. threaten further¹.

mend, readjust².

ep ait e'ō ON-REQUEST
medicant (be a). administrator ashamed to be ¹Lu16³ a blind man Lu183⁵Bs. beg¹.

Menna' MENNA
Menna, our Lord's ancestor. Lu331^{Bs}.

mnē'mē REMIND-
mention. Peter's admonition 2Pt11⁵. remembrance¹.

mention. See remembrance.
mention (make), remember¹.

mē'ti ge NO-ANY-SURELY
mention (not to). saints judging messengers not to mention life's affairs 1C6³.

mentor. See governor.

em por i'a IN-GO
merchandise. one to his ¹Mt22²⁵.
merchandise, cargo², (house of m), store¹, (make m), traffic¹.

em'por os IN-GOER
merchant. seeking pearls ¹Mt134⁵ in Babylon ¹Rv18³ 11 15 23.

ele ē'm on MERCIFUL
merciful. happy are Mt5⁷ a merciful Chief Priest Hb21⁷.

merciful. See mercy.
merciful, pitiful², propitious¹.

ele a'ō be-MERCIFUL
merciful (be), middle enjoy mercy, passive be (shown) mercy. to blind men Mt927 2030 31 Mk1047 48 Lu1838 39 to Canaanitish woman Mt1522 to epileptic Mt1715 to fellow slave as I am ¹Mt1833 33 to demoniac Mk519 to rich man ¹Lu1624 lepers Lu1713 God (I shall be m)Ro915 15 16 18 (to all)Ro1132 (to Epaphroditus)Ph22⁷ the one m with glee Ro128 to those doubting be Ju22 with fear Ju23 enjoy mercy: Paul has 1C72⁵ who have not 1Pt210 be shown mercy: the merciful Mt5⁷ yet now you were (nations)Ro1130 that they also may be (Israel)Ro1131 Paul 2C41 1Ti113 16 but now are being 1Pt210, 2C41 1Ti113 16 but now are being 1Pt210. obtain mercy⁸, receive mercy¹, shew mercy².
an el'e on UN-MERCYED

merciless. judging is m Ja213. without mercy¹.
Mercurius, Hermes¹.

el'e os MERCY
mercy, merciful Lu17⁸, a moderation of the severity of justice. God (m am I wanting) Mt913 127 (His m is for generations)Lu150 (reminded of)Lu154 (magnifies His m with Elizabeth)Lu158 (to do m with our fathers) Lu172 (the nations to glorify G for His) Ro159 (peace from them and m)Ga616 (being rich in)Ep24 (m from G)1Ti12 2Ti12 2Jn³ (to Onesiphorus)2Ti116 18 (saves us)Tit35 (His vast m)1Pt13 judging and m and faith Mt2323 the one doing the m thing Lu1037 vessels of ¹Ro923 this m of yours Ro1131 ob-

taining Hb416 who does not exercise m Ja213 vaunting is m against judging Ja213 bulging with Ja317 may m be multiplied Ju2 m of our Lord Jesus Christ Ju21 (⁸*Lu14⁹ AEp623 AbTit14).

mercy, benign¹, pity⁵, (have), merciful (be)¹⁶, (obtain m), merciful (be)⁸, (of tender m), pitiful¹, (receive m), merciful (be)¹, (shew m), merciful (be)².
mercy-seat, propitiatory¹.

[h]uper'ak m on OVER-POINT
meridian (over). virgin 1C73⁶. pass the flower of age¹.

merry (be), cheerful (be)¹.
merry (be or make). See glad (be).

thēr a WILD-BEAST
mesh, a means of capturing wild beasts. let Israel's table become ¹Ro11⁹. trap¹.

Mes o pot a mi'a MID-DRINK (river)
Mesopotamia, the country between the Tigris and Euphrates rivers. Ac29 72.

a[n]g'gel i a MESSAGE
message. 1Jn15 31¹.

message, embassy¹, promise¹.

a[n]g'gel os MESSENGER
messenger, one who carries a message, whether human, such as John the baptist, his disciples, our Lord's disciples, the spies sent, officers of the synagogue, 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 Mt120 24 213 19 dispatching My m (John) ¹Mt1110Mk12Lu727 saying to m Hb15 7 to which has He declared Hb113 not to m does He subject the earth Hb25 makes man inferior to Hb27 spares not sinning 2Pt24 commissions His m ¹Rv22⁶ Christ: m directed concerning Mt46Lu410 waited on Him Mt411 Mk113 dispatching His m Mt1341 2431Mk1327 coming with Mt1627 2531 Mk838Lu926 2Th17 twelve legions of Mt2653 dispatches before His face Lu952 avowing in front of Lu128 AB3* Rv35 seen strengthening Him Lu2243s² ascending and descending on Jn151 a m has spoken to Him Jn1229 so much better than Hb14 to worship Hb16 made some bit inferior to Hb29 m being subjected to 1Pt322 dispatches to John Rv11 send My m ¹Rv2216

others: reapers are m ¹Mt1339 severing the wicked ¹Mt1349 m of little ones Mt1810 are as m in resurrection Mt2230Mk1225 not aware of the day and hour Mt2436Mk1332 the Adversary and his Mt2541 at the tomb Mt282 5Lu2423Jn2012 seen by Zechariah Lu111 13 18 19 sent to Miriam Lu126 28As 30 34 35 38 221 stood by (shepherds)Lu29 10 13 15 (Peter)Ac127 (Paul)Ac2723 John's m Lu724 renounced before Lu129 joy in sight of (one sinner)Lu1510 Lazarus carried by ¹Lu1622 bathed in the pool Jn54 opens jail door for Peter Ac519 Stephen's face as Ac615 seen by Moses vAc730 35 38 mandate of Ac753 speaks to Philip Ac826 Cornelius perceived vAc103 7 22 1113 Peter and the m Ac128 9 10 11 15 smites Herod Ac1223 Sadducees saying there is no Ac238 Paul and m Ac239 1C49 6Bs 131 Ga18 414 1Ti521 not able to separate us Ro838 because of the m (authority over woman's head)1C1110 Satan (m of

light)2C11¹⁴ (a splinter, m of)2C12⁷ through m (the law prescribed)Ga3¹⁹ (the word spoken)Hb2² ritual of Co2¹⁸ seen by (secret of devoutness)1Ti3¹⁶ not taking hold of Hb 216 ten thousand sHb12²² when lodging Hb 132 entertaining (Rahab)Ja2²⁵ are yearning to peer into 1Pt1¹² being greater in strength 2Pt2¹¹ kept not their own sovereignty Ju⁶ seven stars are seven m Rv1²⁰ of the ecclesia in (Ephesus)Rv2¹ (Smyrna) Rv28 (Pergamos)Rv2¹² (Thatira)Rv2¹⁸ (Sardis)Rv3¹ (Philadelphia)Rv3⁷ (Laodicea)Rv 314 John (perceived)vRv5² 71 2 82 101 201 (hears)vRv5¹¹ 165 (came away to)vRv10⁹ (got tiny scroll from)vRv10¹⁰ (talks with)vRv17¹ 7 (falls in front of)vRv22⁸ the four m (he cries to)vRv7² (loose them)vRv9¹⁴ 15 stood around the throne vRv7¹¹ the dragon's m vRv12⁷ 9 another m (at the altar)vRv8³ (a second)vRv14⁸ (a third)vRv14⁹ (came out of the temple)vRv14¹⁵ 17 (out of the altar)vRv14¹⁸ took the thurible vRv8⁵ seven m (have seven trumpets)vRv8⁶ (seven calamities)vRv15⁶ 8 (seven bowls)vRv15⁷ 171 219 (saying, go)vRv16¹ m trumpets (the second)vRv8⁸Ab (the third)vRv8¹⁰ (the fourth)vRv 812 (the three m about to be)vRv8¹³ (the fifth)vRv9¹ (the sixth)vRv 913 14 (the seventh)vRv11¹⁵ the m of the abyss vRv9¹¹ the seventh m (in the days of)vRv10⁷ (pours out his bowl)vRv16¹⁷s² m standing on the sea vRv10⁸ Michael and his vRv12⁷ tormented in sight of vRv14¹⁰ m cast his sickle into the earth vRv14¹⁹ fourth m pours out bowl vRv16⁸s strong m lifts a stone vRv18²¹ twelve m at the portals vRv21¹²bs the m's measure vRv21¹⁷ (AAc8³⁹ sJu14 Bs⁴Rv111 b16⁹). angel¹⁸¹, messenger⁷.

messenger, apostle².

messenger (equal to a). See equal to a messenger.

Mess'i'a s (Hebrew) ANOINTED

Messian, the equivalent of the Greek title Christ, we have found Jn1⁴¹ is coming Jn 42⁵. Messias².

Messias, Messiah².

mete, measure³.

method. See manner.

Maththousa'la (Hebrew) MATHUSELAH

Methuselah, one of our Lord's ancestors Gn5²¹ Lu3³⁷.

Mich a él' (Hebrew) who-AS-Deity

Michael, a chief messenger Da12¹. Ju⁹ vRv12⁷.

mid. See midst.

mes our an'é ma MID-SEE-UP

mid-heaven, flying in (vulture)vRv8¹³ (messenger)vRv14⁶ (birds)vRv19¹⁷. midst of heaven³.

mes émb'r i'a MID-DAY

midday. Philip going at Ac8²⁶ light flashes about Paul Ac22⁶.

midday. See midst and day.

middle. See midst.

Madiam' (Hebrew) strife

Midian, a district of Arabia Petraea, about 29° north, 35° east. Moses a sojourner in Ac7²⁹.

meso nu k't i on MID-NIGHT

midnight, lord of the house coming atPmK13³⁵ going to a friend atPLu1¹⁵ Paul (and Silas praying)Ac16²⁵ (speaking)Ac20⁷.

midnight, midst².

mes'on MIDST

midst, when used of a group or a throng, middle of an object, as a hall or curtain or body, center of a hill or throne, with up, amidst, centered, with day, midday Ac26¹³, in the m: disciples (of wolves)Mt10¹⁶Lu10⁸ (of the sea)Mt14²⁴s (of the Sanhedrin)Ac4⁷ daughter of Herodias dances Mt14⁶ Christ (stands a child)Mt18²Mk9³⁶ (wherever two or three are)Mt18²⁰ (seated)Lu24⁶ (as One Who is serving)Lu22²⁷ (stood)Lu24³⁶ Jn12⁶ 2019 26 (between two others)Jn19¹⁸ (God does miracles through)Ac2²² (of lampstands)Rv11³ 21 rise in the m (man with withered hand)Mk3³ Lu6⁸ (chief priest)Mk14⁶⁰ demon pitches man Lu4³⁵ let down the cot Lu5¹⁹ seed in thorns vLu8⁷ of Jerusalem Lu21²¹ Peter Lu 2255 Ac1¹⁵ a woman [Jn8⁹ 9] Paul Ac27²¹ 1Th2⁷ of a generation crooked and perverse Ph2¹⁵ of the ecclesia Hb2¹² of the four animals vRv6⁶ from: (wicked f m of the just)PmT13⁴⁹ (be taken away)1C5² out of: (Paul)Ac17³³ABs² (and be severed)2C6¹⁷ (decrees taken away)Co2¹⁴ (till the present detainer is coming to be)2Th2⁷ through: Christ passing t Lu4³⁰ Jn8⁵⁹As².

amidst (with up): daniel over a the grain PmT13²⁵ Jesus a boundaries of Decapolis Mk 731 adjudicate a the brethren 1C6⁵ middle: of the night PmT25⁶ Ac27²⁷ of the sea Mk6⁴⁷ of Samaria and Galilee Lu17¹¹ of the courtyard Lu22⁵⁵ curtain rent Lu23⁴⁵ Judas ruptures in Ac1¹⁸ center: of the Areopagus Ac17²² of the paradise of God Rv27³ of the throne vRv5⁶ of the elders vRv5⁶ throne-centered Lambkin vRv7¹⁷ of the city's square vRv22² (s1¹Jn5¹³). among¹², before¹, between¹, forth¹, midday¹, midnight², midst⁴¹, in the -4, midst (be about the), midway (be)¹. midst of heaven, mid-heaven³.

mes o'o be-MID

midway (be). of the festival Jn7¹⁴. be about the midst¹.

kra't os HOLDING

might, mightily (God does)Lu1⁶¹ (word grows) Ac19²⁰. God (the m of His strength)Ep1¹⁹ (of His glory)Col1¹¹ (to Him be glory and) 1Pt5¹¹ Ju²⁵ Christ (be invigorated in His) Ep6¹⁰ (to Whom be m eonian)1Ti6¹⁶ Rv16 513ABs² (to Whom is)1Pt4¹¹ the m of death Hb2¹⁴. dominion⁴, mightily¹, power⁶, strength¹.

might, power⁴, strength².

might (for may). See ever.

mightily. See might.

mightily, strenuously¹.

kra't ai on' HELD

mighty (hand of God)1Pt5⁶.

mighty, able⁷, great¹, potentat¹, power³, proportions (such)¹, strength¹, strong¹⁰, violent¹, (be m), able (be)¹.

mighty dead, power¹.

mighty in (be), operate¹.

kra't ist on HOLD-most

mighty (most). Theophilus Lu1³ Felix Ac23²⁶ 243 Festus Ac26²⁵, most excellent², -noble².

mighty power, magnificence¹.

mighty work, power¹¹.

ér'em on MILD

mild, moderate, placid, and quiet life 1Ti2². quiet¹.

mil'ion (Latin) MILE

mile, containing millia passum, 1000 paces, or

8 stadia, about 1620 yards, or about 140 yards less than the standard mile of today. con-scripting you one Mt5⁴¹.

Mil'etos MILETUS

Miletus, a city on the coast of Caria, Asia Minor, 37° 32' north, 27° 18' east. Paul (came into) Ac20¹⁵ (sending from M to Ephesus) Ac20¹⁷ (left Trophimus in) 2Ti2⁴⁰.

gal'a MILK

milk, the fluid fed by the mother to the young of mammals, figuratively, elementary spiritual nurture. Paul gives m not solid food 1Co3² eating of the m of the flock 1Co9⁷ you have need of vHb5¹² 13 babes long for unadulterated 1Pt2².

mill, millstone¹.

di s muri a'd es TWO-MYRIADS

millions (two hundred), twice 10,000 (with of 10,000). troops of cavalry vRv9^{16A}. two hundred thousand thousand¹.

millions (two hundred). See ten thousand.

mul ik on' MILLic

millstone, lying about his neck Mk9^{42A} Lu17^{2Bs}. mill¹, millstone¹.

mul'in on MILL-stone

millstone, a stone as large as vRv18^{21As}.

mul'os MILL-stone

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 Mt18⁶ grinding at Mt24⁴¹ the sound of vRv18²² (BsMk9⁴² ALu17² bRv18²¹). millstone⁴.

mna (Hebrew) COUNT

mina, a weight and sum of money equal to a hundred drachmas, or about sixteen dollars. vRu19¹³ 16 18 18 20 24 24 25. pound⁹.

no u's MIND

mind, the means of thought, frame of mind Ph4⁷, the organ of apprehension. Christ opens the disciples' m Lu24⁴⁵ disqualified Ro12⁸ Paul's (law of) Ro7²³ (slaving for God's law) Ro7²⁵ m of the Lord Ro11³⁴ 1Co2¹⁶ renewing of Ro12² fully assured in own Ro14⁵ attuned to the same 1Co1¹⁰ saints have m of Christ 1Co2¹⁶ unfruitful 1Co14¹⁴ praying with 1Co14¹⁵ five words with my 1Co14¹⁹ in the vanity of Ep4¹⁷ rejuvenated in the spirit of Ep4²³ fleshly Co2¹⁸ shaken from 2Th2² decadent 1Ti6⁵ depraved 2Ti3⁸ defiled Tit1¹⁵ let him who has a m calculate vRv13^{18A}bs³ which has wisdom vRv17⁹. mind¹⁷, understanding⁷.

mind, about (be)¹, apprehension⁴, comprehension⁹, disposed (be)¹⁴, disposition¹, opinion², soul³, thought¹, (call to m), recollect¹, (put in m), prompt¹, remind¹, (with one m), accord (with one)¹.

mindful (be), intend², plan², (double m), double-souled², (like m), equally sensitive¹.

mi mné's k ô be-REMIND

mindful (be). what is man that Thou art Hb26⁶ of those bound Hb13³. mindful¹, remember¹.

mindful (be), remember¹.

mindful of, remind².

mine. See my.

mingle, mix⁴.

leit ourg e'ô PEOPLE-ACT

minister, act for all the people in a public capacity. to the Lord Ac13² in fleshly things vRo15²⁷ chief priest m daily Hb10¹¹.

leit ourg os' PEOPLE-ACTER

minister. God (magistrates are His) vRo13⁶ (making His m a flame of fire) Hb17⁷ Paul a m of Christ for the nations vRo15¹⁶ Epaphroditus a m for Paul's need vPh2²⁵ Christ a M of holy places Hb8². minister⁴, he that ministereth¹.

minister, furnish¹, give¹, priest (act as)¹, servant²⁰, serve¹, service¹, subserve², supply¹, tender¹, work¹. minister to, serve¹. minister unto, serve¹⁵.

leit ourg is on' PEOPLE-ACTIC

ministering. messengers m spirits Hb14⁴.

ministering, service⁵.

ministration. See ministry.

ministration, service⁶.

leit ourg i'a PEOPLE-ACTION

ministry, ministration. Zechariah's Lu12¹ dispensation of this vCo9¹² Christ happened upon a more excellent Hb8⁶ vessels of the Hb9²¹ ministration: of your faith vPh2¹⁷ want of m toward Paul Ph2³⁰. ministration², ministry², service².

ministry, service¹⁶.

né'pi os YOUNG-saver

minor. God reveals to vMt11²⁵ Lu10²¹ out of the mouths of Mt21¹⁶ a teacher of vRo22⁹ saints (m in Christ) 1Co3¹ (when we were) vMa4³ (we should not be) vEp4¹⁴ when Paul was v1Co13¹¹ 11 11 11 11 enjoyer of the allotment a Ga4¹ one partaking of milk mHb5¹³ (sB1Th27). babe⁶, child⁷, childish¹.

né pi az'ô YOUNG-say

minor (be), be too young to have a voice in affairs. saints to be m in evil 1Co14²⁰, be a child¹.

minstrel, flutist¹.

[h]éd u'os m on GRATIFY-ODOR

mint, an aromatic herb of the genus mentha, family labiate, probably spearmint. taking tithes of Mt23²³ Lu11⁴².

at'er MINUS

minus, omitting something, as now colloquially. to give Jesus up m the throng Lu22⁶ m purse Lu22³⁵. in the absence of¹, without¹.

ter'a s MIRACLE

miracle, the supernatural aspect of a sign or power or marvel. signs and m: false prophets giving Mt24²⁴ Mk13²² not believing lest perceiving Jn4⁴⁸ God: (giving) Ac21⁹ (granting) Ac14³ (does among the nations) Ac15¹² (corroborating with) Hb2⁴ Christ: (demonstrated to be from God by) Ac22² (through the name of) Ac4³⁰ (does through) Ro15¹⁹ through the apostles Ac24³ 512 Stephen did Ac6⁸ Moses Ac7³⁶ produced among you 2Co12¹² false 2Th2⁹.

miracle, power⁹, sign²².

bor'bor os MIRE

mire. swine wallowing in vPt2¹²².

Mariam' (Hebrew) HEIGHT

Miriam, the mother of our Lord, the Hebrew form of the name, which is indeclinable. Joseph not to be afraid to accept Mt12^{9s} Jesus' mother Mt13⁵⁵ name of the virgin Lu12⁷ fear not Lu13³⁰ said (how shall this be) Lu13³⁴ (lo the slave) Lu13³⁸ (my soul is magnifying) Lu14⁶ went into a city of Judah Lu13³⁰ remains with Elizabeth Lu15⁶ Joseph registered with Lu2⁵ shepherds found Lu21⁶

preserved these declarations Lu21^{9A} Simeon said to her Lu23⁴ the women and M Ac11^{4B}

M Magdalene: sitting in front of the sepulcher Mt27^{61B}s coming to the tomb Jn20^{1As} Jesus is saying to her, M Jn20^{16Bs} reporting to disciples Jn20^{18Bs} (BsMt27⁶¹ s281 BMk15⁴⁰ ALu8² s2410 sJn19²⁵ s2011).

M of Clopas: (sJn19²⁵).

M sister of Martha: Martha summons Jn 11^{28AB} (B'sLu10³⁹ B42 sJn11² B19 B31 B32 B45 B123).

M a Roman saint (sRo16⁶). A. V. Mary throughout.

es'op tr on INTO-VIEWER

mirror. observing by means of P1C13¹² considering the face in Ja12³, glass².

mischief, knavery¹,
miserable, forlorn².
miserably, evilly¹.

pon'os MISERY

misery, a condition of extreme pain and distress. Epaphras has Co41³ men (gnawed their tongues for) vRv16¹⁰ (blaspheme God for) vRv16¹¹ will be no more vRv21^{4Ab}. pain³, zeal¹.

misery, wretchedness².

[h]o mich'l ē MIST

mist or low cloud. driven by a storm M2Pt17¹. mist, fog¹, gloom¹.

lept on' PEEL

mite, the smallest coin in use among the Jews of our Lord's time, a lepton. widow cast in two Mk12⁴²Lu21² paying the last Lu12⁵⁹.

Mitulē'nē MITYLENE

Mitylene, a city on the southern shore of the island of Lesbos, in the Aegean sea, about 39° 30' north, 26° 30' east. Ac20¹⁴.

mi'g'nu mi MIX

mix. give Jesus wine m with gall Mt27³⁴ blood m with sacrifices (Gaileans) Lu13¹ fire m with blood vRv8⁷ glassy sea m with fire vRv15², mingle⁴.

mixed with (be), blend with¹.

mi'g'ma MIXTURE

mixture. Nicodemus bringing m of myrrh and aoes Jn19³⁹.

mixture (without), undiluted¹.

Mna's ōn REMINDED

Mnason. a Cyprian Ac21^{16AB}.

ochl o poi e'ō THrong-DO

mob (make up). Jews in Thessalonica Ac17⁵. gather a company¹.

mobilize. See gather.

mock, jeer¹, scoff at¹³, sneer at¹.

mock, scoff¹.

mocking, scoffing¹.

model. See type.

metr i o path e'ō MEASURE-EMOTION

moderate (be), keep the feelings within measure. chief priest able to Hb5². have compassion on¹.

moderation, lenient¹.

pol u trop'ōs MANY-REVERT-AS

modes (many). by m in God speaking Hb1¹. in diverse manners¹.

modest, decorously¹.

aid ōs' MODESTY

modesty, restraint by a sense of propriety or humility. adorning with P1Ti2⁹. shamefacedness¹.

epi dia ta s's o mai ON-THROUGH-SET

modify, add to or alter the provisions of. covenant no one is Ga31⁵. add thereto¹.

ikm as' MOISTURE

moisture, water for plant growth. seed having no m P1Lu8⁶.

plas's ō MOLD

mold, change the shape into some designed form. not protest to the m P1Ro9²⁰ Adam was first 1Ti2¹³. form².

plas'ma MOLD-effect

molded (which is). will not protest P1Ro9²⁰. thing formed¹.

ochl e'ō THrong

molest, be treated as if in a throng. by unclean spirits Ac51⁶. vex¹.

Moloch' (Hebrew) KING

Moloch, an idol. tabernacle of Ac7⁴³.

moment, instant¹, second¹, (for a m), momentary¹.

par out i'k a BESIDE-SAME-REACHing

momentary, (adverb). lightness of our affliction 2Co4¹⁷. but for a moment¹.

chr ē'ma USE-effect

money, originally, anything used, but later confined to money. those who have money squeamishly entering kingdom Mk10²³ 24Lu 18²⁴ Barnabas brings to apostles Ac4³⁷ Simon offers Peter Ac8¹⁸ 20 Felix expecting from Paul Ac24²⁶, money¹, riches³.

money, change¹, copper², currency¹, silver¹¹, (piece of m), stater¹.

ker ma t i s t ēs' CLIPPIST

money changer, who clips off his commission. in the sanctuary Jn2¹⁴.

money changer, broker².

money (fond of). See fond of money.

money (fondness for). See fondness for money.

money (not fond of). See fond of money (not).

mēn MONTH

month, the period from one new moon to the next. five m (Elizabeth keeps herself close) Lu12⁴ (locusts) vRv9⁵ 10 sixth m (Gabriel dispatched to Miriam) Lu12⁶ (with Elizabeth) Lu13⁶ three m (Miriam remains with Elizabeth) Lu15⁶ (Moses reared) Ac7²⁰ (Paul at Ephesus) Ac19⁸ (in Greece) Ac20³ (at Melita) Ac28¹¹ six m (three years and, no rain) Lu 4²⁵ Ja5¹⁷ (one year and, Paul in Corinth) Ac18¹¹ day and m (you are scrutinizing) Ga4¹⁰ (messengers ready for) vRv9¹⁵ forty-two m (nations treading the holy city) vRv11² (to the wild beast was given authority) vRv 13⁵ fruit appropriate to each m vRv22².

months (four). See four months.

tr i'men ON THREE-MONTH

months (three). Moses hid Hb11²³.

selēn'ē MOON

moon, the earth's satellite. signs in (not giving her beams) Mt24²⁹Mk13²⁴Lu21²⁵ (as blood) Ac22⁰ vRv6¹² (one third darkened) vRv8¹² another glory of 1C15⁴¹ underneath the woman's feet vRv12¹ no need of vRv21²³.

pros orm iz'ō TOWARD-RUSHize

moor a ship. at Gennesaret Mk6⁵³. draw to the shore¹.

nos e'ō be-DISEASED

morbid. controversies P1Ti6⁴. dotingly¹.

ple i'on MORE

more, majority, comparatively greater in number, quantity, etc. superabounding m Mt520 m than Jonah is here Mt1241 Paul (m came to his lodging) Ac2823 (gaining the m) 1C919 **majority**: were not aware Ac1932 gave counsel to set out Ac2712 God delights not in 1C105 of the 500 remaining 1C156 rebuke by 2C26 of the brethren Ph114 etc. See under other keywords. above¹, greater⁵, -part¹, many¹², -things¹, very many², more²³, -excellent³, most², etc.

rmore. See rather.

more. See still.

more, exceedingly¹, excessive², greater², other¹, over¹, (give m), add¹, (no m), still (by no means⁸, (the m), great¹.

more abundantly, excessive¹.

more exceedingly, exceedingly¹.

more quickly. See swiftly (more).

more than. See moreover.

more than, beside², except¹, over³, upon¹.

plén MORELY

moreover, used adverbially, in superadding a clause of like tenor, however in adding an adversative clause, **more than**, save Ac81 1528. **more tolerable** Mt1122 24Lu1014 seeing the Son of Mankind Mt2664 **others**: Mt187 Lu24 35 1011 1333 171Bs 188 2221 Ep533 Ph118As 316 414 Rv235 **however**: not as I will Mt2639Lu2242 **others**: Lu1020 1141 1231 1927 2222 2328 1C1111 **more than**: no other m t He Mk1232 holy spirit certifies Ac2023 the ship Ac2722, but¹⁴, -rather², except¹, nevertheless³, notwithstanding⁴, save¹, than¹.

moreover, rest¹, still².

prō in on BEFORE-

morning. give him the m star fRv228 re-splendent m star fRv2216.

prō i'a BEFORE-

morning. Christ (hungers) Mt2118s² (consultation against) Mt271 (stood on the beach) Jn214.

prō i BEFORE-

morning, the opposite of evening, the time after cock-crowing. vineyard workers lifted fMt201 the Lord rises early in Mk135 disciples perceived fig tree withered Mk1120 lord of the house coming fMk1335 consultation against Jesus Mk151 women came to tomb Mk162 Christ rising in m first day of the sabbath Mk169 leading Jesus into pretorium Jn1828 Magdalene at tomb Jn201 from m till dusk Paul persuades the Jews Ac2823 (Bs*Mt2118), early², -in the morning¹, in the morning⁴, morning², very early in the morning¹.

phō s phor'on LIGHT-CARRIER

morning-star, the light which brings the day. rise in your hearts f2Pt119, day star¹.

aur'i on MORROW

morrow, tomorrow. grass cast into the stove fMt630Lu1228 not worrying about the m Mt 634 134 good Samaritan coming away fLu 1035 today and tomorrow (Jesus performing healings) Lu1332 33 Peter and John placed in custody for the m Ac43 5 lead Paul down to the Sanhedrin Ac2320 Agrippa shall hear Paul Ac2522 for t we are dying 1C1532. **morrow**⁵, **tomorrow**⁹, next day¹.

morrow, next¹.

ep aur'i on ON-MORROW

morrow (on). o the m: after the preparation Mt2762 Jesus (coming from Bethany) Mk 1112 (wants to come away into Galilee) Jn143 John (observing Jesus) Jn129 35 throng (on the other side of the sea) Jn622 (coming for the festival) Jn1212 Peter (on the housetop) Ac109 (came away with them) Ac1023 (entered Cæsarea) Ac1024 Paul (came out to Derbe) Ac1420ABs² (about to be off from Troas) Ac207 (came to Cæsarea) Ac218 the captain resolved to know of what Paul was accused Ac2230 soldiers return to the citadel Ac2332 Festus seated on the dais Ac256 Agrippa coming Ac2523, day following², **morrow**¹, -after¹, next day⁹, -after¹.

psōm i'on MORSEL

morsel, according to ancient eastern custom a small portion of food transferred to the mouth of a guest by the host himself, as a token of regard. Judas (Jesus giving to him) Jn1326 26 (after the m Satan entered into) Jn1327 30, sop⁴.

psōm i'sō MORSELIZE

morsel out, give morsel. morsel out my possessions 1C133 if your enemy hungering give him the morsel Ro1220. bestow to feed¹, feed¹.

thnē t on' DYING 316

mortal. body (let not Sin be reigning in) Ro612 (God will vivify) Ro811 must put on immortality 1C153 54 flesh (life of Jesus may be manifested in) 2C411 may be swallowed up by life 2C54, mortal⁵, mortality¹.

mortality, mortal¹.

mortified (be). See disgrace.

mortify, deaden¹, death (put to) 1.

Mōsēs' [Mousēs] (Egyptian)

Moses, the deliverer of Israel from Egypt Ex 210, which M bids fMt84Mk144Lu514 and Elijah seen vMt173Mk94Lu931 for M one tabernacle vMt174Mk95Lu933 directs (to give scroll of divorce) AMt197 (what does M) AMk 103 (that such be stoned) [Jn85] permits (to dismiss your wives) AMt195 (to divorce) Mk104 said (man dying childless) AMt2224 (honor your father and mother) Mk710 (God will be raising up a Prophet) Ac322 737 (provoking Israel to jealousy) ARo1019 (terrified am I) Hb1221 Pharisees are seated on M seat AMt 232 M writes (man dying childless) Mk1219 Lu2028 (concerning Christ) ALu2444 Jn145 (of the righteousness which is of law) Ro105 the scroll of AMk1226 law of (cleansing according to) ALu222 (given through) Jn17 719 (lest it be annulled) Jn723 (not justified in) Ac1339 (Pharisees charging them to keep) AC155 (Paul expounding from) AC2823 (shall not muzzle the threshing ox) 1C99 (repudiating) Hb1028 M and the prophets (they have) ALu1629 31 (Paul testifying) Ac2622 M divulges the dead are being roused Lu2037 beginning from M or, Jesus interprets Lu2427 exalts the serpent Jn314 accusing you to the Father Jn545 if you believed M Jn546 M gives (not that bread) Jn632 (circumcision) Jn722 22 (customs) AC614 we are M's disciples Jn928 God has spoken to Jn929 Ac744 Ro915 blasphemers M (Stephen) AC611 in which era M born Ac720 Hb1123 trained Ac722 fled Ac729 marvels Ac731 in a tremor Ac732 whom they disown Ac735 who led Israel out Ac740 circumcised after the custom of Ac151 M has those heralding him AC1521 Paul

accused teaching apostasy from Ac21²¹ from Adam unto M (death reigns) Ro5¹⁴ all are baptized into 1C10² not able look intently into face of 2C3⁷ Paul not even as 2C3¹³ if ever reading of M reached A2C3¹⁵ Jannes and Jambres withstand 2Ti3⁸ faithful in his whole house Hb3² 5 worthy of more glory than Hb3³ came out of Egypt through Hb3¹⁶ speaks nothing concerning priests to Judah AHB7¹⁴ has been apprized Hb8⁵ every precept spoken by Hb9¹⁹ disowns the term son of Pharaoh's daughter Hb11²⁴ body of Ju⁹ song of vRv15³.

ple is't on MOST

most, comparatively the largest in number, quantity, etc., superlative of many. m of Jesus' powerful deeds occurred Mt11²⁰ the m of the throng Mt21⁸ throng m numerous Mk4¹ two or, at m, three 1C14²⁷, most², very great¹.

most, more²,
most high. See highest.
most of all, especially¹.
most straitest, exact¹.

karph'os SHRIVEL

note, so dry and shrunk that it floats in the air. observing PMt7³ Lu6⁴¹ extracting Mt7⁴ 5 Lu6⁴² 42.

sēs MOTH

moth, an insect belonging to the family of Lepidoptera, classified as Tineidae, the Clothes Moth, whose larvae destroy clothing, of which the wealthy had great stores in ancient times, causing treasure to disappear Mt6¹⁹ 20 PLu12³³.

moth-eaten, moths, (food for)¹.

mētēr MOTHER

mother, a female parent. Jesus' m: espoused to Joseph Mt1¹⁸ magi perceived Mt2¹¹ flee into Egypt Mt2¹³ 14 entered the land of Israel Mt2²⁰ 21 said to be Miriam Mt13⁵⁵ coming to Elizabeth Lu1⁴³ m and father marveling Lu2³³ Simeon speaks to Lu2³⁴ why do you thus to us Lu2⁴⁸ kept these declarations Lu2⁵¹ at the wedding in Cana Jn2¹ 3 5 beside the cross Jn19²⁵ 25 Jesus perceiving Jn19²⁶ ABs* 26 Jesus m and brothers: outside Mt12⁴⁶ 47Bs* Mk3³¹ 32 Lu8¹⁹ 20 who is My Mt12⁴⁸ Mk3³³ lo My PMt12⁴⁹ Mk3³⁴ doing the will of God mMt12⁵⁰ Mk3³⁵ Lu8²¹ descend to Capernaum Jn2¹² we are acquainted with Jn6⁴² ABs² in the upper chamber Ac1¹⁴ father and m: fond of Mt10³⁷ honor Mt15⁴ 4 Mk7¹⁰ 10 Mt19¹⁹ Mk10¹⁹ Lu18²⁰ Ep6² an oblation Mt15⁵ Mk7¹¹ 12 a man will be leaving Mt19⁵ Mk10⁷ Ep5³¹ one who leaves on Christ's account Mt19²⁹ Mk10²⁹ 30 of the little girl Mk5⁴⁰ Lu8⁵¹ hating for Christ's sake Lu14²⁶ others: daughter against m Mt10³⁵ Lu12⁵³ 53 Herodias Mt14⁸ 11 Mk6²⁴ 28 womb of (eunuchs born out of) Mt19¹² (while John still of his) Lu1¹⁵ (not entering second time) Jn3⁴ (lame from) Ac3² 148 (God severs Paul from) Gal1⁵ m of Zebedee's sons Mt20²⁰ 27 56 ABs² Mary (m of James and Jos) Mt27⁵⁶ ABs² Mk15⁴⁰ (m of John Mark) Ac12¹² of John the baptist Lu16⁶⁰ an only begotten son of his m Lu7¹² 15 of Rufus Ro16¹³ m of us all (Jerusalem above) MGa4²⁶ the elder women as m ITi5² Timothy's m Eunice 2Ti1⁵ Babylon, m of prostitutes vRv17⁵ (ALu23⁴).

penther a' mother-IN-LAW

mother-in-law, (feminine). Peter's Mt8¹⁴ Mk13³⁰ Lu4³⁸ daughter-in-law against her Mt10³⁵ Lu12⁵³ 53, mother-in-law³, wife's mother³.

mother (murderer of), thrasher of mother¹.
mother (without), motherless¹.

a mētōr UN-MOTHERED

motherless. Melchizedek vHb7³, without mother¹.

mothers (thrashers of). See thrashers of mothers.

sēt o'brōt on MOTH-FOOD

moths (food for). garments have become Ja5². moth-eaten¹.

dia neu'ō THROUGH-NOD

motion. Zechariah, to the people Lu1²², beck-on¹.

motion, suffering¹.

ag ōg ē' LEADING

motive, that which leads to action. Paul's 2Ti3¹⁰, manner of life¹.

epi bi ba z'ō ON-HAVE-STEPIZE

mount, man on Samaritan's beast PLu10³⁴ Jesus on the colt Lu19³⁵ Paul Ac23²⁴, set on³.

mount. See step on.

mount, mountain⁴¹.

Mount of Olives. See olive.

[h]or'os SEE

mountain, an eminence which can be seen, used of high mountains and lower elevations, as Zion and Olivet. Christ (Adversary taking into) Mt4⁸ Lu4^{5A} s* (ascended into) Mt5¹ (descended from) Mt8¹ (ascended to pray) Mt14²³ Mk6⁴⁶ Jn6¹⁵ (seated on) Mt15²⁹ Jn6³ (arranges to meet disciples on) Mt28¹⁶ (calling to Him who He would) Mk3¹³ Lu6¹² (led to brow of) Lu4²⁹ city located up on PMt5¹⁴ to this m (proceed hence) PMt17²⁰ (be picked up) PMt21²¹ Mk11²³ leaving the sheep on PMt18¹² Bs* fleeing into Mt24¹⁶ Mk13¹⁴ Lu21²¹ demonic in Mk5⁵ hogs grazing toward Mk5^{1A} ABs* Lu8³² every m (shall be made low) Lu3⁵ (moved) vRv6¹⁴ fall on us Lu23³⁰ vRv6¹⁶ worship in this m (of Samaria) Jn4²⁰ 21 faith so as to transport 1C13² men of old straying in Hb11³⁸ caves and rocks of vRv6¹⁵ burning vRv8⁸ were not found vRv16²⁰ seven vRv17⁹ John carried away on vRv21¹⁰ of transformation: Christ (bringing the three into) vMt17¹ Mk9² Lu9²⁸ (descending out of) Mt17⁹ Mk9⁹ Lu9³⁷ (with Him in) 2Pt1¹⁸ of Olives: Christ and disciples: (draw near to) Mt21¹ Mk11¹ Lu19²⁹ (after singing came to) Mt26³⁰ Mk14²⁶ (near the descent of) Lu19³⁷ (went into as His custom) Lu22³⁹ Christ (sitting on) Mt24³ Mk13³ (camped out in) Lu21³⁷ (went to) [Jn8¹] disciples return to Ac11¹²

M Sinai: wilderness of vAc7³⁰ Moses (spoken to in) Ac7³⁸ (model shown him in) Hb8⁵ covenant from Ga4²⁴ in Arabia Ga4²⁵ if a beast came in contact with Hb12²⁰

Zion: you have come to AHB12²² Lambkin standing on vRv14¹. hill³, mount²¹, mountain⁴¹.

or ei n on' SEE

mountainous. region (Miriam went into) Lu13⁹ region of Judea Lu16⁵, hill².

pentē e'ō MOURN

mourn, feel or express deep sorrow for a grievous loss. happy those who m now Mt5⁴ sons

of the bridal chamber cannot **¶**Mt9¹⁵ those coming to be with Jesus m Mk16¹⁰ woe to those laughing for they shall Lu6²⁵ Corinthians (m not rather) 1C5² (Paul will be m for many) 2C12²¹ sinners Ja4⁹ over Babylon vRv18¹¹ 15 19, bewail¹, mourn⁷, wail².

mourn, chop¹, wail².

pen'th'os MOURNING

mourning. laughter converted into Ja4⁹ giving Babylon vRv18⁷ 8 will be no more vRv21⁴. mourning², sorrow³.

mourning, anguish².

sto'm a MOUTH

mouth, the opening in the face between the lips through which food is taken in and speech proceeds, the edge of a sword **¶**Lu21²⁴ Hb11³⁴. every declaration going out of the m of God Mt4⁴ of Christ: opening His **¶**Mt5² in parables **¶**Am13³⁵ gracious words out of **¶**NLu4²² Pharisees seeking to pounce on something out of **¶**ALu11⁵⁴ we ourselves hear from **¶**ALu22⁷¹ carry a sponge to Jn19²⁹ He is not opening **¶**Ac8³² Paul to hear the voice of His **¶**Ac22¹⁴ He will dispatch lawless one with spirit of **¶**2Th2⁸ no guile found in **¶**1Pt2²² a sharp blade of vRv11⁶ 21⁶ 19¹⁵ 21 about to spew you out of **¶**vRv31⁶

other (proper names): Zechariah **¶**ALu10⁶⁴ David (holy spirit predicted through) **¶**Ac11¹⁶ 4²⁵ opening (Philip) **¶**Ac8³⁵ (Peter) **¶**Ac10³⁴ Peter (a thing unclean never entered) **¶**Ac11⁸ (the nations are to hear through) **¶**Ac15⁷ Paul (about to open) **¶**Ac18¹⁴ **¶**2C6¹¹ Ep6¹⁹ (chief priest enjoins to beat his) **¶**Ac23² John (to speak m to m) **¶**2Jn12¹² 3Jn14¹⁴ (tiny scroll was sweet in) **¶**vRv10⁹ 10 **others:** m talking (out of the superabundance of the heart) **¶**mMt12³⁴ Lu6⁴⁵ (pompous things) **¶**Ju1⁶ coming into (not contaminating) **¶**¶Mt15¹¹ 17 that going out is contaminating **¶**¶Mt15¹¹ 18 of the fish Mt17²⁷ of witnesses (two or three) **¶**¶Mt18¹⁶ 2C13¹ (the two) **¶**vRv11⁵ out of the m (of minors) **¶**¶Nm21¹⁶ (I will judge you) **¶**¶Lu19²² (let no tainted word be issuing) **¶**Ep4²⁹ (putting away anger out of) **¶**vCo3⁸ (is coming blessing) **¶**Ja31⁰ m of the prophets (God speaks through) **¶**¶Lu17⁰ **¶**Ac31⁸ 21 m of wisdom Lu21¹⁵ m with imprecation is crammed **¶**¶Ro3¹⁴ that every m may be barred **¶**¶Ro31⁹ declaration is near you, in your m **¶**¶Ro10⁸ avowing with **¶**¶Ro10⁹ 10 with one m glorifying God **¶**¶Ro15⁶ of the lion (Paul rescued out of) **¶**2Ti4¹⁷ (bar the m) **¶**¶Hb11³³ of horses (putting bits into) **¶**¶Ja3³ (fire issuing out of) **¶**vRv9¹⁷ 18 19 the dragon (cast water out of) **¶**vRv12¹⁵ 16 (unclean spirits) **¶**vRv16¹³ the earth opens its **¶**vRv12¹⁶ wild beast (was given a) **¶**vRv13⁵ (opens its m in blasphemies) **¶**vRv13⁶ (unclean spirits) **¶**vRv16¹³ **¶**ABS² in their m falsehood not found **¶**¶Ro14⁵ the false prophet **¶**vRv16¹³ **¶**ABS². edge², face⁴, mouth⁷².

mouth, word¹, (stop m), gag¹.

move. See stir.

move, carry¹, excite¹, quake¹, shake¹, sway¹.

move away, remove¹.

moved (which cannot be), unshakeable¹.

mover, stir¹.

ama' o MOW

mow, cut down in reaping. workers who m your country places Ja5⁴. reap down¹.

much. See many.

much, enough⁶, rather¹.

much speaking, loquacity¹.

pel'os' MUD

mud, potter's clay Ro9²¹. earth moistened to a sticky consistency. Jesus anoints eyes of blind man with Jn9⁶ 11 14 15. clay⁶.

mulberry (black). See black mulberry.

mulberry (fig). See fig mulberry.

pol u pol'kil on MANY-VARIOUS multifarious. wisdom of God Ep31⁰. manifold¹.

plēth u'n o FILL-multiply. of lawlessness Mt24¹² disciples **¶**Ac61⁷ Israel in Egypt **¶**Ac7¹⁷ the ecclesia **¶**Ac9³¹ God (His word was) **¶**¶Ac12²⁴ (m your seed) **¶**2C9¹⁰ (m Abraham) **¶**Hb6¹⁴ 14 may peace be **¶**1Pt1² 2Pt1² Ju². abound¹, multiply¹¹.

plēth os FILL-multitude, quantity of kindling **¶**Ac28³. of people: follow Jesus Mk3⁷ Lu23²⁷ (came to Him) **¶**Mk3⁸ Lu6¹⁷ praying Lu11⁰ of the Gergesenes Lu8³⁷ disciples (rejoicing) **¶**Lu19³⁷ (calling) **¶**Ac6² (the word pleases) **¶**Ac6⁵ (hush) **¶**Ac15¹² (at Antioch) **¶**Ac15³⁰ (must come together) **¶**Ac21²² As of the Jews (led Jesus to Pilate) **¶**Lu23¹ (followed Paul and the soldiers) **¶**Ac21³⁶ (pled with Festus) **¶**Ac25²⁴ of the infirm (laid down) **¶**Jn5³ (m bringing) **¶**Ac5¹⁶ came together at Pentecost **¶**Ac2⁶ of believers **¶**Ac43² 514 of Jews and Greeks (at Iconium) **¶**Ac14¹ is rent (at Iconium) **¶**Ac14⁴ (Pharisees and Sadducees) **¶**Ac23⁷ of reverent Greeks (at Thessalonica) **¶**Ac17⁴ before the r₁ (Jews speaking evil of the way) **¶**Ac19⁹ others: of the heavenly host Lu21³ of fishes Lu5⁶ Jn21⁶ constellations of heaven Hb11¹² of sins (covering) **¶**Ja5²⁰ 1Pt4⁸. bundle¹, company¹, multitude³⁰.

multitude, throng⁷⁰.

multitude (all as one). See all as one multitude.

phon'os MURDER

murder, the killing of a human being without moral or legal right. out of the heart Mt15¹⁹ Mk7²¹ Bar-Abbas had done Mk15⁷ Lu23¹⁹ 25 Saul breathing out **¶**Ac9¹ filled full with **¶**Ro12⁹ work of the flesh Ga5²¹ faithful, by the sword Hb11³⁷ repent not of vRv9²¹. murder⁸, slaughter¹.

phon eu'ō MURDER

murder. you shall not Mt5²¹ 21 1918 Mk10¹⁹ Lu18²⁰ Ro13⁹ Ja21¹¹ sons of those who m the prophets Mt23³¹ Zechariah Mt23³⁵ not committing adultery, yet are m Ja21¹¹ you are m Ja4² m the just Ja5⁶. do murder¹, kill¹⁰, slay¹.

phon eu s' MURDERER

murderer. king destroys those m **¶**¶Mt22⁷ Jews (request a) **¶**Ac31⁴ (of the Just One) **¶**Ac7⁵² undoubtedly Paul is **¶**Ac28⁴ suffering as a 1Pt4¹⁵ in the lake of fire vRv21⁸ outside the city vRv22¹⁵.

murderer, assassin¹, man-killer³.

murderer of father, thrasher of father¹.

murderer of mother, thrashers of mothers¹.

gnoph'os MURKINESS

murkiness, semi-darkness, caused by atmospheric conditions. have not come to Hb12¹⁸. blackness¹.

go[n]gguz'ō MURMUR

murmur. workers **¶**¶Mt20¹¹ scribes to the disciples Lu5³⁰ concerning Jesus (the Jews) Jn6⁴¹ 43 (the throng) **¶**Jn7³² disciples Jn6⁶¹ saints not to be 1C10¹⁰ 10.

murmur, grumble².

murmur against, mutter¹.

go[n]ggus t ês' MURMURER

murmurer. these are Jn16.

go[n]ggus m os' MURMURING

murmuring. about Jesus Jn12 of the Hellenists Ac61 saints to be without Ph214 1Pt49. grudging1, murmuring3.

muse, reason1.

sum phôn i'a TOGETHER-SOUND

music. and dancing PLu1525.

musician, entertainer1.

must. See bind.

must needs, necessity1, owe1.

sin'ap i MUSTARD

mustard, probably the black mustard, which grows to great size in some localities. becoming greater than all greens P Mt1331 Mk431 Lu1319 faith as a m kernel Mt1720 Lu176. mustard seed5.

par all a gē' BESIDE-CHANGE

mutation. none in God PJa117. variableness1.

em br im a'o mai IN-THUNDER

mutter. Jesus (to the blind men) Mt930 (to the leper) Mk143 (in spirit) Jn1133bs2 (at the tomb of Lazarus) Jn1138 disciples against Mary (attar) Mk145. charge straitly2, groan2, murmur against1.

smutually. See same.

phim o' ô MUZZLE

muzzle animals or ignorance, be still of humans or the elements. Jesus m the Sadducees Mt2234 not m the threshing ox P1C99 ASB2 1Ti518 m the ignorance f1Pt215 be still: man having no wedding garment was P Mt2212 Jesus saying to (the unclean spirits) Mk125Lu435 (to the sea) Mk439. be speechless1, still1, hold peace2, muzzle2, put to silence2.

em on' MY

my, mine, a special form of the first person possessive pronoun. ashamed of Me and My words Mk838Lu926 My teaching is not Mine Jn716 I know Mine and Mine know Me Jn1014 of Mine will it be getting Jn1614 15 Mine all are Thine and Thine Mine Jn1710. Occurs often, see under other keywords. of

me4, mine own11, my (mine)62, that I have1. my. See me.

Mu'rra MYRA

Myra, a city of Lycia, about 36° north, 30° east. Paul came down to Ae275.

smurn'a MYRRH

myrrh, an aromatic, bitter gum. magi offer Jesus Mt211 Nicodemus bringing Jn1939.

smurn iz'ô MYRRHIZE

myrrh (with), mingle with myrrh. gave Jesus wine Mk1523.

em aut ou' OF-MY SAME

myself, my own (Paul not seeking) 1C1033, the reflexive pronoun of the first person. centurion (soldiers under m) Mt89Lu78 (neither count I) Lu77 Christ (cannot do anything of) Jn530 (if testifying concerning) Jn531 814 18 (speaking from) Jn717 (not come from) Jn728 (from M doing nothing) Jn828 (not come of) Jn842 (if ever be glorifying M) Jn854 (laying My soul down of) Jn1018 (drawing all to) Jn1232 (I speak not from) Jn1249 1410 (taking you along to) Jn143 (disclosing) Jn1421 (hallowing) Jn1719 Paul (not precious to) Ac2024 (defending that which concerns) Ac2410 (deemed m happy) Ac262 (suppose m bound) Ac269 (not examining m) 1C43 4 (in a figure to) 1C46 (to be as I) 1C77 (enslave m to all) 1C919 (decide this with) 2C21 (humbling) 2C117 (keeping m) 2C119 (not boasting over m) 2C125 (commending m as transgressor) Ga218 (not reckoning m) Ph313 (retaining him for) Phn13 God (7000 left for M) Ro114. I myself1, me4, mine own1. -- self2, myself29.

Musi'a MYRIA

Mysia, the northwestern district of Asia Minor, about 39°- 41° north, 26°- 30° east. Paul coming about (passing by) Ac167 8.

mystery, secret27.

mu'th os CLOSE-

myth. Paul warns against 1Ti14 47 men turn aside to 2Ti44 Jewish Tit114 apostles not following 2Pt116. fable5.

N

*any denotes nothing.

*bney, bnevertheless denotes but.

*not nail denotes not at all.

*not denotes not.

*not as yet denotes not as yet.

*nots and noa denotes no any, not any.

*not veen denotes neither.

Naiman'

Naaman. a Syrian 2Ki151 Lu427.

Naggai' NAGGAI

Naggai. an ancestor of Christ Lu325. Naggel1.

Naggi, Naggai1.

Nachôr' (Hebrew) SNORT

Nahor. one of our Lord's ancestors Lu334.

Naassôn (Hebrew) *augurer*

Nahshon. one of our Lord's ancestors Mt14 4 Lu332.

Naoum' (Hebrew) consolation

Nahum. our Lord's ancestor Lu325. Naum1.

[h]êl'os NAIL

nail. print of Jn2025 25.

pros êl o'ô TOWARD-NAIL

nail to. handwriting to the cross PCo214.

Nai'n (Hebrew) NAIN

Nain, a village of lower Galilee, about 32° 37' north, 35° 21' east. Lu711.

gumn on' NAKED

naked, nude, or without outer clothing or weapons. I was n and you clothed Me Mt2536 38 43Ab3 44 a youth Mk1451 52 Peter Jn217 Skeva's sons Ac1916 kernel 1C1537 Corinthians not found 2C53 all is n to God's eyes PHb413 brother or sister Ja215 Laodicea RV317 not walking VRv1615 the ten horns making the prostitute VRv1716, bare1, naked14.

gumn ê teu'ô be-NAKED
naked (be). Paul was 1C411.

gumn ot'ês NAKEDNESS
nakedness. not separating from God's love Ro
835 Paul in 2C1127 Laodicea rRv318.

onom a NAME
name, the distinguishing term by which a person or thing is recognized Mt121, very often implying reputation or fame or authority AJn543. Note prepositions in, into, on, to, unto, because of, by, through, etc. God: holy Lu149ABs² blasphemed rRo224 1Ti61 Rv136 169 people for His rAc1514 published Ro917 playing to rRo159 report to brethren rHb212 writing Rv312As Father: hallowed be Thy rMt69Lu112 baptizing into rMt2819 coming in rJn543 doing works in Jn1025 glorify Jn1228 make (manifest) rJn176 (known) rJn 1726 keep them in Thy rJn1711 12 on their foreheads rRv141 224 Lord: coming in rMt 219 2339Mk119 10A Lu1335 1938 Jn1213 invoking rAc221ABs² Ro1013 naming 2Ti219 speak in rJn510 rubbing with olive oil in rJn514 Lord God Almighty: fearing Thy rRv1118 glorify rRv154 Jesus: called Mt125Lu131 221 life eonian in His Jn2031 not to be teaching in rAc418 528 40 signs occur through rAc430 Saul (speaks boldly in) rAc927 (does contrary to) rAc269 n above every n rPh29 9 every knee bowing rPh210 Christ: pardon in rLu 2447 reproached in r1Pt414 Jesus Christ: baptized in rAc238 1048 walk rAc36 stands saved rAc410 no other n in which must be saved rAc412 bringing evangel concerning rAc812 Paul charging the python spirit in rAc1618 believing in the n of His Son r1Jn 323 Christ, Lord: (See My n and Thy n) Lord Jesus: belonged to rAc816 Saul bold in rAc927 baptized in rAc195 name over those having wicked spirits rAc1913 magnified rAc1917 Paul ready to die for rAc2113 Lord Jesus Christ: give up souls for rAc1526 invoking 1C12 entreating through r1C110 give up to Satan r1C54 hallowed and justified in r1C611 giving thanks in rEp520 doing all in rCo317 glorified in you r2Th112 charging in r2Th36 God's Son: believe in rJn318 1Jn513 Emmanuel: Mt123
My n: hated because of rMt1022 249Mk1313 Lu2117 receiving a child in rMt185Mk937Lu 948 gathered in rMt1820 leave home on account of rMt1929 coming in rMt245Mk136 Lu218 doing powers in Mk939 casting out demons in rMk1617 lead you to kings rLu 2112 requesting in rJn1413 14 1516 1623 24 26 sending holy spirit rJn1426 do to you because of rJn1521 bear before the nations rAc915 suffering for rAc916 invoked rAc1517 bear because of rRv23 holding rRv213 do not disown rRv38 Thy n: prophesy, cast out demons in rMt722 22 22 one casting out demons in rMk938Lu949 demons subject to us in rLu1017 invoking rAc914 His n: nations relying on rMt1221 became manifest rMk614 believing in rJn112 223 faith of, gives stability rAc316 16 pardon (forgiveness) through rAc1043 1Jn212 invoking rAc2216 obedience of faith for rRo15 love you display for rHb 610 lips avowing rHb1315 on their foreheads rRv141 this n: not speaking in rAc417 ravages those invoking rAc921 glorifying God in 1Pt416 the n: giving water to drink in rMk941 dishonored for rAc541 Son has a more excellent n than messengers rHb14 the ideal n rJa27 they came out for r3Jn7 no

one except Himself is aware of rRv1912 the Word of God rRv1913 King of kings and Lord of lords rRv1916

others: n of the twelve apostles Mt102 rRv 2114 of a prophet, just man rMt1041 41 drink in the disciple's rMt1042 legion Mk59 9Lu830 casting out as wicked rLu622 engraven in the heavens Lu1020 summoning sheep by rJn103 120 at Pentecost rAc115 in what n do you do this rAc47 questions about rAc1815 baptized into Paul's r1C113 15 Christ above every n rEp121 in the scroll of life Ph43 Rv35 178 greet friends by 3Jn15 new Rv217 that you are living rRv31 in Sardis rRv34 avowing rRv35 of the city of My God Rv312 on the fourth horse, Death rRv68 7000 killed rRv1113 blasphemous rRv131 173 of the wild beast rRv1317 1411 emblem, number of rRv 1317 152 Babylon rRv175 messengers rRv21 12Ab tribes rRv2112 As. Names of particular persons and places, see under them. (r1Jn514). name193, named29, called4.

onom az'ô NAME
name, whom He n (apostles) Mk314Bs Lu613 (Peter) Lu614 n the name of the Lord Jesus rAc1913 where Christ is not Ro1520 prostitution not 1C51s² brother 1C511 above every name that is n Ep121 after Whom all the kindreds are rEp315 let greed not be rEp53 the name of the Lord 2Ti219, call2, name8, name, call3, say2.

tou'nom a OF-THE-NAME
named. man from Arimathea named Joseph Mt2757.

named (falsely). See falsely named.
napkin, handkerchief3.

Nephthaleim' (Hebrew) TWISTINGS
Naphtali, one of the twelve tribes of Israel, boundaries and land of Mt413 15 tribe of (12,000 sealed) rRv76.

Nar'kis s os DAFFODIL
Narcissus, a Roman saint. Ro1611.

nard'os 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 Mk143Jn123, spikenard2.

di êg'ê si s THROUGH-LEADING
narrative (to compose a) Lu11, declaration1.
narrow. See afflict.

Nathan' (Hebrew) GIVER
Nathan. a son of David and progenitor of Christ Lu331.

Nathan a êl (Hebrew) GIFT-Deity
Nathanael, a disciple Jn145 46 47 48 49 212 (s1Jn147).

eth'n os NATION
nation, a community united by a common government and territory. In the singular it is usually the nation of Israel Lu75 rAc1022, but sometimes of another nation Mt247 rAc89. In the plural, alien nations, commonly called "gentiles", not Israel, the nationals, those not included in the commonwealth of Israel 1Pt212. Nation is associated with rule Mk 1042, with kings Lu2225, and has reference to political distinctions, people is a wider term, referring to social relations, language unites by a common speech, while tribe denotes a close physical unity wider than family, and throng is an unorganized, unrelated crowded concourse in one place.

the nation of Israel: a n producing fruit Mt2143 Christ accused perverting Lu232 Romans will take away Jn1148 the whole n perish Jn1150 Jesus (to die for) Jn1151 52 (your n has given you up) Jn1835 led into the tenure of Ac745 reforms in Ac242 Felix a judge in Ac2410 Paul (doing alms for) Ac2417 (life among) Ac264 (not to accuse my) Ac2819 a holy n 1Pt29

Christ and the n: judging shall He be reporting to Mt128 relying on His name Mt1221 Ro1512 giving Him up to Mt2019 Mk1033 Lu1832 Ac427 gathered in front of Him Mt2532 Light for Lu232 Ac1347 name invoked over Ac1517 acclaiming Thee among Ro159 Chief of Ro1512 stupidity to 1C123 shepherding vRv125 1915

Paul and the n: bear My name before Ac915 turning to Ac1346 186 provoke the Ac142 5 God (opens a door of faith to) Ac1427 (does signs among) Ac1512 2119 (operates in P for) Ga28 giving him over to Ac2111 delegating you to Ac2221 commissioned to Ac2617 heralds (the evangel to) Ac2620 Ga22 (announcing light to) Ac2623 fruit among Ro113 I am saying to Ro1113 apostle of Ro1113 1Ti27 2Ti111b5* minister of Christ for Ro1516As for the obedience of Ro1518 in dangers of 2C1126 evangelizing His Son among Gal16 we are to be for Ga29 the prisoner for Ep31 to bring evangel of the riches of Christ to Ep38 to make known this secret among Col127 forbidding us to speak to 1Th216 secret of devoutness heralded among 1Ti316 that all the n should hear 2Ti417

Peter and the n: in every n those fearing God Ac1035 holy spirit poured out on Ac1045 receive the word Ac111 God gives repentance to Ac1118 through him are to hear Ac157 eats with Ga212 14 15

Abraham and the n: father of many Ro417 18 all blessed in Ga38 14

Israel and the n: not to pass forth into the road of Mt105b* disciple all Mt2819 a house of prayer for all Mk1117 led into captivity into all Lu2124 Jerusalem trodden by Lu2124 slaves in Egypt Ac77 the turning about of Ac153 to the n was dispatched this salvation Ac2828 the obedience of faith among Ro15 1626 God (blasphemed among) Ro224 (of the Jews and of the n) Ro329 29 (provoking to jealousy) Ro1019 19 (are to glorify) Ro159 (justifying by faith) Ga38 overlook faith righteousness Ro930 offense, salvation and riches Ro111 12b3 calloused Ro1125 be merry with His people Ro1510 11 participate in spiritual things Ro1527 ideal behavior among 1Pt212 through out of vRv59 79 outside court given to the vRv112

those of the Jews and of the nations in the body of Christ: called Ro924 you were 1C122 Ep211 in spirit Ep36 not walking as Ep417

nations in general: seeking what they may eat Mt632 Lu230 disciples (to be led to) Mt1018 (hated by) Mt249 chiefs lording it over Mt2025 rage Ac425 God (pulling down seven) Ac1319 (leaves to go their own ways) Ac1416 (first visits) Ac1514 (makes out of one) Ac1726 (n not acquainted with) 1Th45 not harassing those from Ac1510 brethren out of Ac1523 2125 doing by nature what the law demands Ro214 the offering of Ro1516 sacrificing to demons 1C1020As

n in the future: n roused against n Mt247

7Mk138 8Lu2110 10 heralding to all the n (the kingdom) Mt2414 (the evangel) Mk1310 (repentance) Lu2447 (eonian evangel) vRv146 eras of the n fulfilled Lu2124 pressure of n in perplexity Lu2125 (conqueror) authority over Rv226 v137 are angered vRv1118 Babylon has made all n to drink vRv148 worship vRv154As cities fall vRv1619 these waters are vRv1715 have fallen vRv183 all were deceived vRv1823 203 8 n walking in the light of the city vRv2124 26 leaves for the cure of vRv222 others: Galilee of Mt415 Jews from every Ac25 rejoiced Ac1348 ecclesias of Ro164 not even named among 1C51 the intention of 1Pt43 John must prophesy over vRv1011 observing corpses vRv1119 (AbRv153 b2125). Gentiles⁸³, heathens⁶⁴, nation⁶⁴.

nation, generation¹, race², (another n), tribe (another)¹.

ethn ik os' NATION-AS

nation (as). Peter living Ga214, after the manner of Gentiles¹.

ethn ik on' NATIONIC

nations (of). brother (greeting) Mt547 (let him be as one of) Mt1817 (getting nothing from those) 3Jn7 do not use repetitions as Mt67s. Gentile¹, heathen², publican¹.

native. See race.

phus ik on' SPROUTIC

natural. after n use Ro126 27 born naturally for capture 2Pt212.

natural, birth¹, soulship⁴.

a'storg on UN-NATURAL-AFFECTIONED

natural affection (without). men Ro131 2Ti33Ab.

phus ik os' SPROUTIC-AS

naturally (adverb). adept Ju10.

naturally, genuinely¹, instinctively¹.

phu'sis SPROUTING

nature, which characterizes mankind from creation, which is still the same, and allies itself with conscience and God's law against human sin. beside Ro126 by n doing Ro214 Uncircumcision who by Ro227 olive (natural boughs) Ro1121 (wild by) Ro1124 (be-side n grafted) Ro1214 (in accord with) Ro1124 itself teaching you 1C1114 we who by nature are Jews Ga215 by nature are not gods Ga48 in our n children of indignation Ep23 of wild beasts Ja37 tamed by human Ja37 the divine 2Pt14. kind¹, natural², nature¹⁰.

nature, lineage¹.

naught. See nothing.

naught (come to), demolish¹, desolate¹, (for n), gratuitously¹, (set at n), scorn¹.

ken os' EMPTY-AS

naught (for), (adverb). is the scripture saying this Ja45. in vain¹.

naught (for). See empty.

Naum, Nahum¹.

huber n et es STEERER

navigator, of a ship. centurion persuaded by Ac2711 sailing to Babylon vRv1817. master¹, ship-master¹.

btay. See but.

may, not¹⁶.

may but, to be sure¹.

Nazar en os' NAZAREAN

Nazarean, of Nazareth. Jesus (called N by

(man with unclean spirit) Mk124Lu4³⁴ (a maiden) Mk1467 (youth at tomb) Mk16^{AB}s1* (Cleopas) Lu2419Bs (BMk1047). of Nazareth⁶.

Nazōr ai'os NAZARENE

Nazarene, pertaining to Nazareth. In the plural, followers of our Lord. An insulting epithet. Jesus: called a N Mt223 the N (Peter was with) Mt2671 (passing by) Mk1047As Lu1837 (the squad seeking) Jn1857 (Pilate writes) Jn1919 (a Man from God) Ac222 (in the name of, walk) Ac36 410 (will be demolishing this place) Ac614 (I am) Ac228 (Saul against the name of) Ac269 Paul of the sect of Ac245 (A Lu2419). Nazarene², of Nazareth¹³.

Nazaret' or Nazareth' NAZARETH

Nazareth, a city of southern Galilee, about 32° 42' north and 35° 18' east, the home of our Lord during His minority, home of Mary and Joseph Mt23 Lu126 24 39 Jesus (leaving) Mt413 Mk19 (from) Mt2111 Jn145 Ac1038 (came into) Lu251 416 can any good be out of Jn146.

Nazareth (of), Nazarean⁶, Nazarene¹³.

Ne a'pol is YOUNG-MANY

Neapolig. Paul came to Ac1611.

e[n]gg us' NEAR

near, relatively close, summer, the day of the Lord ¶Mt2432 33Mk1328 29Lu2130 31 Jesus: (My time is) Mt2618 (in Jerusalem) Lu1911 (the ship) Jn619 (the wilderness) Jn1154 (crucified, buried in the city) Jn1920ABs* 42 Passover Jn213 64 1155 Tabernacles Jn72 n you is the declaration Ro108 those far off, n by the blood of Christ Ep213 peace to those n Ep217 the Lord is ¶Ph45 land n a curse ¶Hb 68 disappearance Hb813 the era is Rv13 2210 others: Jn323 623 1118 Ac112 938 278 (s²Rv 118). at hand⁶, from¹, near⁵, high¹⁸, ready¹.

e[n]gg iz'ō NEAR

near, draw near, move so as to come closer, not necessarily indicating arrival, for Ephroditus drew near to death, yet drew away again Ph225.30, and the kingdom drew near in our Lord's day yet withdrew again. the kingdom Mt32 417 107 Mk115 Jesus d n (to Jerusalem) Mt2111 Mk111 (Nain) Lu712 (Jericho) Lu1835 (Bethphage) Lu1929 (the descent of the mount of Olives) Lu1937 41 (disciples) Lu2415 the season (of fruit) Mt2134 (false prophets) Lu218 is the hour Mt2645 Judas Mt2646Mk1442Lu2247 thief is not ¶Lu1233 d n to Jesus (tribute collectors) Lu151 (blind man) Lu1840 elder brother ¶Lu1525 Jerusalem's desolation Lu2120 the saints' deliverance Lu2128 the Passover Lu221 to Emmaus Lu2428 the time God avows to Abraham Ac 717 Saul n Damascus Ac93 226 Cornelius' men Ac109 Paul Ac2133 2315 the day Ro1312 Hb1025 to God ¶Hb719 Ja48 & the presence of the Lord Ja58 the consummation of all 1Pt47 (AMk249). approach², be at hand⁹, be high², come near⁵, come high⁹, draw near⁵, -high¹².

near. See lead to.

near, associate¹, necessary¹, (come), near⁵.

e[n]gg u'ter on NEARER

nearer (comparative adverb). salvation Ro1311.

an a[n]gk ai'on UP-COMPRESS

necessary, intimate friends Ac1024, to speak the word to Jews first Ac1346 weaker body members 1C1222 to entreat the brethren 2C95 Paul staying in flesh Ph124 to send Epa-

phroditus Ph225 for n needs Tit314 for Christ to offer Hb83. near¹, necessary⁶, needful¹.

necessary. See necessity. necessary, essential¹.

an a[n]gk'ē UP-COMPRESSION

necessity, -ary, compulsion. for snares Mt187 buyer to see the field ¶Lu1418 in the land Lu 2125 to release one prisoner Lu2317s present n 1C726 having no 1C737 Paul (lying upon) 1C916 (in) 2C64 (delights in) 2C1210 (consoled in) 1Th37 of transference of law Hb712 Christ no n to offer daily Hb727 to write entreating the saints Ju3 necessary: to be subject to authorities Ro135 to bring in the death of the covenant victim Hb916 to cleanse sanctuary examples etc. Hb923 compulsion: giving not of 2C97 Philemon's good not as of Phn14 (A Phn9). distress³, necessary¹, necessity⁸, must need¹.

trach'ēl os NECK

neck. millstone about Mt186Mk942Lu172 fall on ¶Lu1520 Ac2037 placing a yoke on PaC 1510 Prisca and Aquila jeopardize their N Ro164.

chr ei'a USE

need, that which is used becomes a necessity, a need. Christ (John n be baptized by) Mt314 (has n of the ass and colt) Mt213Mk113Lu 1931 34 (those in n He healed) Lu911 (no n anyone be testifying) Jn225 (no n anyone be asking) Jn1630 God aware of what you Mt68 no n have the strong of a physician ¶Mt912 Mk217Lu531 no n to be coming away to find food Mt1416 what n have we still of witnesses Mt2665Mk1463Lu2271 when David had n of food Mk225 yet of few is there n Lu 1042 the just have no n of repentance Lu157 he who is bathed has no n ¶Jn1310 buy what we have n Jn1329 saints (some would have had) Ac245 435 (contributing to n of) Ro1213 (to share with one who has) Ep428 (needful edification) Ep429 (God filling your every) Ph419 (preside for necessary n) Tit314 (n of one to teach) Hb512 (n of milk) Hb512 (of endurance) Hb1036 (no n anyone be teaching you) 1Jn227 seven men to place over this Ac63 Paul (these hands subserve my) Ac2034 (what was for our n) Ac2810 (your apostle for my) Ph225 (saints send to his) Ph416 eye cannot say, I have no 1C1221 21 respectable members have no 1C1224 Thessalonians (no n speaking of anything) 1Th18 (no n writing to) 1Th49 51 (may have n of nothing) 1Th412 what n of different priest Hb711 beholding brother have 1Jn317 ecclesia in Laodicea in no n Rv317 no n of the sun vRv2123 no n of lamp light vRv225. business¹, lack¹, necessary¹, necessity³, need³⁹, needful¹, use², want¹.

chr ē' USE

need, the impersonal verb. no n my brethren Ja310. ought¹.

chr ē iz'ō USEIZE

need, aware is your Father that you n these Mt632Lu1230 giving whatever he n Lu118 in whatever Phoebe may b n you Ro162 n we commendatory letters 2C31.

need, require¹, (in time of), opportune¹, (suffer), want¹.

need require, owe¹.

needful, necessary¹, need¹, requisite¹.

needful for (be), have¹.

r[h]aph is' SEWER
needle. through the eye of Mt19²⁴Mk10²⁵ (ALu 18²⁵).

needle, bodkin¹.

a mel e'ō UN-CARE
neglect, care Mt2²⁵. Timothy's gift (do not n) 1Ti4¹⁴ a salvation of such proportions Hb2³
 God n the covenant breakers Hb8⁹. make light¹, neglect³, regard not¹.

neglect, overlook¹.

neglect to hear, disobey².

neglecting, asceticism¹.

ge'it'ōn LAND
neighbor. not summoning rich n Lu14¹² calling together friends and PLu15⁶ 9 of the blind man Jn9⁸.

neighbor, associate¹⁵, homes about¹.

mētē NO-BESIDES
neither, nor (conjunction). n by heaven n by the earth Mt3³⁴ 35, etc. neither²⁰, nor¹⁴, or¹, so much as¹.

ou'te NOT-BESIDES
neither, nor. n moth n corruption Mt6²⁰ etc. neither⁴⁶, none¹, no not¹, nor³⁹, -yet⁵, not¹, yet not¹, etc.

ou de' NOT-YET
neither, nor, not *even*. neither will your Father be forgiving Mt6¹⁵, etc. not tunneling nor stealing Mt6^{20AB}, etc. not *even* Solomon in all his glory Mt6²⁹, etc. also not¹, even², neither⁶⁸, -indeed¹, never¹, no nor¹, -not⁸, nor³¹, -yet¹, not¹⁰, -so much as¹, etc.

neither. See nor yet.

neither, circumstances (under no)², or³.

neither at any time, never¹.

nephew, descendant¹.

Néreus' NEREUS
Nereus, a saint of Rome. Ro16¹⁵.

Nêri (Hebrew) my-lamp
Neri, one of our Lord's ancestors. Lu3²⁷.
nest, roost².

dik'tu on NET
net, of any kind, especially for fishing. disciples (leaving) Mt4²⁰Mk1¹⁸ (readjusting) Mt4²¹ Mk1¹⁹ draught of (Peter's) Lu5² 4 5 6 (after the Lord's rousing) Jn21⁶ 8 11 11.
net, dragnet¹, purse net².
net. See arrest.

ou de'p o te NOT-YET-?-WHICH-BESIDES
never. Mt7²³ 933 2116 42 2633 Mk2¹² 25 Lu15²⁹ 29 Jn7⁴⁶ Ac10¹⁴ 118 148 1C13⁸ Hb10¹ 11.
 neither at any time¹, never¹⁴, nothing at any time¹.
never, circumstances (under no)¹⁰, ever³, neither¹, yet not at any time¹.
never before, not as yet¹.
never shall be quenched, unextinguished².
never yet, not as yet¹.

ou mē' eti NOT NO STILL
nevermore. merchants finding n Rv18¹⁴.
nevermore. See no and not still.
nevertheless. See but.
nevertheless, howbeit², likewise¹, moreover⁸, though to be sure¹.

kain on' NEW
new, other, later, and different. wine skins PMt9¹⁷Mk2²²Lu5³⁸ things n and old PMt13⁵² covenant Mt26^{28A} Mk14^{24A} Lu22²⁰ 1C11²⁵

2C3⁶ Hb8⁸ 13 915 drinking Mt26²⁹Mk14²⁵ tomb Mt27⁶⁰Jn19⁴¹ teaching Mk1²⁷ Ac17¹⁹ patch, cloak PMt21¹⁵Lu5³⁶ 36 36 languages Mk16¹⁷ precept Jn13³⁴ 1Jn2⁷ 8 2Jn⁵ creation 2C5¹⁷ 17 Ga6¹⁵ humanity Ep21⁵ 42¹ heaven and earth 2Pt2¹³ 13 vRv21¹ 1 name Rv21⁷ 312 Jerusalem Rv31² v21² song vRv5⁹ 143 n am I making all vRv21⁵.

new, recently slain¹, unshrunk², young¹².
new-born, recently born¹.

no u mēn'ia YOUNG-MONTH
new moon. judging you in Co21⁶.
new thing, newer¹.
new wine, sweet wine¹.

kain o'ter on MORE-NEW
newer. Athenians saying something Ac17²¹.
new thing¹.

[h]ex'ēs' HAVE
next, adverb from the middle participle of have. it occurred n Lu7¹¹ n day Lu9³⁷ Ac21¹¹ 251⁷ 271⁸. next², the day after¹, the day following¹, the morrow¹.

next. See have.
next, between¹, come¹, ensue².
next day, different², morrow¹, -(on)⁷.

Nik an'ōr CONQUEROR-UP
Nicanor. one of seven servants Ac6⁵.

Nik o'la os CONQUER-PEOPLE
Nicholas. proselyte of Antioch Ac6⁵.

Nik o'dēm os CONQUER-PUBLIC-er
Nicodemus. came to Jesus Jn3¹ 49, spoke for Him Jn7⁵⁰ brings myrrh Jn19³⁹.

Nik o la'it'ēs CONQUEROR-PEOPLE
Nicolaian. the acts of Rv2⁶ teaching of Rv21⁵.

Nik o'pol'is COQUER-MANY(city)
Nicopolis. Titus to come to Paul in Tit3¹².

N'ger (Latin) black
Niger, a name given to Simeon, probably to distinguish him from Simon Peter. Ac13¹.
nigh. See associate.
nigh¹⁸, (be n)², (come n)⁸, (draw n)¹², near⁴⁰.
nigh unto, beside², nigh (very)¹.

para plē si on BESIDE-NIGH
nigh (very). Epaphroditus, to death Ph2²⁷.
nigh unto¹.

para plēsi'ōs BESIDE-NIGH-AS
nigh (very). Christ n by partaking of blood and flesh Hb2¹⁴. likewise¹.

nu x NIGHT
night, the daily period of darkness. Jesus: fasting forty Mt4² in the earth three Mt12⁴⁰ walking on the sea Mt14²⁹Mk6⁴⁸ snared in Me this Mt26³¹Mk14^{27A} renouncing Me this Mt26³⁴Mk14³⁰ say the disciples at n steal Mt28¹³ camped out Lu21³⁷ Nicodemus came to Jn3² 1939 the n in which He was given up 1C11²³ day and n: rousing PMk4²⁷ among the tombs Mk5⁵ divine service (Han-nah) Lu2³⁷ (Israel) Ac26⁶ vRv7¹⁵ the chosen ones imploring God Lu18⁷ Jews scrutinizing the gates Ac9²⁴ Paul (admonishing) Ac20³¹ (working) 1Th2⁹ 2Th3⁸ (beseeching) 1Th3¹⁰ (remembrance) 2Ti1³ widow in prayers 1Ti5⁵ no rest (four animals) vRv4⁸ (worshippers of wild beast) vRv14¹¹ accusing the saints vRv 121⁰ Adversary tormented vRv20¹⁰
others: Joseph retires by Mt21⁴ Jonah

three days and n Mt1240 middle of the n (clamor) PMt256 (mariners suspected some country near) Ac2727 shepherds watch at Lu28 disciples net nothing Lu55 Jn213 demanding your soul Lu1220 two on one couch Lu1734 when no one can work r Jn94 walking in Jn1110 Judas came out Jn1330 Peter in jail Ac519 126 Paul (disciples getting) Ac255 (a vision seen by) Ac169 139Bs (warden bathes off blows) Ac1633 (brethren send out) Ac1710Bs (the Lord speaks to) Ac2311 (soldiers to take P through) Ac2323 31 (a messenger stood beside) Ac2723 (fourteenth n) Ac2727 n progresses Ro1312 as a thief in 1Th52 the saints are not of r1Th55 drowsing at 1Th57 7 one third darkened vRv812 no n there vRv2125 225.

nu ch th êm'er on NIGHT-DAY

night and day (a). Paul in a marsh 2C1125.

en ne'a NINE

nine, ninety-n (sheep) PMt1812 13Lu154 (just prayers) PLu157 lepers Lu1717.

en ne nê'kont a NINETY

ninety. See nine.

Ninevah (men of), Ninevite².

Nineu' NINEVEH

Nineveh, the ancient capital of Assyria, situated on the upper Tigris river, about 36° north, 43° east. Lu1132.

Nineu't ês NINEVITES

Ninevite, rising in the judging Mt1241 Lu1132 Jonah a sign to Lu1130. men of Ninevah², Ninevites¹.

en'a ton NINTH

ninth, the ordinal for nine. hour: (hiring workers) Mt205 (darkness till) Mt2745 Mk1533 Lu2344 (Jesus exclaims) Mt2746 Mk1534 (of prayer) Ac31 1030 (Peter sees a vision) vAc103 precious stone, peridot vRv2120 (s²Ac109).

mê' NO

no, not, the conditional negative. It does not deny absolutely—only relatively. See not for passages in which both negatives are combined. With that, lest, with not, still, nevermore. not willing Mt119 afraid Mt120 sheep having n shepherd Mt936 nor yet a club Mt1010, etc.

no. See nothing.

no, but¹, circumstances (under no)⁹, every¹², nothing²⁰, still (by no means)¹.

mê'ti' NO-ANY

no^a (have you n viands) Jn215ABs² (n spring out of same hole) PJa311, nota, n from thorns PMt716 is n this the Son Mt1223 it is n I Lord Mt2622 it is n I Rabbi Mt2625 Mk1419 19A the lamp is n coming that PMk421 the blind cannot guide the blind PLu639 if we should n go and buy Lu913 is n this the Christ Jn429 He will n kill Himself Jn822 n Jew am I Jn1835ABs² there cannot be anyone to forbid water Ac1047 do I n use lightness 2C117 does Titus n overreach you 2C1218, anyone¹, not², omitted¹⁴.

no^t. See not.

no^t as yet. See not as yet.

no^t at all. See not at all.

no...at all, circumstances (under no)⁵, lest at some time¹.

no doubt, consequently¹, for¹, undoubtedly¹.

no...henceforward, still (by no means)¹.

no little, happen¹, nothing⁹⁵.

ouk et'i NOT-STILL

not longer, adverb. two, but one flesh Mt196 Mk108 Christ (n I inquire of) Mt2246 Mk1234 Lu2040 (perceived anyone except) Mk98 (may I be drinking) Mk1425AB (answered) Mk155 (walked with Him) Jn666 (walked boldly) Jn1154 (beholding Me) Jn1419 1610 16 (speaking much) Jn1430 (terming you slaves) Jn1515 (speaking in proverbs) Jn1625 (n I in the world) Jn1711 (dying) Ro69 9 (now we know Him) 2C516 bind with chains Mk53Bs letting him do anything Mk712 worthy to be called son Lu1519 21 believing Jn442 remembering the affliction Jn1621 strong enough to draw Jn216 eunuch did not perceive Philip any I Ac839 Paul (seeing my face n I) Ac2025AB 38 (n I I who am effecting it) Ro717 20 (came to Corinth) 2C123 (no I living but) Ga220 out of works Ro116 grace Ro116 6Bs² work Ro116Bs² walking according to love Ro1415 of promise Ga318 under an escort Ga325 a slave Ga47 Phn16 guests and sojourners Ep219 no I offering concerned with sin Hb1018 leaving a sacrifice Hb1026 a time of delay Rv106 buying their cargo Rv1811 finding Babylon's splendor nevermore Rv1814, after that², any more⁴, henceforth not¹, hereafter not¹, no longer¹, no more²⁸, not as yet¹, not now¹, now...not³, yet¹, -not¹.

no more, no longer²⁹.

no nor, neither¹.

no not, neither³⁴.

no one. See nothing.

Nôe (Hebrew) REST

Noah, days of Mt2437 38Lu1726 27 1Pt320 ancestor of Christ Lu336 by faith Hb117 God guards 2Pt25.

eu gen es' WELL-BECOME

noble, a certain PLu1912 Bereans more n than Thessalonians Ac1711 not many n chosen 1C126.

noble (most), mighty (most)².

nobleman, human¹, king's².

neu'ô NOD

nod, Peter to John Jn1324 Felix to Paul Ac2410 (s¹Jn513), beckon².

nu sta'ô NOD-

nod, sink the head through sleepiness, ten virgins PMt255 destruction is not r2Pt23, slumber².

en neu'ô IN-NOD

nod, to Zechariah Lu162, make signs to¹.

noise, sound¹, (make n), tumult (make)¹.

noise abroad, speak about¹.

noised abroad, sound¹.

noised (be), hear¹.

noisome, evil¹.

nominate. See stand.

none, neither¹, nothing³¹.

none effect (make of), empty¹, invalidate².

lê'r os OBLIVION-GUSH

nonsense, declarations appear as Lu2411, idle tales¹.

broch'os NOOSE

noose, or lasso. Paul not casting r1C735, snare¹.

nor. See neither.

nor, circumstances (under no)¹, nor yet¹⁷, or⁵.

nor ever, circumstances (under no)¹.

mê de' NO-YET

nor yet, neither, not yet^{en}. worry for soul nor

yet for body Mt6²⁵ not even at the door Mk2² neither the village may you be entering nor yet Mk8²⁶AB³, etc. neither³², no not¹, -so much as¹, nor¹⁷, not³, -once¹, -yet².

borra s' NORTH

north. many arriving from Lu13²⁹ three portals vRv21¹³.

eur aku'lōn (Latin) EAST-NORTHER
northeast, East-Norther was a Latin term for a storm called a "levanter". a hurricane called Ac27¹⁴. Euroclydon¹.

chōr'os (Latin) NORTH-WEST
northwest, midway between north and west. harbor looking toward Ac27¹².

ou, ouk or *ouch* NOT

not, not. the negative absolute, apart from conditions. It occurs too frequently to list, but its compounds and combinations are given. at all³, nay¹¹, no⁸, not¹²⁷⁰, etc.

not, circumstances (under no)⁵⁴, neither¹, no², nor yet³, not at all⁵, nothing⁴, respect (be in no)¹.

ouch i' NOT(emphatic)

not, idiomatically, not emphatic (adverb). Mt 546B³ 47 625 1029 1211 1327 1812 2013 Lu160 639 126 51 133 5 1428 31 158 1630 178 1830 2227 2426 32 Jn742 99 119 1310 11 1422 Ac54 750 Ro327 29 832 1C120 33 4 52 12 61 7 810 91 1016 16 18 29 2C38 1Th219 Hb114 317 (AsLu1717). nay⁵, not⁵⁰, -so¹.

not. See no.

not². See no².

not any, nothing¹.

not any more, circumstances (under no)¹.

mē'pō NO-as-yet

not as yet. being born Ro9¹¹ holy places not as yet manifest Hb9⁸ (AAc27²⁹). not yet².

not as yet, no longer¹.

mē de'pō NO-YET-as-yet

not as yet. being observed Hb11⁷.

ou'pō NOT-as-yet

not (or not) as yet. See under other keywords. as yet¹, hitherto..not², no..as yet¹, not yet²⁰.

ou de'pō NOT-YET-as-yet

not as yet, no one lying in the tomb as yet Lu23^{53s} Jn194¹ disciples not as yet aware of the scripture Jn20⁹ holy spirit not as yet fallen on Ac31⁶, as yet..not¹, never before¹, -yet¹, not yet¹, yet¹.

mē' ouk NO NOT

not at all, no at all. do they not hear at all Ro10¹⁸ did not Israel know at all Ro10¹⁹ have we no right at all 1C9⁴ 5 have you no homes at all 1C11²², not⁵.

not at any time. See lest at some time.

not circumsised, uncircumcision¹.

not even. See neither.

not even. See nor yet.

not in any case, circumstances (under no)¹.

not now, no longer¹.

not once, nor yet¹.

not so, far be it from me².

not so much as, neither¹.

not yet, nor yet², not as yet².

epi'sēm ON-ON-SIGNED

notable, one on whom a sign is placed, in a good sense Ro16⁷, in an evil, notorious (Bar-Abbas)Mt27¹⁶. of note¹, notable¹.

notable, advent¹, known¹.

skop e'ō NOTE

note. that the light is not darkness Lu11³⁵ those making dissensions Ro16¹⁷ not n what is observed 2C41⁸ yourself Ga6¹ not his own Ph2⁴ those who are walking thus Ph31⁷. consider¹, look at¹, -on¹, mark², take heed¹.

note, sign (be)¹, (of), notable¹.

mē de'n' NO-YET-ONE

nothing, the conditional negative, no one of persons, idiomatically, no, many, naught, between you and that just man Mt27¹⁹ benefited Mk5²⁶ doubting Ac10²⁰ 1112 to taste nothing Ac23¹⁴ n be worrying you Ph4⁶ need of n 1Th4¹² be lacking Tit3¹³ etc. no one: tell it to Mt3⁴ let no o (know)Mt9³⁰ (be deluding himself)1C3¹⁸ (be boasting) 1C32¹ (be seeking his own)1C10²⁴ (be seducing you)Ep5⁶ (slight you)Tit2¹⁵ etc. See under other keywords. no¹⁶, -man³², -thing¹, none⁵, not¹, -any¹, -at all¹, -a whit¹, nothing²⁷.

nothing, every¹, (bring to), repudiate¹.

ou d'en' NOT-YET-ONE

nothing, the absolute negative, no one of persons, naught, intransitively Ph1²⁰, is covered Mt10²⁶Lu12² Jesus (spoke n apart from parables)Mt13³⁴ (n deserving of death)Lu23¹⁵ n impossible Mt17²⁰ found n on fig tree Mt 2119 it is n Mt23¹⁶ 18 outside of a man Mk7¹⁵ will be injuring Lu10¹⁹ consequently is condemnation Ro8¹ contaminating of itself Ro14¹⁴ is soundless 1C14¹⁰ etc. no one slaving for two lords Mt6²⁴ recognizing the Son Mt11²⁷ hires us Mt20⁷ able to answer Jesus Mt22⁴⁶ draining fresh wine Mk2²² able to enter the house Mk3²⁷ is good except God Mk10¹⁸ dared to inquire Mk12³⁴ lighting a lamp Lu8¹⁶ etc. See under other keywords. any³, -man³, aught¹, naught¹, no²⁰, -man⁹⁵, none²⁶, not any¹, nothing⁶⁷.

ou th en' NOT-YET-ONE

nothing. disciples say Lu23³⁵AB have no love I am n 1C13^{2A}8³.

nothing at any time, never¹.

notice before, announce before¹.

ep eid'on ON-PERCEIVE

notice (take). the Lord take notice (of Elizabeth)Lu12⁵ (of threatenings)Ac4²⁹. behold¹, look on¹.

epi'no i a ON-MIND

notion. of Simon's heart Ac8²², thought¹.

notorious. See notable.

notwithstanding, but¹, moreover⁴.

nought (bring to), nullify², (set at n), scorn⁴.

troph'ō NOURISH

nourish, nurture (ravens)Lu12²⁴, the Father n the flying creatures Mt6²⁶ when did we n Thee Mt25³⁷ breasts which do not Lu23^{29s} from the king's country Ac12²⁰ your hearts JJa5⁵ the woman in the wilderness vRv12⁶ 14 (ABLu4¹⁶). bring up¹, feed⁴, nourish³.

nourish, nurture¹, rear².

tek n o troph e'ō BROUGHT-FORTH-NOURISH
nourish children. widow 1Ti5¹⁰. bring up children¹.

nourished up in (be), foster¹.

thre m'ma NOURISH

nourished (what is), such as cattle and flocks. Jn4¹². cattle¹.

troph e' NOURISHMENT

nourishment. John's n locusts and honey Mt3⁴

the soul is more than Mt6²³ Lu12²³ worthy is: the worker of his Mt10¹⁰ prudent slave gives PMt24⁴⁵ disciples buy Jn4⁸ solid PHb 512 14 lacking Ja21⁵ others: Ac24⁶ 919 1417 2733 34 36 38 (s¹ Ti15¹⁸). food², meat¹³.

ne o'phut os YOUNG-SPROUT

novice, too youthful to have experience. supervisor not to be Ti13⁶.

nun NOW

now, adverb of time, in contrast with the past, from now on, as an adjective, current (era) Ro3²⁶, to be distinguished from at-present which is in contrast with both past and future. let him descend n from the cross Mt 2742 Mk15³² Son of Mankind glorified Jn13³¹ n glorify Thou Me Jn17⁵ Jerusalem which n is Ga4²⁵ etc. Occurs often. at this time¹, henceforth⁵, hereafter¹, of late¹, now¹²³, this², -time², -present³.

now, already³⁷, means (by all)¹, present (at)¹, rest², then⁷.

nun i' NOW

now. Ac22¹ 2413 Ro3²¹ 622 76. etc.

now. See present (at) and yet.

to'de, o'de(masc.) e'de(fem.) THE-YET now then (the sister called Mary) Lu10³⁹, now this, yet (Paul speaking y all) 2Ci12¹⁹. now this, is saying (the holy spirit) Ac21¹¹ (Christ) Rv21 8 12 18 31 7 14 going into t city Ja4¹³. after this manner¹, he¹, she¹, such¹, these things⁷, thus¹.

toi'nun THOUGH-NOW

now then. Lu20²⁵ 1C9²⁶ Hb13¹³, then¹, therefore³.

now then, then¹.

now this. See now then.

now this day, present (at)¹.

noxious. See wicked.

kat a rg e'o DOWN-UN*ACT *PH15*

nullify, discard, exempt, abolish, make unproductive (land with fruitless tree) Lu13⁷. unbelief not n faith of God Ro3³ the law (not through faith) Ro3³¹ the promise (if law) Ro4¹⁴ (not by law) Ga3¹⁷ body of sin n Ro6⁶ Christ n all sovereignty 1C15²⁴ glory of Moses' face 2C3⁷ 11 13 old covenant 2C3¹⁴

snare of the cross has been Ga5¹¹ law of precepts in decrees Ep2¹³ abolish: death 1C15²⁶ 2Ti1¹⁰ discard: God d (that which is) 1C12⁸ (foods and bowels) 1C6¹³ chief men of this eon 1C2⁶ prophecies 1C13⁸ knowledge 1C13⁸ that out of an instalment 1C13¹⁰ that which is a minor's 1C13¹¹ Christ d (lawless one) 2Th2⁸ (Adversary) Hb2¹⁴ exempt: from the law (of the man) Ro7² (by dying) Ro7⁶ from Christ (any justified in law) Ga5⁴. abolish³, bring to naught², cease¹, cumber¹, deliver¹, destroy⁵, do away³, fail¹, loose¹, of none effect³, put down¹, vanish³, void¹, without effect¹.

arith m os' NUMBER

number. of the twelve Lu22³ about 5000 men Jn6¹⁰ Ac4⁴ 400 inclined to Theudas Ac5³⁶ of disciples multiplied Ac6⁷ believe Ac11²¹ the ecclesias superabounded in Ac16⁵ of the sons of Israel Ro9²⁷ of messengers Rv5¹¹ of those sealed Rv7^{4b} of cavalry Rv9¹⁶ 16 wild beast's name Rv13¹⁷ 18 18Ab 152 of mankind Rv13¹⁸ Gog and Magog as the sand Rv20⁸ (bRv13¹⁷ b141).

arith m e'o NUMBER

number, compute, tell the number of your hairs all Mt10³⁰ Lu12⁷ a throno no one able to Rv7⁹.

number, number among¹, reckon¹, throng¹.

kat arith m e'o DOWN-NUMBER

number among. Judas Ac11⁷. number¹.

number of people, throng¹.

numbered with, enumerate with¹.

troph os' NOURISHER

nurse. Paul as 1Th2⁷.

troph o phor e'o NOURISH-CARRY

nurse (carry as a). God, Israel Ac13¹⁸. suffer manner¹.

ek treph'o OUT-NOURISH

nurture. Christ the ecclesia FEp5²⁹ children Ep6⁴ (bRv12⁶). bring up¹, nourish¹.

nurture, discipline¹.

Nymphas' NYMPHAS

Nympha. Paul greets Co4¹⁵.

0

onafter, onagainst, onas, onat, onbefore, onby, onfor, onin, onof, onover, onto, onunder, onwith denotes on.

oforth, ofrom, ooff denotes out.

off denotes from.

acon denotes according to.

wone denotes which.

dother denotes different.

sown denotes same.

s/own denotes self.

o o

O ! an exclamatory interjection. O woman Mt 15²⁸ unbelieving generation Mt17¹⁷ Mk9¹⁹ Lu 941 foolish and tardy of heart Lu24²⁵ O Theophilus Ac1¹ full of all guile Ac13¹⁰ O Jews Ac18¹⁴ binding on you O men Ac27²¹ O man (defenseless) Ro2¹ (are you reckoning) Ro2³ (who are you) Ro9²⁰ (O empty man) Ja2²⁰ O the depths Ro11³³ foolish Galatians Ga3¹ Timothy 1Ti6²⁰.

[h]or'kos OATH

oath, a solemn asseveration. saints (o to the Lord) Mt5³³ (not to be swearing) Ja5¹² Herod avows with Mt14⁷ 9Mk6²⁶ Peter disowns with Mt26⁷² God (swears with) Lu17³ Ac2³⁰ (interposes with) Hb6¹⁷ o for confirmation Hb6¹⁶.

oath, swearing oath¹, (bind with an o), anathematize¹.

Obed' (Hebrew) SERVANT

Obed, a son of Ruth and Boaz Ru4²¹ Mt15⁵ Lu3³².

obedience (be under), subject¹.

[h]up ako e' UNDER-HEARING

obedience. of faith Ro15¹⁶ Christ (o of the One) Ro5¹⁹ (the o of) 2Ci10⁵ (learned o) Hb5⁸ saints (as slaves for) Ro6¹⁶ (reached out to

all)ARo16¹⁹ (whenever completed)2C10⁶ (for o)1Pt1² o for righteousness iRo6¹⁶ of the nations Ro15¹⁸as the Corinthians' o 2C7¹⁵ Paul's confidence of Philemon's Phn²¹ as o children 1Pt1¹⁴ the o of truth 1Pt1²², obedience¹, obeying¹, obedient², to obey¹.

[h]up e'ko on UNDER-HEARD

obedient. Israel not Ac7³⁹ if the saints are 2C2⁹ Christ o to death Ph2⁸.

obedient, obedience².

obedient unto (be), subject².

[h]up akou'ō UNDER-HEAR

obey, hear and heed. o Christ (winds and sea) Mt8²⁷Mk4⁴¹Lu8²⁵as (unclean spirits)Mk1²⁷ (salvation to all)Hb5⁹ black mulberry would Lu1⁷⁶ priests o the faith Ac6⁷ Rhoda Ac12¹³ lusts of the body Ro6¹² slaves of whom you Ro6¹⁶ saints (o from the heart)Ro6¹⁷ (as you always)Ph2¹² (if anyone is not) 2Th3¹⁴ o the evangel (not all)Ro10¹⁶ (those not)2Th1⁸ children to o parents Ep6¹ Co3²⁰ slaves to o masters Ep6⁵ Co3²² Abraham o Hb1¹⁸ Sarah o Abraham 1Pt3⁶ (s'Lu4³⁶). be obedient to², hearken¹, obey¹³.

obey, persuade⁶, yield², (to o), obedience¹.

obey magistrate, yield¹.

obey not, stubborn (be)³.

obeying, obedience¹.

object, accuse¹.

object of veneration. See veneration (object of).

dō'r on GIVE-GUSH

oblation, the equivalent of the Hebrew "corban." offer o: (magi to Christ)Mt2¹¹ (at the altar)Mt5²³ 24 24 (which Moses bids)Mt8⁴ (chief priests)Hb5¹ 83 4 99 it is an o Mt1⁵⁵ Mk7¹¹ swearing by Mt2¹⁸ 19 19 casting o into the treasury Lu2¹¹ A⁴ God's o fEp2⁸ Abel's Hb1⁴ sending o vRv1¹⁰. gift¹⁸, offering¹.

lē'th ē OBLIVIOUS

oblivious. of the cleansing 2Pt1⁹, forgotten¹.

la[n]th[an]'ō be-OBLIVIOUS[-UP]

oblivious (be), be unnoticed, elude, escape perception. when lodging messengers Hb1³² men want to be 2Pt3⁵ saints not to be 2Pt3⁸ elude: Jesus (cannot e the throng)Mk7²⁴ (woman did not e Him)Lu8⁴⁷ none these things e the king Ac26²⁶, be hid², - hidden¹, - ignorant of², unaware¹.

ek lath'o mai be-OUT-OBLIVIOUS

oblivious (be). of the entreaty Hb1²⁵. forgotten¹.

aisch r o log i'a VILE-LAY(say)

obscenity. saints to put away Co3⁸. filthy communication¹.

obscurē. See dubious.

observation, scrutiny¹.

observe. See look.

observe, do¹, guard², preserve¹, scrutinize¹.

ble'm'ma CAST-VIEW

observing. Lot o the dissolute 2Pt2⁸. seeing¹.

obtain. See get.

obtain, acquire¹, chance on², find¹, grasp¹, happen⁵, - on⁵, hold¹, procure¹.

obtaining, procure¹.

ek'dēl on OUT-EVIDENT

obvious. folly o to all 2Ti3⁹. manifest¹.

occasion. See season.

occasion, incentive⁷.

a kair e'ō mai UN-SEASON

occasion (lack), not affording a seasonable op-

portunity. the Philippians Ph4¹⁰ (as Ph2¹⁵). lack opportunity¹.

occasion of (by), through¹.

occupation, trade¹.

occupied (be), walk¹.

occupy, business (go into)¹, fill up¹.

occur, occurrence. See become.

pro gin'o mai BEFORE-BECOME

occur before. penalty of sins which Ro3²⁵. be past¹.

pe'lag os OCEAN

ocean, the open sea. sink in the open Mt18⁶ sailing through Ac2⁷⁵. depth¹, sea¹.

os me' ODOR

odor, smell, what is perceived by the nose. of the attar Jn1²³ of Christ's knowledge f2C2¹⁴ of death, of life 2C2¹⁶ 16 a fragrant fEp5² Ph4¹⁸, odor², savor⁴.

odor, incense².

of. See beside.

of, about¹⁴⁶, beside⁵⁰, from¹⁴⁸, front (in..of)¹, out⁴⁰², outside², over¹¹, through³, under¹¹⁶, with¹.

of. See on.

of us. See us.

of yours. See yours.

of. See from.

of. See out.

ex'e i mi OUT-BE

off (be), out (be), Ac13⁴² (a variant, in some forms). Paul (his friends)Ac17¹⁵ (to be off on morrow)Ac20⁷ prisoners be off to land Ac27⁴³. depart², get¹, go out¹.

offend, sin¹, snare³⁰, trip³, (thing that offend), snare¹.

offender (be), injure¹.

para'pt ō ma BESIDE-FALL

offense, that which wounds the feelings. forgiving Mt6¹⁴ 15b 15 Mk1¹²⁵ 26A Ep1⁷ Christ given up because of our Ro4²⁵ not as the o Ro5¹⁵ of the one (Adam)Ro5¹⁵ 17 18 grace out of many Ro5¹⁶ increasing Ro5²⁰ Israel's Ro11¹¹ 12b God not reckoning their 2C5¹⁹ precipitated in some Ga6¹ dead (to)Ep2¹ 5 (in)Co2¹³ God dealing graciously with our Co2¹³. fall², fault², offense⁷, sin⁵, trespass⁹, offense, sin¹, snare⁹, stumble (cause to)¹, stumbling¹, (give none o)¹, (void of o)¹, (with-out o)¹, stumbling block (no)³.

pros pher'ō TOWARD-CARRY

offer, carry to, bring to. oblations (the magi) Mt2¹¹ (on the altar)Mt5²³ 24 (leper told to) Mt8⁴Mk1⁴⁴Lu5¹⁴ Jesus o vinegar Lu23³⁶ o divine service (supposedly)fJn1⁶² Israel o slain victims Ac7⁴² Simon o money Ac8¹⁸ Paul o in the sanctuary Ac2¹⁶ chief priest (oblations)Hb5¹ (for himself)fHb5³ 97 (constituted to)Hb3³ (according to law)Hb8⁴ (cannot perfect)Hb9⁹ 102 (year by year)Hb10¹ (often)Hb10¹¹ Christ o (petitions)fHb5⁷ (as Chief Priest)fHb8³ (Himself to God)fHb9¹⁴ (once)fHb9²⁵ 28 (one sacrifice)fHb10¹² sacrifice and o Thou wilt not Hb10⁸ Abel o to God Hb1¹⁴ Abraham o Isaac Hb11¹⁷ f17 carry to: Jesus (a paralytic)Mk2⁴bs (vinegar)Jn19²⁹ bring to: Jesus (the ill)Mt4²⁴ 1435 (many demoniacs)Mt8¹⁶ 932 (a paralytic)Mt9² (a deaf-mute)Mt1²²² (little children)Mt19¹³Mk10¹³Lu18¹⁵ (a denarius)Mt22¹⁹ to the disciples (epileptic)Mt17¹⁶ to the king, a debtor Mt18²⁴ to his Lord, five other talents Mt25²⁰ priests b Jesus to Pilate Lu28¹⁴ God b discipline fHb12⁷ (AMk10¹⁴ ALu12¹¹

AsHb727). bring¹⁷, deal with¹, do¹, offer²⁷.
offer, give², hand¹, lead up¹, libation (be)²,
tender¹.

ana pher'o UP-CARRY

offer up, carry up, bring up, bear (sins of many)
Hb9²⁸, Christ (Himself) Hb7^{27B} (through
Him we may be) Fh13¹⁵ chief priest o u
sacrifices Hb7²⁷ Abraham o u his son Ja2²¹
saints to o u spiritual sacrifices P1Pt2⁵ carry
up: Christ (into heaven) Lu24^{51AB}s (our
sins) 1Pt2²⁴ bring up: the apostles into a
mountain vMt17¹Mk9², bear², bring up¹,
carry up¹, lead up¹, offer⁵.

offered in sacrifice to idols, idol sacrifice³.
offered to idols (thing), idol sacrifice⁴.

pros phor a' TOWARD-CARRY

offering, for Paul and four men Ac21²⁶ 2417
of the nations rRo15¹⁶ of Christ rEp5² (of
His body) rHb10¹⁰ 14 o Thou wilt not Hb10⁵ 8
there is no longer Hb10¹⁸.

offering, oblation¹.
offering (burnt), holocaust².
offering (votive). See votive offering.
office, practice¹, service¹.
office (tribute). See tribute office.

strat eg os' WAR-LEADER

officer, a leader of troops. Judas confers with
Lu22⁴ of the sanctuary (Jesus speaks to)
Lu22⁵² (lay hands on the apostles) Ac4¹ (be-
wildered) Ac5²⁴ (led the apostles) Ac5²⁶ Paul
and Silas (led to) Ac16²⁰ 22 (order them re-
leased) Ac16³⁵ 36 38, captain⁵, magistrate⁵.

officer, deputy¹¹, sheriff².

peri kath'ar ma ABOUT-DOWN-LIFT-effect
offscouring (of the world) 1C4¹³, filth¹.

offscouring, scum¹.

oft, fist¹, many¹, often⁴.

poll a'kis MANY-TIMES

often, epileptic in fire Mt17¹⁵ 15Mk9²² de-
moniac having o been bound Mk5⁴ Christ
(o gathered in Gethsemane) Jn18² (not of-
fering Himself o) Hb9²⁵ (must o be suffer-
ing) Hb9²⁶ Paul (o punishing the saints)
Ac26¹¹ (purposed to come) Ro1¹³ (in deaths,
journeys etc.) 2C11²³ 26 27 27 (of whom I o
told you) Ph3¹⁸ (Onesiphorus o refreshes) 2Ti
11⁶ our brother, o being diligent 2C8²²
showers coming o PHb6⁷ offering o same
sacrifices Hb10¹¹ (BRo15²²). oft⁴, - times³,
often⁷, - times³.

often, frequent³.

oft-times, often³.

e'lai on OLIVE-

oil, the oil of olives which was widely used for
light, food, soap, etc. virgins got PMt25³ 4 8
rubbing with Mk6¹³ Ja5¹⁴ with o you do not
rub My head Lu7⁴⁶ pouring on wounds PLu
10³⁴ hundred baths of PLu16⁶ of exultation
Hb1⁹ not injuring vRv6⁶ cargo of vRv18¹³.
ointment, attar¹⁴.

palai on' OLD

old, having existed a long time. cloak PMt9¹⁶
Mk22¹ 21Lu5³⁶ 36 wine skins PMt9¹⁷Mk2²²
Lu5³⁷ things new and PMt13⁵² wine PLu5³⁹
39 humanity Ro6⁶ Ep4²² rC3⁹ leaven P1C5⁷ 8
covenant 2C8¹⁴ precept 1Jn2⁷ 7.

old, beginning⁸, have¹, veteran¹, (be o), de-
crepit (be)¹, (wax o), decrepit (be)¹, old
(make)².

old age, decrepitude¹.

apalai o'o OLD

old (make) (former covenant) Hb8¹³, middle
grow old Hb8¹³, passive be aged (purses) Lu
12³³ (as a cloak) Hb1¹¹, decay¹, make old¹,
wax old².

old man, aged¹, elder¹.

pa'lai OLD

old (of), remote in past time, long ago (ad-
verb). God speaking Hb1¹ sins of 2Pt1⁹
long ago: would repent Mt11²¹ Lu10¹³ in-
quires if Jesus died 1a Mk15⁴⁴ as men slip
in who 1a Ju⁴ (Abs²C12¹⁹). a great while
ago¹, any while¹, in time past¹, long ago¹,
of old¹, old¹.

ek'palai OUT-OLD

old (of), (adverb). judgment 2Pt2³ heavens
2Pt3⁵, of a long time¹, of old¹.

old time, beginning², (in), once².
old wives, old womanish¹.

gra od es CRONE

old womanish, myths 1Ti4⁷, old wives¹.

palai o't es OLDNESS

oldness (of letter) Ro7⁶.

e lai'a OLIVE

olive, the olea europaea of botanists, a tree with
grayish green foliage, bearing large bluish
black berries which are edible only after
pickling. They are largely used for oil, which
is pressed out of them. It is said that, when
the trees become extremely old, they may be
renewed by a wild graft. The term olive is
applied to the tree, the fruit, and to the
mount on the east of Jerusalem. wild o Ro
11¹⁷ 17 grafted in own Ro11²⁴ no fig tree
can produce PJa3¹² the two o trees MRv11⁴
Mount of O: Bethphage on Mt2¹¹ Christ (sit-
ting on) Mt24³Mk13³ (came out o) Mt26³⁰Mk
14²⁶ (camped out in) Lu21³⁷ (went into) Lu
22³⁹ [Jn3¹] Bethany toward Mk11¹ descent
of Lu19³⁷ (Lu19^{29B}). olive berry¹, olives¹¹,
olive tree³.

olive berry, olive¹.

olive tree, olive³.

olive tree (cultivated). See cultivated olive
tree.

olive (wild). See wild olive.

e lai on' OLIVE

Olivet, the high hill east of the holy city,
which was once wooded with olive trees, the
mount called Lu19^{29A} Ac11².

Olympas'

Olympas, the name of a Roman saint Ro16¹⁵.

omit, let¹.

omnipotent, almighty¹.

epi' ON

onon, a locative connective used in all three
cases, but especially in the dative. In the
genitive: onat (the Babylonian exile) Mt11¹¹
on (as in heaven o earth) Mt6¹⁰ onover
(faithful o a few) Mt25²¹ onto (declarations
t John) Lu3² onunder (Elisha the prophet)
Lu4²⁷ onin (a wilderness) Mk8⁴ onof (a
truth) Mk12¹⁴ onbefore (judged there b Me)
Ac25⁹ etc. in the dative: on (not o bread
alone) Mt4⁴ onat (His teaching) Mt7²⁸ onover
(rejoicing) Mt18¹³ onwith (be patient w me)
Mt18²⁶ (other talents I gain w) Mt25^{20A} onin
(My name) Mt24⁵ onto (occurred t) Mk5^{33A}
onas (do not understand) Mk6⁵² onby (called
him b) Lu15⁹ onfor (praising God f) Lu22²⁰
onagainst (three divided a two) Lu12⁵² onof

(written o Him)Jn12¹⁶ *onunder* (first covenant)Hb9¹⁵ etc. in the accusative: *onto* (coming t his baptism)Mt3⁷ *on* (spirit coming o)Mt3¹⁶ *onat* (the tribute office)Mt9⁹ *onagainst* (rising a)Mt10²¹ *onover* (His hand o)Mt12⁴⁹ *onfor* (f what are you present)Mt26⁵⁰ *onafter* (as a robber)Mk14⁴⁸ *onin* (the morning)Mk15^{1A} *onbefore* (synagogues)Lu12^{11AB} *onas* (as long as)2Pt1¹³ etc. See under other keywords. at³⁵, against³⁹, before¹⁴, by⁸, for²⁸, - what¹, - the space of, in¹⁷, - the days of², - the time of, into¹⁵, on¹⁹⁵, over⁴⁹, of²⁸, unto⁴¹, upon¹⁵⁸, wherefore¹, whereof¹, with⁶.

on, about², from⁵, in⁴⁵, into⁵⁷, out¹⁰, upon⁴, with¹.

acon. See down.

on this fashion, thus¹.

on this wise, thus⁶.

[h]a'pax ONCE

once, one time, leaving future repetitions undetermined, (adverb). Paul (stoned)2C11²⁵ (send o and again)Ph4¹⁶ (even twice)1Th2¹⁸ those o enlightened Hb6⁴ priest o a year Hb9⁷ Christ (manifested)Hb9²⁶ (offered)Hb9²⁸ (o died)1Pt3¹⁸ men dying Hb9²⁷ cleansed Hb10² still o more quaking Hb12²⁶ 27 the faith o given Ju³ you who o are aware Ju⁵.

p o'te ?-WHICH-BESIDES

once, idiomatically, sometime (Paul prospered) Ro1¹⁰, at any time, an interrogative adverb, when? o you turn back Lu22³² o was blind Jn9¹³ Paul (lived apart from law)Ro7⁹ (behaviour in Judaism)Gal1³ (persecuted)Gal2²³ the nations (o stubborn)Ro11³⁰ (in accord with the eon)Ep2² (in the lusts)Ep2³ (in flesh)Ep2¹¹ (far off)Ep2¹³ (also o walked)Co3⁷ what kind they o were Ga2⁶ saints (o darkness)Ep5⁸ (disposition)Ph4¹⁰ (estranged)Co1²¹ (foolish)Tit3³ useless to Philemon Phn1¹ were not a people 1Pt2¹⁰ the holy women 1Pt3⁵ at any time: who is warring 1C9⁷ hates his own flesh Ep5²⁹ become flattering 1Th2⁵ to whom of messengers said He Hb1⁵ 13 stubborn 1Pt3²⁰ tripping 2Pt1¹⁰ prophecy was not 2Pt1²¹ when?: Christ (till w with you)Mt1¹⁷ 17Mk9¹⁹ 19Lu9⁴¹ (Lord w did we)Mt25³⁷ 38 39 44 (Rabbi w)Jn6²⁵ (Till w are you)Jn10²⁴ will these things Mt24³Mk13⁴Lu21⁷ not aware (w the era is)Mk13³³ (w the lord coming)Mk13³⁵ the lord should break loose from festivities Lu12³⁶ the kingdom is coming Lu17²⁰ till w O Owner Rv6¹⁰, aforesaid¹, any time⁵, at length¹, at the last¹, ever yet¹, how long⁷, in old time², in time past⁸, once², sometime⁵, when¹³.

eph a'pax ON-ONCE

once (at), (five hundred brethren)1C15⁶, *once* for all. Christ (died to sin)Ro6¹⁰ (this He does)Hb7²⁷ (entered)Hb9¹² (offering of the body of)Hb10¹⁰, at once¹, once³, - for all¹. *once* for all. See *once* (at).

[h]o p o'te THE-?-WHICH-BESIDES
once when. David hungers Lu6³.

[h]en', [h]eis', mi'a ONE
one, the smallest cardinal numeral, with according to, individually Ep5³, o iota Mt5¹⁸ scribe Mt8¹⁹ O is your (Teacher)Mt23⁸ (Father)Mt23⁹ is taken along Mt24⁴⁰ 40 of the twelve (Judas)Mt26¹⁴ 47 at the right Mt27³⁸ 38 not o (forgotten)Lu12⁶ (thing came into being)Jn1³ body Ro12⁵ Lord

Ep4⁵ etc. See under other keywords. a(an)¹⁵, a certain⁶, another², any of them¹, any thing¹, each², every², - man², everyone¹, first², - day⁶, in particular¹, one²³³, - by one², - consent¹, - man¹, - thing³, only¹, other⁷, some⁶.

one, any³⁴, other⁴, wone. See which.

all el'on CHANGE

one another. giving o a up Mt24¹⁰ 10 nations severed from Mt25³² said to (disciples)Mk4⁴¹ Lu8^{25AB} 2432 Jn4³³ 1617 (soldiers)Jn19²⁴ ABS² (barbarians of Melita)Ac28⁴ reasoned with (disciples)Mk8¹⁶ (farmers)Lu20¹⁴ Bs disciples (argued with)Mk9³⁴ (conversed with)Lu24¹⁴ (bandying words with)Lu24¹⁷ (looked at)Jn13²² (are you seeking with)Jn16¹⁹ at peace with Mk9⁵⁰ scribes scoffing with Mk15³¹ shepherds spoke to Lu2¹⁵ Jews (conferred with)Lu4³⁶ (fought with)Jn6⁵² (standing with)Jn1¹⁵⁶ (disagreeing with)Ac28²⁵ Pharisees spoke to Lu6¹¹ boys and girls shouting to Lu7³² throng trampling Lu12¹ Herod and Pilate friends with Lu23¹² getting glory from Jn5⁴⁴ do not murmur with Jn6⁴³ washing o a feet Jn13¹⁴ loving Jn13³⁴ 34 35 1512 17 Ro13⁸ 1Th4⁹ 1Jn3¹¹ 23 47 11 12 2Jn5 Sanhedrin parleyed with Ac4¹⁵ injuring (Moses' brethren)Ac7²⁶ Paul and Barnabas recoil from Ac15³⁹ indicting Ac19³⁸ brethren pull away from Ac21⁶ Agrippa and party spoke with Ac26³¹ through o a faith Ro1¹² men craving for Ro12⁷ men's reckonings between Ro2¹⁵ saints (members of)Ro12⁵ Ep4²⁵ (solicitous for)1C12²⁵ (deeming in honor)Ro12¹⁰ (fond affection for)Ro12¹⁰ (mutually disposed to)Ro12¹⁶ 15⁵ (not judging)Ro14¹³ (that which is for the edification of)Ro14¹⁹ (taking o a to yourselves)Ro15⁷ (administering)Ro15¹⁴ (greet with a kiss)Ro16¹⁶ 1C16²⁰ 2C13¹² 1Pt5¹⁴ (do not deprive)1C7⁵ (waiting for)1C11³³ (slaving for)Ga5¹³ (if biting and devouring)Ga5¹⁵ (consumed by)Ga5¹⁵ (not challenging)Ga5²⁶ (not envying)Ga5²⁶ (bear o a burdens)Ga6² (bear with)Ep4² Co3¹³ (become kind to)Ep4³² (subject to)Ep5²¹ (deeming superior)Ph2³ (do not lie to)Co3⁹ (superabound in love for)1Th3¹² (console)1Th4¹⁸ 511 (pursue what is good for)1Th5¹⁵ (love for)2Th1³ (once hating)Tit3³ (considering)Hb10²⁴ (not speaking against)Ja4¹¹ (not groaning against)Ja5⁹ (confess sins to)Ja5¹⁶ (pray for)Ja5¹⁶ (love o a earnestly)1Pt1²² (be hospitable to)1Pt4⁹ (humility with)1Pt5⁵ (fellowship with)1Jn1⁷ opposing (flesh and spirit)Ga5¹⁷ men slaying Rv6⁴ sending oblations to Rv11¹⁰ (s'¹Lu22¹⁷). each other², one another⁷⁹, themselves¹², yourselves⁴.

mon oph'thal m os ONLY-VIEWED

one-eyed, entering into (life)PMt18⁹ (the kingdom)Mk9⁴⁷, with one eye².

one mind, like disposition¹.

one of, out⁸.

one place, same³.

one thing, few¹.

one's acquaintance, own¹.

Oné'sim os PROFITABLE

Onesimus. Paul (beloved brother of)Co4⁹ (whom I beget in my bonds)Phn1⁰.

Oné si'phor os PROFIT-CARRY

Onesiphorus, the household of (grant mercy to)2Ti1¹⁶ (Paul greets)2Ti4¹⁹.

mon'ou ONLY

only, without another, alone. God (to Him o) Mt410 (the Father o) Mt2436 (o able to pardon) Lu521 Paul (have o I and Barnabas) 1C96 (fellow workers) Co411 (Luke o with) 2Ti411 Christ (happy and o Potentate) 1Ti 615 (Thou o art benign) Rv154 etc. **alone:** Christ (there a) Mt1423 (on the land) Mk647 (found a) Lu936 (retires again a) Jn615 (left a) [Jn89] (not a am I) Jn816 1632 (has immortality) 1Ti616 are you sojourning a Lu 2418 disciples came away a Jn622 etc. as an **adverb:** say the word Mt88 except leaves o Mt2119 o believe Mk536 a staff Mk68 not o annulled the sabbath Jn518 not my feet o Jn139 not concerning these o Jn1720 the word to Jews o Ac119 versed o in baptism of John Ac1825 not o of Ephesus Ac1926 etc. See under other keywords. alone²⁴, but¹, by one's self², only⁸⁶.

only, one¹.

mono gen es' ONLY-BECOME

only begotten. Christ the: from the father Jn 114 the o b God Jn118 God's o b Son Jn316 not believe into name of Jn318 dispatched His 1Jn49 others: widow of Nain's son Lu 712 daughter of Jairus Lu842 man from the throng Lu938 Isaac the o b of Abraham Hb 1117, only begotten (son)⁶, only (child)³.

onset. See impulse.

an oig'ō UP-OPEN

open, figuratively, give spiritual perception. magi, their treasures Mt211 heavens (to Jesus) Mt2316 Lu321 (you shall be viewing) Jn151 (Peter beholding) vAc1011 (John perceived) vRv1911 o the mouth (Jesus) Mt52 1335 Ac832 (a fish) Mt1727 (Zechariah) F Lu164 (Philip) Ac835 (Peter) Ac1034 (Paul) Ac1814 F2C1611 (the earth) vRv1216 (wild beast) vRv 136 knock and it shall be F Mt77 8 Lu119 10 o eyes (Jesus o blind) F Mt930 2033 Jn910 14 17 21 26 30 32 1137 (no demon can) Jn1021 (Paul's) Ac98 (Dorcas) Ac940 (Israel's) F Ac26 18 o doors (Lord o to us) F Mt2511 Lu1325 (to their lord) F Lu1236 (to the shepherd) Jn103 (of the jail) Ac519B 23 1626 27 (to Peter) Ac 1214 16 (of faith) F Ac1427 (for Paul) F1C169 2C212 (of the word) F Co43 (I have granted an) F Rv38 (to Christ) F Rv320 (in heaven) vRv 41 the tombs Mt2752Bs scroll (of Isaiah) Lu 417AB (sealed) vRv52 3 4 5 9 (tiny) vRv102Bs 8 (others) Rv2012 12 iron gate Ac1210 sepulcher Ro313 He Who is vRv37 7 seals vRv61 3 5 7 9 12 81 temple of the abyss vRv92A temple vRv1119 temple of the tabernacle vRv155.

open. See ocean and sea.

open, bare¹, open up³, rend¹, uncover¹, (that I may o), opening¹.

open beforehand, granted (take for) 1.

di an oig'ō THROUGH-UP-OPEN

open up, put a passage through, a man's hearing F Mk734 35A the matrix Lu223 disciples eyes F Lu2431 Jesus o u (the scriptures) F Lu 2432 (disciples minds) F Lu2445 the heavens F Ac756 Lydia's heart F Ac1614 Paul, the scriptures F Ac173. **open⁸.**

an'oiā is UP-OPENING

opening. of Paul's mouth AEp619. that I may open¹.

openly, apparently², boldness⁵, public¹.

en erg e'ō IN-ACT

operate. powers o in Christ Mt142 Mk614 passions of sins in our members Ro75 God Who

is o (all in all) 1C126 (in Peter) Ga28 (in Paul) Ga28 (works of power) Ga35 (all) Ep111 (in you) Ph213 all these the same spirit is 1C1211 o in the endurance 2C16 death is o in us 2C412 faith through love Ga56 which is o in the Christ Ep120 power o in us Ep320 God o in you Ph213 Paul struggling in accord with Christ's Col29 word of God, in you 1Th213 secret of lawlessness already 2Th27 o petition of the just Ja516, be effectual¹, - mighty in¹, do¹, effectual fervent¹, show forth one's self², work¹², - effectually².

en erg'e'i a IN-ACTION

operation. of the might of God's strength Ep 119 God's powerful Ep37 o in measure of each one's part Ep416 the o which enables Christ to subject all Ph321 in accord with Christ's Col29 faith in o of God Co212 of Satan 2Th29 of deception 2Th211, effectual working², operation¹, strong¹, working¹.

en erg'e ma IN-ACT-effect

operation. apportionments of 1C126 of powerful deeds 1C1210, operation¹, working¹.

en erg es' IN-ACTING

operative. door 1C169 fellowship of your faith may become Phn6 word of God F Hb412, effectual², powerful¹.

gnō'mē KNOW-effect

opinion, a mental conclusion based on knowledge. Paul (came to be of) Ac203 (giving his) 1C725 40 2C810 saints to be of same 1C 110 apart from Philemon's Phn14 ten kings (have one) F Rv1713 (form God's) F Rv1717 17Bs. advice¹, agree¹, judgment³, mind², purpose¹, will¹.

eu'kair on WELL-SEASONED

opportune. day when Herod Mk621 grace for o help Hb416, convenient¹, in time of need¹.

eu kair'ōs WELL-SEASON-AS

opportunistly, (adverb). Judas sought how Mk 1411 stand by the word 2Ti42, conveniently¹, in season¹.

eu kair i'a WELL-SEASON

opportunity, a suitable, appropriate time. Judas sought Mt2616 Lu226.

opportunity, season², (lack o), occasion (lack) 1.

eu kair e'ō WELL-SEASON

opportunity (have), affording a suitable time. disciples no o to eat Mk631 repatriated guests had Ac1721 Apollos will come whenever 1C1612, have convenient time¹, have leisure¹, spend one's time¹.

anti'kei mai INSTEAD-LIE

oppose because of position. all those o Christ Lu1317 those o the disciples Lu2115 many o Paul 1C169 flesh and spirit o one another Ga517 saints (not started by those o) Ph128 (not to give o an incentive) 1Ti514 man of lawlessness 2Th24 o sound teaching 1Ti110Bs. adversary³, be contrary², oppose¹.

oppose self, antagonize¹, resist¹.

opposite. See contrary.

opposition, antipathy¹.

oppress, harry¹, tyrannize over².

thrau'ōs SHIVER

oppress, dispatch the Lu418, bruise¹.

ē OR

or, a disjunctive to distinguish things which are mutually exclusive, or one of which may replace the other; when doubled, it requires either in the first instance Mt624B Lu1613BA;

in comparison, than Mt10¹⁵ Jn12⁴³AB, rather Lu12⁵¹; it is omitted after ere Mt1¹⁸ Mk14³⁰ Lu22⁶ Ac7² 25¹⁶. See under other keywords. and³, either⁹, except it be¹, more than¹, neither³, nor⁵, or²⁵⁷, - else⁶, - if¹, rather than³, save¹, than³⁶, what⁷³.

or, neither¹, whether³³.

log'ion LAY (say)

oracle, the thing said, especially of the divine saying, the living Ac7³⁸ of God (entrusted to the Jews) Ro3² (elements of) Hb5¹² (speaking as) 1Pt4¹¹.

r[h]e't o'r GUSHER

orator. Tertullus Ac24¹.

ordain, become¹, constitute³, construct¹, designate beforehand¹, do¹, judge¹, place², prescribe³, select¹, set², specify².

ordain before, ready before (make)¹, write before¹.

kelew'o ORDER

order, issue a command or direction. Jesus (gives an) Mt8¹⁸ (o throngs recline) Mt14¹⁹ (o me to come to Thee) Mt14²⁸ (o blind man be led) Lu18⁴⁰ Herod o (to give John's head) Mt14⁹ (guards led away) Ac12¹⁹ the lord o his slave Mt18²⁵ Pilate o (body given up) Mt27⁵⁸ (sepulcher secured) Mt27⁶⁴ the captain o (Paul bound) Ac21³³ (him led into citadel) Ac21³⁴ 22²⁴ (chiefs to come together) Ac22³⁰ (Paul beaten illegally) Ac23³ (troops to descend) Ac23¹⁰ Peter o out of Sanhedrin Ac4¹⁵ 53⁴ eunuch o chariot to stand Ac8³⁸ Paul and Silas o flogged Ac16²² Felix o Paul guarded Ac23³⁵ Festus o (Paul led forth) Ac25⁶ 17 23 (Paul kept) Ac25²¹ centurion o those able, to swim Ac27⁴³, at one's commandment¹, bid¹, command²⁴, give commandment¹.

ta x'is SETTING

order, placing in a proper position, priestly o (of routine) Lu1⁸ (of Melchizedek) Hb5⁶ 10 620 711 17 21As² (of Aaron) Hb7¹¹ let all occur in 1C14⁴⁰ observing your Co2⁵.

order, class¹, (by o)¹, (in o)¹, consecutively², (set in o), prescribe¹, (set forth in o), compose¹.

ordinance, creation¹, decree², just statute³, mandate¹, tradition¹.

ordinances (be subject to), decree (be subject to)¹.

orient. See east and sun.

arch e' ORIGINAL

origin in contrast with the consummation MRv21⁶ 22¹³, creative original RVr3¹⁴, with down, originally Hb1¹⁰, the highest position in government, sovereignty Ac20¹⁰, especially in the plural Ac1¹⁶, beginning, first in point of time, always in the singular Mk10⁶, edges of a sheet Ac10¹¹ 11⁵, chief Lu1²¹, rudiments of knowledge Hb5¹² 61, sovereignty: of the governor Lu20²⁰ saints (s not able to separate) ARo8³⁸ (wrestle with) AEp6¹² (to be subject to) ATit3¹ Christ (nullifying all) 1C15²⁴ (seated over every) AEp1²¹ (He is S) Co11⁸ among the celestials AEp3¹⁰ stripping off ACo2¹⁵ messengers kept not Ju⁶

beginning: from the: makes them male and Mt19⁴ 8 of the world Mt24²¹ of the creation Mk13¹⁹ 2Pt3⁴ eyewitnesses Lu12 Jesus (had perceived) Jn6⁶⁴ (what He speaks) AJn8²⁵ (disciples with Him) Jn15²⁷ (did not tell them) Jn16⁴ (Him Who is) 1Jn2¹³ 14 Adversary (a man-killer) Jn8⁴⁴ (sinning) 1Jn3⁸

Paul among his nation Ac26⁴ saints preferred for salvation 2Th2¹³ which we have heard 1Jn1⁴ an old precept 1Jn27 2Jn5⁶ that which you hear 1Jn22⁴ 24 311 2Jn6 others: of pangs Mt24⁸ Mk13⁸ of the evangel of Jesus Christ Mk1¹ of the signs Jesus does Jn2¹¹ salvation obtaining a Hb2³ of the assumption Hb3¹⁴ not having b of days Hb7³ in the b: the Word Jn1¹ toward God Jn1² holy spirit falls Ac11¹⁵ of the evangel Ph4¹⁵ (s² Rv18), beginning⁴⁰, corner², first², - estate¹, magistrate¹, power¹, principality⁸, rule¹.

original -ly. See origin.

alaz on ei'a OSTENTATION

ostentation, pretentious parade, display dictated by vanity, vaunting in your Ja4¹⁶ of living 1Jn2¹⁶, boasting¹, pride¹.

alaz on' OSTENTATIOUS

ostentatious, men are Ro1³⁰ 2Ti3², boaster².

other. See alien.

other, different⁴⁵, extremity¹, one⁷, rest²¹, that².

al'o CHANGE

other, another of the same kind to be carefully distinguished from different, which is often rendered another with an italic *d* before it. magi retire a way Mt2¹² two o brothers James and John Mt4²¹ turn o cheek Mt5³⁹ Lu6²⁹ centurion says to a soldier Mt8⁹ Lu7⁸ hand restored as o Mt12¹³ Lu6¹⁰ a seed falls P Mt13⁵ 7 8 Mk4⁵ 7 8 (sown) Mk4¹⁸ Bs a parable Mt13²⁴ 31 33 2133 o say of Christ (Elijah) Mt16¹⁴ Mk6¹⁵ 828 Lu9¹⁹ (prophet) Mk6¹⁵ 828 Lu9¹⁹ (No--) Jn7¹² (how can a man--) Jn9¹⁶ (these declarations--) Jn10²¹ (a messenger has spoken to Him) Jn12²⁹ marrying a Mt19⁹ Mk10¹¹ o workers standing Mt20³ 6 o chopped boughs Mt21⁸ Mk11⁸ dispatches o slaves (the householder) Mt21³⁸ Mk12⁴ 5 5 (a king) Mt22⁴ vineyard to o farmers Mt21⁴¹ Mk12⁹ Lu20¹⁶ o talents Mt25¹⁶ 17 20 20 22 o maid Mt26⁷¹ o He saves Mt27⁴² Mk15³¹ Lu23³⁵ o Mary Mt27⁶¹ 281 o boats Mk4³⁶ Jn6²² 218s o things (Jewish traditions) Mk7⁴ (Jesus does) Jn21²⁵ (Paul writing no) 2C11³ no o precept greater Mk12³¹ no o more than God Mk12³² o disciples Mk14¹⁹ A Jn18¹⁵ 16 202 3 4ABs² 8 25ABs² 212 8 Ac15² a temple (Jesus building) Mk14⁵⁸ ascend into Jerusalem Mk15⁴¹ Bs tribute collectors and o Lu5²⁹ ABs² hoping for a One Lu7²⁰ AB o stoutly insisted (of Peter) Lu22⁵⁹ o is the sower Jn4³⁷ a is the reaper Jn4³⁷ have toiled Jn4³⁸ a descending before me Jn5⁷ testifying concerning Christ Jn5³² if a coming in his own name Jn5⁴³ of the throng (said) Jn7⁴¹ (retorted some o thing) Ac21³⁴ 34 neighbors of blind man Jn9⁹ 9 o sheep Jn10¹⁶ consoler Jn14¹⁶ works no o does (Christ does) Jn15²⁴ did o tell (concerning Christ) Jn18³⁴ two o crucified Jn19 18 32 o signs (Jesus does) Jn20³⁰ a girding Peter Jn21¹⁸ Jews saying to one a Ac21¹² 12 no salvation in any o Ac4¹² o cried some o thing Ac19³² 32 Paul not baptizing any o 1C11⁶ a is building 1C3¹⁰ no o foundation 1C31¹ apostle to o (Paul) 1C9² Bs if o are partaking 1C9¹² when heralding to 1C9²⁷ a conscience 1C10²⁹ to a (word of knowledge) 1C12⁸ (grace of healing) 1C12⁹ (discrimination) 1C12¹⁰ As 1429 (powerful deeds) 1C12¹⁰ (prophecy, translation) 1C12¹⁰ 10 Paul (instructing) 1C14¹⁹ (not seeking glory from) 1Th2⁶ a sitting by 1C14³⁰ o (one) flesh

1C1539 39 39 39 a glory of sun etc. 1C1541 41 41 to o saints ease 2C813 a Jesus 2C114 different evangel not a Gal7 disposed otherwise Ga510 if any o one presuming Ph34 a day (stopping)Hb48 o are flogged Hb1136 any o oath Ja512 no o burden Rv224 o horse Rv64 a messenger Rv72 83 101As 146As8 8 9 15 17 18 181 sign Rv123 151 wild beast Rv 1311 king not as yet Rv1710 voice Rv184 scroll Rv2012, another64, more1, one4, other 81, some11, otherwise1.

doth. See different.

per'a n OTHER-SIDE

other side (adverb). of the Jordan Mt415 25 191 Mk38 101 Jn128 326 1040 of the sea of Galilee Mt18 28 1422 165 Mk435 51 21 645 813 Lu822 Jn61 17 22 25 of the Kedron Jn181, beyond7, farther side1, on the other side of2, other side10, over2.

other than, outside1.

other way (some), elsewhere1.

ei de mê ge IF-YET-NO-SURELY

otherwise. o you have no wages Mt61 o the wine skins bursting PMt917s Lu537 the new patch rending the cloak PLu536 your peace will go back on you Lu106 o you shall be hewing the tree down Lu139 o the king will be dispatching an embassy Lu1432 yet o receive Paul as imprudent 2C1116.

otherwise, differently1, other1, since4, (teach o), differently (teach)1.

all'ōs CHANGE-AS

otherwise. acts which are 1Ti525.

ought. See owe.

ought, need1, (for that ye o), instead1.

[h]ēm e'ter on OUR-more

ours (of), emphatic comparative. languages Ac211 ritual Ac265 this teaching Ro154 words of 2Ti415 let those who are o be learning Tit314 this fellowship 1Jn13 concerned with o sins 1Jn22 (BLu1612 ALC1531). our6, ours2.

ek OUT

outo, the characteristic connective of the genitive case, denoting motion from within, or the source, origin or cause. Idiomatically, **ooff**, **oforth**, **ofrom**. In composition it retains the same significance. Frequently omitted, as Zara (out) of Tamar Mt13 etc. Too numerous to list, see under other keywords. among5, at3, because of3, between1, betwixt1, by35, -reason of3, -the means of1, for2, from 182, -among3, -up2, in6, of402, off1, on10, one of8, out of131, over4, some of6, them off1, they of1, through2, unto1, with25.

ex'ō OUT

out, (to cast out) Mt1348 2139, outside (the city) Mt1014, without, outward (man)2C416. See under other keywords. away forth8, of2, one that is without5, out16, -of13, outward1, strange1, without18.

out (be). See off (be).

out go, come before1.

out of, beside1, from27, outside2, through1.

out of measure, exceedingly1.

ex ō'ter on OUTER

outer, comparative. cast into o darkness Mt 812 2213 2530.

para nom i'a BESIDE-LAWNESS

outlawry. Balaam's 2Pt216, iniquity1.

[h]ub'r is OUTRAGE

outrage, violent and unjust treatment 2C1210, of things, damage Ac2710 21. harm1, hurt1, reproach1.

[h]ubriz'ō OUTRAGE

outrage, and kill the slaves PMt226 Jesus (lawyers o by His words)Lu1145 (will be) Lu1832 Paul (by the Jews)Ac145 (at Philip-pi)1Th22, entreat shamefully1, - spitefully2, reproach1, use desperately1.

en ubriz'ō IN-OUTRAGE

outrage, the spirit of grace rHb1029. do despite unto1.

[h]ubriz t'ēs OUTRAGER

outrager, detesters of God and Ro130 Paul was an 1Ti113, spiteful4, injurious1.

ek t os' OUTED

outside, of the cup Mt2326 saying nothing o of Ac2622 of the body 1C618 o and except (he may be interpreting)1C145 (believe feignedly)1C152 (before two witnesses)1Ti 519 o of Him Who subjects all 1C1527 whether in a body o 2C122 3s. but1, except1, he is excepted1, other than1, out of2, the outside1, unless1, without1.

ex'ō the n OUT-PLACE

outside, (adverb). cleansing o of cup Mt2325 Lu1139 sepuichers o appearing beautiful Mt 2327 appearing to be just Mt2328 nothing o of a man going into Mk715 18 He Who makes the o Lu1140 o fightings 2C75 from those o (ideal testimony)1Ti37 adornment 1Pt33 the court o Rv112Ab 2A trough trodden o the city Rv1420Ab (bRv51). from without2, outside3, outward2, without2, which is out3.

par ek t os' BESIDE-OUTED

outside, o of a case of prostitution Mt532 Paul (o of these bonds)Ac2629 (apart from what is o)2C1128 (Bmt199). except1, saving1, that are without1.

outside. See out.

outsider. See alien.

phtha'n ō OUTSTRIP

outstrip, move ahead of. o in time to you (the kingdom)Mt1228Lu1120 into a law of righteousness does not Ro931 Paul (we o others) 2C1014 (in what we o)Ph316 indignation o to them 1Th216 not o those put to repose 1Th415, attain1, - already1, come4, prevent1.

outward. See out.

outward, out1, outside1.

outwardly, outside1.

oven, stove2.

[h]uper' OVER

over (crying o Israel)Ro927, above (fond of father a Me)Mt1037, for sake of (Jesus about to be dying)Jn1151, for3 (praying)Mt544 etc. See under other keywords. above12, beyond1, by1, concerning1, for165, - one's sake8, in one's stead2, in behalf of1, more1, - than3, off1, on one's behalf3, - - part1, than2, to1, toward1.

onover. See on.

over. See upon.

over, about2, out4, other side2, up over1, (be o), beside1.

over again. See up.

over against, abreast of1, across from1, contrary6, facing4, front of (in)1.

over meridian. See meridian (over).

over (run). See run over.

ek thamb e'o mai OUT-AWE

overawe. throng perceiving Jesus were Mk915
Jesus begins to be Mk1433 the women not
to be Mk166, be affrighted², - greatly or
sore amazed².

ek'thamb on OUT-AWE

overawed. at Solomon's portico Ac311, greatly
wondering¹.

kata bar e'ō be-DOWN-HEAVY

overburden. Paul not o the saints²C1216AB.
burden¹.

overcharge, burdensome (be)¹.

ep en du't ēs ON-IN-SLIP

overcoat, a garment put on another. Peter
girds on Jn217, fisher's coat¹.

overcome, conquer²⁴, lord it¹, (be o), discom-
fit².

overflow, deluge¹.

overjoyed (be). See rejoice.

overlay, cover about¹.

para the ōr e' ō BESIDE-PLACE-SEE

overlook. the widows Ac61, neglect¹.

ple on ek t e'ō MORE-HAVE

overreach. lest o by Satan 2C211 Paul o no
one 2C72 1217 not must Titus 2C1218 no one
to o a brother 1Th46, defraud², get advan-
tage of¹, make a gain of².

overseer, supervisor¹.

kata ski az' ō DOWN-SHADE

overshadow. cherubim o the propitiator Hb95,
shadow¹.

epi ski az'ō ON-SHADE

overshadow. cloud o the disciples vMt175Mk97
Lu934 power of the Most High o Miriam
Flu135 Peter's shadow o some Ac515.

oversight (take the), supervise¹.

[h]uper ek tein'ō OVER-OUT-STRETCH

overstretch. ourselves (Paul)²C1014, stretch
beyond measure¹.

overtake. See grasp.

overtake, get before¹.

kata stroph ē' DOWN-TURNING

overthrow, upset (those hearing)²C1214. So-
dom and Gomorrah 2Pt26As, overthrow¹,
subverting¹.

overthrow, demolish¹, overturn³, strew along¹,
subvert¹.

kata streph'ō DOWN-TURN

overturn. Jesus o the broker's tables Mt2112
Mk1115, overthrow².

ana streph'ō UP-TURN

overturn, turn back, behave. Jesus o tables
Jn215AB structure²Ac1518 turn back: depu-
ties Ac522 God will²Ac1516 behave: in the
world 2C112 in lusts Ep23 in God's house
1Ti315 those b thus Hb1033 ideally Hb1318
with fear 1Pt117 with deception 2Pt218
(B³1⁴Lu239). abide¹, behave self¹, be used¹,
have conversation², live², overthrow¹, pass¹,
return².

[h]uper phron e'ō be-OVER-DISPOSED

overweening (be), saints not to be Ro123, think
highly¹.

[h]uper ple on az'ō OVER-MOREIZE

overwhelm. the grace of our Lord 1Ti114, be
exceeding abundant¹.

opheil'ō OWE

owe, be obligated, ought of moral obligation,
middle imperative would, a hundred denarii

Mt1828 28 30 34 one swearing is o Mt2316 18
two debtors Lu741 pardoning every one Lu
114 how much are you Lu165 7 to no one
o anything Ro138 if Onesimus o aught Phn18
ought: what we o to do Lu1710 to be wash-
ing (feet)Jn1314 Jesus (o to die)Jn197 (o
in all things)Hb217 Paul (we o not to be
inferring)Ac1729 (I o to be commended)2C
1211 (we o to be thanking God)2Th13 213
saints o to (be bearing infirmities)Ro151
(minister to Israel)Ro1527 (come out of the
world)1C510 (be walking according)1Jn26
(lay down souls)1Jn316 (be loving one an-
other)1Jn411 (be taking up such)3Jn8 thus
it o to occur 1C736 to be plowing in ex-
pectation 1C910 be covered (man o not)
1C117 (woman o)1C1110 children o not be
hoarding for 2C1214 husbands to be loving
wives Ep528 priest to be offering Hb53 to
be teachers Hb512 would: w that you (reign)
1C48 (had borne with me)2C111 (were cool
or)Rv315p w that those (Judaizers)Ga512,
be bound², - a debtor¹, - duel¹, - guilty¹,
- indebted¹, - one's duty², behoove¹, debt¹,
duel¹, must needs¹, need require¹, ought¹⁵,
owe¹, should¹.

pros opheil'ō TOWARD-OWE

owe. Philemon o Paul Phn19, owe besides¹.

owe besides, owe¹.

oweth (which), debtor¹.

idi on OWN

own, belonging in a special sense to only one,
occasionally omitted before husband and
wife, idiomatically due (season)Ga69, with
down, private (place)Mk631 32, privately Ac
2319, Jesus (His o disciples)Mk434 (to His
o He came)Jn111 (accepted Him not)Jn111
beam in your o eye Lu641 tree known by
its o fruit Lu644 finding o brother Jn141
honor in o country Jn444 whose o the sheep
are not Jn1012 God spares not His o Son
Ro832 saints (to his o Master standing)Ro
144 (his o gracious gift)1C77 (his o dinner)
1C1121 (each in o class)1C1523 etc. privately:
Jesus (retires)Mt1413 (into mountain p)Mt
1423 (took aside the twelve)Mt2017 (explains
p to disciples)Mk434 (retreats p into a city)
Lu910 etc. See under other keywords. due³,
his⁵, - several¹, home², one's acquaintancel¹,
- own⁷⁴, own business¹, - company¹, - prop-
er², private¹, severally¹, their².

own, genuine².

s/own. See self.

sown. See same.

own accord (of one's), spontaneously¹.

own country. See country (own).

own (my). See myself.

desp ot'ēs OWNER

owner, one who has absolute possession. God
the o (dismissing Thy slave)²Lu229 (Who
maketh heaven)Ac244 (useful to the)2Ti221
(disowning)2Pt21 Ju4 (till when)vRv610
saints (deem their o worthy)1Ti611 (having
believing o)1Ti62 (slaves subject to their)
Tit29 1Pt218. Lord⁵, master⁵.

owner, lord¹.

owner of a ship, charterer of ship¹.

bous OX

ox. loosing on the sabbath²Lu1315 falling
into a well Lu145 I buy five yoke² Lu1419
selling in the sanctuary Jn214 15 not muz-
ling FlC99 9 1Ti518.

ox, bull².

P

Pece denotes perceive.

a'mach on UN-FIGHTING
pacific. supervisor must be **†Ti33** remind
them to be **†Ti32**. no brawler².
page. See boy.

pha n t a s i'a APPEARANCE
pageantry. much **Ac2523**. pomp¹.

odu n'e PAIN
pain, a disagreeable sensation, the opposite of
pleasure. in Paul's heart **Ro92** fondness for
money **1Ti610**. sorrow².

pain, misery³, pang¹, torment¹.

odu n'a'o be-PAINED
pained (be). Mary painfully sought Jesus **Lu**
²⁴⁸ rich man **†Lu1624** ²⁵ at Paul's words
Ac2038. be tormented², sorrow².

painfulness, labor¹.

pair. See yoke.

pair of balances. See yoke

palace, court⁷, pretorium¹.

pale, green¹.

su[n]g kom iz'o TOGETHER-FETCH
pall-bearer (be). pious men are Stephen's **Ac82**.
carry to burial¹.

krab'bat os PALLET
pallet, a mean bundle of bed clothes. on a p
(paralytic) **Mk24** ⁹ ¹¹ ¹² **Ac933** (the ill) **Mk655**
(the infirm) **Jn58** ⁹ ¹⁰ ¹¹ ^{12A} **Ac515**. bed¹¹,
couch¹.

phoi'ni x PALM
palm, a tree with a tall, branchless stem, and
huge fan-shaped leaves at the top. got
fronds of p to meet Jesus **Jn1213** a vast
throng with **vRv79**. palm¹, - tree¹.

palsy (sick of the), paralytic⁹, paralyze²
(taken with p), paralyze², (that hath the p)
paralytic¹.

Pa m phu l'i'a EVERY-SPROUT
Pamphylia, a small province in southern Asia
Minor, on the Mediterranean, between 36°-
38° north, 29°-32° east. men from **Ac240**
Paul (in) **Ac1313** ¹⁴²⁴ ¹⁵³⁸ (near) ²⁷⁵.

odi n' PAIN
pang. the beginning of **†Mt248** **Mk138** of death
†Ac224 over the pregnant **1Th53**. pain¹,
sorrow², travail¹.

koph'in os PANNIER
pannier, a large kind of basket. full of frag-
ments **Mt1420** ¹⁶⁹ **Mk643** ⁸¹⁹ **Lu917** **Jn613**.
basket⁶.

pa n opl'i'a EVERY-INSTRUMENT
panoply. stronger taking away his **†Lu1122** p
of God **†Ep611** ¹³. all armor¹, whole ⁻².

chart'és PAPER
paper, a thin sheet of fibrous material, an-
ciently made of papyrus. **2Jn12**.

Pa'phos PAPHOS
Paphos, a city of western Cyprus, about 35°
north, 32° 30' east. **Ac136** ¹³.

para bol'e BESIDE-CAST
parable, a statement which is "cast beside", or
parallel to, its real spiritual significance, a

figure of likeness in action. of the sower
Mt133 ¹⁸ **Mk42** ¹³ ¹³ **Lu84** ⁹ ¹¹ Jesus speaks
in **Mt1313** ³⁴ ³⁴ ³⁵ **Mk411** ³³ ³⁴ **Lu810** (to those
invited) **Lu147** (disciples ask concerning) **Mt**
¹³¹⁰ ³⁶ ¹⁵¹⁵ **Mk410** ⁷¹⁷ **Lu1241** (finishes these
p) **Mt1353** of the kingdom (sowing ideal
seed) **Mt1324** (mustard) **Mt1331** **Mk430** (leaven)
Mt1333 (a king) **Mt221** (a noble) **Lu1911** of
the vineyard **Mt2133** **Mk121** **Lu209** (concerning
the priests) **Mt2145** **Mk1212** **Lu2019** of the fig
tree **Mt2432** **Mk1328** **Lu136** ²¹²⁹ Satan casting
out **S Mk323** Physician cure yourself **Lu423**
rending a patch **Lu536** blind guides **Lu639**
of a country place **Lu1216** of the lost sheep
Lu153 of the widow **Lu181** Pharisee and
tribute collector **Lu189** the tabernacle a p
Hb99 Abraham recovers Isaac **Hb1119**. com-
parison¹, figure², parable⁴⁶, proverb¹.

parable, proverb¹.

em bat eu'o IN-STEP
parade. what is seen **†Co218** (**sJn2111**). in-
trude into¹.

para'ois os (Persian) PARK
Paradise, a place filled with fruitbearing
plants. with Christ in **Lu2343** Paul in **2Ci4**
tree of life in **Rv27**.

para lu't ik on' BESIDE-LOOSE-
paralytic, one who has lost all or partial con-
trol of some of the muscles of the body.
Jesus (cures) **Mt424** (bring to Him) **Mt92** ² ⁶
Mk23 ⁴ ⁵ ⁹ ¹⁰ centurion's boy **Mt86** (**sLu524**).
sick of the palsy⁹, that hath the palsy¹.

para lu'o BESIDE-LOOSE
paralyze, lose control of the limbs. p man (on
a couch) **Lu518** ^{24AB} (eight years) **Ac933** many
p cured **Ac87** p knees **†Ph1212**. feeble¹,
sick of the palsy², taken with a palsy².

[h]uper li'an OVER-VERY
paramount, (adverb). the p apostles **2Ci15** ¹²¹¹.
very chiefest².

por'os PROSTITUTER
paramour, a male prostitute. saints not to
commingle with **1Ce9** ¹⁰ ¹¹ no allotment in
the kingdom **1Ce9** **Ep55** law laid down for
1Ti10 shall not see the Lord **†Ph1216** God
will be judging **Hb134** their part in the lake
of fire **vRv218** outside the city are **vRv2215**.
fornicator⁵, whoremonger⁵.

parcel of ground, freehold¹.

parchment, vellum¹.

aph'e sis FROM-LETTING
pardon, by executive authority, forgiveness of
offenses **Ep17**. of sins (blood shed for) **Mt2628**
(baptism of repentance for) **Mk14** **Lu33** (for
Israel) **Lu177** (to be heralded) **Lu2447** (in name
of Jesus Christ) **Ac238** ¹⁰⁴³ (to Israel) **Ac531**
(through Christ) **Ac1338** (to get a) **Ac2618**
(saints having) **†Co114** no p for the eon **Mk**
³²⁹ to captives and oppressed **Lu418** ¹⁸ apart
from bloodshedding no **Hb922** of lawless-
nesses **Hb1018**. deliverance¹, forgiveness⁶,
liberty¹, remission⁹.

pardon. See let.

parent, father¹, progenitor¹.

gon eus' BECOME
 parents (in the plural, both), rising up against Mt10²¹Mk13¹² Christ's (leading Him into the sanctuary)Lu27 (went year by year)Lu 241 (know not that He remained behind)Lu24³⁵ girl's p amazed Lu8⁵⁶ leave p on account of the kingdom Lu18²⁹ given up by Lu21¹⁶ of the blind man Jn9² 3 18 20 22 23 stubborn to Ro1³⁰ 2Ti3² hoarding for 2Ci2 14 14 to be obeying Ep6¹ Co3²⁰.

sum ball'o TOGETHER-CAST
 parley thoughts, engage in battle Lu14³¹, come up with Ac20¹⁴. Miriam p the declarations Lu21⁹ 51² the Sanhedrin Ac4¹⁵ the philosophers with Paul Ac7¹⁸ Apollos with believers Ac8²⁷, confer¹, encounter¹, help¹, make¹, meet with¹, ponder¹.

Par me nas PARMENAS
 Parmenas, one of seven chosen to relieve the twelve apostles Ac6⁵.

mer'os PART
 part, less than the whole, a fraction Rv16¹⁹, a part of a subject, particular 2C3¹⁰, a religious or social division, party Ac23⁶, of repeated parts tending toward the whole, instalment 1C13⁹, appointing his p with (hypocrites)Pmt24⁵¹ (unfaithful)PLu124⁶ no part (of the body)PLu113⁶ (with Jesus, Peter having)Jn13⁸ of the estate PLu15¹² of a fish Lu24⁴² to each soldier a Jn19²³ of the price Ac5² in part (callousness on Israel) Ro11²⁵ (Paul writes) Ro15¹⁵ (filled) Ro15²⁴ (recognized us) 2Ci1⁴ (made sorry) 2C2⁵ some p Paul believing 1C11¹⁸ members of a 1C12 27 operation of each one's p Ep4¹⁶ in the former resurrection vRv20⁶ in the lake of fire vRv21⁸ from the tree of life vRv22¹⁹ parts: of Galilee Mt22² Tyre and Sidon Mt 15²¹ Caesarea Philippi Mt16¹³ Dalmanutha Mk8¹⁰ four p of Jesus' garments Jn19²³ right p of ship Jn21⁶ of Libya Ac21¹⁰ upper p of Greece Ac19¹ of Macedonia Ac20² lower p of the earth Ep4⁹ particular: in this p (Paul's boasting) 2C9³ of a festival Co21⁶ nothing in p to say now Hb9⁵ party: of silversmiths Ac19²⁷ Pharisees Ac23⁹ instalment: out of an (we know) 1C13⁹ (prophesying) 1C13⁹ (shall be discarded) 1C13 10 (Paul knows) PLu13¹² interpret by 1C14²⁷ (sRv8⁹). behalf², by course¹, certain part¹, coast³, craft¹, in particular¹, part²³, particularly¹, partly¹, piece¹, portion³, respect², side¹, some sort¹, somewhat¹.

mer'is PART
 part, a fraction of the whole. good p (Mary chooses) Lu10⁴² neither p nor lot (Simon) Ac8²¹ that p of Macedonia (Philippi) Ac16¹² what p has a believer 2C6¹⁵ p of the allotment of the saints Co12². part⁴, partaker¹.

mer iz'o PART
 part, separate into parts, against self (kingdom)Pmt12²⁵Mk3²⁴ (house)Pmt12²⁵Mk3²⁵ (Satan)Pmt12²⁵Mk3²⁶ Christ (p the two fishes) Mk6⁴¹ (C is p) 1C11³ p the allotment Lu12¹³ God (p the measure of faith) Ro12³ (the Lord p to each) 1C7¹⁷ (the range) 2C10¹³ married man is 1C7³³ Abraham p a tithe Hb7² (sLu11¹⁸ Ac21¹⁵ bRv11¹). be difference between¹, deal¹, distribute¹, divide⁹, give part¹, part, divide⁵, lot², region¹, (give p), part¹, (on p), over¹.
 part of (take), partake¹.

meta la[m]b[an]'o WITH-GET[-UP]
 partake, idiomatically given (occasion) Ac24²⁵Bs.

of nourishment (disciples) Ac24⁶ (Paul entreated all to) Ac27³³ 34 farmer p of fruits P2Ti2⁶ land, of blessing PHb6⁷ of Christ's holiness Hb12¹⁰ (sAc27³⁶). be partaker of², eat¹, have¹, receive¹, take³.

met ech'o WITH-HAVE
 partake. in the expectation 1C9¹⁰ others p of the saint's right 1C9¹² all p of one bread 1C10¹⁷ of the table of the Lord 1C10²¹ of sacred sacrifices 1C10³⁰ Christ p of (blood and flesh) Hb21⁴ (different tribe) Hb7¹³ p of milk Hb5¹⁹. be partaker of⁵, pertain to¹, take part of¹, use¹.

meta'léps is WITH-GETTING
 partake of. foods with thanksgiving 1Ti4³. to be received¹.

partaker. See partner.
 partaker, joint partaker², part¹, participant⁵, - (joint)³, participate³, support¹.
 partaker of (be), partake⁵, participant (be joint)¹.
 partaker with (be), portion (have..with)¹.
 parted (be), interval (after)¹.

mer is tés PARTER
 parter. who constitutes Me a Lu12¹⁴. divider¹.

Par'thos PARTHIAN
 Parthian, a native of Parthia, southeast of the Caspian sea, about 35° north, 55° east. Ac29.

pros óp o lēp't és TOWARD-VIEW-GETTER
 partial. God is not Ac10³⁴. respecter of persons¹.

partial (be), doubt¹.

pros óp o lēps 'a TOWARD-VIEW-GETTING
 partiality. no p with (God) Ro2¹¹ (with the Master) Ep6⁹ (the Lord Christ) Co3²⁵ be having no Ja2¹. respect of persons⁴.
 partiality, bias¹, (without p), indiscriminating¹.

pros óp o lēp t e'ó TOWARD-VIEW-GET
 partiality (show). if you are showing Ja2⁹. have respect to persons¹.

koin ón on' COMMON-BEING-ET
 participant, in a common thing, mate in common action. in the blood of the prophets Mt23³⁰ with the altar 1C10¹⁸ with demons 1C10²⁰ of the sufferings 2C17 of those behaving thus Hb10³³ of the glory 1Pt5¹ of the divine nature 2Pt1⁴ mate: of Simon (James and John) Lu5¹⁰ of Paul (Titus) 2C 8²³ (Philemon) PPhn¹⁷. companion¹, have fellowship with¹, partaker⁵, partner³.

su[n]g koin ón e'ó
 TOGETHER-COMMON-BEING
 participant (be joint), joint contribution (in Paul's affliction) Ph4¹⁴. in acts of darkness Ep5¹¹ in Babylon's sins vRv18⁴. be partaker of¹, communicate¹, have fellowship with¹.

su[n]g koin ón on'
 TOGETHER-COMMON-BEING
 participant (joint). nations (of the olive tree) Ro11¹⁷ Paul (of the evangel) 1C9²³ (of grace) Ph1⁷ John (in the affliction and kingdom) Rv1⁹. companion¹, partaker³.

koin ón e'ó COMMON-BEING
 participate, share in common, contribute by sharing with others. the nations Ro15²⁷ with Paul in giving Ph4¹⁵ in sins of others 1Ti5²² in blood and flesh (little children) Hb2¹⁴ in Christ's sufferings 1Pt4¹³ in wicked acts 2Jn¹¹ contribute: to needs of

participate

Greek-English Keyword Concordance

patience

the saints Ro12¹³ to the one instructing Ga6⁶, communicate², distribute¹, partaker⁵.

particular. See part.

mer is m os' PARTING

parting, the act. of holy spirit Hb2⁴ of soul and spirit Hb4¹². dividing asunder¹, gift¹.

partition, barrier¹.

met'och os WITH-HAVER

partner, partaker. Simon's Lu5⁷ Christ (exaltation beyond Thy) Hb1⁹ (we have become p of) Hb3¹⁴ of a celestial calling Hb3¹ partaker: of holy spirit Hb6⁴ all p of discipline Hb12⁸, fellow¹, partaker⁴, partner¹.

partner, participant³.

met och e' WITH-HAVING

partnership. righteousness and lawlessness 2C 6¹⁴, fellowship¹.

e[n]g ku'os IN-TEEM

parturient. Miriam was Lu2⁵. great with child¹.

party. See part.

pass, cross¹, go along¹, overturn¹, proceed², skirt¹, pass by¹, superior (be)¹, transcend¹, (can p), ferry¹.

pass along. See pass by.

pass away. See come away.

pass away, pass by².

par erch'o mai BESIDE-COME

pass by, come by. one ceriph may not Mt5¹⁸ heavens and earth Mt5¹⁸ 24³⁵Bs² Mk13³¹ Lu 16¹⁷ 21³³ (the heavens) 2Pt3¹⁰ through that road Mt8²⁸ the hour for eating Mt14¹⁵ this generation may not Mt24³⁴ Mk13³⁰ Lu21³² Jesus (words may by no means) Mt24³⁵ Mk 13³¹ Lu21³³ (the cup) Mt26³⁹ As 4² (to p b the disciples) Mk6⁴⁸ (prayed the hour might) Mk14³⁵ (a blind man) Lu18³⁷ Pharisees p b judging Lu14¹² elder son not p b the precept Lu15²⁹ Paul, by Mysia Ac16⁸ the Fast Ac27⁹ the primitive 2C5¹⁷ the rich Ja1¹⁰ the time 1Pt4³ come by: the Lord serving His slaves PLu12³⁷ ABs¹ slave to c b immediately Lu17⁷ (sRv11¹⁴). come², go¹, pass²⁶, past¹, transgress¹.

par ag'o BESIDE-LEAD

pass by, pass along. Jesus p b (thence) Mt9²⁷ (blind man hearing that) Mt20³⁰ (beside sea of Galilee) Mk1¹⁶ (through the midst) Jn8⁵⁹ ABs fashion of this world 1C7³¹ darkness . is r1Jn2³ the world r1Jn2¹⁷ pass along: Jesus p a perceived (Levi) Mk2¹⁴ (a blind man) Jn9¹ Simon, a Cyrenian Mk15²¹ (ALu 1839). depart¹, pass¹, -away², -by⁵, -forth¹.

pass by, come¹, go along³, -through¹.

anti par erch'o mai INSTEAD-BESIDE-COME
pass by on other side. priest and Levite Lu 1031 32ABs².

pass forth. See come away.

pass forth, pass by¹.

eis'e i mi INTO-BE

pass into, in. Peter and John p i sanctuary Ac3³ priests p i the front of the tabernacle Hb9⁶ in: Paul (was i to James) Ac21¹⁸ (had been in the sanctuary) Ac21²⁶, enter¹, go in³,

pass on, come before¹.

pass over, ferry³.

di erch'o mai THROUGH-COME

pass through. spirits t waterless places PMt 124³ Lu11²⁴ Jesus (to the other side) Mk4³⁵ Lu8²² (their midst) Lu4³⁰ Jn8⁵⁹ (Samaria

Lu17¹¹ Jn4⁴ (Jericho) Lu19¹ (that way) Lu 19⁴ (as benefactor) Ac10³⁸ (the heavens) Hb 41⁴ the eye of a needle PMk10²⁵B shepherds to Bethlehem Lu2¹⁵ a blade t Mary's soul Lu2³⁵ account of Jesus' ministry Lu5¹⁵ disciples (the villages) Lu9⁶ (Judea and Samaria) Ac8⁴ ABs² (as far as Phoenicia) Ac11¹⁹ Philip p t brought the evangel Ac8⁴⁰ Peter (to Lydda) Ac9³² 38 (the jail) Ac12¹⁰ Paul (island of Cyprus) Ac13⁶ (from Perga) Ac13¹⁴ (into Pisidia) Ac14²⁴ (Phoenicia) Ac15³ (Syria and Cilicia) Ac15⁴¹ (Phrygia and Galatia) Ac16⁶ 18²³ (Athens) Ac17²³ (to Ephesus) Ac 19¹ 20²⁵ (Macedonia) Ac19²¹ 20² 1C16⁵ 5 2C1 10Bs Apollos into Achaia Ac18²⁷ death into all mankind Ro5¹² Israel p t the sea 1C10¹, come¹, depart¹, go¹⁶, pierce through¹, travel¹, walk².

pass through, cross¹, traverse¹.

par'esi s BESIDE-LETting

passing over. penalty of sins Ro3²⁵. remission¹.

path'os EMOTION

passion, aroused feeling. God gives men over to dishonorable Ro12⁶ saints to deaden Co3⁵ not in lustful 1Th4⁵. affection¹, inordinate¹, lust¹.

passion, suffer¹.

passion. See suffering.

pas'cha (Hebrew) SKIPPING

Passover, the annual observance given to Israel in Ex12 Dt16¹⁻⁸ 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 Mt26² Mk14¹ make ready the AMt26¹⁷ 18 19Mk14¹² 14 16Lu22⁸ 11 13 sacrificed AMk14¹² Lu22⁷ Jesus' parents went yearly to Lu24¹ was near ALu22¹ Jn21³ 64 1155 this p (Jesus yearning to eat) ALu 2215 Jesus was at Jn2²³ before (many went up) Jn11⁵⁵ (six days) Jn12¹ (Jesus, being aware) Jn13¹ they may be eating AJn18²⁸ preparation of AJn19¹⁴ releasing a prisoner in Jn18³⁹ Herod to lead Peter up after Ac 124 Christ our P 1C5⁷ Moses has made AHb11²⁸. Easter¹, passover²⁷, Passover¹.

past, beside¹, elapse², pass by¹, (be p), become², bygone¹, occur before¹.

past finding out, untraceable¹.

pastor. See shepherd.

nom e' APPROPRIATE

pasture Jn10⁹, with have, spread as gangrene 2Ti2¹⁷. pasture¹.

Pa'tara PATARA

Patara, a city on the southern coast of Lydia, southwest Asia Minor, about 36° north, 29° 20' east. Ac21¹.

epi'bl e ma ON-CAST-effect

patch. of unshrunk shred PMt9¹⁶ Mk2²¹ from a new cloak PLu5³⁶ 36Bs. piece⁴.

patch. See cast on.

path. See way.

path, highway³, track¹.

mako' thum i'a FAR-FEELING

patience. God's (are you despising) Ro2⁴ (carries with much) Ro9²² (awaited) 1Pt3²⁰ (salvation) 2Pt3¹⁵ Paul commending himself in 2C6⁶ fruit of the spirit is Ga5²² saints (to walk with) Ep4² (endurance and p with joy) Col1¹ (put on) Co3¹² Christ displaying all

His 1Ti116 Timothy to (follow Paul's) 2Ti310 (entreat with all) 2Ti42 through p enjoying the promises Hb612 example of suffering evil and p Ja510. long patience¹, - suffering¹, patience². 14

patience, endurance²⁹.

patient, endurance², endure³, evil (bearing with)¹, lenient¹.

makr o thum e'ō FAR-FEEL

patient (be). with the slave Mt1826 29 God is Lu187 2Pt39 love is 1Ci34 toward all 1Th 514 Abraham Hb615 brethren Ja57 the farmer Ja57 establish your hearts Ja58. be long patient³, - - suffering¹, bear long¹, endure patiently¹, have patience², suffer long¹.

makr o thum'ōs FAR-FEEL-AS

patiently. Agrippa to hear Paul Ac263.

Pat'mos PATMOS

Patmos, an island in the Egean sea, about 37° 10' north and 26° 25' east. Rv19.

patriarch'ēs FATHER-ORIGIN

patriarch. David Ac229 Jacob begets the twelve Ac78 jealous of Joseph Ac79 Abraham Hb74.

patriarchal. See father.

Patro'bas PATROBAS

Patrobas, a saint in Rome Ro1614.

pro st'at'is BEFORE-STANDER

patron. Phoebe p of many Ro162, succourer¹.

[h]upo tup'ō sis UNDER-BEAT

pattern. Paul 1Ti116 of sound words 2Ti113. form¹, pattern¹.

pattern, example¹, type².

Paul'os PAUL

Paul, a name given to Saul of Tarsus after his separation to a special ministry Ac139. His three subsequent ministries (justification Ac 1399 Ro1-4 Ga, conciliation Ro5-8 1Co and 2Co and the present secret administration Ep3) are all associated with this new name. All his epistles begin with it. It is probably derived from the root cease, and indicates the present interval, marking the cessation of divine dealing with Israel until God restores them to Himself: also Sergius Paul, the name of the proconsul of Cyprus Ac137, at Cyprus (Saul who is also P) Ac139 at Perga Ac1313 at Antioch (in Pisidia) Ac1316 43 45 46 50 (in Syria) Ac152 35 36 38 40 at Lystra Ac149 11 12 14 19 163 at Jerusalem Ac1512 22 25 218 26 29 30 32 37 39 40 225 28 30 231 3 5 6 10 12 14 16 17 18 20 24 at Troas Ac169 207 9 10 at Philippi Ac1614 17 18 19 25 28 29 36 37 at Thessalonica Ac172 4 at Berea Ac1713 14 at Athens Ac1715 16 22 33 at Corinth Ac185 9 12 14 sailed to Syria Ac1818 passing through upper parts Ac191 at Ephesus Ac194 6 11 13 15 21 26 29 30 201 at Asos Ac2013 to sail by Ephesus Ac2016 at Melitus Ac2037 at Tyre Ac214 at Caesarea Ac2111 13 2333 241 10 24 26 27 252 4 6 8 9 10 14 19 21 23 261 1 24 25 28 29 271 at Antipatris Ac2331 going to Rome Ac273 9 11 21 24 31 33 43 283 8 15 16 25 a slave Ro11 Ph11 Tit11 apostle 1Ci11 2Ci11 Ga11 Ep11 Co11 1Ti11 2Ti11 I am of P 1Ci112 N34 not crucified 1Ci113 baptized into name of 1Ci113 what is P N1C35 whether P or 1C322 salutation with my hand 1C 1621 Co418 2Th317 I P (entreating) 2Ci101 (am saying) Ga52AB (the prisoner) Ep31 (became a dispenser) Co123 (want to come) 1Th

218 (will refund) Phn19 P and Silvanus and Timothy 1Th11 2Th11 a prisoner Phn1 the aged Phn9 our beloved brother 2Pt315. Paulus¹.

lith o' strō t on STONE-STREY

pavement. a place termed Jn1913.

apo dī'dō mi FROM-GIVE

pay, give back, give up (Mt2758 Ac79 Hb1216), render, pay: the last (quadrans) Mt526 (mite) Lu1259 oaths (to the Lord) Mt533 the Father will be p you Mt64 6 18 Christ to p each (in accord with his practice) Mt1627 (as his work is) P Rv2212 slave and fellow-slave P Mt 1825 25 26 28 29 30 34 p wages (to workers) P Mt208 p Caesar's (to Caesar) Mt2221 Mk1217 Lu2025 debtors having nothing to p P Lu742 Samaritan will p (kahn keeper) P Lu1035 did Sapphira take so much p Ac58 God will be p each one in accord with his acts Ro26 children to p their progenitors 1Ti54 the Lord will p (a wreath of righteousness to Paul) 2Ti48 (Alexander in accord with his acts) 2Ti414 p Babylon as she also p Rv186 6

give back: Christ g b (the scroll to the deputy) Lu420 (the son to his mother) Lu715A (to the father) Lu942 Zaccheus g b fourfold Lu198

render: an account (for every idle declaration) Mt1236 (administrator) P Lu162 (scribe at Ephesus) Ac1940 (leaders) Hb1317 (nations) 1Pt45AB farmers r fruits (to the owner) P Mt 2141 apostles r testimony Ac433 evil for evil Ro127 1Th515 1Pt39 r dues to all Ro187 the husband to the wife 1C73 discipline r fruits of righteousness Hb1211 tree of life r fruit Rv222 (B Ro1412). deliver¹, - again¹, give⁹, - again¹, make payment¹, pay⁹, perform¹, render⁹, repay¹, requite¹, restore¹, reward⁶, sell³, yield².

pay, finish¹.

pay tithe, tithes (take... from)¹.

pay tithes, tithe¹.

pay tribute, finish¹.

chr e'ōpheil e't os USE-OWER

paying usury. debtors P Lu741 165. debtor².

payment (make), pay¹.

eirēn ē PEACE

peace, a state of quietness, tranquillity, without disturbance or agitation. of disciples (your p come on that house) Mt1013 Lu105 (return back on you) Mt1013 Lu106 Christ (not casting p on the earth) Mt1034 34 Lu1251 (gives p to disciples) Lu2436 Jn1427 27 1633 2019 21 26 (He is our) M Ep214 (making p) Ep215 (let p of C be arbitrating) Co315 (p to all in) 1Pt514 (found by Him in) 2Pt314 (p from Him) Rv14 go in p (woman having a hemorrhage) Mk534 Lu348 (a woman, a sinner) Lu750 (Paul and Silas) Ac1636 (be warmed and satisfied) Ja216 path of (direct our feet into) Lu179 on earth p Lu214 dismiss (Simeon in) P Lu229 (Judas and Silas) Ac1533 son of Alu106 possessions are in P Lu1121 p terms (king asking for) P Lu1432 in heaven Lu1938 what is for Jerusalem's Lu1942 Moses interceded for Ac726 ecclesiast had Ac931 evangel of (God bringing) Ac1036 (Christ brings) Ep217 17 (sanctified with readiness of) Ep615 requested of Herod Ac1220 much p through Felix Ac242 God: p from (and Christ) Ro11 1C13 2C12 Ga13 Ep12 Ph12 Co12 1Th11 2Th12 1Ti12 2Ti12 Tit14 Phn3 2Jn3 (p toward G) Ro51 (the G of) A Ro1533 1620 2C1311 Ph49 1Th523 Hb1320 (Lord of) A 2Th316 16 (G has called us

in)1C17¹⁵ (not for turbulence)1C14³³ (the p of G)Ph4⁷ others: to every worker of good Ro2¹⁰ way of p men know not Ro3¹⁷ disposition of the spirit is pRo8⁶ righteousness and (in holy spirit)M Ro14¹⁷ (pursue)2Ti2²² that which makes for Ro14¹⁹ joy and p (in believing)Ro15¹³ (fruits of the spirit)Ga5²² send Timothy forward in 1C16¹¹ p be (on whoever shall observe elements)Ga6¹⁶ (to the brethren)Ep6²³ the tie of AeP4³ p and security 1Th5³ King of AHB⁷ receiving the spies with Hb11³¹ pursue with all p Hb12¹⁴ sown in fJa3¹⁸ 18 be multiplied 1Pt12² 2Pt12² Ju² seek 1Pt3¹¹ p be to you 3Jn¹⁵ take out of the earth vRv6⁴ (s²Mt10¹² s²Ro10¹⁵). at one again¹, peace⁸⁷, quietness¹, rest¹.

peace, silent (be)¹, (have p), peace (be at)¹, (hold p), muzzle², quiet (be)², silent (be)⁹, (live in p), peace (be at)¹.

eirên eu'ô be-at-PEACE

peace (be at). be at p (with one another) Mk 9⁵⁰ (mutually disposed)2C13¹¹ (among yourselves)1Th5¹³ being at p with all mankind Ro12¹⁸ .be at peace¹, have - 1, live in - 1, - ably¹.

eirên o poi e'ô PEACE-DO

peace (make). through blood of Christ's cross Co12¹⁰.

eirên ik on' PEACEABLE

peaceable. fruit of righteousness Hb12¹¹ wisdom from above is Ja3¹⁷.

peaceable, quiet¹.

peaceably (live), peace (be at)¹.

eirên o poi os' PEACE-DOER

peacemaker. happy are the Mt5⁹.

margar'it ês PEARL

pearl, a lustrous calcareous concretion found in oysters, used as a gem. in front of hogs pMt7⁶ merchant seeking pMt13⁴⁵ 46 not adorning with 1Ti2⁹ in Babylon vRv17⁴ 1812 16 portals of the New Jerusalem vRv21²¹ 21.

psê ph os PEBBLE

pebble, a small roundish stone, employed as a ballot Ac26¹⁰, new name on a white p fRv 217 17, stone², voice¹.

mod'i os (Latin) PECK

peck measure, a receptacle for grain, containing about a peck. placing a lamp under pMt5¹⁵Mk4²¹Lu11³³. bushel³.

peculiar, about (be)¹, procure¹.

kapêl eu'ô PEDDLE

peddle, sell at retail, with the insinuation of improper profit, either by overcharging or adulterating. word of God 2C2¹⁷, corrupt¹.

bôm os' PEDESTAL

pedestal. to an unknown God Ac17²³, altar¹.

para kupt'ô BESIDE-BEND

peer. into tomb (Peter)Lu24¹² (John)Jn20⁵ (Mary)Jn20¹¹ into perfect law of liberty fJa1²⁵ messengers are yearning to 1Pt1¹². look², stoop down³.

Phalek' PHALEK

Peleg, our Lord's ancestor Lu3³⁵.

pen. See reed.

penalty of sin. See sin (penalty of).

pence. See penny.

di ik n'e'o mai THROUGH-REACH

penetrate. up to the parting of soul fHb4¹². pierce¹.

assa'ri on ASSARION

penny, the name of a brass coin equal to a tenth of a denarius, about 1.7 cents, slightly less than an English penny, pence Lu12⁶, sparrow sold for Mt10²⁹, farthing².

penny¹⁴, - worth², denarius¹⁶.

pent ê kost ê FIVE-tieth

Pentecost, the fiftieth day after Passover. day of (fulfillment of)Ac2¹ (Paul to be in Jerusalem)Ac20¹⁶ Paul to stay in Ephesus till 1C16⁸.

Phanou êl (Hebrew) FACE-Deity

Penuel, the father of Hannah Lu23⁶.

penury, deficiency¹.

la os' PEOPLE

people, mankind from the social aspect, all persons within designated limits, or bound by common ties, the mass of the populace, also used for the Hebrew *lam* folk, Ac4²⁵. God: His p shepherding Israel Mt2⁶ this p (with their lips honoring Me)Mt15⁸Mk7⁶ (I shall speak to)1C12²¹ visits His Lu7¹⁶ entire p (justify G)Lu7²⁹ (give praise to)Lu18⁴³ G charges apostles to herald to Ac10⁴² the G of this p Israel (chooses our fathers)Ac13¹⁷ (exalts the p in Egypt)Ac13¹⁷ a p for His name Ac15¹⁴ G calling those My Ro9²⁵ 1Pt 210 are not My Ro9²⁵ 26 does not thrust away Ro11² be merry with His Ro15¹⁰ let all the p laud Him Ro15¹¹ they shall be His 2C6¹³ vRv21³ a sabbatism left for Hb 49AB Moses preferring be maltreated with Hb11²⁵ to come out of Babylon vRv18⁴ the Lord (a p formed for)Lu1¹⁷ (to give knowledge of salvation to)Lu1⁷⁷ (illtreatment of My)Ac7³⁴ (extricates Peter out of)Ac12¹¹ (they shall be to Me for)Hb8¹⁰ (judging His) Hb10³⁰ (saving out of Egypt)Ju⁵ the L the G of Israel visits His Lu1⁶³ Owner (suits the face of all the)Lu23¹ (Glory of Thy p Israel)Lu23²

Christ and the p: saving His p from their sins Mt1²¹ curing every disease among Mt4²³ chiefs of (came to Him)Mt21²³ (held consultation against)Mt27¹ (sought to destroy) Lu19⁴⁷ entire p (said, His blood be on us) Mt27²⁵ (came to Him)Lu21³⁸ [Jn8²] (a Prophet in front of)Lu24¹⁹ (not disclosed to)Ac10⁴¹ lest saying to the p, He was roused Mt27⁶⁴ multitude (came to hear)Lu 617AB (followed)Lu23²⁷ in the hearing of (completes all His declarations)Lu7¹ (said, take heed)Lu20⁴⁵ all the p hung on Him Lu19⁴⁸ teaching the Lu20¹ telling parable to Lu20⁹ in front of the (chiefs try get hold of a declaration of)Lu20²⁶ exciting the Lu 23⁵AB turning away the Lu23¹⁴ the p stood beholding Lu23³⁵ one man dying for the sake of Jn11⁵⁰ 1814 exterminated from among Ac3²³ p of Israel assembled against Ac4²⁷ His witnesses to the Ac13³¹ many p of Mine in this city Ac18¹⁰ John telling the (believe on the One coming after)Ac19⁴ extricating Paul from Ac26¹⁷ announcing light to Ac26²³ a shelter for the sins of Hb 217 hallowing the Hb13¹² Thou dost buy us out of every vRv5⁹ chiefs of the p gathered Mt24²⁶ Lu22²⁶ throngs from Mt26⁴⁷ Peter addressing Ac4⁸ not declaring evil of Ac23⁵ the entire p: multitude praying Lu1¹⁰ evangel of great joy for Lu2¹⁰ woman reports in sight of Lu8⁴⁷ perceived lame man walking Ac3⁹ ran together to Peter Ac3¹¹ of Israel (let it be known)Ac4¹⁰ (baptism of

repentance to) Ac1324 Gamaliel honored by Ac534 all the p: are baptized Lu321 buy food for Lu913 will stone the chiefs Lu206 vast throng out of vRv79 others: stoutened is the heart of this Mt1315 Ac2827 lest a tumult among Mt265 Mk142 feared the p (chiefs) Mk1132 Lu222 (deputies) Ac526 were hoping (for Zechariah) Lu121 (concerning John) Lu315 John brought evangel to Lu318 afraid of the (chiefs) Lu2019 this p (indignant on) Lu2123 (go to) Ac2826 Pilate calling chiefs and the p Lu2313 apostles (having favor for the whole) Ac247 (signs among the p through) Ac512 (the p magnify) Ac513 (to speak to the p) Ac520 Peter (answers the p) Ac312 (Herod intending lead P up to) Ac124 Peter and John (speaking to the) Ac41 (teaching) Ac42 525 (chiefs not finding how to chastize them because of) Ac421 among the p (lest it may be disseminated more) Ac417 (Stephen did miracles) Ac68 (false prophets) 2Pt21AB Judas the Galilean draws away Ac537 stir up the p against Stephen Ac612 grow and multiply in Egypt Ac717 Cornelius doing alms to the Ac102 Paul (if any entreaty for the) Ac1315 (teaching against) Ac2128 (a running together of) Ac2130 (multitude of the p followed) Ac2136 (permit me to speak to) Ac2139 (gestures to) Ac2140 (does nothing contrary to) Ac2817 stubborn and contradicting Ro1021 are seated to eat 1CI07 a p to be about Him Tit214 chief priest offering for Hb53 727 97 sons of Levi take tithes from Hb75 placed under law Hb111 Moses (every precept spoken to) Hb919 (sprinkles) Hb919 a procured p 1Pt29 once were not a 1Pt210 John must prophesy again over vRv1011 observing the corpses vRv119 every p (eonian evangel to bring) vRv146 waters are vRv1715 (s¹ Mt933).

people. See human.

people, populace¹, throng⁸².

peradventure, perhaps¹, (if p), lest at some time¹.

eid'ō PERCEIVE

perceive, get knowledge by means of any or all the senses, with the eyes Mt22, with the touch Jn2027, especially in the complete tense, be aware or be acquainted. In the imperative, third person, lo! Idiomatically, psee a sign Mt1238. Christ (p their sentiments) Mt94 1225 (a vast throng) Mk634 (that disciples rebuke those bringing children) Mk1014 (disciples' reasoning) Lu947 (Zaccheus) Lu195 observing and not p Mk412 scribe p that Jesus answered ideally Mk1228 Mary p messenger Lu129A p you despisers Ac1341 Paul (a witness of what he had p) Ac2616 (that they were not correct) Ga214 the import of a sound 1CI411 no perception of God Ga48 Enoch not p death Hb115 John (testifies what he p) Rv12 (to write) Rv119 etc. be aware: woman, that she is healed Mk533 etc. be acquainted: Herod sought to become a with Jesus Lu99 Jews (a with Jesus' parents) Jn642 (neither with Me are you) Jn819 (if you were a with Me) Jn819 19 (become a with Lazarus) Jn129 (not a with Him Who sends Me) Jn1521 (were a with the lame man) Ac316 etc. lo! what manner of love 1Jn31 etc. psee: saints rejoicing at s Epaphroditus Ph228 John expecting to s you immediately 3Jn14 etc. See under other keywords. be aware¹, be sure³, behold²¹¹, can², tell⁹, consider¹, know²⁸², knowledge¹, lo²⁹,

look⁸, perceive⁶, see³¹⁷, show¹, suppose¹, understand², wit⁹.

perceive, apprehend², behold⁴, consider², find¹, grasp², look¹, recognize³, see¹, sensible of (be)¹.

pro e id'ō BEFORE-PERCEIVE

perceive before. David's throne Ac231 the scripture Ga38. forse¹, see before¹.

aph id'ō FROM-PERCEIVE

perceive from. things about Paul Ph223. see how it will go¹.

eid'os PERCEPTION

perception. to bodily p as a dove (holy spirit) Lu322 to the p Christ's face became different vLu929 no p of God have you seen Jn537 walking by faith not by 2C57 from everything wicked to the p abstain 1Th522. appearance¹, fashion¹, shape², sight¹.

id e'a PERCEPTION

perception. messenger as lightning Mt283. countenance¹.

perchance. See happen.

perdition, destruction⁸.

perfect. See finish and mature.

perfect, accurately¹, complete², equipped¹, fill¹, readjust¹, (make p), finish¹, perfect soundness, unimpaired soundness¹.

tel ei ô t ês' FINISHER

perfecter, maturer. Jesus the P of faith vHb 122. finisher¹.

perfecting, readjusting¹.

perfection. See maturing.

perfection, maturity¹, readjustment¹, (bring fruit to p), maturity (bring to)¹.

tel ei ôs' FINISH-AS

perfectly, maturely. expect p the grace 1Pt113 to the end¹.

perfectness, maturity¹.

a sun'the t on UN-TOGETHER-PLACED

perfidious, failing to fulfill an agreement. God gives them over Ro131, covenant-breaker¹.

perform. See complete and consummate (fully).

perform, become¹, do², effect¹, fill¹, finish¹, pay¹.

performance, complete¹, maturing¹.

Per'gê PERGA

Perga, a city on the southern coast of Pamphylia, about 37° north, 31° east: Ac1313 14 1425.

Per'gamos FORTRESS

Pergamos, a city of Mysia, Asia Minor, about 39° north, 27° east. Rv111 212.

tach'a SWIFT

perhaps, (adverb). p some may be daring Ro57 p Onesimus separated for Phn15. peradventure¹, perhaps¹.

perhaps, consequently¹.

topaz'ion CHRYSOLITE

peridot. ninth foundation Rv2120. topaz¹.

perilous. See ferocious.

perilous, ferocious¹.

period. See season.

perish. See lose.

perish, corruption¹, decay¹, destruction¹, die¹, disappear¹.

perish utterly, deprave¹.

sun ap o'lu mi

TOGETHER-FROM-WHOLE-LOOSE

perish with. Rahab not Hb1131.

perjure

Greek-English Keyword Concordance

pestering

epi ork e'ō ON-OATH
 perjure. you shall not Mt5³³. forswear¹.
 perjured person, perjurer¹.
epi'ork on ON-OATHed
 perjurer. law laid down for 1Ti1¹⁰. perjured person¹.
 permanent. See remain.
epi trop e' on ON-REVERSION
 permission. Paul's p from the priests Ac26¹². commission¹.
 permission, concession¹.

epi trep'ō ON-REVERT
 permit. Lord p me first Mt8²¹Lu9⁵⁹ 61 Moses p you Mt19⁸Mk10⁴ Jesus p the demons Mk5¹³Lu8³² 32 Pilate p Joseph Jn19³⁸ Paul p (to speak) Ac21³⁹ 40 (before Agrippa) Ac26¹ (to go to friends) Ac27³ (remain by himself) Ac28¹⁶ (if the Lord should) 1C16⁷ not p women (speak in the ecclesia) 1C14³⁴ (to teach) 1Ti2¹² if God may be Hb6³. give leave², liberty¹, license¹, let¹, permit⁴, suffer¹⁰.

perpetuate. See persevere.

a por e'ō UN-GO
 perplex. Herod about John Mk6²⁰ women at the tomb Lu24⁴⁸ disciples at passover Jn13²² Festus about Paul Ac25²⁰ Paul (but not despairing) 2C4⁸ (about the Galatians) Ga4²⁰. be perplexed², doubt², stand in doubt¹.

perplexed (be), bewildered (be)².

a por i'a UN-GO
 perplexity. nations in Lu21²⁵.

di o'k CHASE
 persecute with evil intent, pursue with good. happy those p Mt5¹⁰ 11 the Jews p the prophets Mt5¹² 23³⁴ Ac7⁵² to pray for those p Mt5⁴⁴ disciples will be Mt10²³ Lu21¹² Jn15²⁰ Jesus p by (the Jews) Jn5¹⁶ 15²⁰ (Saul) Ac9⁴ 5 22⁷ 8 26¹⁴ 15 Saul p the saints Ac22⁴ 26¹¹ 1C15⁹ Ga13²³ Ph3⁶ bless those p Ro12¹⁴ apostles bearing with 1C4¹² Paul p 2C4⁹ (why am I still being) Ga5¹¹ those in flesh p the one according to spirit Ga4²⁹ Circumcision not being Ga6¹² devout will be 2Ti3¹² the dragon p the woman vRv12¹³

pursue: not p false rumors Lu17²³ righteousness (nations not p) vRo9³⁰ (Israel p a law of) vRo9³¹ hospitality vRo12¹³ peace vRo14¹⁹ (with all) vPhb12¹⁴ (seek and p it) v1Pt3¹¹ love v1C14¹ Paul p prize of God's calling vPh3¹² 14 p the good v1Th5¹⁵ Timothy to p righteousness v1Ti6¹¹ 2Ti2²² (vs Lu11⁴⁹). ensue¹, follow⁴, - after⁶, given to, persecute²⁹, press toward¹, suffer persecution².

persecute, banish².

di o'g m os' CHASING
 persecution. because of the word vMt13²¹Mk4¹⁷ a hundred fold with p Mk10³⁰ Abs² ecclesia at Jerusalem Ac8¹ Paul and Barnabas Ac13³⁰ not can separate from God's love Ro8³⁵ Paul (delights in) 2C12¹⁰ (undergoes) 2Ti3¹¹ 11 saints endurance in 2Th1⁴.

persecution, affliction¹.

di o'k tēs CHASER
 persecutor. Paul formerly 1Ti1¹³.

pros kar ter'e' si s TOWARD-HOLDING
 perseverance. in prayer Ep6¹⁸.

pros kar ter e'ō TOWARD-HOLD
 persevere, wait on, perpetuate (magistrates) Ro13⁶. p in prayer (disciples) Ac1¹⁴ (apostles to be) Ac6⁴ (love is) Ro12¹² (saints to be) Co4² in the teaching Ac2⁴² in the sanctuary Ac2⁴⁶ wait on: boat w o Christ Mk3⁹ Simon o Philip Ac8¹³ those who w o Cornelius Ac10⁷. attend continually upon¹, continue in³, - instant in¹, - steadfastly in¹, - with¹, give self continually to¹, wait on².

Persis' PERSIS
 Persis, a saint in Rome. Ro16¹².
 persist. See stay.
 person. See human.
 person, assumption¹.
 personal. See face.

pei th'ō PERSUADE
 persuade, have confidence, yield Ja3³, move to mental compliance. chiefs (p throngs to request Bar-Abbas) Mt27²⁰ (will p Pilate) Mt28¹⁴ (by Gamaliel) Ac5⁴⁰ not p by one from the dead vLu16³¹ that John is a prophet Lu20⁶ as many as were p (by Theudas) Ac5³⁶ (by Judas) Ac5³⁷ p Blastus Ac12²⁰ Paul and Barnabas p them (at Antioch) Ac13⁴³ Jews p throngs at Lystra Ac14¹⁹ some are (at Thessalonica) Ac17⁴ (at Rome) Ac28²⁴ Paul (at Corinth) Ac18⁴ (Ephesus) Ac19⁸ 26 (I am not p) Ac26²⁶ (some at Rome) Ac28²³ (I am p) Ro8³⁸ 14¹⁴ 15¹⁴ 2Ti15¹² (p men) 2C5¹¹ (am I p men or God) Ga1¹⁰ captain should not be p by the Jews Ac23²¹ Agrippa Ac26²⁸ centurion by navigator Ac27¹¹ to injustice Ro2⁸ by the truth Ga5⁷ better things Hb6⁹ by your leaders Hb13¹⁷ that we have an ideal conscience Hb13¹⁸ p our hearts 1Jn3¹⁹

have confidence: those who h c in money Mk10²⁴ a man in his panoply vLu11²² in themselves, that they are just Lu18⁹ in yourself to be a guide Ro2¹⁹ Paul (h no c in ourselves) 2C19¹ (in the saints) 2C23³ (in you in the Lord) Ga5¹⁰ 2Th3⁴ (that I shall be remaining) Ph12⁵ (coming quickly) Ph22⁴ (no c in flesh) Ph3³ (in Philemon's obedience) Phn2¹ presuming to h 2C10⁷ Ph3⁴ that He Who undertakes Ph1⁶ brethren h c as to Paul's bonds Ph1⁴ I will h c in Him Hb2¹³. agree¹, assure¹, be confident², believe³, have confidence⁵, make one's friend¹, obey⁶, persuade²¹, put one's trust¹, trust¹⁰, wax confident¹, yield¹.

persuade, induce¹.

pei s mon e' PERSUASION
 persuasion. this p is not of Him Ga5⁸.

pei th on' PERSUASIVE
 persuasive. p of human wisdom 1C2⁴. enticing¹.

pi than o log i'a PERSUADE-LAY (say) ing
 persuasive word. beguiling with Co2⁴. enticing word¹.

pertaining to, about¹.
 pertain to, partake¹.
 perverse. See pervers.

dia streph'ō THROUGH-TURN
 pervert, reverse. Jesus accused p the nation vLu23² Elymas seeking p the proconsul vAc138¹⁰ perverse: generation vMt17¹⁷ Lu9⁴¹ Ph2¹⁵ speaking p things vAc20³⁰. perverset⁴, pervers², turn away¹.

pervert, convert¹, turn from¹.

an aid'e'i a UN-MODESTY
 pestering. because of his vLu11⁸. importunity¹.

loim os' PESTILENCE

pestilence, a widespread, infectious, fatal disease, last days Lu2111 Paul called rAc245, pestilence¹, pestilent fellow¹.

pestilent fellow, pestilence¹.

Pet'ros ROCK

Peter, the Greek translation of the Chaldee Cephas, bedrock Jb306 Jr429, 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)Mt418 102 (Christ names him P)Mt1618 Mk316Lu614 (Cephas translated P)Jn142 Jesus coming into his home Mt814 **Peter to Christ**: (if it is Thou, order me)Mt1428 (decipher the parable)Mt1515 (Thou art the C)Mt1616Mk829Lu920 (P rebukes Him)Mt1622Mk832 (Lord how many times)Mt1821 (we leave all)Mt1927Mk1028Lu1828 (the fig tree)Mk1121 (Doctor the throngs)Lu845 (is this parable to us)Lu1241 (to whom shall we come away)Jn668 (not washing my feet)Jn138 (not my feet only)Jn139 (whither art Thou going)Jn1336 (wherefore cannot I follow)Jn1337 walks on the waters Mt1429 Christ to P (go behind Me Satan)Mt1623Mk833 (are you loving Me more)Jn2115

Peter James and John: (taken up into the mount)vMt171Mk92Lu928 (P speaks to Christ)vMt174Mk95Lu933 (takes them aside)Mt2637 Mk1433 (taken into Jarius' home)Mk537Lu851 (on mount of Olives)Mk133 (heavy with sleep)Lu932 **Peter disowns Christ**: and if all Mt2633Mk1429 and if ever I Mt2635Mk1431A P follows afar Mt2658Mk1454Lu2254Jn1815 outside in the courtyard Mt2669 men speak to Mt2678Mk1470 P reminded of Jesus' words Mt2675Mk1472Lu2261 in the courtyard Mk1466 67Lu2255Jn1818 25 a cock not crowing Lu2234 averred, I am not Lu2258 60 Jesus looks at Lu2261 laments bitterly Lu2262A led into the courtyard Jn1816 16 maid speaks to Jn1817 disowns Jn1827 **Peter in Gethsemane**: drowsing Mt2640Mk1437 draws a sword Jn1810 told to put it up Jn1811 strikes a slave's ear off Jn1826 **Peter and John**: to prepare the passover Lu228 P nods to J Jn1324 raced to the tomb Jn203 J runs more swiftly than P Jn204 P follows Jn206 J speaks to Jn217 P observing J Jn2120 21 went into the sanctuary Ac31 man asks alms of Ac33 4 11 boldness of Ac413 answer the Sanhedrin Ac419 529 dispatched to Samaria Ac814 **Peter and Cornelius**: C sends for Ac105 18 21 32 1113 P sees a vision vAc109 13 14 17 19 117 enters to C Ac1025 rise, I myself am a man Ac1026 of a truth Ac1034 while P is speaking Ac1044 faithful of Circumcision with Ac1045 can anyone forbid Ac1046 P goes to Jerusalem Ac112 4

others: tribute collectors approach Mt1724 say to His disciples and P Mk167 prostrates before Jesus Lu58 ran to the tomb Lu2412 his brother Andrew Jn140 68 Bethsaida the city of Jn144 Jesus girded coming to Jn136 Miriam runs to Jn202 Christ manifests to Jn212 goes fishing Jn213 P hearing it is the Lord Jn217 draws the net Jn2111 sorry at Christ's question Jn2117 residing in the upper room Ac113 rising in midst Ac115 with the eleven Ac214 Jews said to Ac237 averring, repent Ac238 said to the infirm man Ac36 answers the people Ac312 filled with holy spirit Ac48 P to Ananias Ac53 answered Sapphira Ac58 9 his shadow Ac

515 P to Simon Ac820 comes to Lydda Ac932 38 speaks to Eneas Ac934 in Joppa Ac939 40 ejects all Ac940 Herod apprehends Ac123 in jail Ac125 6 11 messenger smites on side Ac127 Rhoda reports Ac1214 14 persists in knocking Ac1216 what became of Ac1218 at Jerusalem council Ac157 of the Circumcision (P entrusted with evangel)Ga27 (the apostleship)Ga28 P an apostle 1Pt11 slave of Christ Jns 2Pt11 (ABs'Gal18).

de'sis BINDING

petition, of Zechariah Lu113 of Hannah Lu237 of John's disciples Lu533 of Paul Ro101 Ph14 4 2Ti13 of the Corinthians 2C111 (the saints' p for)2C914 of the Ephesians Ep618 13 of the Philippians Ph119 46 for all mankind 1Ti21 of widows 1Ti55 of Christ Hb57 of the just Ja516 1Pt312, prayer¹², request¹, supplication⁶.

petition, request¹.

pha'n t a s ma APPEAR-effect

phantom, disciples suppose Christ is Mt1426Mk649, spirit².

Pharaoh' (Egyptian) great-house

Pharaoh, a ruler of Egypt Gn215, Joseph (favor in front of)Ac710 (his race became apparent to)Ac713 Pharaoh's daughter (lifts Moses up)Ac721 (Moses disowns the term son of)Hb1124 God rouses up Ro917.

Phares' (Hebrew) BREACH

Pharez, an ancestor of our Lord Gn3829, Mt13 3 Lu333Bs.

Pharisa'os (Hebrew) SPREAD

Pharisee, a Jewish sect, numerous and powerful, close observers of the ritual, 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)Mt911 (by the chief of demons He)Mt934 1224 (doing what is not allowed)Mt122Mk224Lu62 (if he were a prophet)Lu739 (go hence)Lu1331 (rebuke your disciples)Lu1939 (testifying about yourself)Jn813 (this man not from God)Jn916 (not we also are blind)Jn940 (you are benefiting nothing)Jn1219 (they must be circumcised)Ac155 P and their disciples fasting Mt914Mk218 18Lu533 hold a consultation against Jesus Mt1214 are shocked Mt1512 trying Jesus Mt193 Jesus inquires of Mt2241 cleanse the cup Mt2326Lu1139 washing the hands Mk75 seeking a sign Mk811 leaven of Mk815Lu121 inquires of Jesus Mk102 Lu1720 asks Jesus to eat with him Lu736 1137 Jesus entering P house Lu736 37 141 marvels J not first baptized Lu1138 woe to you (taking tithes)Lu1142 (loving the front seats)Lu1143 fond of money Lu1614 a P and a tribute collector vLu1810 11 dispatched (to John) Jn124 (deputies to arrest Jesus)Jn732 Nicodemus a Jn31 hear (Jesus is making more disciples)Jn41 (murmurings of the throng) Jn732 answered deputies (you also are deceived)Jn747 no one of the P believe Jn748 leading the blind one to Jn913 ask how he recovered sight Jn915 told of the raising of Lazarus Jn1146 because of (chiefs who believe did not avow it)Jn1242 Gamaliel a Ac534 Paul Ac236 6 265 Ph35 avowing the resurrection etc. Ac238

Pharisee and Sadducee: coming to John's baptism Mt37 trying Jesus Mt161 leaven of

Mt166¹¹ teaching of Mt1612 hearing that Jesus muzzles the S Mt2234 one party S, the other P Ac236 commotion of Ac237 Pharisee and scribe: except your righteousness superabound more than Mt520 want a sign Mt1238as said (why not washing hands)Mt151 (ate with sinners)Mk216 seated on Moses' seat Mt232 hypocrites Mt2313 15 23 25 27 29Lul144a gathering with Jesus Mk71 inquire of Him Mk72 who is this speaking blasphemies Lu521 murmured to Jesus' disciples Lu530 scrutinize Jesus Lu67 hem Him in Lu1153 grumbled Lu152 leading a woman to Jesus [Jn83] scribes of the party of Ac239 Pharisee and chief priests: hearing Jesus' parables Mt2145 gathered to Pilate Mt2762 deputies came to Jn745 said, what are we doing Jn1147 had given directions Jn1157 Judas getting a squad of Jn183 Pharisees and Herodians: hold a consultation to trap Jesus Mt2215Mk36 1213 Pharisees and lawyers: Jesus teaching Lu517 repudiate the counsel of God Lu730 Jesus spoke to (is it lawful to cure)Lu143.

Phenice, Phœnicia².

Phenicia, Phœnicia¹.

Phil adel'ph ei a FOND-brother

Philadelphia. write and send to Rv11 ecclesia in Rv37.

phil an thr ôp'i'a FOND-UP-REVERT-VIEWING philanthropy Ac282, fondness for humanity Tit34. kindness¹, love toward man¹.

Phil'ê'm on FOND

Philemon. Paul to Phn¹.

Phil'ê't os' FOND

Philetus. swerves 2Ti217.

Phil'ipp os FOND-HORSE

Philip, Caesarea Philippi Mt1613Mk827. son of Herod the Great: Herodias the wife of Mt14 3Mk617Lu319a tetrarch Lu31

one of the apostles: listed with the twelve Mt103Mk318Lu614 Ac113 Jesus (finding)Jn 143 (saying to, whence buying bread)Jn65 (do you not know Me)Jn149 from Bethsaida Jn144 finding Nathanael Jn145 P said (come and see)Jn146 (two hundred denarii) Jn67 (show us the Father)Jn148 before P summons you Jn148 P and the Greeks Jn 1221 22 22

the evangelist: chosen deacon Ac65 at Samaria Ac85 6 12 13 with the eunuch Ac826 29 30 31 34 35 38 in Azotus Ac840.

Phil'ipp oi FOND-HORSE

Philippi, a city of Macedonia, near the northern coast of the Egean sea. Paul (goes to) Ac1612 (sails off from)Ac206 (writes to the saints in)Ph11 (outraged in)1Th25.

Phil'ipp ê'si os FOND-HORSE-ian Philippian, resident of Philippi. Ph415.

Phil' o'log os FOND-LAY (say)

Philologos. Paul greeting Ro1615.

phil' o'soph os FOND-WISE-philosopher. Stoic Ac1718.

phil' o soph'i'a FOND-WISDOM philosophy. despoiling saints Co28.

Phleg'ôn BLAZING

Phlegon. Paul greets Ro1614.

Phoi'bê PHEBE

Phœbe, a saint of Cenchrea. Ro161.

Phoini'ki PHœNICIA

Phœnicia, a country on the eastern shore of the Mediterranean, between 33°-35° north, 35°-36° east. Ac1119 153 212. Phenice², Phœnicia¹.

Phoi'ni x PALM

Phoenix, a harbor of southeastern Crete, about 35° north, 24° east. Ac2712.

Phru'g'i'a PHRYGIA

Phrygia, a west central, inland district of Asia Minor, between 37°-40° north, and 29°-32° east. Ac210 166 1823.

Phu'g'ellos PHYGELLUS

Phygellus, an apostate. turned from Paul 2Ti115.

phylactery, amulet¹.

ia'tros' HEALER

physician. no need have the strong of PMt912 Mk217Lu531 a woman (suffering under)Mk 526 (livelihood consumed by)Lu843as cure yourself PLu423 Luke the beloved Co414.

trug'a'ô CROP

pick. not p grapes from thorn bushes PLu644 grapevine of the earth vRv1418 19. gather³.

pick out. See visit.

pick out, visit¹.

pick up. See lift.

aph'omo i'o'ô FROM-LIKEN

picture. Melchizedek p the Son Hb73. be made like¹.

piece, drachma², part¹, patch⁴.

piece of money, stater¹.

pieces (pull to). See pull to pieces.

nus'ô PIERCE

pierce. Christ's side with a lance head Mt2749 Jn1934.

pierce, stab², try on all sides¹, penetrate¹.

pierce through, pass through¹.

eu'lab'eia WELL-GETING

piety. Christ hearkened to for His Hb57 with p and dread Hb1228. fear².

pigeon, dove¹.

Pila'tos (Latin) PILATE

Pilate, procurator of the Roman government in Judea and Samaria at the time of the crucifixion Lu31. let Jesus be crucified Mt272 13 17 22 24 58 58 62 65 Mk151 2 4 5 9 12 14 15 43 44 Lu231 3 4 6 11 12 13 20 24 52 Jn1829 31 33 35 37 38 191 4 6 8 10 12 13 15 19 21 22 31 38 38 Ac313 427 1328 mixes the Galileans' blood Lu131 Jesus Christ testifies before 1Ti613.

pile. See join.

pilgrim, expatriate².

[h]arp'a g'ê SNATCHING

pillage (of possessions)Hb1034, rapacity PMt23 25Lul138. extortion¹, ravening¹, spoiling¹.

[h]arp'a g'm os' SNATCHING

pillaging. Christ deems it not Ph26. robbery¹

stul'os COLUMN

pillar. James Cephas and John vGa29 the ecclesia p of the truth 1Ti315 overcomer p in the temple vRv312 messengers feet as p of fire vRv101.

pillow, cushion¹.

kuber'n ê'si s STEERING

pilotage. grace of 1C1228. government¹.

pine away, dry¹.

pinnacle, wing².

eu lab es' WELL-GOT

pious. Simeon Lu225 p men (Jews) Ac25 (Stephen's pall-bearers) Ac82 Ananias Ac2212Bs. devout4.

eu lab e'o mai WELL-GET

pious (be). Noah Hb117. moved with fear1. piper, flutist1.

Pisidi'a PISIDIA

Pisidia, a district of south-central Asia Minor, between 37°-39° north, 29°-32° east. Antioch, P Ac1314 Paul passing through Ac1424.

both'un os PIT

pit, a large hole in the ground. falling into a p (sheep) P Mt1211 (blind) P Mt1514 Lu639. ditch2, pit1.

di ch as'ō TWOIZE

pit. man against his father Mt1035. set at variance1.

pit, well5, (bottomless p), abyss5.

pēg'n a mi FASTEN

pitch. a tent. the tabernacle P Hb82. q. abba

pitch. See toss.

pitcher, jar2.

oikt ir'm on PITIFUL

pitiful. as your heavenly Father is Lu636 36 the Lord is very Ja511. merciful2, of tender mercy1.

pitiful, compassionate (tenderly)1, (very p), compassionate (very)1.

oikt ir m os' PITY

pity, a feeling for those in distress. God: (by the p of) Ro121 (the Father of p) P2C13 compassion (and p in Christ) Ph21 (put on) Co312 dying without p Hb1028. mercy5. = *ēl'ē os*

oikt eir'ō PITY

pity, act to relieve those who are pitiable. God shall Ro915 15. have compassion on2.

pity (have), merciful (be)1.

di all a'ss ō THROUGH-CHANGE

placate. toward your brother Mt524. be reconciled1.

the- (ti'thē mi) PLACE

place, remove to a particular location, appoint to an office or fate, assign a service P Ti112, lay a cornerstone, lay aside 1C162, lay down, lay up P Lu944, ponder, to place in one's heart, place knees, kneel, give counsel Ac2712, a lamp (not under a measure) P Mt1515 Mk421 Lu1133 (not underneath a couch) P Lu816 God (p His spirit on Christ) Mt1218 (enemies under C feet) Mt2244 Mk1236 Lu2043 Ac235 1C1525 Hb113 1013 (eras, in His own jurisdiction) P Ac17 (members in the body) 1C1218 (in the ecclesia) 1C1228 (in us the word of the conciliation) 2C519 (Sodom and Gomorrah for an example) 2Pt26 Joseph p Christ's body in the tomb Mt2760 Mk1546Bs 47 166 Lu2353 55Jn 1941 42 202 13 15 Ac1320 by what parable p the kingdom Mk430Bs p John's corpse in a tomb Mk629 p the infirm (in the markets) Mk656Bs (on cots) Ac515 Christ (p His hands on children) Mk1016 (to be paralyzed man before Him) Lu518 (right hand on John) Rv1 17AB foundation on a rock Lu648 ideal wine first Jn210 Lazarus Jn1134 Pilate p title on the cross Jn1919Bs lame man at the door of the sanctuary Ac32 Peter and John p in custody Ac43 518 25 p the price at apostles' feet Ac435 37 (a part) Ac52 (in your heart) P Ac54 Jacob p in the tomb Ac716 (two witnesses not p in) Rv119 Tabitha, in upper chamber Ac937 Herod p Peter in jail Ac124

saints not to p a stumbling block P Ro1413 Paul p the evangel P 1C918 Moses p a covering over his face 2C313 messenger p foot on sea vRv102

appoint: lord a slave's part with (hypocrites) P Mt2451 (unfaithful) P Lu1246 Christ a the twelve P Jn1516 God (I have a Thee for a light) Ac1347 (a Abraham) P Ro417 (did not a us to indignation) P 1Th59 (a Christ) P Hb12 the holy spirit a you supervisors Ac2028 Paul was a a herald P Ti127Bs 2Ti111 being stubborn, to which they were a P 1Pt28 lay: foundation (of a tower) P Lu1429 (Paul) P 1C 310 (other f can no man) 1C311 God l (a stumbling stone) P Ro933 (corner capstone) P 1Pt26 lay down: pick up what you do not P Lu1921 22 l d the soul (shepherd for the sheep) P Jn1011ABS2 (Christ) Jn1015 17 18 18 1Jn316 (Peter) P Jn1337 38 (for friends) P Jn1513 (for brethren) 1Jn316 Christ l d His garments Jn134 ponder: in their hearts (all who hear) Lu166 (not premeditating) Lu2114 Paul p in spirit P Ac1921 kneel: soldiers to Christ Mk1519 Christ in Gethsemane Lu2241 Stephen being stoned Ac760 Peter by Tabitha Ac940 Paul (at Miletus) Ac2036 (at Tyre) Ac215 (Bs Mk421 B825 Bs Lu816 s2011), advise1, appoint6, bow1, compare1, conceive1, give1, kneel down5, lay32, - aside1, - down12, - up1, let lay1, - sink down1, make10, obtain2, purpose1, put16, set6, - forth1, settle1.

top'os PLACE

place, a limited part of space, a locality, position Ac2516, with through-sea, channel Ac27 41. Christ: in a desolate Mt1413 Mk135 45 Lu 442AB 912 feeds 5000 in wilderness Mt1415 Mk635 in Gennesaret Mt1435 Golgotha termed Scull's P Mt2733 33 Mk1522AB 22 Lu 2335Jn1917 p where the Lord lay Mt286Mk 166 calls disciples privately into a Mk631 32 found the p where written Lu417 a hubbub about C to every p Lu437 stood on an even p Lu617 in every p where He was about to be entering Lu101 praying in a certain Lu 111 where Zaccheus was Lu195 at Gethsemane Lu2240 where C healed the impotent man Jn513AB where John was formerly baptizing Jn1040 C remains two days Jn116 where Martha meets Him Jn1130 going to make ready a Jn142 3 where C was crucified Jn1920 41 handkerchief in one p apart Jn207 will be demolishing Jerusalem Ac614 His knowledge manifested in every 2C214 moving lampstand out of its Rv25

others: waterless p P Mt1245 Lu1124 quakes in Mt247 Mk138 Lu2111 abomination standing in the holy Mt2415 its p (turn away your sword into) Mt2652 (every island moved out of) Rv614 whatever place not receiving disciples Mk611Bs no p (for them in the caravansary) Lu27 (Paul having) Ro1523 (would be sought for a second) Hb87 (found for earth and heaven) Rv2011 a Levite coming to the p Lu1032 give p (this one) Lu149 9 10 (to His indignation) P Ro1219 (not to the Adversary) Ep427 at the great dinner P Lu1422 of torment P Lu1628 where one must worship Jn420AB much grass in the Jn610 Romans will take away our Jn1148 Judas (acquainted with the) Jn182 (to take the p of) Ac125AB (gone into his own) Ac125 p termed Pavement Jn1913 p shaken Ac431 Stephen making declarations against Ac613 Israel offering divine service in this Ac77 p where Moses stood Ac733 of God's stopping Ac740 Peter went to a different Ac1217 those p

(Jews in Lystra etc.) Ac16³ Paul teaching against this Ac21²⁸ p in Asia (ship to be sailing for) Ac27² p called (Ideal Harbors) Ac27⁸ (Harmagedon) vRv16^{19b}s lest falling on rough Ac27²⁹ freeholds of that p Ac28⁷ in the p where declared Ro9²⁶ every p (invoke the name in) IC12 (your faith has come out in) 1Th1⁸ (that men pray) 1Ti1²⁸ filling the p of a plain person IC14¹⁶ which Abraham was about to obtain Hb11⁸ of repentance Esau did not find vHb12¹⁷ lamp appearing in dingy 2Pt1¹⁹ the woman (has p made ready) vRv12⁶ (flying into) vRv12¹⁴ dragon's p not found vRv12⁸ sailing at the p (Babylon) vRv18¹⁷ (s¹ Lu9¹⁰ AJn20²⁵). coast¹, license¹, place⁷⁹, plain¹, quarter¹, rocks¹, room¹.

¹place of (in) denotes instead.

place, context¹, freehold², hole¹, (have p), contain¹, (give p), simulate¹, (of that p), place (in)¹.

peri the-(ti'thē mi) ABOUT-PLACE

place about, place anything about another, invest 1C12²³, stick on, stone dike a vineyard PMt21³³ Mk12¹ p a Christ (a mantle) Mt27²⁸ (wreath) Mk15¹⁷ sponge on hyssop Jn19²⁹ stick on: sponge on a reed Mt27⁴⁸ Mk15³⁶ (BtM27²⁹). bestow upon¹, put about¹, - on³, - upon², round about¹, set about¹.

para the-(ti' thē me) BESIDE-PLACE

place before, as food when eating, commit a charge, set a table before Ac16³⁴, Christ p a parable b them Mt13²⁴ 31 disciples (to p cakes b the 5000) Mk6⁴¹ Lu9¹⁶ (the 4000) Mk8⁶ 7 (eating what is p b them) Lu10⁸ naught to p b him Lu11⁶ Paul p b them that Christ must suffer Ac17³ be eating everything p b you IC10²⁷ commit: to whom they c much Lu12⁴⁸ into Thy hands am I c My spirit Lu23⁴⁶ Paul (and Barnabas c disciples to the Lord) Ac14²³ (c supervisors to God) Ac20³² (a charge to Timothy) 1Ti11⁸ these things to faithful men 2Ti2²² souls to a faithful Creator 1Pt4¹⁹, allege¹, commend³, commit³, - the keeping of¹, put forth², set before⁸.

en top' i on IN-PLACE

place (in). Cæsarea Ac21¹². of that place¹.

en th'a'de IN-PLACE-YET

place (in this), (adverb). have you any food Lu24^{41AB} coming to (draw water) Jn4^{15AB} (summon your husband) Jn4¹⁶ Peter lodging (Joppa) Ac10¹⁸ we are all (jail at Philippi) Ac16²⁸ Paul and Silas (Thessalonica) Ac17⁶ Jews at (Cæsarea, coming together) Ac25¹⁷ (pled with Festus) Ac25²⁴. here³, hither⁴, there¹.

place of a son. See son (place of a).

¹place of (in). See instead.

epi the-(ti'thē mi) ON-PLACE

place on, append, with blows, pound Lu10³⁰, Christ: hands on (Jairus' daughter) Mt9¹⁸ Mk5²³ (little children) Mt19¹³ 15 (a few, at Nazareth) Mk6⁵ (deaf-mute) Mk7³² (blind man) Mk8²³ 25^{As} (many) Lu4⁴⁰ (woman) Lu13¹³ p the name (Peter on Simon) Mk3¹⁶ (Boanerges on James and John) Mk3¹⁷ mud on blind man's eyes Jn9¹⁵ others: disciples (p garments on ass and colt) Mt21⁷ (to p hands on the ailing) Mk16¹⁸ (on Barnabas and Saul) Ac13³ Pharisees p loads on men Mt23⁴ soldiers (p wreath on Jesus) Mt27²⁹ ^{As} Jn19² (p charge above His head) Mt27³⁷ (p cross on Simon) Lu23²⁶ lamp p on lampstand Mk4^{21A}

Lu8^{16A} man p sheep on shoulders Lu15⁵ Pilate p title on cross Jn19^{19A} apostles p hands on seven men Ac6⁶ Peter and John p hands on Samaritan believers Ac8¹⁷ that on whomsoever Simon p hands Ac8¹⁹ Ananias p hands on Saul Ac9¹² 17 blows on Paul and Silas Ac16²³ Paul (no one shall p hands on) Ac18¹⁰ (hands on disciples at Ephesus) Ac19⁶ (kindling on fire) Ac28³ (on Publius' father) Ac28⁸ (on board what was for his need) Ac28¹⁰ p hands quickly on no one 1Ti5²² append: if anyone a to the words vRv22¹⁸ 18^{s2} (BJn9⁶ sRv11⁷). add¹, - unto¹, - lade with¹, lay⁹, - on⁸, - upon³, put⁷, - on³, - upon², set², - up¹, surname², wound¹.

place over. See constitute.

place under law. See law (place under).

place where two ways meet, encircling road¹.

plague, blow¹², scourge⁴.

idi'ō'tēs OWNIST

plain, plain person IC14¹⁶ 23 24. apostles unlettered and p Ac4¹³ Paul p in expression 2C11⁶. ignorant¹, rude¹, unlearned³.

plain, correctly¹, even place¹, place¹.

plain person. See plain.

plainness, boldness⁵.

anti'dik os INSTEAD-JUSTER

plaintiff. be humoring your Mt5²⁵ 25 going away with Lu12⁵⁸ the widow PLu18³ the Adversary P1Pt5⁸. adversary⁵.

plait, braid³.

plaiting, braiding¹.

boul eu'ō COUNSEL

plan. a king going to battle PLu14³¹ priests, to kill Lazarus Jn12¹⁰ crew p to beach the ship Ac27³⁹ Paul not p according to flesh 2C11¹⁷ 17 (BsJn11⁵³). be minded², consult², purpose¹.

plan. See consult.

san is' p'ANK

plank, ship timber. Ac27⁴⁴. board¹.

phu'tu'ō SPROUT-

plant, place in the ground so as to grow. which the Father does not PMt15¹³ a vineyard (a householder) PMt21³³ Mk12¹ Lu20⁹ (and not eating of) P1C9⁷ a fig tree PLu13⁶ be p in the sea PLu17⁶ in Lot's day Lu17²⁸ Paul P1C3⁶ 7 8.

phu'tei'a SPROUT-

plant. every p My heavenly Father not planting PMt15¹³.

sum'phu't on TOGETHER-SPROUTED

planted together. likeness of Christ's death PRo6⁵.

par ops is' BESIDE-PROVISION

plate, that on which food is served. Pharisees cleansing the outside of PMt23²⁵ 26, platter², platform. See dais.

pi'na x BOARD

platter. John's head on Mt14⁸ 11Mk6²⁵ 28 Pharisees cleaning outside of PLu11³⁹. charge⁴, platter¹.

platter, plate².

play, sport¹.

play hypocrite with. See hypocrite (play...with).

psa'lō STROKE *psa'lm*

play music, literally stroke the strings of a musical instrument, distinguished from singing Ep5¹⁹, but possibly applied to the melody. to God's name Ro15⁹ Paul (in the spirit) IC14¹⁵ (with the mind) IC14¹⁵ the saints to Ep5¹⁹ Ja5¹³. make melody¹, sing³, sing psalms¹.

en tu[ng]ch[an]’ō IN-HAPPEN[-UP]
 plead. the Jews with Festus Ac25²⁴ for the
 saints (the spirit) Ro8²⁷ (Christ) Ro8³⁴ Hb7²⁵
 Elijah with God Ro11². deal with¹, make
 intercession⁴.

[h]uper en tu[ing]ch[an]’ō
 OVER-IN-HAPPEN[-UP]
 plead for. the spirit for us Ro8²⁶. make inter-
 cession for¹.

en’teux IS IN-HAPPENING
 pleading. for all mankind 1Ti2¹ every crea-
 ture hallowed through 1Ti4⁵. intercession¹,
 prayer¹.

ares’k ō PLEASE
 please, produce an agreeable sensation. Hero-
 dias’ daughter p Herod Mt14⁶Mk6²² the
 word p the multitude Ac6⁵ p God (the flesh
 not) Ro8⁸ (the Jews not) 1Th2¹⁵ (saints must)
 1Th4¹ saints not to be p themselves Ro15¹ 2
 Christ p not Himself Ro15³ husband and wife
 1Co7³² 33 34 Paul (p all) 1Co10³³ (not seeking
 p men) Ga1¹⁰ 10 1Th2⁴ soldier p the one
 enlisting him 2Ti2⁴.

please, delight⁵, endorse², seem², well-pleased
 (be) 2, - pleasing¹, will²,
 pleased (be well), delight⁷.

ares t on’ PLEASING
 pleasing. God (Jesus doing what is p to) Jn8²⁹
 (saints doing what is p to Him) 1Jn3²² not
 p to be serving tables Ac6² Herod p Jews
 by apprehending Peter Ac12³. please³, reason¹.

ares’k ei a PLEASING
 pleasing. walk worthily for all Co11¹⁰,
 pleasure, grace², gratification³, seem¹, will¹,
 (good p)⁵, (have p)¹, delight⁶, (live in p),
 luxuriate¹, squander²,
 pleasure in (have), endorse¹,
 plenteous, many¹.

epi boul é’ ON-COUNSEL
 plot. Jews against Paul Ac9²⁴ 203 19 2330,
 lying in wait⁴.

pra s i’a PRACTICE
 plot. people lean back p by p Mk6⁴⁰ 40AB. in
 ranks¹,
 plough, plow¹.

aro tri a’ō PLOW
 plow, break up ground, preparatory to plant-
 ing. a slave Lu17⁷ in expectation f1C9¹⁰ 10.

ar o tron PLOW
 plow. putting hand on fLu9⁶².

ti’l’ō PLUCK
 pluck, forcefully detach, as fruit from its stalk.
 the ears Mt12¹Mk2²³Lu6¹.

pluck, snatch².
 pluck asunder, pull to pieces¹.
 pluck out, cast out¹, scoop out¹, extricate².

di arp a z’ō THROUGH-SNATCH
 plunder. strong man’s house fMt12²⁹s 29Mk3²⁷
 27. spoil⁴.
 poet. See door.

ak m é’ POINT of time
 point. unintelligent at this Mt15¹⁶. yet¹.
 point of (be at), about (be)¹.
 poison, venom².

kén’s os POLL-TAX
 poll tax, a tax on persons. kings getting Mt
 17²⁵ to Cæsar Mt22¹⁷ 19Mk12¹⁴. tribute⁴.

molu’n ō POLLUTE
 pollute, sully by contact. conscience being p portion, part³.

f1C87 garments fRv3⁴ with women vRv14⁴.
 defile³.

pollute, common (count)¹.

molu s m os’ POLLUTING
 pollution. of flesh and spirit 2Co7¹. filthiness¹.
 pollution, ceremonial pollution¹, defilement¹,
 pomp, pageantry¹.

[h]uper’o[n]’gk on OVER-BULKED
 pompous. uttering p vanity 2Pt2¹⁸ talking p
 things Ju1⁶. great swelling words².

ponder. See place.

ponder, parley¹.

Pon’tios (Latin) PONTIUS
 Pontius, Pilate’s forename. Mt27^{2A} Lu3¹ Ac4²⁷
 1Ti6¹³.

Pon’tos MARINE
 Pontus, a northeastern province of Asia Minor,
 on the Euxine or Black sea, north of 39°
 east of 34°. those dwelling in Ac2⁹ the
 dispersion of 1Pt1¹.

Pont ik on’ MARINE-ic
 Pontus (of). Aquila a native of Ac18².

kolumb é’t’h r a SWIMMING-pool
 pool. Bethesda Jn5² 4 7 of Siloam Jn9⁷ 11A.

ptōch on’ POOR
 poor, lacking riches or plenty. happy in spirit
 are Mt5³Lu6²⁰ evangel brought to Mt11⁵ Lu
 418 722 give to (sell all) Mt19²¹Mk10²¹Lu18²²
 (attar disposed of) Mt26⁹Mk14⁵Jn12⁵ (Zac-
 cheus) Lu19⁸As (Judas may) Jn13²⁹ the p
 you have with you always Mt26¹¹Mk14⁷Jn12⁸
 widow Mk12⁴² 43Lu21³ invite Lu14¹³ 21 p
 man (Lazarus) fLu16²⁰ 22 (entering) Ja2² 3
 not that Judas cared about Jn12⁶ p saints
 at Jerusalem Ro15²⁶ Paul as p yet enrich-
 ing many 2Co6¹⁰ remembering Ga2¹⁰ infirm
 and p elements AGa4⁹ does not God choose
 Ja2⁵ you dishonor the Ja2⁶ not aware that
 you are fRv3¹⁷ rich and p given emblem
 vRv13¹⁶, beggar², -ly¹, poor³⁰, -man¹.

poor, drudge¹, -ing¹.

ptōch eu’ō be-POOR
 poor (be). Christ, for us 2Co9⁹. become poor¹.

dēm’os PUBLIC
 populace, people generally, in relations common
 to all. retorted at Herod’s words Ac12²²
 Jews sought to lead Paul before Ac17⁵ Paul
 intended to enter to Ac19³⁰ Alexander
 wanted to make a defense to Ac19³³. peo-
 ple⁴.

eu peri’s t a t on WELL-ABOUT-STOOD
 popular. thé p sin PHb12¹. which does so easily
 beset us¹.

porch, forecourt¹, portall¹, portico⁴.

Por’kios PORCIUS
 Porcius, name of Festus Ac24²⁷.

nul ōn’ GATE
 portal, the entrance area. Peter (coming into)
 Mt26⁷¹ (men at the p for) Ac10¹⁷ (at the
 door of) Ac12¹³ 14 14 Lazarus cast at fLu
 16²⁰ bring bulls to (at Lyciaonia) Ac14¹³ of
 the new Jerusalem fRv21¹² 13 13 13 13 13
 21 21 25 2214. gate¹⁷, porch¹.

porter, doorkeeper².

st o a’ STAND-
 portico, a place where people may stand, pro-
 tected by a roof. Bethesda having five Jn5²
 of Solomon (Jesus walked in) Jn10²³ (people
 ran to) Ac3¹¹ (disciples in) Ac5¹². porch⁴.

sum mer is'o mai TOGETHER-PART
portion (have..with). with the altar 1C9¹³.
be partaker with¹.

pol u mer os' MANY-PART-AS
portions (by many), (adverb). God speaks
Hb1¹. at sundry times¹.

position. See place.

possess. See belong.

possess, acquire³, retain².

possessed with (be), have².

possesseth (things one), belong².

possession. See belong.

possession, acquisition¹, freehold¹, tenure².

possessor, acquirer¹.

possible. See able.

possible, able¹³, (be p), able (be)¹, (not p),
impossible¹.

possible (be). See able (be).

ana hal'l'o mai UP-CAST
postpone (make). Felix of Paul's case Ac24²².
defer¹.

ana bol'e' UP-CAST
postponement. Festus making no Ac25¹⁷. de-
lay¹.

pot, urn¹.

pot (water). See water pot.

dun as't es ABLER
potentate, a person of power. the Lord pulls
down from thrones Lu1⁵² of Candace Ac8²⁷
Christ the only 1Ti6¹⁵. mighty¹, of great
authority¹, Potentate¹.

kera me'u s' HOLDER
potter, one who holds a forming tool against
the revolving clay. Field of the Mt27⁷ 10
right over the clay Ro9²¹.

potter (of a), pottery¹.

kera mi'k on' HOLDIC
pottery, any product of a potter. as vessels of
p crushed Rv2²⁷. of a potter¹.

thêr eu'ô WILD-BEAST
pounce upon, the action of wild beasts in secur-
ing their prey. Jesus' words FLu1⁵⁴. catch¹.

pound. See blow and place on.

pound, mina⁹, pound troy¹.

h'tra POUND
pound troy, (12 ozs.) of attar Jn12³ 100, of
myrrh and aloes Jn19³⁰. pound¹, -weight¹.
pound weight, pound troy¹.
pour, cast².

kata che'ô DOWN-POUR
pour down. attar on Jesus' head Mt26⁷Mk14³.
pour in, pour on¹.

epi che'ô ON-POUR
pour on. oil and wine FLu10³⁴. pour in¹.

ek che'ô OUT-POUR
pour out, spill wine, shed blood. Christ (the
brokers' change)Jn2¹⁵ (holy spirit)FAc23³
Judas' intestines Ac1¹⁸ God (p o of My
spirit)FAc2¹⁷ 18 (love in our hearts)FRo5³
(renewal of holy spirit)FTit3⁶ gratuity
of holy spirit on the nations FAc10⁴⁵ in the
deception of Balaam's wages FJu¹¹ seven
bowls p o (into the land)VRv16¹ 2 (the sea)
VRv16³ (rivers)VRv16⁴ (on the sun)VRv16⁸
(throne of wild beast)VRv16¹⁰ (the great
river)VRv16¹² (the air)VRv16¹⁷ spill: wine
FMt9¹⁷Mk22²⁴ Lu5³⁷ shed: blood (all the
just b)Mt23³⁵ (of prophets)Lu11⁵⁰As VRv16⁶
(of the new covenant)Mt26²⁸Mk14²⁴Lu22²⁰
(of Stephen)Ac22²⁰. gush out¹, pour -12, run

greedily¹, - out¹, shed⁹, - abroad¹, - forth¹,
spill¹.

pour out, blend¹.

pros'chu si s TOWARD-POURING
pouring against. of blood a the door jambs
Hb11²⁸. sprinkling¹.

ptôch ei a POVERTY
poverty. of the Macedonians 2C8² Christ's
2C8⁹ the ecclesia in Smyrna Rv2⁹.
powder (grind to), scatter like chaff².

dun'a mi s ABILITY
power, the ability to accomplish, to be distin-
guished from authority, delegated or moral
right, and from strength, which need not be
sufficient. Inherent, or displayed in a super-
human act, the divine essence, the import of
a sound, in the plural, by association, organ-
ized powers of created beings, or powerful
deeds. God's: Sadducees not acquainted with
Mt22²⁹Mk12²⁴ of the Most High overshadow-
ing Miriam Lu1³⁵ sitting at the right
hand of ALu22⁶⁹ the evangel is MRo1¹⁶ im-
perceptible Ro12²⁰ displaying in Pharaoh Ro
9¹⁷ word of the cross is MC11¹⁸ Christ is
r1C12²⁴ faith may be in 1C2⁵ will be rousing
us through 1C6¹⁴ transcendence of 2C4⁷
Paul commending himself in 2C6⁷ perfected
in infirmity 2C12⁹ Christ is living by 2C13⁴
the greatness of His Ep1¹⁹ suffer evil in
accord with 2Ti1⁸ garrisoned by 1Pt1⁵ His
divine p 2Pt1³ p be our G's VRv7¹² taken
Thy great VRv11¹⁷ now came the salvation
and VRv12¹⁰ 191 temple dense with fumes
of His VRv15⁸ Jesus: (coming out of Him)
Mk5³⁰Lu6¹⁹ 846 (enjoining unclean spirits
with)Lu4³⁶ (gives the twelve)Lu9¹ (anoint-
ing Him with)Ac10⁵⁸ Christ: (designated
Son of God with)Ro1⁴ (nullifying all)ALC15²⁴
(tabernacled over Paul)2C12⁹ (of His resur-
rection)Ph3¹⁰ Son of mankind: (coming
with)Mt24³⁰Mk13²⁶Lu21²⁷ (sitting at right
hand of)Mt26⁶⁴Mk14⁶² of the Lord for heal-
ing Lu5¹⁷ of our Lord Jesus 1C5⁴ of the
Lord Jesus Christ Ep3¹⁶ our Lord and God
worthy to get VRv4¹¹ the Lambkin VRv5¹²

other (proper names): p of Elijah (John)
Lu1¹⁷ of Peter and John Ac3¹² 47 Stephen
full of Ac6⁸ Sarah obtained Hb11¹¹ others:
kingdom of God (having come in p)Mk9¹
(is in p)1C4²⁰ of the spirit (Christ returns
in)Lu4¹⁴ (superabounding in)Ro15¹³ of the
enemy Lu10¹⁹ from on high Lu24⁴⁹ obtain-
ing Ac1⁸ apostles rendered testimony with
great Ac4³³ of signs and miracles Ro15¹⁹
demonstration of 1C2⁴ of those who are
puffed up 1C4¹⁹ the dead roused in 1C15⁴³
of sin, is the law 1C15⁵⁶ works of p in you
AGa3⁵ operating in us Ep3²⁰ endured with
all Co11¹ evangel came in 1Th1⁵ work of
faith in 2Th1¹¹ operation of Satan with all
2Th²⁰ a spirit of A2Ti1⁷ 1Pt4¹⁴As of de-
voutness 2Ti3⁵ of an indissoluble life Hb7¹⁶
of fire (quench)Hb11³⁴ the sun appearing
in Rv1¹⁶ you have a little Rv3⁸ gives the
wild beast (the dragon its)VRv13² (ten kings
their)VRv17¹³

powerful deeds and God: did through hand
of Paul AAc19¹¹ places in the ecclesia ALC
12²⁸ corroborating by AHb2⁴ and Christ:
many AMt7²² most were done AMt11²⁰ oc-
curred in (Tyre)AMt11²¹ (Sodom)AMt11²³
whence has AMt13³⁵Mk6⁵ operating in John
Mt14² occurring AMk6² doing in My name
Mk9³⁰ a Man demonstrated by AAc2²² being
subjected to ALPt3²²

others: of the heavens Mt24²⁹Mk13²⁵Lu21²⁶ occurred in Tyre ¹Lu10¹³ which they perceived ¹Lu19³⁷ of the God called Great ¹Ac8¹⁰ Simon beholding ¹Ac8¹³ not able to separate us ¹Ro8³⁸, ability¹, abundance¹, meaning¹, might¹, mighty², -deed¹, -work¹, miracle⁸, power⁷⁷, strength⁷, violence¹, virtue⁸, wonderful work¹, worker of miracles¹.

power, able¹, authority⁶⁹, might⁶, origin¹, strength², (be of p), able (be)¹, (have p), jurisdiction (have)³.

powerful, operative¹, strong¹.

powerful. See able and power.

powerful (be). See able (be).

pra's o δ PRACTICE

practice, continued habitual action, as putting good and evil into practice, commit evil, engage in what is good, utilize money Lu19²³, impose excessive revenue Lu3¹³, meddling arts Ac19¹⁹ put into p (the law) Ro2²⁵ (not what Paul is willing) Ro7¹⁵ 19 (good or bad) Ro9¹¹ (required for that which) 2C5¹⁰ (what you learned) Ph4⁹ commit: this thing (which disciple) Lu22²³ nothing deserving of death (by Christ) Lu23¹⁵ (by Paul) Ac25¹¹ 25 26³¹ (those c such things) Ro13² what the malefactors c Lu23⁴¹ Christ c nothing amiss Lu23⁴¹ c bad things (hating the light) Jn3²⁰ (judgment) Jn5²⁹ it in ignorance Ac3¹⁷ about to c (take heed) Ac5³⁵ c nothing (evil) Ac16²⁸ (rash) Ac19³⁶ Paul (things contravening Caesar) Ac17⁷ (much contrary to Jesus) Ac26⁹ not c in a corner Ac26²⁶ endorsing also them that c Ro13² judging (you who are j c the same) Ro2¹ (those c such things) Ro2³ judgment of God against those c Ro2² indignation to the one c evil Ro13⁴ the one c this act may be taken away 1C5² as the uncleanness they c 2C12²¹ c such things not enjoying allotment Ga5²¹ **engage:** well e in keeping from idols Ac15²⁹ in acts worthy of repentance Ac26²⁰ Paul (if e in this voluntarily) 1C9¹⁷ (what is e me) Ep6²¹ saints to be e in own affairs 1Th4¹¹, commit⁴, deed¹, do³⁰, exact¹, keep¹, require¹, usel¹.

pra'x i s PRACTICE

practice, function Ro12⁴, what is committed Lu23⁵¹. God paying each in accord with Mt16²⁷ informing the apostles of Ac19¹⁸ of the body (put to death) Ro8¹³ stripping off p of old humanity Co3⁹, deed⁴, office¹, work¹.

practice. See matter.

Prætorium, pretorium¹.

ain e' o PRAISE

praise, express commendation or approbation. p God (heavenly host) Lu2¹³ (shepherds) Lu22⁰ (disciples) Lu19³⁷ 24^{53A} Ac24⁷ (lame man) Ac38⁹ (all nations) Ro15¹¹ (all His slaves) vRv19⁵.

ain' o s PRAISE

praise. attune (out of the mouth of minors) Mt21¹⁶ the entire people give p to God Lu18⁴³.

ain' e' si s PRAISING

praise. sacrifice of ¹Ab13¹⁵.
praise, applaud⁴, applause¹¹, bless¹, glory⁴, virtue¹.
praises (sing), sing hymn².
prate against, gossip¹.

ken o phōn ia EMPTY-SOUND

prattling. profane p (turn aside from) 1Ti6²⁰ (stand aloof from) 2Ti2¹⁶. vain².

pros eu ch' o mai TOWARD-WELL-HAVE

pray, disciples (to p for those persecuting) Mt5⁴⁴ (not as hypocrites) Mt6⁵ (enter your store room) Mt6⁶ (in hiding) Mt6⁶ (not to use repetitions) Mt6⁷ (thus then be) Mt6⁹ Lu11² (p that your flight) Mt24²⁰ Mk13¹⁸ (lest entering trial) Mt26⁴¹ Mk14³⁸ Lu22⁴⁰ 46 (believing) Mk11²⁴ (whenever p be forgiving) Mk11²⁵ (be vigilant and) Mk13^{33A} (p concerning those traducing you) Lu6²⁸ (Lord teach us) Lu11¹ (must always be) Lu18¹ (considerable number were) Ac12¹² (fasting and) Ac13³ hypocrites fond of p standing Mt6⁵ Christ (ascended into mountain to) Mt14²³ Mk6⁴⁶ Lu6¹² 928 929 (p over children) Mt19¹³ (in Gethsemane) Mt26³⁶ 39 42 44 Mk14³² 35 39 Lu22⁴¹ 44 (in a desolate place) Mk13³⁵ (at His baptism) Lu3²¹ (in the wilderness) Lu5¹⁶ (in seclusion) Lu9¹⁸ (in a certain place) Lu11¹ scribes prolix in Mk12⁴⁰ Lu20⁴⁷ entire multitude Lu10⁰ two men in sanctuary ¹Lu18¹⁰ 11 apostles (Thou Lord) Ac1²⁴ (place hands on the seven) Ac6⁶ Peter (concerning Samaria) Ac8¹⁵ (kneeling) Ac9⁴⁰ (on the housetop) Ac10⁹ (in Joppa) Ac11⁵ Paul (in the house of Judas) Ac9¹¹ (with fastings) Ac14²³ (and Silas) Ac16²⁵ (kneeling) Ac20³⁶ 215 (in the sanctuary) Ac22¹⁷ (for Publius' father) Ac28⁸ (in a language) 1C14¹⁴ 14 (in spirit, with the mind) 1C14¹⁵ 15 (this I am p) Ph1⁹ (concerning the saints) Col3⁹ 2Th1¹¹ (intending men p in every place) 1Ti2⁸ Cornelius at ninth hour Ac10³⁰ saints to be (not aware what) Ro8²⁶ (on every occasion) Ep6¹⁸ (for the apostles) Co4³ 1Th5²⁵ 2Th3¹ Hb13¹⁸ (unintermittingly) 1Th5¹⁷ (over one another) Ja5¹⁶ (in holy spirit) Ju2⁰ man p covered 1C11⁴ woman uncovered 1C11⁵ 13 let him p (one speaking in a language) 1C14¹³ (the one suffering evil) Ja5¹³ 14 Elijah p in prayer Ja5¹⁷ 18 (s^{1*} Lu9⁴² s^{1*} Ac21⁵). make prayer³, pray⁸³, -for¹.

pray, ask¹⁴, beseech¹², console⁶, wish².

pros eu ch' e' TOWARD-WELL-HAVING

prayer, a house of ¹Am21¹³ Mk11¹⁷ Lu19⁴⁶ **disciples (requesting in)** Mt21²² (with one accord in) Ac1¹⁴ (made for Peter) Ac12⁵ species can come out by Mk9²⁹ Christ (throughout the night in) Lu6¹² (rising from) Lu22⁴⁵ persevering in (the three thousand) Ac24² (the twelve) Ac6⁴ (saints to be) Ro12¹² Co4² the hour of Ac3¹ Cornelius' p (a memorial) vAc10⁴ (hearkened to) Ac10³¹ beside a river ¹Ac16¹³ 16 Paul (beseeching in his) Ro1¹⁰ (making mention in) Ep1¹⁶ 1Th1² Phn⁴ saints (to struggle with Paul in) Lu15³⁰ (through every p) Ep6¹⁸ Ph4⁶ (Epaphras struggling in p for) Co4¹² (to be made for all mankind) 1Ti2¹ (your p be not hindered) 1Pt3⁷ (to be sane for) 1Pt4⁷ (incenses are the p of) vRv5⁸ 83 4 leisure for 1C7⁵ widows remaining in 1Ti5⁵ through Philemon's Phn22 Elijah prays in Ja5¹⁷ (s⁶ Mt17²¹). earnestly¹, prayer³⁶.

prayer, petition¹², pleading¹, vow², (make p), pray³.

preach, announce¹⁰, argue², evangelize²², fix upon beforehand¹, herald⁵³, publish¹, speak⁶, preach fully, fill¹.
preach gospel, evangelize²².
preach the gospel before, evangel (bring before)¹.

preached, tidings¹.

preacher, herald⁴.

preaching, heralding⁸, word¹.

pro ag'ō BEFORE-LEAD

precede, take the lead 2Jn⁹, lead before. star p the magi Mt29 disciples p Jesus to other side Mt1422Mk645 Christ (throughs p Him) Mt219Mk119 (p disciples to Galilee) Mt2632 287Mk1428 167 (p disciples on the road) Mk 1032 (those p Him) Lu1839Bs prostitutes p priests into the kingdom Mt2131 warden p Paul out Ac1630AB p prophecies over Timothy 1Ti118 sins p into judging 1Ti524 p precept 1Th718 lead before: sought to l Paul b populace Ac175 Festus l Paul b Agrippa Ac2526Bs (AAc126 s1*256). bring before2, -out1, go before15, trespass1.

precept. See direction.

kath'ēg'ētēs DOWN-LEADER

preceptor. disciples (not to be called) Mt2310 (One is your) Mt2310 (s1*Mt238). master3.

precious. See valuable.

precious, honor (held in)2, value1, (very p), costly1.

precious (equally). See equally precious.

precious (much more). See precious (very).

polu'timōn MANY-VALUED

precious (very), much more precious (than gold) 1Pt17, one pearl 1Pt1346 attar Mt267 Jn123, of great price1, very costly1.

timōtēs VALUABLENESS

preciousness. Babylon's vRv1819, costliness1.

krēm'nōs HANG

precipice, part of a hill which overhangs, or nearly so. hogs rush down Mt832Mk513Lu 833, steep place3.

kata krēm'nīs DOWN-HANG

precipice (push over). so as to p Christ o Lu429.

precipitate. See get before.

predestinate, designate beforehand4.

pro leg'ō BEFORE-LAY (say)

predict, say before. Paul 2C132 Ga521 1Ti34, foretell2, tell before1.

predict. See say before.

preeminence (have), first (be)1, (love to have the p), fond of being foremost1.

pro el'pizō BEFORE-EXPECT

preexpectant (be). the saints in the Christ Ep112, trust first1.

ep'arch[e]i'a ON-ORIGIN

prefecture, a district subject to a deputy governor. Paul from p of Cilicia Ac2334 Festus stepping into the Ac251, province2.

[h]air'eō LIFT

prefer. Paul Ph122 God p the saints 2Th213 Moses p be maltreated Hb1125, choose3.

[h]air'etizō LIFTIZE

prefer. My Boy Whom I Mt1218, choose1.

prefer, become3, deem first1.

prefer before, front (in...of)3.

preferring one before another, prejudice1.

pregnant. See belly.

pregnant (be). See have.

pro'kri'ma BEFORE-JUDGMENT

prejudice, decision before examination. guard these things apart from 1Ti521, preferring one before another1.

ek'trōma OUT-BORE

premature birth. Paul 1C158, born out of due time1.

pro mel'e'ta'ō BEFORE-CARE

premeditate. a defense Lu2114, meditate before1.

apo kara dok'i'a FROM-SKULL-SEEM

premonition, an intuitive opinion. of the creation Ro819 Paul's Ph120, earnest expectation2.

para skēu'ē BESIDE-INSTRUMENT

preparation. of the passover Mt2762Mk1542Lu 2354Jn1914 31 42.

preparation, readiness1.

para skēu'azō BESIDE-INSTRUMENT

prepare. food for Peter vAc1010 for the battle 1C148 Achaia 2C92 3, be ready1, make ready1, prepare self1, ready1.

prepare, construct6, readjust1, ready (make)29.

prepare afore, ready before (make)1.

prepared, ready1.

prerogative. See excessive.

presbytery, eldership1.

dia ta'sō THROUGH-SET

prescribe, set a course of action. Christ (to the disciples) Mt111 (food) Lu855 impose nothing more than Lu313 slave does as Lu179 10ABs1* God (p to Moses) Ac744ABs2 (those announcing evangel) 1C914 Claudius p Jews depart Rome Ac1824ABs2 Paul (p to take up at Assos) Ac2013 (take him to Antipatris as) Ac2331 (Felix p to keep) Ac2423 (p in the ecclesias) 1C1717 161 (rest will I be) 1C1134 (to constitute elders) 1Ti15 law through messengers Ga319, appoint2, command7, give order1, ordain3, set in order1.

prescribe. See set.

par ou si'a BESIDE-BEING

presence. of Christ: sign of Mt243 as the lightning Mt2427 as the days of Noah Mt 2437 39 those who are His vivified in 1C1523 the saints Paul's joy at 1Th219 establish your hearts in 1Th313 surviving to 1Th415 kept blameless in 1Th523 Paul asking for the sake of 2Th21 will discard man of lawlessness by 2Th28 be patient till Ja57 is near Ja58 we made known 2Pt116 where is the promise of 2Pt34 not to be put to shame in 1Jn228 others: of Stephanas 1C1617 Titus 2C76 7 Paul (bodily p weak) 2C1010 (my p with you) Ph126 (obey not only in) Ph212 of the man of lawlessness 2Th29 of God's day 2Pt312, coming22, presence2.

presence. See present (be).

presence, face7, (in p), sight of (in)2.

presence of (before the), sight (in)1, (in p), front (in...of)1, sight of (in)7, (in the p), front of (in)1.

dōr'eō mai GIVE-GUSH

present, give gratuitously. Pilate p the corpse to Joseph Mk1545 His power has p to us 2Pt13 promise 2Pt14, give3.

par i'st ē mi or par i'st[an]ō

BESIDE-STAND[-UP]

present, stand by, stand beside, idiomatically, station Mt2653, stand before, give standing 1C88, is the harvest Mk429 Christ (Mary and Joseph p Him) Lu222 (p Himself alive) Ac13 (to p a chaste virgin to) 2C112 (to Himself glorified ecclesia) Ep527 Peter p Dorcas alive Ac941 Paul (b beasts for) Ac 2324 (soldiers p to Felix) Ac2333 (cannot p evidence against) Ac2413 (p every man mature) Co128 God (p yourselves to) Ro613 P2Ti 215 (p together with) P2C414 saints (p members) Ro619 19 (to p bodies) Ro121 (at dais of God) Ro1410 (to p you holy) Co122 stand by: those s b (one pulling sword) Mk1447 (in the courtyard) Mk1469 70 (at the crucifixion) Mk

1535³⁹ (noble speaks to) P^Lu19²⁴ (Ananias enjoins to beat Paul's mouth) Ac23² (speak to Paul) Ac23⁴ Christ (deputy s b slaps) Jn 18²² (kings s b against) Ac4²⁶ saints to s b Phoebe P^Ro16² stand beside: Mary b the cross Jn19²⁵ Mary and John b Christ Jn19²⁶ two men b disciples Ac1¹⁰ widows b Peter Ac9³⁹ b Paul (a messenger) Ac27²³ (the Lord) P^Ti4¹⁷ stand before: Gabriel who s b God Jn1¹⁹ lame man b the chiefs Ac4¹⁰ Paul b Cæsar must s Ac27²⁴ (AAc28²³). assist¹, be brought before¹, come¹, commend¹, give presently¹, present⁹, prove¹, provide¹, stand², - before¹, - by¹², - here¹, - up¹, - with¹, shew², yield³.

par i st [an]'o BESIDE-STAND-[UP]

present. saints (not p members to sin) P^Ro6¹³ (to whom you are) P^Ro6¹⁶, yield².

present, home (be at)¹, stand¹, - by¹, (be p), come along¹, home (be at)¹, (things p), present (be)².

ar'ti at-PRESENT

present (at), idiomatically now, (adverb), in contrast with both past and future, while now is in contrast with the past and already with the future. by your leave a p (Christ to John) Mt3¹⁵ My Father will station 12 legions Mt2⁶⁵³ observing (blind man) Jn9¹⁹ 23 (by means of a mirror) P^Ci13¹² disciples (not aware what Christ doing) Jn13⁷ (where C is going you cannot) Jn13³³ (not able bear it) Jn16¹² Ab² (are believing) Jn16³¹ why cannot Peter follow C Jn13³⁷ Paul (is hungering) 1C4¹¹ (knows out of an instalment) 1C13¹² (I do not want to see you) 1C16⁷ (am saying again) Ga1⁹ (persuading men or God) Ga1¹⁰ (wanted to be present with) Ga4²⁰ (because of Timothy's coming) 1Th3⁶ till the p detainee 2Th²⁷ exulting briefly at 1Pt¹⁶ not seeing Christ 1Pt¹⁸ now: my daughter just n deceases Mt9¹⁸ n came the salvation Rv12¹⁰

with from, henceforth: Christ (not perceiving Me) Mt23³⁹ (not be drinking) Mt26²⁹ (I am speaking) Jn13¹⁹ Son of Mankind: you shall be viewing Mt26⁶⁴ the Father: you know Jn14⁷ others: seeing heaven opened up Jn15^{1A} those dying in the Lord Rv14¹³

with till, hitherto: from the days of John Mt1¹² kept the ideal wine Jn2¹⁰ My Father is working Jn5¹⁷ disciples do not request anything in My name Jn16²⁴ Paul became the scum of all things 1C4¹³ some used to an idol 1C8⁷ majority are remaining 1C15⁶ in darkness 1Jn2⁹, now²⁴, even now¹, - this day¹, this hour¹, this present².

par'e i mi BESIDE-BE

present (be), presence Ga4¹⁸, for what is Judas Mt26⁵⁰ reporting concerning the Galleans Lu13³¹ Christ (His season not as yet) Jn7⁶ (the Teacher is) Jn11²⁸ brothers' season always p Jn7^{6B} cause of Cornelius' men being Ac10²¹ we are all p in God's sight Ac10³³ the Tyrians and Sidonians p with Herod Ac12²⁰ those who raise insurrection are Ac17⁶ Jews obligated to be Ac24¹⁹ Paul (p in spirit) 1C5³ (not p to have courage) 2C10² (such in act) 2C10¹¹ (in want) 2C11⁹ (the second time) 2C13² (should not be using severity) 2C13¹⁰ (wanted to be) Ga4²⁰ word of truth of the evangel p Co1⁶ all discipline for the Hb12¹¹ being sufficed with what is Hb13⁵ he in whom these are not p is blind 2Pt¹⁹ established in p truth 2Pt1¹² wild beast will be Rv17⁸ (s² Lu14⁴² A2Pt18). be

here¹, be present¹³, come¹⁰, such things as ye have¹.

sun par'e i mi TOGETHER-BESIDE-BE

present with (be), lie beside², present with (be), lie beside², presently, forthwith¹, instantly¹.

sun t'er e'o TOGETHER-KEEP

preserve, both wine and wineskins P^Mt9¹⁷ Lu 538A Herod p John Mk6²⁰ Miriam p declarations Lu2¹⁹. keep¹, observe¹, preserve². preserve, live (cause to)¹, save¹.

pro i st [an]'o or *pro i st e mi* BEFORE-STAND-[UP]

preside, control, with diligence Ro12⁸ over you in the Lord 1Th5¹² elder p ideally 1Ti5¹⁷ saints p for ideal acts P^Ti13⁸ 14 control: supervisors c his own household 1Ti3⁴ 5 children 1Ti3¹². be over¹, maintain¹, rule⁵.

sun ech'o TOGETHER-HAVE

press, constrain (love of Christ) P^Rc5¹⁴. ill with p torments P^Mt4²⁴ by fever (Simon's mother in law) P^Lu4³⁸ (father of Publius) P^Ac28⁸ multitude p with fear P^Lu8³⁷ p Christ (throng) Lu8⁴⁵ (how am I being) P^Lu 1250 (men) Lu22⁶³ enemies will p Jerusalem Lu19⁴³ Jews p their ears Ac7⁵⁷ Paul (p in the word) P^Ac18⁵ (out of the two) P^Hi12³. be in a strait¹, be straitened¹, be taken with³, constrain¹, keep in¹, lie sick off¹, man that holdeth¹, press¹, stop¹, through¹.

press, jostle¹, throng⁵, violently force¹.

press down, squeeze¹.

press toward, persecute¹.

press upon, fall on², importune¹.

pressed, burdened (be)¹.

sun och e' TOGETHER-HAVING

pressure, of nations Lu21²⁵ of heart 2C24. anguish¹, distress¹.

presume. See seem.

presumptuous, audacious¹.

pro'pha si s BEFORE-APPEARANCE

pretense, prolix in praying Mk12⁴⁰ Lu20⁴⁷ no p concerning sin Jn15²² lower the skiff under p Ac27³⁰ Christ announced Ph18⁶ of greed (Paul not having) 1Th2⁵. cloak², color¹, pretense³, show¹.

Prait'o'ri'on (Latin) PRETORIUM

Pretorium, the residence of the governor of a Roman province, or of the emperor of Rome. Christ in Mt27²⁷ Mk15¹⁶ Lu18²⁸ Jews do not enter Jn18²⁸ Pilate entered Jn18³³ 199 Paul (in Herod's) Ac23³⁵ (bonds become apparent in) Ph13³. common hall¹, judgment hall⁵, palace¹, Prætorium¹.

kat ischu'o be-DOWN-STRONG

prevail, gates of the unseen not Mt16¹⁸ disciples p to escape these things Lu21^{36B} voice of the multitude Lu23²³. prevail¹, - against¹.

prevail, benefit², conquer¹, strong (be)³.

prevail against, prevail¹.

prevent. See forbid.

prevent, forestall¹, outstrip¹.

previous heralding. See heralding (previous).

previously. See former.

pro ait i a'o mai BEFORE-REQUEST

previously charge. all under sin Ro3⁹. prove before¹.

price. See value.

price (of great), costly¹, precious (very)¹.

prick, sting¹, prick with compunction¹.

kata nus's o DOWN-PUNCTURE

prick with compunction. the Jew's hearts *rAc* 237, prick¹.

[*h*]uper *e'phan i'a* OVER-APPEARANCE
pride, out of the heart Mk722.

pride, ostentation¹, (be lifted up with p), conceited (be)¹.

[*h*]ier *eu 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 Mt84Mk144Lu514ABs* 1714 not allowed to eat show bread except Mt124Mk226Lu64 profaning the sabbath Mt125 Zechariah Lu15 descended to Jericho *rLu1031* ask Jesus by what authority Lu201 dispatched to John Jn119 lay hands on the apostles Ac4As throng of, obeyed the faith Ac67ABs² of Zeus Ac1413 Christ (p for the eon)Hb56 717²¹ (different p to arise)Hb711 15 (He would not even be)Hb84 (a great P)Hb1021 (Israel to be p to His God)*rRv16* m206 Melchizedek (p of God)Hb71 (p to a finality)Hb73 Levitical priesthood (not from Judah)Hb714 (apart from an oath)Hb720 (because death prevents) Hb723 (pass continually into the front)Hb96 (stand ministering)Hb1011 (aLu201 sHb1011 AsRv43 Ab510). high priest¹, priest³¹.

[*h*]ier *ourg e'o* SACRED-ACT
priest (act as). Paul (of the evangel)*rRo1516*, minister¹.

priest (high), priest¹.

priest's office (execute the), priestly duties¹.

[*h*]ier *a't eu ma* SACRED-effect

priesthood, the office of a priest. a holy p *r1Pt25* a royal *r1Pt29*.

[*h*]ier *o sun'e* SACRED-TOGETHERNESS

priesthood, that which was associated with the priestly office. Levitical Hb711 being transferred Hb712 Christ has an inviolate Hb724.

priesthood. See priestly office.

[*h*]ier *a teu'o* SACRED

priestly duties, exercise the priestly office. Zechariah Lu18, execute the priest's office¹.

[*h*]ier *a te'a* SACREDING

priestly office, priesthood (for our God)*rRv5* 108, custom of Lu19 sons of Levi who obtain Hb75, office of the priesthood¹, priest's office¹.

prime. See stature.

primitive. See beginning.

prince, chief¹¹, governor¹, inaugurator².

principal, prominent¹.

principality, origin¹.

principle, element¹.

print. See type.

print, type².

Pris'ka PRISKA

Prisca, wife of Aquila. Ro163 1C1619 2Ti419. Prisca¹, Priscilla².

Priscilla, Prisca².

Pris'killa PRISCILLA

Priscilla, diminutive of Prisca. Ac182 18 26.

de s mo'te'r'i on BIND-place

prison. John in Mt112 apostles in Ac521 23 Paul and Silas in Ac1626.

prison, jail³⁵, keeping¹, room¹, (cast into p), give up¹, (put into p), give up¹.

des m o't es BONDER

prisoner. Paul and others Ac271 42.

de s m i os BOUND-one

prisoner, bound Hb133. Bar-Abbas Mt2715 16 Mk156 at Philippi Ac1625 27 Paul (calling captain)Ac2318 (left by Felix)Ac2514 (Festus sending)Ac2527 (given up to the Romans) Ac2817 (of Christ)Ep31 Phn1 9 (of the Lord) Ep41 2Ti18 sympathize with Hb1034Ab. in bonds², prisoner¹².

prisoner (fellow), captive (fellow)³. privacy, private, privately. See own. privately. See down and own.

pro ech'o BEFORE-HAVE

privileged (be), to have the preference. are we Jews Ro39, be better¹.

privily, surreptitiously³, (bring in p), smuggle in¹.

privy (be), conscious (be)¹.

brab ei'on UMPIRE

prize. one is obtaining *r1C924* of God's calling *rPh314*.

meta bai'n'o WITH-STEP

proceed. Christ (entreated to be)Mt834 (hour came for Him to be)Jn131 (p thence)Mt111 129 1529 (brothers tell Him p hence)Jn73 saying to mountain *rMt1720* 20 do not p from house to house Lu107 p out of death into *rJn524* 1Jn314 Paul p thence Ac187, depart¹, go¹, pass², remove².

proceed. See add.

proceed, come out², go out¹⁰, progress¹.

proceed forth, come out¹.

proceed further, add¹.

Pro'chor os BEFORE-CHORUS

Prochorus. one of seven Ac65.

proclaim, herald².

anth up'a't os INSTEAD-OVER-most

proconsul. Augustus divided the Roman provinces into imperial and senatorial. The latter were ruled by proconsuls. Sergius Paul Ac 137 8 12 Gallio Ac1812 at Ephesus Ac1938, deputy⁴.

peri poi'e'o ABOUT-DO

procure. seeking to p the soul Lu1733 the ecclesia which God p Ac2028 an ideal rank 1Ti313, purchase², save¹.

peri poi'e'is ABOUT-DOING

procure, what has been procured, deliverance of that which has been Ep14 to the p of salvation 1Th59 for the p of the glory of our Lord Jesus 2Th214 faith for the p of the soul Hb1039 Israel a p people 1Pt29, obtaining¹, peculiari¹, purchased possession¹, saving¹, to obtain¹.

prodigal. See squander.

produce. See effect.

dproduce. See do.

gen'e ma BECOME-effect

product of plants or qualities, progeny of animals. of the grapevine Mt2629Mk1425Lu2218 of the saint's righteousness *r2C910* progeny: of vipers *rMt37* 1234 2333 Lu37 (As¹Lu1218). fruit⁵, generation⁴.

be' be'l on STEPPED(have)

profane. law laid down for 1Ti19 p myths refuse 1Ti47 p prattlings (turning aside from)1Ti620 (stand aloof from)2Ti216 Esau Hb1216.

be bēlo'ō have-STEP
profane, being trodden by anyone, not held sacred. priests p sabbath Mt12⁵ accuse Paul Ac24⁶.

profess. See **promise** and **say**.
 profess, *allege*¹, *avow*³, *promise*².
 professed, *avowal*¹.
 profession, *avowal*⁴.

on'ē mi PROFIT
profit. Paul from Philemon Phn20. have joy¹.
 profit, benefit¹⁴, expedience², expedient (be)⁶, progress¹, usefull¹.
 profitable, beneficial³, useful².
 profiting, progress¹.

a sō't'ā UN-SAVE-
profligacy, unsafe action. wine in which is Ep5¹³ children not accused of Tit1⁶ puddle of 1Pt4⁴. excess¹, riot².

a sō't'ōs UN-SAVE-AS
profligately. younger son living fLu15¹³. riotous¹.

pro'gon os BEFORE-BECOME
progenitor, the immediate progenitors or remote ancestor 2Ti1³. paying their p 1Ti5⁴. forefathers¹, parents¹.
progeny. See **product**.

pro kop'ē BEFORE-STRIKE
progress, strike ahead. of the evangel fPh12 for the saints fPh12⁵ may be apparent fTi4¹⁵. furtherance², profiting¹.

pro kop't'ō BEFORE-STRIKE
progress, wax worse (swindlers) 2Ti3¹³. Jesus, 2.6 in wisdom Lu8⁵² the night Ro13¹² Paul, in Judaism Gal14 profane prattlings r2Ti2¹⁶ men of depraved mind, no more f2Ti3⁹. be far spent¹, increase², proceed¹, profit¹, wax¹.

dia kōlu'ō THROUGH-FORBID
prohibit. John p Jesus Mt3¹⁴. forbid¹.
prolix. See **far**.

para tein'ō BESIDE-STRETCH
prolong. Paul p the word Ac20⁷. continue¹.

ex och ē' OUT-HAVING
prominent. men of the city Ac25²³. principal¹.

ep a[n]ggel'ō mai ON-MESSAGE
promise a thing or action, profess a course of conduct. chiefs p give Judas silver Mk14¹¹ God p (Abraham) Ac7⁵ Hb6¹³ (He is able) Ro4²¹ (until the Seed) Ga3¹⁹ (life enian) Tit12 1Jn2²⁵ (faithful is He Who) Hb10²³ 111 (quaking the heavens) Hb12²⁶ (to those loving Him) Ja1¹² 25 p them freedom 2Pt2¹⁹ profess: a reverence for God 1Ti2¹⁰ knowledge 1Ti6²¹. make promise², profess², promise¹.

ep a[n]ggel'ā ON-MESSAGE
promise (noun). God's: p of the Father (Christ delegates) aLu24⁴⁹ (remain about for) aAc14 (of holy spirit) aAc2³³ to Abraham (avows) Ga7¹⁷ (was not doubted) Ro4²⁰ (granted to) Ga3¹⁸ led to Israel the Saviour Ac13²³ to the fathers Ac26⁶ whatever p are of 2C12²⁰ is the law against Ga3²¹ not requited with aHb1³⁹ the Lord not tardy as to 2Pt3⁹ which God promises 1Jn2²⁵ Christ: p out of Jesus Christ's faith Ga3²² nations joint partakers of Ep3⁶ of life in 2Ti1¹¹ where is the p of His presence a2Pt3⁴ others: to you and to your children Ac23⁹ to the fathers Ac13³² p from the captain Ac23²¹ to Abraham (not through law) Ro4¹³

(were declared to) Ga3¹⁶ (enjoyers of the allotment) Ga3²⁹ Hb1¹⁹ (happened on) Hb6¹⁵ (has the) Hb7⁶ (land of) aHb1¹⁹ (receives) Hb11¹⁷ nullified if through law Ro4¹⁴ Ga3¹⁷ 18 confirm (to the entire seed) Ro4¹⁶ (patriarchal) Ro15⁸ Israelites, whose are the Ro9⁸ children of (reckoning for the seed) aRo9⁸ (you are) Ga4²⁸ the word of Ro9⁹ of the spirit (through faith) Ga3¹⁴ having (cleansing ourselves) 2C7¹ (devoutness, for the life) 1Ti4⁸ through the p (one out of the free woman) Ga4²³ sealed with holy spirit of aEp1¹³ guests of the p covenant aEp2¹² first precept with Ep6² lest a p is being left Hb4¹ allotment of the Hb6¹² 17 915 better Hb8⁶ requited with aHb10³⁶ (not) aHb11¹³ by faith happened on Hb11³³ (s1Ti11 a3¹ Ja2⁹). message¹, promise⁵².

ep a[n]g'gel ma ON-MESSAGE-effect
promise. the precious and greatest a2Pt1⁴ according to His 2Pt3¹³.

promise, *acclaim*¹, *avow*¹.

pro ep a [n]ggel'omai BEFORE-ON-MESSAGE
promise before. the evangel Ro1² Corinthians' bounty a2C9⁵. had notice before¹, promise afore¹.

promised to, with¹.

pro trep'ō BEFORE-REVERT
promote. p Apollos visit Ac18²⁷. exhort¹.

ep ana mi mnē's kō ON-UP-REMIN
prompt, remind with a view to action. Paul, the saints Ro15¹⁵ a3¹. put in mind¹.

prēn es PRONE
prone. Judas falling Ac1¹⁸. headlong¹.

proof. See **display**.
 proof, testedness³.
 proper, handsome¹.

an ēk'ō UP-ARRIVE
proper (be). jesting not Ep5⁴ wives subject Co3¹⁸ Paul enjoining what is Phn8. be convenient², be fit¹.

[h]up'ar x is UNDER-ORIGIN
property. saints disposed of their Ac2⁴⁵ in the heavens Hb10³⁴. goods¹, substance¹.

pro phē't ei'a BEFORE-AVERTMENT
prophecy. in Israel is filled up p of Isaiah Mt13¹⁴ a grace given to us Ro12⁶ 1C12¹⁰ Paul (if I have p and not love) 1C13² (if not speaking in) 1C14⁶ will be discarded 1C13⁸ not for unbelievers 1C14²² saints not to scorn 1Th5²⁰ Timothy (the preceding p over you) 1Ti1¹⁸ (his gift given through) 1Ti4¹⁴ no p its own explanation 2Pt1²⁰ not carried on by will of man 2Pt1²¹ happy those hearing Rv1³ no rain for the days of their vRv11⁶ the spirit of vRv19¹⁰ keeping the sayings of vRv22⁷ not sealing the sayings of vRv22¹⁰ words of the p of this scroll vRv22 18 19. gift of prophecy¹, prophecy¹⁵, prophesying³.

prophecy, *prophetic*¹.

pro phē't eu'ō BEFORE-AVER
prophecy, affirm before, in place, as Aaron spoke for Moses in the presence of Pharaoh because he was his spokesman Ex4¹⁶, not before in time, for prediction is only incidental to prophecy. in Christ's name Mt7²² the prophets p (till John) Mt11¹³ (concerning the grace) 1Pt1¹⁰ Jews say to Christ Mt26⁶⁸ Mk14⁶⁵ Lu22⁶⁴ ideally Isaiah p Mt15⁷ Mk7⁶ Zachariah Lu1⁶⁷ Caiaphas Jn11⁵¹ sons

and daughters Ac217 slaves Ac218 at Ephesus Ac196 Philip's four daughters Ac219 every (man, woman) 1C114⁵ out of an installment 1C139 yet rather that you be 1C14^{1 5} speaking to men 1C143 edifying the ecclesia 1C144 greater is he who is 1C145 now if all should be 1C1424 one by one 1C1431 be zealous to be 1C1439 Enoch Ju14 John vRv1011 two witnesses vRv113 (1A1C1412).

prophesying, prophesy.

pro phét'ês BEFORE-AVERER

prophet. God: speaks (through the mouth of) Lu170 Ac321 (announces before) Ac318 (to the fathers in) Hb11 will be raising up a P Ac322 737 gives judges till Samuel the p Ac1320 evangel G promises before through Ro12 places in the ecclesia 1C1228 evangelizes to His vRv107 to give wages to vRv118 of the spirits of vRv226 John called p of the Most High Lu176 Christ: came not to demolish AMt517 said to be one of the Mt1614 Mk15 15 828 this is the P Mt2111 Jn614 740 through had Him for a Mt2146 dispatching to Israel Mt2334 Lu1149 a great p was roused Lu716 if He were a Lu739 some p of the ancients Lu98 19 a Man Who came to be a Lu2419 interprets from all Lu2427 written in (concerning Me) Lu2444 (of Whom) Jn145 I behold Thou art Jn419 a P is He Jn917 which should not hear that P Ac323 He Who gives Ep411

others: (proper names): Jeremiah (a sound in Rama) Mt217 (30 pieces of silver) Mt279 Isaiah (voice in the wilderness) Mt33 Lu34 (land of Zebulun) Mt414 (He our infirmities got) Mt817 (Lo! My Boy) Mt1217 (I am despatching My messenger) Mk12 (scroll handed to Christ) Lu417 (straightened the road) Jn123 (who believes our tidings) Jn1238 (the eunuch read) Ac328 30 (ideally the holy spirit speaks through) Ac2825 John (more than a) Mt119 Lu726 (p prophecy till J) AMt113 (through had J for a) Mt145 2126 Mk1132 (no greater p than) Lu728A (the p are unto J) ALu1616 (people persuaded that J is) Lu206 (are you the P) Jn121 25 Jonah Mt1239 Lu1129A Daniel Mt2415 Mk1344 Elisha Lu427 Moses and the p (five brothers have) FLu1629 (if they are not hearing) FLu1631 (Paul saying nothing outside of) Ac2622 (persuading the Jews from) Ac2823 Joel Ac216 David Ac230 Samuel Ac324 Hb1132 Agabus Ac1127 2110 Judas and Silas Ac1532 King Agrippa believing Ac2627 in Elijah Ro113 Jews killed the Lord Jesus and the 1Th215 the Cretans own Tit112

others: speak: through the p (the virgin) Mt122 the p s (tardy of heart to be believing all) Lu2425 (by two or three) 1C1429 (in the name of the Lord) Ja510 write: through the (and you Bethlehem) Mt25 (all will be accomplished) Lu1331 in the p (shall all be taught of God) Jn645 in the scroll of the (offer Me slain victims) Ac742 according to the law and (Paul believing all) Ac2414 declare: through the p (out of Egypt) Mt215 (Christ to be called a Nazarene) Mt223 (opening My mouth in parables) Mt1335 (your King is coming) Mt214 in the p (Lo! you despisers) Ac1340 d before by the holy p and apostles 2Pt32 persecute: the p (before you) Mt512 Lu623 (your fathers) Ac752 the law and the p: (thus be doing) AMt712 (these two precepts are hanging on) AMt2240 (after the reading of) Ac1315 (attested by) ARo321 re-

ceiving a p Mt1041 in the name of Mt1041 perceive: do you come out to Mt119 Lu726 many yearn to p Mt1317 Lu1024 obtaining a p's wages Mt1041 a p not (disonored) Mt1357 Mk64 Jn444 (acceptable) Lu424 hypocrites building sepulchers of Mt2329 Lu1147 blood of the p (participants in) Mt2330 (shed) Lu1150 vRv166 (found in Babylon) vRv1824 murder the (sons of those who) Mt2331 killing the p (Jerusalem) Mt2337 Lu1334 the scriptures of Mt2656 all the p (in the kingdom) Lu1328 (are testifying to this One) Ac1043 that a p perish outside Jerusalem Lu1333 no p roused out of Galilee Jn752 the p died Jn852 53 sons of the p Ac325 p is saying (heaven is My throne) Ac748 (concerning whom) Ac834 teachers and p to accord with the ecclesia Ac131 chiefs ignorant of the voices of Ac1327 the words of the p agree Ac1515 not all are 1C1229 the spiritual endowments of 1C1432 32 if anyone presumes to be 1C1437 apostles and p (built on the foundation of) Ep220 (revealed to) Ep35 (make merry over Babylon) vRv1820 p seek out and search 1Pt110 the insanity of the (Balaam) 2Pt216 two p torment those vRv1110 your brethren the vRv229.

prophet (false). See false prophet.

prophet (of), prophetic.

pro phét'is BEFORE-AVERESS

prophetess. Hannah Lu236 Jezebel Rv220 Abs2.

pro phét'ik on' BEFORE-AVERIC

prophetic. scriptures Ro1626 word 2Pt119. of prophecy, of the prophets.

[h]il as m os' PROPITIATORY-shelter
propitiatory shelter. Christ is mJn22 r410.

[h]il as t'er i on PROPITIATORY-shelter
propitiatory shelter, the place of propitiation, the mercy seat Hb95. God purposed Christ Jesus for RRo325. mercy-seat¹, propitiation¹.

[h]il as k'o mai make-PROPITIATORY-shelter
propitiatory shelter (make), be favorably inclined on the basis of sacrifice. God to make for the tribute collector FLu1813 for the sins of the people Hb217. be merciful¹, make reconciliation for¹.

[h]il'e ôs PROPITIIOUS

propitious, favorably inclined. Peter to Jesus (p be it to Thee) Mt1622 the Lord, to Israel's injustices Hb812. be it far from¹, merciful¹, proportion, analogy¹.

t êlik out' on THE-PRIME-SAME

proportions (such), come to the highest crisis in its development. a death of 2C110 salvation Hb23 ships PJa34 quake vRv1618. great3, mighty¹.

pro air'e o mai BEFORE-LIFT

propose. giving as each 2C97 (s¹*Ac2740). purpose¹.

pros êl' u t os TOWARD-COMER

proselyte. to make one Mt2315 Jews as well as Ac211 Nicholas of Antioch Ac65 reverent Ac1343.

eu od o'ô WELL-WAY

prosper. in the will of God Ro110 saints (whatever anyone may be) r1C162 (may be) r3Jn2 (as your soul is) r3Jn2.

por'n ê PROSTITUTE

prostitute, a female who uses her body for unlawful lusts. preceding the priests into the kingdom Mt2131 32 devouring his father's

living with **p**Lu15³⁰ he who joins, is one body 1C6¹⁵ 16 Rahab Hb11³¹ Ja2²⁵ **Babylon** (mother of) **v**Rv17¹⁵ (waters where sitting) **v**Rv17¹⁵ (the ten horns hating) **v**Rv17¹⁶ (God judges) **v**Rv19², harlot⁸, whore⁴.

porn ei'a PROSTITUTION

prostitution, dismissing a wife outside of a case of Mt5³² 199 out of the heart Mt15¹⁹ Mk7²¹ Pharisees not born of Jn8⁴¹ abstaining from (nations to be) **a**C15²⁰ 29 21²⁵ (saints to be) 1Th4³ the Corinthians (heard of among) 1C5¹ 1 (many not repenting of) 2C12²¹ the body is not for 1C6¹³ saints (to flee from) 1C6¹⁸ (let it not be named among) Ep5³ (to deaden) Co3⁵ because of **p** each man have own wife 1C7² of the flesh Ga5¹⁹ repent not of their (Jezebel) **r**v22¹ (rest of mankind) **v**Rv9²¹ **Babylon** (the wine of her) **r**V14⁸ v17² 183 (of her and the earth) **v**Rv17⁴ (corrupts the earth with) **r**V19², fornication²⁶.

porn eu'ō PROSTITUTE

prostitution (commit), have unlawful intercourse of the sexes. Figurative, apostasy from the spiritual union which was figured by marriage, sinning against his own body 1C6¹⁸ neither should we 1C10⁸ 8 Balaam taught Balak **r**V21⁴ Jezebel teaching my slaves to **r**v22⁰ kings of the earth with **Babylon** **v**Rv17² Ab 183 9. commit fornication⁸.

pros pipt'ō TOWARD-FALL

prostrate, lunge **r**Mt7²⁵, **p** to **Christ** (unclean spirits) Mk3¹¹ (woman with hemorrhage) Mk5³³ Lu8⁴⁷ (Syro-Phoenician woman) Mk7²⁵ (Peter) Lu5⁸ (demoniac) Lu8²⁸ warden to Paul and Silas **a**C16²⁹, beat upon¹, fall at¹, - down at¹, - before⁵.

prostrate. See cast.

dia phula ss'ō THROUGH-GUARD

protect, messengers to **p** **Christ** Lu4¹⁰, keep¹. **protest**. See declare. **protest** by, **hy**1.

[h]uper ē'pha n on OVER-APPEARING

proud, the Lord scatters Lu1⁵¹ God (gives men over to be) Ro1³⁰ (resisting) Ja4⁶ 1Pt5⁵ in the last days men will be 2Ti3².

proud (be), conceited (be)¹.

prove, demonstrate¹, present¹, test¹⁰, try¹, unite¹.

prove before, previously charge¹.

chor't a s ma FODDER-EFFECT

provender, our fathers found no **a**C7¹¹, sustenance¹.

par oi m i'a BESIDE-PATHWAY

proverb, roadside talk, a sententious saying. Jesus speaking Jn10⁶ 16²⁵ 25 29 the true **p** 2Pt2²², parable¹, proverb⁴.

proverb, parable¹.

pro no e'ō BEFORE-MIND

provide, think of beforehand and provide, Middle, make provision Ro12¹⁷. Paul is **p** the ideal 2C8²¹ not **p** for his own 1Ti5⁸, provide¹, - for².

provide, acquire¹, do¹, look forward¹, present¹, ready (make)¹.

pro'no i'a BEFORE-MIND

providence **a**C24³, provision, making no **p** for the lusts Ro13¹⁴.

province. See country.

province, prefecture².

provision. See providence.

provocation, embitterment².

ere th iz'ō STRIVE

provoke, in a good sense. Corinthians' zeal **p** majority 2C9² (bCo3²¹).

provoke, challenge¹, embitter¹.

provoke. See illtreat.

provoke to jealousy. See jealousy (provoke to).

provoke to speak, quizz¹.

provoke unto, incensed¹.

provoked (be easily), incite¹.

prō'ra BEFORE-MOST-GUSH

prow, that part of a ship which makes the water gush before it, stretch anchors out of **a**C27³⁰ remains sticking **a**C27⁴¹, forepart¹, foreship¹.

phron'ē si s DISPOSITION

prudence, stubborn to **p** of the just Lu1⁷ grace lavished on us in all Ep1⁸, prudence¹, wisdom¹.

phron'i mon DISPOSED

prudent, **p** man building on a rock **r**Mt7²⁴ **p** as serpents Mt10¹⁶ **p** slave **r**Mt24⁴⁵ **p** virgins **r**Mt25² 4 8 9 administrator **r**Lu12⁴² sons of this eon more **p** **r**Lu16⁸ pass for **p** (lest you may) Ro1¹²⁵ (do not) Ro12¹⁶ **p** in **Christ** 1C4¹⁰ Paul saying this as to **p** 1C10¹⁵ being **p** you are bearing with the imprudent 2C11¹⁹, wise¹⁴.

prudent, intelligent⁴.

phron i'm ōs DISPOSED-AS

prudently, (adverb), administrator does **r**Lu16⁸, wisely¹.

psal m os' STROKE

psalm, a composition to be sung to music, scroll of the **p** (David saying in) Lu20⁴² (written in) **a**C12⁰ written in (concerning **Christ**) **a**Lu24⁴⁴ (the first **p**) **a**C13³³ the saints (each of you has) 1C14²⁶ (speaking to yourselves in) Ep5¹⁹ (in **p** and hymns) Co3¹⁶.

Ptolemais' PTOLEMAIS

Ptolemais, a city on the coast of western Galilee, now called Acre, about 32° 55' north, 35° 4' east. Paul descended to **a**C21⁷.

dēm os'i on PUBLIC

public, in view of all the people, or pertaining to all, not private. priests place the apostles in **p** custody **a**C5¹⁸ Paul (lashing us in **p**) **a**C16³⁷ (teaching the brethren in **p**) **a**C20²⁰ Apollos confuted the Jews in **p** **a**C18²⁸, common¹, openly¹, publicly².

public example (make a), infamy (hold up to)¹.

publican, tribute collector²¹.

publicity. See boldness (be in).

publicly, public².

di a[n]ggel'ō THROUGH-MESSAGE

publish, you **p** the kingdom of God Lu9⁶⁰ Paul **p** full completion of days **a**C21²⁶ so My name should be Ro9¹⁷, declare¹, preach¹, signify¹.

publish, become¹, consequence (be of more)¹, herald⁵.

Pop'lios PUBLIUS

Publius, the foremost man of Melita. receiving Paul **a**C28⁷ father of **a**C28⁸.

ana'chu si s UP-POURING

puddle, of profligacy r1Pt4⁴, excess¹.

Pou'd ēs (Latin) PUDENS

Pudens, greeting Timothy 2Ti4²¹.

phusi'ō si s INFLATINGpuffing up. Paul afraid lest there be *r*2C1220, swelling¹.*phusi o'ō* INFLATEpuff up, swell the size of. Corinthians *r*1C46 18 19 52 knowledge *r*1C81 love is not *r*1C134 by a fleshly mind *r*C2018.*spa'ō* PULLpull, move, or attempt to move, by power exerted from the direction toward which the motion tends. *p* a sword (one standing by) *Mk*1447 (the warden) *Ac*1627. draw¹, - out¹.

pull. See pull away.

pull, snatch¹.*apo spa'ō* FROM-PULLpull away, pull (a sword) *Mt*2651. Jesus, from the disciples a stone's throw *r*Lu2241 men arising to *p* a disciples *r*Ac2030 Paul, from the brethren *Ac*211, be gotten from¹, draw¹, - away¹, withdraw¹.*ap a spa'z o mai* FROM-SIMULTANEOUS-PULL
pull away from. Paul from the brethren *Ac*216.

pull down. See take down.

pull out, cast out³, pull up¹.*dia spa'ō* THROUGH-PULLpull to pieces, chains by the demoniac *Mk*54 afraid lest Paul be *Ac*2310. pluck asunder¹, pull in pieces¹.*ana spa'ō* UP-PULLpull up, an ox on the sabbath *Lu*145 a sheet into heaven *v*Ac1110. draw up¹, pull out¹.*kath air' e si s* DOWN-LIFTINGpulling down, bulwarks *r*2C104 Paul's authority not for *r*2C108 1310. destruction², pulling down¹.

punch. See lash.

tim ōr e'ō VALUE-LIFTpunish, Aristotle distinguishes this from chasten, 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. Paul *p* the saints *Ac*225 2611.punish, chasten², incur¹.*tim ōr i'a* VALUE-LIFTpunishment. Of how much worse *p* *Hb*1029.punishment, avenging¹, chastening¹, rebuke¹.*ku n ar'i on* TEEM(*dim.*)puppy, a little or young dog. eat what falls *r*Mt1526 27Mk727 28. dog¹.*ō n e'o mai* BEING-purchase. Abraham *p* a tomb *Ac*716. buy¹.purchase, acquire², procure².purchased possession, procure¹.*[h]agn on' PURE*pure, of feminine virtue, chaste. Corinthians *p* in this matter *2C*711 whatever is *Ph*48 Timothy to keep himself *1Ti*522 the wisdom from above is *Ja*317 spectators of your *p* behavior *1Pt*32 as Christ is *1Jn*33 chaste: to present a *c* virgin to Christ *r*2C112 young wives to be *Ti*25. chaste³, clear¹, pure⁴.pure, clean¹⁷, sincere¹.*[h]agn ōs' PURE-AS*purely, (adverb). announcing Christ out of faction not *p* *Ph*17. sincerely¹.*[h]agn o't ēs* PURENESSpureness. Paul commending himself as servant of God in *p* *2C*66 the *p* which is in Christ *2C*113.purge, clean¹, - out¹, cleanse⁵.

purge. See clean out.

purge out, clean out¹.purge thoroughly, scour².purged (be), cleansing¹.*[h]agn is m os' PURIFICATION*purification. completion of the days of Paul's *Ac*2126.purification, cleansing¹.*[h]agn is'ō PURIFY*purify. Jews ascended into Jerusalem to be *p* themselves *Jn*155 Paul *p* together with four others *Ac*2124 26 2418 sinners *p* your hearts *r*Ja48 saints (having *p* your souls) *1Pt*22 (who has this expectation *p* himself) *1Jn*33.purify, cleanse³.purifying, cleanness¹, cleansing².*[h]agn i'a PURITY*purity. Timothy to be a model in *1Ti*412 younger women as sisters in all *1Ti*52.purloin, embezzle¹.*porphur'a* PURPLEpurple, a garment colored a bluish red, by a dye obtained from a shell fish, purpura. It denotes rank or royalty. they dress Jesus in *r*Mk1517 20 rich man dressed in *r*Lu1619 in Babylon *r*Rv1812bs.*porphur'e on* PURPLEpurple in color. soldiers clothe Jesus with *p* cloak *Jn*192 5 Babylon clothed in *r*Rv174 1816.*pro the-(ti'thē mi)* BEFORE-PLACEpurpose, place the ultimate result before the mind. Paul *p* to come to Rome *Ro*113 God (*p* Christ for a propitiatory) *Ro*325 (secret *p* in the Beloved) *Ep*19. purpose², set forth¹.*pro'the si s* BEFORE-PLACINGpurpose, literally applied to the cakes of bread in the holy place, the show bread. Figuratively, a goal kept before the mind. with *p* of heart *Ac*1123 of the mariners *Ac*2713 God's (called according to) *Ro*828 2Ti19 (may be remaining as a choice) *Ro*911 (designated beforehand) *Ep*111 (of the sons) *Ep*311 Paul's *2Ti*310 show bread: David ate *Mt*124Mk226 *Lu*64 table of *r*Hb92. purpose⁸, shewbread¹. purpose, do¹, intention¹, opinion¹, place¹, plan¹, proposel¹.*pro the s'mi on* BEFORE-PLACEMENTpurposed (time). minor under guardians until *Ga*42. time appointed¹.*bal an' ti on* CAST-INpurse. disciples (to bear no) *Lu*104 2235 (now pick it up) *Lu*2236 make yourselves *r*Lu1233.purse, girdle².*amphi bal'l ō* ENVELOPE-CASTpurse net. Simon and Andrew *p* *Mk*116.*amphi'bl ēst r on* ENVELOPE-CASTERpurse net. casting a *p* *Mt*418Mk116A. net². pursue. See persecute.*phruas's ō* SNORTpurturb, force the air violently through the nostrils, as a horse. what *p* the nations *Ac*425.

push forward. See bud.

push over precipice. See precipice (push over).

stel'lo mai PUT

put. Paul's eagerness p this so 2C8²⁰ p yourself from the one walking so 2Th3⁶, avoid¹, withdraw self¹.

put, become², cast¹⁴, - out⁵, drain², give⁵, place¹⁶, - on⁷, step on board ship¹.

put. See do.

put about, place about¹.

put away. See put off.

put away, dismiss¹⁴, expel¹, let², lift¹, nullify¹, putting off¹, thrust away¹, (to p a), repudiation¹.

put forth. See cast on.

put forth, place before², say¹, sprout out², stretch out³.

put forward, bud¹.

put from, thrust away¹.

put in, commission¹.

para bal'i **BESIDE-CAST**

put in at. Paul's ship at Samos Ac20¹⁵ (AMk 4³⁰). arrive¹.

apo the [ti'the mi] **FROM-PLACE**

put off, put away. witnesses, their garments Ac7⁵⁸ the acts of darkness Ro13¹² the old humanity fEp4²² the false fEp4²⁵ every impediment fHb1²¹ all filthiness Ja1²¹ all malice f1Pt2¹ put away: Herod p John a in jail Mt14³ p a all these fCo3⁸. cast off¹, lay apart¹, - aside², - down¹, put away¹, - off².

put off, loose¹, strip off¹.

en du o or *en du n'o* **IN-SLIP**

put on, slip into 2Ti3⁶, dress. the body (worrying about what) Mt6²⁵ Lu12²² not p o wedding apparel fMt22¹¹ soldiers p Christ's garments o Him Mt27³¹ Mk15²⁰ disciples (not to p o two tunics) Mk6⁹ (p o power) fLu24⁴⁹

demoniac p on no cloak Lu8²⁷ p first robe o (the prodigal) fLu15²² saints to p o (impements of light) Ro13¹² (Christ) fRo13¹⁴ Ga3²⁷ (incorruption) 1C15⁵³ 54 (immortality) 1C15⁵³ 54 (new humanity) fEp4²⁴ (panoply of God) fEp6¹¹ (cuirass of righteousness) Ep6¹⁴ (young humanity) fCo3¹⁰ (pitiful compassion) fCo3¹² (cuirass of faith) f1Th5⁸ dress: John, in camel's hair Mk1⁶ Herod, in royal attire Ac12²¹ being d, not found naked 2C5³ One like a son of mankind Rv1¹³ messengers in clean linen vRv15⁶ armies in cambric vRv19¹⁴ (BsMt27²⁸ AMk15¹⁷). be arrayed in¹, be clothed⁵, be endued with¹, clothe with¹, creep into¹, have on¹, put on¹⁹.

put on, clothe¹, place about³, - on³.

put on trial. See trial (put on).

put out, depose¹.

put up again, turn from¹.

put up for the night. See demolish.

Pott'oloi **PUTEOLI**

Puteoli, a town on the coast of Italy, southeast of Rome, about 41° north, 14° east. Paul came the second day to Ac28¹³.

apo'the sis **FROM-PLACING**

putting off. the filth of the flesh 1Pt3²¹ Peter's tabernacle 2Pt1¹⁴. put away¹, - off¹.

putting off, stripping off¹.

en'du sis **IN-SLIPPING**

putting on. wives not to be 1Pt3³.

putting on, imposition¹.

Pur'r os **FIERY** (red)

Pyrrhus, a Borean. Sopater Ac20⁴.

puth'on **ASCERTAINER**

python. maid having p spirit Ac16¹⁶. of divination¹.

Q

kodran't es **QUADRANS**

quadrans, a Roman brass coin, a fourth of an assarion, about 1.58 cents, 3.1 farthings, or something less than a penny. paying the last Mt5²⁶ two mites which is Mk12⁴², farthing².

te tra'po u n **FOUR-FOOT**

quadruped, an animal with four feet. of the earth (in Peter's vision) vAc10¹² 116 image of Ro12³. fourfooted beasts³.

sei'o **QUAKE**

quake, move suddenly and violently to and fro. Jerusalem, at Jesus' entry fMt21¹⁰ the earth Mt27⁵¹ Hb12²⁶ the keepers Mt28⁴ fig tree fRv6¹³ bs. move¹, quake¹, shake³.

sei s m os' **QUAKING**

quake, of the earth, earthquake, cosmic cataclysm (at the sixth seal) vRv6¹², in the sea Mt24²⁴ at the end time Mt24²⁷ Mk13⁸ Lu21¹¹ at Golgotha Mt27⁵⁴ at the resurrection Mt28² at Philippi Ac16²⁶ earthquake: at the seventh seal vRv8⁵ as the two witnesses ascended vRv11¹³ 13 temple opened vRv11¹⁹ as at the seventh bowl vRv16¹⁸ 18. earthquake¹³, tempest¹.

qualified. See tested.

quantity. See multitude.

quarrel, complaint¹.

ple kt es **BLOWER**

quarrelsome. supervisor not 1Ti3³ Tit1⁷. striker².

la tom e'o **BEDROCK-CUT**

quarry. Joseph's tomb Mt27⁶⁰ Mk15⁴⁶. hew².

quartermen, corner¹, place¹.

Kou'artos (Latin) **QUARTUS**

Quartus, a brother. Ro16²⁴.

te tra d i on **FOUR-diminative**

quaternion, a guard of four soldiers. Peter given over to Ac12⁴.

basil'i ss a **KINGESS**

queen, a female ruler of a kingdom. of the south Mt12⁴² Lu11³¹ of the Ethiopians Ac8²⁷ Babylon sitting a fRv18⁷.

quench. See extinguish.

zet'e ma **SEEK-effect**

question, the statement of a problem. of circumcision Ac15² of Jewish (law) Ac18¹⁵ 23²⁹ (religion) Ac25¹⁹ of the Jews (expert in) Ac26³.

question, discuss¹, inquire¹, questioning⁶, word¹, (ask q), examine², (call in q), indict¹.

zēt'ēs i s SEEKING

questioning, the process of solving a problem. of John's disciples Jn3²⁵ Paul and Barnabas with the Jews Ac15² 7 Paul before Festus Ac25²⁰ morbid about 1Ti6⁴ stupid q (refuse) 2Ti2²³ (stand aloof from) Tit3⁹ (b1Ti14). how to inquire¹, question⁶.

quick, live⁴.

quicken, vivify⁹.

quicken, together with, vivify together².

quickly. See swiftly.

quickly, swiftly (more)¹.

tach'ist a SWIFT-MOST

quickly (most), (adverb). Silas and Timothy to come to Paul Ac17¹⁵. with all speed¹.

Sur't i s DRAG

quicksand, the Syrtis q Ac27¹⁷.

[h]ēsuch'ios QUIET

quiet, making no sound or noise or disturbance. life 1Ti2² spirit 1Pt3⁴. peaceable¹, quiet¹.

quiet, compose¹, mild¹.

h]ēsuch az'ō QUIETIZE

quiet (be). Pharisees, etc. Lu14⁴ women, on the sabbath Lu23⁵⁶ at Peter's recital Ac11¹⁸ disciples, at Caesarea Ac21¹⁴ ambitious to be 1Th4¹¹. be quiet¹, cease¹, hold one's peace², rest¹.

[h]ēsuch i'a QUIETNESS

quietness, the people, at Paul's words Ac22² working with 2Th3¹² women to be learning in 1Ti2¹¹ 12. quietness¹, silence³.

quietness, peace¹.

Kur'ēnios (Latin) QUIRINUS

Quirinus, governor of Syria Lu2².

bel't i on more-CASTING

quite well, (adverb). know how Onesiphorus serves 2Ti1¹⁸. very well¹.

quit like men, manly (be)¹.

apo stom a t i z'ō FROM-MOUTHIZE

quizz. Pharisees q Jesus Lu11⁵³. provoke to speak¹.

R

r^{more} denotes rather.

r[h]abb' (Hebrew) MY-MUCH

rabbi, a title of honor among the Jews, which our Lord forbade His disciples. called r (Pharisees fond of being) Mt23⁷ (disciples may not be) Mt23⁸ Bs1⁴ (John the baptist) Jn3²⁶ Christ (by Judas) Mt26²⁵ 49 Mk14⁴⁵ 45A (by Peter) Mk9⁵ 11²¹ (by His disciples) Mk14^{19A} Jn4³¹ 92 11⁸ (two of John's disciples) Jn1³⁸ (by Nathanael) Jn1⁴⁹ (by Nicodemus) Jn3² (by the throng) Jn6²⁵. master⁹, rabbi⁸.

r[h]abboni' (Chaldee) RABRONI

rabboni, is explained as equivalent to teacher. Christ called by (Bar-Timeus) Mk10⁵¹ (Mary Magdalene) Jn20¹⁶. lord¹, Rabboni¹.

trech'ō RACE

race, run swiftly and competitively. Miriam Magdalene, to Peter and John Jn20² Peter and John, to the tomb Jn20⁴ not of him who is r Ro9¹⁶ for the prize (in the stadium) r1C9²⁴ 24 (saints thus to r) r1C9²⁴ Paul r (not as dubious) r1C9²⁶ (not for naught) rGa2² the Galatians r ideally rGa5⁷ word of the Lord r2Th3¹ saints to r with endurance rHb1²¹ chariot horses into battle rRv9⁹.

race, contest¹, stadium¹.

gen'os BECOME

race of mankind, a native of a country, species of animal or language. chief priestly r Ac4⁶ Joseph's Ac7¹³ of Israel (Pharaoh dealing astutely with) Ac7¹⁹ (a chosen r) 1Pt2⁹ of Abraham Ac13²⁶ of God rAc17²⁸ 29 Paul (in dangers of his) 2C11²⁶ (progressed beyond many contemporaries in his) Ga1¹⁴ (of the r of Israel) Ph3⁵ Christ, of David's nRv22¹⁶ native: of Syro-Phoenicia Mk7²⁶ Barnabas a n Cyprian Ac4³⁶ Aquila a n of Pontus Ac18² Apollo a n Alexandrian Ac18²⁴ species: of fish rMt13⁴⁷ of unclean spirit Mk9²⁹ of languages 1C12¹⁰ 28 Abs* of sounds 1C4¹⁰ (sMt17²²). born at (in)², diversity¹, generation¹, kind⁵, kindred³, nation², of the

country of¹, offspring³, one's own country-men¹.

epi sun trech'ō ON-TOGETHER-RACE

race on together. the throng Mk9²⁵. come running together¹.

sun trech'ō TOGETHER-RACE

race together. into profligacy 1Pt4⁴. run¹.

pros trech'ō TOWARD-RACE

race toward. the throng toward Jesus Mk9¹⁵ Bs. run to¹.

R[h]achēl' (Hebrew) EWE

Rachel, Jacob's wife Gn29. lamenting over her children rMt2¹⁸.

raging, surge¹, wild¹.

R[h]aab' (Hebrew) WIDE

Rahab, mother of Boaz Jsh2¹. perished not Hb1³¹ justified by works Ja2²⁵.

R[h]achab' (Hebrew) WIDE

Rahab. Salmon begets Boaz of Mt1⁵. railer, reviler¹. railing, blaspheming¹, blasphemy², reviling². rail on, blasphem².

kata stol ē' DOWN-PUT

raiment. women adorning in r decourously 1Ti2⁹. apparel¹.

raiment, apparel⁵, attire¹, garments¹², shelter¹, vesture¹.

bro ch ē' RAIN

rain. descended rMt7²⁵ 27.

brech'ō RAIN

rain, the falling of. on the just and unjust Mt5⁴⁵ tears, on Jesus' feet rLu7³⁸ 44 fire from heaven rLu17²⁹ Elijah prays for it not to Ja5¹⁷ 17 no shower of rVr11⁶.

i'ris RAINBOW

rainbow. surrounding the throne rRv4^{3b} on the messenger's head rVr10¹ Abs².

om'b r os LIKE-GUSH

rainstorm (is coming) rLu12⁵⁴. shower¹.

R[h]aiphan (Coptic) Saturn

Raiphan, the name of an idol. Israel worshipped Ac743.

raise. See rise and rouse.

raise, rouse¹, - up¹.

ex an'ist é mi OUT-UP-STAND

raise up. seed to brother FMk1219Lu2028 sect of Pharisees Ac155.

raise up, concourse¹, rouse up².

raise up together, rouse together¹.

raised to life again, resurrection¹.

r[h]aka' (Aramaic) EMPTY

raka, a term of contempt. saying to a brother Mt522.

R[h]ama' (Hebrew) exalted

Rama, a Judean city, near Jerusalem. a sound heard in Mt18.

cha'ra x PALISADE

rampart, a wall, an elevated barrier formed from the earth thrown out of a ditch and stuck with sharp stakes. about Jerusalem Lu1943, trench¹.

range. See rule.

bath m os' STEP

rank, procuring an ideal 1Ti313, degree¹.

rank, plot¹.

lu tr o'ô LOOSEN

ransom (from vain behavior) 1Pt118, redeem.

Loosen is used nearly fifty times for each of two Hebrew words, *gal* redeem and *phde* ransom. ransom is used only in relation to the claims of Jehovah, especially as to the firstborn of man and beast Ex1313 15 3420 Nu346-49, vows Lu273 1S145 involving death. redeem is used of human rights, as property Ru Lu2525 54 2713 33 and the avenger Nu58 3512 27. ransom involves the divine, redeem the human: the former is religious in scope, the latter social, and is seldom used in the later Scriptures. Christ r (Israel) Lu2421 (the saints) r Tit214, redeem³.

ransom, correspondent ransom¹.

lu' tr on LOOSENER

ransom in relation to God. Christ giving His soul a Mt2028Mk1045.

ransom (correspondent). See correspondent ransom.

rapacious. See extortioner.

rapacity. See pillage.

pro pet es' BEFORE-FALLING

rash. commit nothing r Ac1936 men will be 2Ti34. heady¹, rashly¹.

mal' l on RATHER

rather, comparative preference, suitability or intensity; of quantity, 'more. go r to those selling Mt259 if a millstone Mk942 releasing Bar-Abbas Mk1511 use it r (to become free) 1C721 Paul (partaking) 1C912 (to be dying) 1C915 (delighting) 2C58 (rejoice) 2C77 13 (glory in infirmities) 2C129 (affairs for progress) Ph112 (have confidence) Ph34 (entreating) Phn9 to deal graciously 2C27s dispensation of the spirit 2C38 much better (with Christ) Ph123 Moses preferring r be maltreated Hb1125 endeavor 2Pt110

much r: God garbing you Mt630 Bar-Timeus cried Mk1048 being justified Ro59 being conciliated Ro510Bs grace (of God) Ro515 (obtaining) Ro517 members 1C1222 dispensation of righteousness 2C39 that which is remaining 2C311 in Paul's absence

Ph212 you are observing the day Hb1025 be subject Hb129 we, turning from Him Hb1225 how much r: the Father giving (good things) Mt711 (holy spirit) Lu1113 surname Beezeboul Mt1025 God garbing you Lu1228 that which fills Israel Ro112Bs cultivated olive Ro1124 to Philemon Phn16 the blood of Christ Hb 914 yet r: be going to the lost sheep Mt106 be fearing Him Mt1028 heralded the cure Mk736 account concerning Christ Lu515 multitude believing Ac514 Jesus being roused Ro834 that you may be prophesying 1C141 5 being known by God Ga49 be toiling Ep428 be exposing Ep511 lame may be healed Hb 1213 r than: over the ninety nine Mt1813 men love darkness r t the light Jn319 r t the glory of God Jn1243 hearing you r t God Ac419 yielding to God r t to men Ac529 happiness to give r t to get Ac2035 centurion persuaded by navigator r t Paul Ac2711 r t of her who has the husband Ga427 r t God's administration 1Ti14 r t fond of God 2Ti34 but r: a tumult Mt2724 woman coming to be worse Mk526 decide this Ro1413 thanksgiving Ep54 let them slave 1Ti62 not r: you mourn n r 1C52 being injured 1C677

'more: you of m consequence Mt626Lu1224 Peter r die Mk1431A the mendicant cried the m Lu1839 sought the m to kill Christ Jn518 Pilate the m afraid Jn198 Saul the m invigorated Ac922 Jews tendered m quietness Ac222 m than all (Paul speaks in languages) 1C1418 saints to be superabounding Ph19 9 1Th41 10 (sMt2031). more43, much4, rather33.

rather. See or.

rather, but¹.

kur o'ô SANCTION

ratify, give the customary approval. Corinthians, their love 2C28 human covenant Ga315. confirm².

pro kur o'ô BEFORE-SANCTION

ratify before, a covenant, by God Ga317. confirm before¹.

ops ô'n'i on PROVISION-PURCHASE

ration, an allowance of food. soldiers to be sufficed with Lu314 r of Sin is death rRo623 what soldier supplying his own 1C97 other ecclesias getting 2C118, charges¹, wages³.

porth e'ô RAVAGE

ravage, savagely destroy. Paul (the saints) Ac 921 (the ecclesia) Ga113 (the faith) rGa123, destroy², waste¹.

kor'a x RAVEN

raven, a term which includes the whole family of Crows, unclean for food Lv1115, black in color, subsisting principally on carrion. consider the r Lu1224.

ravening, extortioner¹, pillage¹.

pros'pein on TOWARD-HUNGRY

ravenous. Peter Ac1010, very hungry¹.

phar'a[n] g x RAVINE

ravine, a narrow valley, with steep sides. every r filled Lu35. valley¹.

raze. See loose.

reach, carry², follow¹.

reach forth unto, stretch forth unto¹.

reach (if ever should). See if ever should reach.

eph ik n e'o mai ON-REACH

reach on. as far as you 2C1013 14, reach unto².

aph ik n'e'o mai FROM-REACH
reach out. the saints' obedience Ro16¹⁹. come abroad¹.

aph'ix is FROM-REACHING
reach (out of). after Paul is Ac20²⁹. departing¹.

reach unto, reach on².

reaching to the feet. See feet (reaching to the).

ana'gn o UP-KNOW
read, in the sense of re-knowing. The knowledge which comes when we read. did you not r (what David does) Mt12³ Lu6³ (in the law) Mt12⁵ (that the Maker) Mt19⁴ (declared to you) Mt22³¹ (the Stone which) Mk12¹⁰ (in scroll of Moses) Mk12²⁶ did you never r (out of the mouth) Mt21¹⁶ (in the scriptures) Mt21⁴² (what David does) Mk22⁵ let him who is r apprehend Mt24¹⁵ Mk13¹⁴ Jesus (rose to r) Lu4¹⁶ (how are you r) Lu10²⁶ (Jews r His title) Jn19²⁰ the eunuch r Isaiah Ac8²⁸ 30 30 32 prophets r every sabbath Ac13²⁷ 1521 2C3¹⁵ saints (r the epistle) Ac15³¹ (than what they are r) 2C1¹³ (known and r of all) 2C3² (able to apprehend) Ep3⁴ Felix r the letter Ac23³⁴ epistle to b r (in Laodicean ecclesia) Co4¹⁶ 16 16 (to all the brethren) 1Th 5²⁷ happy is he r the prophecy Rv1³.

[h]etoin a si'a READINESS
readiness. of the evangel of peace Ep6¹⁵. preparation¹.
readiness, eagerness².

ana'gn o si s UP-KNOWING
reading. of the law Ac13¹⁵ of the old covenant 2C3¹⁴ Timothy to give heed to 1Ti4¹³.

kat art iz'o DOWN-EQUIP *ῥᾱ*¹⁵
readjust nets, adapt (a body) Hb10⁵, intransitively, of persons attune, change to conform to a purpose adapt. nets Mt4²¹ Mk1¹⁹ every one who is r Lu6⁴⁰ the brethren 2C13¹¹ the deficiencies of faith 1Th3¹⁰. the eons to a declaration of God [†]Hb11¹³ God will be r you [†]1Pt5¹⁰ attune: out of the mouths of minors a praise Mt2¹¹⁶ to the same mind 1C1¹⁰ the spiritual to a such a one Ga6¹ adapted: vessels, to destruction Ro9²² God a you to every good work Hb13²¹. fit¹, frame¹, mend², perfect³, prepare¹, restore¹.

kat art is m os DOWN-EQUIPPING
readjusting. of the saints [†]Ep4¹². perfecting¹.

kat art'is is DOWN-EQUIPPING
readjustment. Paul wishing the r of the saints 2C13⁹. perfection¹.

[h]et'oin om ON READY
ready, a state of preparedness for any occasion or action. luncheon [†]Mt22⁴ the wedding [†]Mt22⁸ disciples to become Mt24⁴⁴ Lu12⁴⁰ those r entered [†]Mt25¹⁰ a large room Mk14^{15B} the dinner [†]Lu14¹⁷ Peter r to die Lu22³³ Jesus' brothers season always Jn7⁶ to assassinate Paul. Ac23¹⁵ 21 promised bounty 2C9⁵ to avenge disobedience 2C10⁶ over that which is 2C10¹⁶ saints to be r (every good work) Tit3¹ (with a defense) 1Pt3¹⁵ salvation r to be revealed 1Pt1⁵. prepared¹, readiness¹, ready¹⁵.

ready, about (be)⁵, eager², near¹, prepare¹, (be r), prepare¹, (make r), prepare¹.

[h]etoin'os READY-AS
ready, (adverb), with have, hold ready. Paul (to die) Ac21¹³ (to visit Corinth) 2C12¹⁴ God, to judge 1Pt4⁵. (A2C13¹ s¹ 1Pt1⁵).

pro etoin az'o BEFORE-make-READY
ready before (make). God (vessels of mercy) Ro9²³ (saints good works) Ep2¹⁰. ordain before¹, prepare afore¹.

[h]etoin az'o make-READY
ready (make). God: Salvation He m r Lu23¹ for those loving Him 1C29¹ a city Hb11¹⁶ place for the woman [†]Rv12⁶ by the Father (at Christ's side) Mt20²³ Mk10⁴⁰ Christ going to make r a place Jn14² 3 others: the road (of the Lord) [†]Mt33³ Mk13³⁴ a king m r a luncheon [†]Mt22⁴ the kingdom Mt25³⁴ fire eonian Mt25⁴¹ the passover Mt26¹⁷ 19 Mk14 12 15 16 Lu22⁸ 9 12 13 John to m r (a people) Lu17¹ (the Lord's roads) Lu17⁶ for Christ Lu9⁵² the rich man [†]Plu22¹⁰ the slave not [†]Plu12⁴⁷ something to eat Lu17⁸ women m r spices Lu23⁵⁶ 241 centurion m r two hundred soldiers Ac23²³ for every good act 2Ti 221 lodging for Paul Phn2²² messengers m r (seven) [†]Rv8⁶ (four) [†]Rv9¹⁵ horses for battle [†]Rv9⁷ kings of the orient [†]Rv16¹² bride (high city) [†]Rv19⁷ 212 (sMk15¹). make ready 10, prepare²⁹, provide¹.

ready mind, eagerness¹, (of a r m), eagerly¹.
ready to distribute, liberal¹.
realization. See recognition.
realize. See recognize.

ont'os BEING-AS
really, (adverb). John r a prophet Mk11³² Abs⁹ r this Man was just Lu23⁴⁷ the Lord r roused Lu24³⁴ will be r free Jn8³⁶ That God is r among you 1C14²⁵ law able to vivify r Ga3²¹ r a widow 1Ti5³ 5 16 get hold of life r 1Ti6¹⁹ As (s¹ 2Pt2¹⁸). certainly¹, clean¹, indeed⁶, of a truth¹, verily¹.

pol'it'u eu ma MANY-effect
realm. our r inherent in the heavens Ph3²⁰. conversation¹.

ther iz'o WARMIZE
reap. flying creatures not Mt6²⁶ Lu12²⁴ the Lord r where not sowing [†]Mt25²⁴ 26 Lu19²¹ 22 one r getting wages Jn4³⁶ sower and r rejoicing Jn4³⁶ One is the sower, another the r Jn4³⁷ disciples commissioned to Jn4³⁸ saints (r of your fleshy things) [†]1C9¹¹ (r sparingly) [†]2C9⁶ (bountifully) [†]2C9⁶ (whatever a man sowing) [†]Ga6⁷ (corruption) [†]Ga6⁸ (life eonian) [†]Ga6⁸ (in due season) [†]Ga6⁹ imploring of the Ja5⁴ hour came to [†]Rv14¹⁵ Ab the earth [†]Rv14¹⁶.

reap down, mow¹.

ther is t es' WARMIST
reaper. cull the darnel Mt13³⁰ are messengers [†]Mt13³⁹.
reaper. See warm (ing).

ana treph'o UP-NOURISH
rear. Jesus, in Nazareth Lu16^{As} Moses Ac 720 21 Paul Ac22³. bring up², nourish¹, -up¹.
rear up, rouse¹.

dia log iz'o mai THROUGH-LAYIZE
reason, lay facts in relation to one another so as to be the basis of opinion. disciples (r among themselves) Mt16⁷ Mk8¹⁶ (why are you r) Mt16⁸ Mk8¹⁷ 933 chief priests r with themselves Mt21²⁵ Mk11³³ scribes r concerning Jesus Mk26 8 8 Lu5²¹ 22 Miriam r what manner salutation Lu12²⁹ the people r concerning John Lu3¹⁵ rich man r in himself [†]Plu12¹⁷ farmers r with one another [†]Plu20¹⁴.

cast in mind¹, consider¹, dispute¹, muse¹, reason¹¹, think¹.
 reason, argue⁴, discuss¹, pleasing¹, reckon¹, word².
 reason of (by), through⁴.
 reason together, discuss¹.
 reason with, reckon together¹.
 reasonable, logical¹.

dia log is m os' THROUGH-LAYIZING
 reasoning. out of the heart (wicked r)Mt15¹⁹ (evil r)Mk7²¹ r of many hearts revealed Lu23⁵ of the scribes Lu52²² 6⁸ among the disciples Lu94⁶ 47 24³⁸ men made vain in Ro12¹ discrimination of Ro14¹ of the wise 1C32⁰ saints to do all (without r)Ph2¹⁴ (apart from)1Ti2⁸ judges with wicked r Ja2⁴, disputation¹, disputing¹, doubting¹, imagination¹, reasoning¹, thought⁹.

R[h]ebek'ka (Hebrew) captivating Rebecca, the wife of Isaac, Gn24, Ro9¹⁰.

an oik o dom e'o UP-HOME-BUILD
 rebuild. tabernacle of David PAc15¹⁶ 16, build again².

epi tim i'a ON-VALUE
 rebuke. by the majority 2C2⁶, punishment¹.

epi tim a'o ON-VALUE
 rebuke, for a past act, warn of a future one. In some passages it probably has the force of both 2Ti4². Christ r (winds)Mt8²⁶Mk4³⁹ Lu8²⁴ (demons and unclean spirits)Mt17¹⁸ Mk12⁵ 925 Lu43⁵ 41 94² (Peter)Mk8³³ (the fever)Lu4³⁹ (the disciples)Lu9⁵⁵ 19³⁹ Peter r Jesus Mt16²²Mk8³² disciples r the people Mt19¹³ Mk10¹³Lu18¹⁵ the throng r (two blind men)Mt20³¹ (Bar-Timeus)Mk10⁴⁸Lu18³⁹ to r the sinning brother Lu17³ malefactor r the other one Lu23⁴⁰ may the Lord r you (Adversary)Ju⁹ warn: Christ w (disciples)Mt12¹⁶Mk8³⁰Lu9²¹ (unclean spirits)Mk3¹² (B¹Mt16²⁰). charge⁴, -straitly¹, rebuke²⁴.
 rebuke, expose⁶, exposed¹, upbraid¹, (without r), flawless¹.
 rebuke (without), flawless¹.
 rebuked (be), have¹.

dech'o mai RECEIVE
 receive, admit into presence, recognition, or favor, as many as (should not r you)Mt10¹⁴ Lu9⁵ 10¹⁰ (should be r you)Lu10⁸ he who is r you (is r Me)Mt10⁴⁰ 40 40 (Him Who commissions Me)Mt10⁴⁰ he who r a prophet Mt10⁴¹ r a just man Mt10⁴¹ r a child (is r Christ)Mt18⁵ Mk9³⁷ 37Lu9⁴⁸ 48 48 (is not r Me but Him Who)Mk9³⁷ 37Lu9⁴⁸ whatever place not r you Mk6¹¹ not r the kingdom Mk10¹⁵Lu18¹⁷ Jesus (by Simeon)Lu22⁸ (Samaritans not)Lu9⁵³ (r the cup)Lu22¹⁷ (Gallileans r)Jn4⁴⁵Ab2² r the word with joy Lu8¹³ r the unjust administrator Lu16⁴ a bill Lu16⁶ 7 into eonian tabernacles Lu16⁹ heaven must (Christ)Ac32¹ the fathers r the oracles Ac7³⁸ r my spirit (Stephen's) Ac7⁵⁹ r the word of God (Samaria)Ac8¹⁴ (the nations)Ac11¹ (those of Berea)Ac17¹¹ Saul r letters Ac22⁵ not r letters concerning Paul Ac28²¹ soulless man not 1C2¹⁴ to r the grace of God 2C6¹ Titus r (by the Corinthians)2C7¹⁵ (the entreaty)2C8¹⁷ not r a different evangel 2C11⁴ r me (Paul) as imprudent 2C11¹⁶ the Galatians r Paul Ga4¹⁴ r the helmet of salvation Ep6¹⁷ Paul r from Epaphroditus Ph4¹⁸ Colossians to r Mark Co4¹⁰ Thessalonians r (the word in affliction)1Th1⁶ (word of God)1Th2¹³ men

not r love of the truth 2Th2¹⁰ Rahab r the spies Hb11³¹ r the implanted word Ja12¹ (ALu9¹¹). accept², receive⁵², take⁵.
 receive, admit¹, away (be)², contain¹, entertain⁴, fetch¹⁰, get¹³³, -away¹¹, partake¹, take along¹⁵, -to⁷, -up¹, welcome⁵, (can r), contain¹.

epi dech'o mai ON-RECEIVE
 receive. Diotrophes not r (the apostles)3Jn⁹ (the brethren)3Jn¹⁰.

ana dech'o mai UP-RECEIVE
 receive. Publius r Paul Ac28⁷ Abraham, the promises Hb11¹⁷.

receive. See anticipate and assent to. receive tithes, tithe¹.
 receive up, take up³.
 received (to be), partake of¹.
 receiving, getting¹, taking back¹.
 receiving up, taking up¹.

pro sp'ha't os TOWARD-SLAY-AS
 recently (adverb). Aquila r from Italy Ac18². lately¹.

arti gen'ne t on at-PRESENT-BECOME
 recently born. babes PiPt2². new-born¹.

pro'spha t on TOWARD-SLAIN
 recently slain, slain for the offering about to be made. r s and living way Hb10²⁰. new¹.

doch e' RECEPTION
 reception. Levi makes for Jesus Lu5²⁹ whenever you make Lu14¹³, feast².

a moib e' RECIPROCATION
 reciprocate. by paying progenitors 1Ti5⁴. reciprocal¹.

log iz'o mai LAYIZE
 reckon, take account. Christ r with the lawless Lu22³⁷ expedient that one die Jn11⁵⁰ Artemis r nothing Ac19²⁷ r on this O man Ro2³ uncircumcision r for circumcision Ro2²⁶ mankind justified by faith Ro3²⁸ Abraham (r to him for righteousness)Ro4³ 9 10 22 Ga3⁶ Ja2²³ (r God able)Hb11¹⁹ wage not r as a favor Ro4⁴ faith r for righteousness Ro4⁵ God (r righteousness)Ro4⁶ (by no means r sin)Ro4⁸ (r children of the promise) Ro9⁸ (not r their offenses)2C5¹⁹ saints (righteousness r to)Ro4¹¹ 24 (r yourselves dead)Ro6¹¹ (as sheep for slaughter)Ro8³⁶ (let him r this)2C10⁷ 11 Paul (r the sufferings)Ro8¹⁸ (be r with us)1C4¹ (not competent to r anything of ourselves)2C3⁵ (r to dare)2C10² 2 (r to be deficient in nothing) 2C11⁵ (no one r me to be)2C12⁶ (not r to have grasped)Ph3¹³ r anything to be contaminating Ro14¹⁴ not r against them 2Ti4¹⁶ Peter r Silvanus faithful 1Pt5¹²

take account: not of evil 1C13⁵ of things as a minor 1C13¹¹ be taking these into Ph4⁸ (AMk11³¹). account³, -of¹, conclude¹, count⁵, esteem¹, impute⁸, lay to one's charge¹, number¹, reason¹, reckon⁶, suppose², think⁵, -of¹, -on¹.

reckon, settle².

sul log iz'o mai TOGETHER-LAY(say)ize
 reckon together (priests and scribes)Lu20⁵. reason with¹.

log is m os' LAY(say)-
 reckonings. men's Ro2¹⁵ pulling down 2C10⁴. imagination¹, thought¹.

ex agor a'xō OUT-BUY
 reclaim, buy back or up. Christ r (from the curse of the law)FGa3¹³ (those under law) FGa4⁵ the era FEp5¹⁶ Co4⁵, redeem⁴.

klín'ō -CLINE

recline the head, **decline** (of the day) *FLu912* 24^{2b}, **incline** (of faces) *Lu245*, **route** (an army) *Hb1134*, **Christ** (has nowhere to) *Mt820* *Lu958* (His head on the cross) *Jn190*, be far spent¹, bow², lay², turn to flight¹, wear away¹.

kata klín'ō DOWN-CLINE

recline, **Jesus** (in the Pharisee's house) *Lu736* *Bs²* (at Emmaus) *Lu248* the five thousand *Lu914* 15 not to r in the first places *FLu148*, sit down⁴, - at meat¹.

ana klín'ō UP-CLINE

recline, **cradle** (in a manger) *Lu27*, with Abraham in the kingdom *AMt811* *Lu1329* the throngs on the grass *Mt1419* *Mk639* the Lord causing His slaves to *ALu1237* (*ALu736*), lay¹, sit down⁷.

prō tō klí si'a BEFORE-MOST-CLINE

reclining place (first), on the host's right. Scribes and Pharisees fond of *Mt236* *Mk1239* *Lu147* 20⁴⁶ you should not recline in *FLu148*, chief room², highest room¹, uppermost room².

epi'gnō si s ON-KNOWLEDGE

recognition, connecting with some previous conception or with some vital fact, **realization**. men do not have God in *Ro128* through law r of sin *Ro320* not in accord with *Ro102* young humanity renewed into *Co310* of the truth *Hb1026* saints (r of God) *2Pt12* 3 (of our Lord) *2Pt18* 22⁰ **realization**: God (may give the saints) *Ep117* (r of His will) *Co19* (growing in r of) *Co110* (r of the secret of) *Co22* saints (r of the son of God) *Ep413* (more and more in) *Ph19* (of every good thing) *Phn6* of the truth *1Ti24* 2*Ti25* 37 *Ti11*, acknowledging³, acknowledgment¹, knowledge¹⁶.

epi' gnō ON-KNOW

recognize persons *Ac310*, or principles *Ro132*, marking a conviction which attends such knowledge, **realize**, get to know *Ac2328*, r from their fruits *FMt716* 20 no one r (the Son except) *Mt1127* (the Father except) *Mt1127* **Jesus** (men r Him) *Mt1435* *Mk654* (r in His spirit) *Mk28* (in Himself) *Mk530* (r their reasonings) *Lu522* (certain women r Him) *Lu737* (disciples did not) *Lu2416* (did r Him) *Lu2431* *ABs²* the Jews (not r Elijah) *Mt1712* (r disciples were with Jesus) *Ac413* the people (r the disciples) *Mk633* *ABs²* (r Zechariah has seen an apparition) *Lu122* to r the certainty *Lu14* Rhoda r Peter's voice *Ac1214* r Alexander is a Jew *Ac1934* the captain r concerning Paul *Ac2244* *Bs* 29 r charges against Paul *Ac248* 11 25¹⁰ did not r as Melita *Ac2739* *As* 28¹ Paul (shall r as I am r) *1Ci1312* 12. (as unknown and r) *2C69* saints (to r Paul's writing as a precept) *1Ci437* *As* (r such as Stephanas) *1Ci1613* (will r ultimately) *2Ci113* *As* 13 14 (are you not) *2Ci135* r the way of righteousness *2Pt221* 21 **realize**: Pilate r Jesus of Herod's jurisdiction *Lu237* the saints r (Paul's danger) *Ac930* (the grace of God) *Co16* (the truth) *1Ti143*, acknowledging⁵, have knowledge of¹, know³⁰, - well¹, perceive³, take knowledge of².

apo chōr iz'ō FROM-SPACIE

recoil. Paul and Barnabas *Ac1539* heaven *vRv* 61⁴, depart¹, - asunder¹.

ana mnē' s kō UP-REMIND

recollect, **remind**. Peter r (about the fig tree) *Mk1121* (Jesus' declaration) *Mk1472* of the Corinthian's obedience *2C715* the former

days *Hb1032* remind: Timothy to r the Corinthians *1C417* Paul r Timothy *2Ti16* (*BRO* 1515). call to mind⁴, remembrance⁴.

ana'mnē si s UP-REMINDING

recollection. the bread and cup *a* *Lu2219* 1*C* 1124 25^{BS} a r of sins year by year *Hb103*, remembrance⁴.

recommend, give up².

anti misth i'a INSTEAD-HIRE

recompense (in kind) *2C613*, **retribution** (of deception) *Ro127*, recompense².

recompense, repay⁷, -ment².

recompense of reward, reward³.

apo kat all a'ssō FROM-DOWN-CHANGE

reconcile, both sides in an estrangement, to **God** (Jew and gentile in one body) *Ep216* (all) *Co120* (the saints) *Co121* (*ABh215*).

reconcile, conciliate⁶, placate¹.

reconciliation, conciliation³.

record, testimony⁷, witness², (bear r), testify¹³.

ex a[n]ggel'ō OUT-MESSAGE

recount, the virtues of Him Who calls you *1Pt29*, shew forth¹.

recover. See fetch.

recover self, sober up¹.

eu thū'tēs WELL-PLACING

rectitude, straightness. scepter of *ABh18*, righteousness¹.

eruth r on' RED

red, the color of blood, the R Sea (miracles in) *Ac736* (Israel crossed) *Hb1129*.

red, fiery red².

red (fiery). See fiery red.

redeem. See ransom.

redeem, buy³, reclaim¹, redemption¹.

lutrō tēs LOOSENER

redeemer (Moses commissioned) *Ac735* *ABs²*. deliverer¹.

lutrō si s LOOSENING

redemption. for God's people *Lu168* in Jerusalem *Lu238* eonian r *Hb912*. redeem¹, redemption².

redemption, deliverance⁹.

redound, superabound¹.

kal'am os REED

reed, a hollow, tube-like stem, a pen for writing *3Jn13*, shaken by the wind *FMt117* *Lu724* **Christ** (not fracturing) *FMt1220* (r placed in His hand) *Mt2729* (His head beaten with) *Mt2730* *Mk1519* sponge placed on *Mt2748* *Mk1536* a r like a rod *vRv11* measuring r (golden) *vRv2115* (city measured with) *vRv2116*.

spil as SPOT

reef. in your love feasts *MJu12*. spot¹.

re-erect. See erect again.

refine. See fire (be on).

reflect. See cast on.

di orth'ō ma THROUGH-ERECTMENT

reform. through Felix *Ac242*.

di orth'ō si s THROUGH-ERECTING

reformation. statutes until the period of *Hb910*.

steg'ō EXCLUDE

refrain, **forego**. Paul could by no means longer *1Th31* 5 **forego**: Paul f all *1C912* love is f all *1Ci37*. bear¹, can forbear², suffer¹.

refrain, cease¹.

refrain from, withdraw¹.

ana psuch'ō UP-COOL

refresh. Paul, by Onesiphorus *r2Ti116*.

refresh, care¹, rest⁴.
refresh self, happen¹.
refreshed (be), rest together¹.

and'psu x is UP-COOLING
refreshing. seasons of FAc319.
refuge (flee for). See flee for refuge.

apo ti'n o FROM-VALUE
refund. Paul will Phn¹⁹. repay¹.

par ait e'o mai BESIDE-REQUEST
refuse, when giving a reason excuse (guests make)¹Lu1418 18 19. Paul not r to die Ac 25¹¹ Timothy to r (myths)1Ti47 (younger widows)1Ti51¹¹ (questionings)2Ti223 a sectarian man r Tit3¹⁰ Israel r to hear Hb12¹⁹ beware of r Christ Hb1225 25. (s¹*Mt2715 Abs¹*Mk156). avoid¹, entreat¹, excuse³, refuse⁵, reject¹.

refuse, cast away¹, deny².

sku'bal on REFUSE
refuse, "As when one sifts with a sieve, the refuse remains" Ec27⁴. Paul's Jewish prerogatives rPh38. dung¹.

regard, abash², disposed (be)³, look on¹.
regard not, neglect¹, risk¹.
regard to (have), heed¹.

ana gen n a'o UP-BECOME
regenerate. according to His mercy r1Pt13
not of corruptible seed r1Pt123. be born again¹, beget again¹.

regeneration, renascence².

kli'ma -CLINE-effect
region. Paul (no place in)Ro15²³ (boasting in r of Achaia)2Ci11¹⁰ (came into r of Syria) Gal²¹. part¹, region².

region, country⁵.
region round about, country about⁶.

apo gra'ph o FROM-WRITE
register. the inhabited earth Lu2¹ each into his own city Lu23 Joseph with Miriam Lu25 ecclesia of firstborn, in heaven Hb1223. be taxed³, be written¹.

apo graph e' FROM-WRITING
registration. during Quirinius' governing Lu22 in the days of Judas the Galilean Ac537. taxing².

meta mel'o mai after-CARE
regret, a change of feeling, to be carefully distinguished from repent, a change of mind. parable of one r rMt12²⁹ Jews did not Mt 2132 Judas r his deed Mt273 Paul 2C78 8 the Lord will not Hb72¹. repent⁶.

rehearse, expound¹, inform¹.

R[h] jobo am' (Hebrew) WIDE-PEOPLE
Rehoboam, son and successor of Solomon 1K12. Solomon begets Mt17 7.

basil eu'o be-KING
reign, exercise a king's sovereignty, king (King of)1Ti6¹⁵. Archelaus r in Judea Mt223 Christ (r over house of Jacob)Lu133 (r until) 1Ci15²⁵ (for the eons of the eons)rVr1115 (Thou dost r)rVr1117 (saints live and r with) rVr20⁴ 6 do not want this man to rLu1914 27 death (r from Adam unto Moses)rRo514 (through the one)rRo517 (sin r in)rRo521 saints (r in life)Ro517 (let not sin b r in) rRo612 (r on the earth)rVr510 (for the eons of the eons)rVr225 grace r through righteousness rRo521 Corinthians r apart from Paul r1C48 8 the Almighty r rVr196.

reign, government¹.
reign together, begin¹.

sun basil eu'o be-TOGETHER-KING
reign together. saints (Paul should be r with) r1C48 (r t also)2Ti212, reign with².

reign with, reign together².
reins, kidneys¹.

apo dok im a z'o FROM-SEEM
reject, put away from after a test. the stone r by the builders rMt2142Mk1210Lu20171Pt27 Son of Mankind must be Mk831Lu922 1725 Esau Hb1217 living Stone r by men r1Pt24. disallow², reject⁷.

reject, loathe¹, refuse¹, repudiate⁴.
rejected, disqualified¹.

chair'o JOY
rejoice, be overjoyed (Herod)Lu238. magi Mt 210 disciples (r when persecuted)Mt512 (r in that day)Lu623 (that your names in heaven) Lu1020 20 (begin r and praising God)Lu1937 (r that Jesus going to the Father)Jn1428 (your heart shall be)Jn1622 (at perceiving the Lord)Jn2020 (r that they were deemed worthy)Ac541 as a greeting (Judas greets Jesus)Mt2649 (r King of the Jews)Mt2729 Mk1518Jn193 (Jesus, to the disciples)Mt289 (to Miriam)Lu128 (to the brethren at Antioch)Ac1523 (to Felix)Ac236 (to the twelve tribes)Ja11 over the one lost sheep Mt1813 Lu155 priests r at Judas' words Mk1411Lu 225 many, at John's birth Lu14 Christ (throng r at His deeds)Lu1817 (r because of the disciples)Jn1115 (at the prodigal's return Lu1532 Zaccheus entertains Jesus with Lu 196 friend of the bridegroom Jn329 sower and reaper Jn438 Abraham, at perceiving Christ's day Jn856 the world will be Jn1620 the eunuch Ac839 Barnabas Ac1123 the nations Ac1348 saints (at Antioch)Ac1531 (r with those r)Ro1215 15 (furthermore brethren be)2C1311 (to be r with Paul)Ph218 (at seeing Epaphroditus)Ph228 (to be r in the Lord) Ph31 44 4 (to be r always)1Th516 (r as participating in Christ's sufferings)1Pt413 13 (seeing the wedding of the Lambkin came) Rv197 love (r in expectation)Ro1212 (not r in injustice)1Ci136 Paul (r over the saints) Ro1619 (at presence of Stephanas and Fortunatus)1Ci1617 (binding to be causing me to r)2C23 (as sorrowing yet ever r)2C610 (so that I rather r)2C77 (not that you were made sorry)2C79 (in the joy of Titus)2C713 (in everything I am encouraged in you)2C716 (r whenever we may be weak)2C139 (that Christ is being announced)Ph118 18 (r with the Philippians)Ph217 (in the Lord greatly) Ph410 (in his sufferings)Co124 (and observing your order)Co25 (because of the saints) 1Th39 those r as not 1C730 30 John r much 2Jn4 3Jn3 say not to that one r 2Jn10 11 those dwelling on the earth Rv1110, all hail¹, be glad¹⁴, farewell¹, God speed², greeting¹, hail⁵, joy⁵, joyfully¹, send greeting².

rejoice, boast⁴, exult⁷, glad (-den) (be)⁶, vaunt¹, (greatly r), exult¹.
rejoice in, rejoice together¹.

su[n]g chair'o TOGETHER-JOY
rejoice together. with Elizabeth Lu158 over the lost sheep and coin rLu156 9 the members 1Ci226 love r with the truth 1Ci136 Paul, with the Philippians Ph217Abs¹* 18. rejoice in¹, - with⁶.

rejoice with, rejoice together⁶.

rejoicing, boast⁵, -ing¹.

ana ne o'ō UP-YOUNG

rejuvenate, make young again. in the spirit of the mind *rEp42⁵*, be renewed¹.

ana xō pur e'ō UP-LIVE-FIRE

rekindle, gift of God *r2Ti16*, stir up¹.

di ēg e'ō mai THROUGH-LEAD

relate, about the demoniac Mk5¹⁶ Christ (cautions disciples not to) Mk9⁹ (disciples to Him) Lu9¹⁰ (who r His generation) Ac8³³ demoniac to r how much God does Lu8³⁹ (Barnabas r how Paul) Ac9²⁷ Peter r how the Lord led him out Ac12¹⁷ r concerning Gideon Hb1⁵², declare³, show¹, tell⁴.

[h]i st or e'ō PERCEIVE-GUSH

relate story, Paul, to Peter Gal¹⁸, see¹.

su[n]g gen'eī a TOGETHER-BECOME

relationship, none of r called John Lu1⁶¹ come out from your (Abraham) Ac7³ Joseph's entire Ac7¹⁴, kindred³.

su[n]g gen'es' TOGETHER-BECOME

relative, a prophet dishonored among his Mk6⁴ Elizabeth's Lu1⁵⁸ hunted Jesus among (Mary) Lu2⁴⁴ summon not your Lu14¹² disciples will be given up by Lu2¹⁶ a slave's Jn18²⁶ Cornelius calling together his Ac10²⁴ Paul's Ro9³ 16⁷ 11²¹ (B³Lu1³⁶), cousin², kin¹, kinsfolk (man)⁹.

sun[n]g gen'is' TOGETHER-BECOME

relative, Elizabeth, Mary's Lu1³⁶ AsB¹, cousin¹, release, See dismiss, relief, service¹.

ep ark e'ō ON-SUFFICE

relieve, widow r the afflicted 1Ti5¹⁰ r the widows 1Ti5¹⁶ 16,

religion, ritual³, (Jew's r), Judaism².

de i si da i m on i'a DREAD-TEACH-

religion, of the Jews Ac2¹⁹, superstition¹.

de i si da i'm ōn DREAD-TEACH-

religious, the Athenians Ac7²², too superstitious¹.

religious, rever¹, ritualist¹.

[h]ēd e'ōs GRATIFY-AS

relish (with), Herod heard John Mk6²⁰ throng heard Jesus Mk12³⁷ bearing with the imprudent 2Ci1¹⁹ with the greatest r (superlative): will Paul (be glorying) 2Ci2¹⁹ (spend and be bankrupted) 2Ci2¹⁵, gladly³, most -1, very -1.

rely, See expect.

men'ō REMAIN

remain, be without change in place, condition, or character; used as an adjective, permanent, Christ r: in (Zaccheus' house) Lu1⁹⁵ (Capernaum) Jn2¹² (Sychar) Jn4⁴⁰ 40 (r in Him) Jn6⁵⁶ 15⁶ 7 1Jn2⁶ 36 24 27 41³ 28AB (Galilee) Jn7⁹ (Ephraim) Jn11⁵⁴ Bs (the Father's love) Jn15¹⁰ ABs² (His joy) Jn15¹¹ (in us) Jn3²⁴ with the two disciples Lu24²⁹ 29 where at Thou Jn1³⁸ 39 the Son r (for the eon) Jn8⁵⁵ B 12³⁴ Hb7²⁴ (a priest to a finality) Hb7³ on other side Jordan Jn10⁴⁰ 11⁶ r faithful 2Ti2¹³ God: indignation r on the stubborn Jn3³⁶ the Father r in Christ Jn14¹⁰ purpose r as a choice Ro9¹¹ righteousness r for the eon 2Co9⁹ His seed r in him 1Jn3⁹ r in us 1Jn4¹² 15 16 19Bs disciples: to r in that house Mt10¹¹ Mk6¹⁰ Lu9⁴ Peter James and John to r and watch Mt2⁶⁸ Mk14³⁴ the 72 to r in the same house Lu10⁷ two of John's

d r with Jesus Jn1³⁹ Jesus r with Jn14²³ r in Christ Jn15⁴ 4 r at Troas Ac20⁵ if anyone's word r 1Co3¹⁴ r in what you learned 2Ti3¹⁴ r in the light 1Jn2¹⁰ that which you have heard b r in you 1Jn2²⁴ 24 24 the anointing r in you 1Jn2²⁷ truth r in us 2Jn2⁸ Bs r in the teaching 2Jn9⁹ Paul: r at Lydia's house Ac16¹⁵ with Aquila Ac18³ bonds r for Ac20²³ with Philip Ac2¹⁸ by himself Ac23¹⁶ with the Philippians Ph1²⁵

others: Sodom might r to this day Mt11²³ Miriam r with Elizabeth Lu1⁵⁶ demoniac r in no house Lu8²⁷ spirit (holys r on Christ) Jn13³ 33 (of truth r with disciples) Jn14¹⁷ word (God's w not r in the Jews) Jn5³⁸ (in Christ's) Jn8³¹ (in the saints) 1Jn2¹⁴ food r for life eonian Jn6²⁷ slave (not r) Jn8³⁵ (let him be) 1Co7²⁰ 24 the Jew's sin Jn9⁴¹ kernel of wheat Jn12²⁴ in darkness Jn12⁴⁶ branch r in the grapevine Jn15⁴ declaration (of Christ) Jn15⁷ (of the Lord) 1Pt1²⁵ (ir love Christ's) Jn15⁹ 10 (of God) 1Jn3¹⁷ 416 fruit may be (disciples') Jn15¹⁶ body on the cross Jn19³¹ John (if Christ wanting him to) Jn2¹²² 23 price of Ananias' freehold r his Ac5⁴, 4 Peter r in Joppa Ac9⁴³ mariners to r in the ship Ac27³¹ ship's prow r sticking Ac27⁴¹ unmarried r as Paul 1Co7¹¹ 40 now r faith, expectation 1Ci3¹³ majority of the 500 1Ci5⁶ that which r is in glory 2Ci3¹¹ covering on Israel 2Ci3¹⁴ r in faith and love 1Ti2¹⁵ Erastus r in Corinth 2Ti4²⁰ what is not being shaken Hb12²⁸ brotherly fondness Hb1³¹ for the eon 1Jn2¹⁷ would have r with us 1Jn2¹⁹ r in death 1Jn3¹⁴ man-killer has not life eonian r in him 1Jn3¹⁵ king r briefly Rv17¹⁰

permanent: property Hb10³⁴ city Hb13¹⁴ word of God 1Pt1²³ (ABs¹ Ac18²⁰ As² 2830), abide⁵⁹, be², continue¹, dwell¹⁵, endure³, remain¹⁷, stand¹, tarry¹⁰.

remain, continue², leave³, rest¹, superabound⁴, survive².

peri men'ō ABOUT-REMAIN

remain about, apostles, for the promise Ac1⁴, wait for¹.

remain behind, See endure.

em men'ō IN-REMAIN

remain in, Paul (entreats to r in the faith) Ac14²² (r two years in hired house) Ac28³⁰ Bs¹ accursed those not (law) r Ga3¹⁰ not r in God's covenant r Hb8⁹ (ARv20³), continue in³.

remain in, See remain with.

pros men'ō TOWARD-REMAIN

remain with or in, the throng r three days Mt15³² Mk8² saints entreated (r in the Lord) Ac11²³ (in the grace of God) Ac13⁴³ Paul r with brethren Ac18¹⁸ Timothy to r in Ephesus 1Ti3¹³ widows to r in petitions r 1Ti5⁵, abide still¹, be with¹, cleave unto¹, continue², tarry there¹.

mnē m on eu'ō REMIND-

remember, recall to mind, r the five cakes of bread Mt16⁹ Bs² Mk8¹⁸ Lot's wife Lu17³² r Christ's words Jn15²⁰ 16⁴ Ac20³⁵ a woman no longer r the affliction Jn16²¹ saints to r (Paul's admonition) Ac20³¹ (the poor) Ga2¹⁰ (that once you the nations) Ep2¹¹ (Paul's bonds) Co4¹⁸ (his toil) 1Th2⁹ (his instructions) 2Th²⁵ (that Christ is of David's seed) 2Ti2⁸ (their leaders) Hb13⁷ Paul r the saint's work of faith 1Th1³ if the faithful had r Hb11¹⁵ Joseph r the exodus Hb11²² the ecclesia (in

Ephesus to r)Rv25 (in Sardis)Rv33 God r Babylon's injuries Rv185. be mindful¹, make mention¹, remember¹⁹.

remember, mindful (be)¹, remind⁶.
remember. See remind.

mn e'ia REMINDER

remembrance, mention. Paul's r of (the Philippians)Ph13 (Timothy)2Ti13 Thessalonians r of Paul 1Th36 mention: Paul m in prayer (saints in Rome)Ro19 (the Ephesians)Ep116 (Thessalonians)1Th12 (Philemon)Phn4.

remembrance, mention¹, recollect⁴, -ion⁴, remind³, (in r), remind³, (put in r), jeopardize¹.

remembrance (bring to). See remind.

mna'o mai REMIND

remind, bring to remembrance, middle voice, remember. be r at the altar Mt523 of the Lord's declarations (Peter)Mt2675 Ac1116 (priests and Pharisees)Mt2763 (the disciples) Lu2468 Jn222 God r of His mercies Lu154 72 be r that you got your good r Lu1625 be r of me Lord (malefactor)Lu2342 r of the prophecy Jn217 1216 Go² no longer r of Israel's sins Hb812 1017 Peter writes to 2Pt32 remember: Corinthians to r all of Paul's 1CI12 Paul r Timothy's tears 2Ti14 saints admonished to Ju17 remembrance (bring to): Cornelius alms, to God Ac1031 Babylon, in sight of God vRv1619, in remembrance³, mindful of², remember¹⁶.

[h]upo mi mnē's kō UNDER-REMIN
remind. Peter r of the Lord's declaration Lu 2261 to r the saints (the holy spirit)Jn1426 (Timothy)2Ti214 (to be subject)Tit31 (Peter) 2Pt112 (Jude intending)Ju5 John r Diotrophes 3Jn10, put in mind¹, remember⁶.

remind. See recollect.

[h]upo'mnē'sis UNDER-REMINING

reminder. of Timothy's faith 2Ti15 Peter rousing the saints by 2Pt113 31. remembrance³. remission, pardon⁹, passing over¹. remit. See let.

leim'ma LACK-effect

remnant. Israel, according to grace Ro115. remnant, residue¹, rest⁴.

meta kin e'ō after-STIR

remove. from expectation of evangel Col23. move away¹.

remove, carry aside¹, depose¹, lift², proceed², stir¹, transfer¹, (can r), depose¹.
remove into, exile¹.
removing, transference¹.

pali n gen e si'a AGAIN-BECOMING

renascence. Son of Mankind's kingdom Mt1928 bath of Tit35. regeneration².

schī z'ō SPLIT

rend. temple curtain Mt2751 Mk1538 Lu2345 the rocks Mt2751 Jesus perceived the heavens Mk110 patch from new cloak r Lu536s Jn 36 not r Christ's tunic Jn1924 the net not 3r 2111 the multitude r Ac144 237. break¹, divide², make a rent¹, open¹, rend⁵.

rend, burst¹, - through³, convulse¹.

rend off, tear off¹.

render. See pay.

render, repay¹.

ana kain o'ō UP-NEW

renew, make new again. man within 2Ca16 young humanity Co310.

ana kain iz'ō UP-NEWIZE
renew. to repentance Hb66.

ana kain'ō si s UP-NEWING

renewal. of the mind Ro122 of holy spirit Tit35. renewing².

renewed (be), rejuvenate¹.

renewing, renewal².

eu phē m i'a WELL-AVERMENT

renown. defamation and (Paul)2Co68. good report¹.

ap arn e' o mai UN-LAMB

renounce, abjure (Peter a acquaintance with Jesus)Lu2234. let him r himself Mt1624 Mk834 Peter r Christ Mt2634 35 75 Mk1430 31 72 Lu 2261 Jn1338 as one disowning Christ will be Lu129 (BLu923). deny¹³.

renounce, spurn¹.

cu'phē m os WELL-AVERRED

renowned. whatever is Ph48. of good report¹.

schī's ma SPLIT-effect

rent in cloth r Mt1916 Mk221, schism among people. in the throng r Jn743 916 among the Jews r Jn1019 not to be (among saints)r1C 110 (in the body)1CI225 Paul hearing of A1C1118, divisions⁵, rent², schism¹.

rent (make a), rend¹.

epi dēm e'ō ON-PUBLIC

repatriate, come back home from a foreign residence. Romans Ac210 guests of Athens Ac 1721. be there¹, stranger¹.

ant apo do INSTEAD-FROM-GIVE

repay. the poor have naught to r you Lu1414 in the resurrection Lu1414 God (who will be r by)Ro1135 (the Lord will)Ro1219 Hb1030 (thanksgiving we r to)1Th39 (just of G to r affliction)2Th16. recompense⁶, - again¹, render¹, repay¹.

repay, pay¹, refund¹.

ant apo'do ma INSTEAD-FROM-GIVE-effect

repayment (for dinner)Lu1412, retaliation (Israel's table)Ro119. recompense².

meta no e'ō after-MIND

repent, to be distinguished from after-care, regret. It is simply a mental change. heralding (John)Mt32 (Jesus)Mt417 Mk115 (disciples)Mk612 Tyre and Sidon would have Mt 1121 Lu1013 men of Ninevah Mt1241 Lu1132 one sinner r (joy over)r Lu157 10 will be r (if someone should be going from the dead) r Lu1630 if he should be (forgive)r Lu173 4 and be baptized Ac238 and turn about Ac319 Simon Ac322 God charging all men to Ac 1730 Paul proclaiming Ac2620 Ephesus to Rv25 Pergamos Rv216 I give Jezebel time to Rv221 Sardis Rv33 Laodicea Rv319 do not r (cities)Mt1120 (those perishing)Lu135 5 (many)2CI221 (if Ephesus)Rv25 (Jezebel)Rv 221 22 (rest of mankind)Rv920 21 169 11 (s'r)Rv33).

repent, regret⁶, (not to r), unregretted².

meta'no i'a after-MIND

repentance. worthy of (fruits)Mt38 Lu38 (acts) Ac2620 baptizing in water for Mt311 baptism of (heralding)Mk14 Lu33 Ac1324 (John baptizes with)Ac194 Jesus came to call sinners to Lu532 the just have no need of Lu157 r for the pardon of sins (heralded)Lu2447 (God to give to Israel)Ac531 r unto life (God gives to the nations)Ac1118 r toward

God (Jews and Greeks) Ac20²¹ leading men to (God's kindness) Ro2⁴ Corinthians make sorry to 2C7⁹ sorrow producing 2C7¹⁰ God may give them 2Ti2²⁵ Abs² from dead works Hb6⁶ renewing again to Hb6⁶ place for (Esau did not find) Hb12¹⁷ make room for 2Pt3⁹.

batto log e'ō STUTTER-LAY (say)
repetitions (use useless), in praying not to Mt6⁷, use vain repetitions¹.

pros ana plēr o'ō TOWARD-UP-FILL
replenish. r wants (of the saints) 2C9¹² (Macedonians r Paul's) 2C11⁹, supply².
replete. See brim.

ep akou'ō ON-HEAR
reply. in a season acceptable I r 2C6².

ap a[n]ggel l'ō FROM-MESSAGE
report. magi to r to Herod Mt2⁸ graziers r about demoniac Mt8³³ Mk5¹⁴ Lu8³⁴ 36 John's disciples r (to him) Mt11⁴ Lu7¹⁸ 22 (to Jesus) Mt14¹² Christ (My Boy r judging) Mt12¹⁸ (r to Him that His mother) Lu8²⁰ (about the Galileans) Lu13¹ (with boldness shall I be r to you) Jn16²⁵ (r Thy name) Hb2¹² disciples (the women r to) Mt28⁸ 9A 10 Lu24⁹ (r to Jesus) Mk6³⁰ (Mary Magdalene r to) Mk16¹⁰ Jn20¹⁸ 32 (two r to the rest) Mk16¹³ (r nothing of what they have seen) Lu9³⁶ some of the detail r to the chiefs Mt23¹¹ demoniac to r to his own Mk5¹⁹ 38 healed woman r in sight of all Lu8⁴⁷ slave r to his lord FLu14²¹ r to the blind man Lu18³⁷ courtier's slave r that his son is living Jn4⁵¹ AS Peter and John (r to their own) Ac4²³ AB (are r in the sanctuary) Ac5²⁵ deputies r the prison locked Ac5²² Cornelius concerning the messenger Ac11¹³ Rhoda r Peter before the portal Ac12¹⁴ r to James Ac12¹⁷ Judas and Silas to r the same by word Ac15²⁷ warden r to Paul Ac16³⁶ constables r to officers Ac16³⁸ centurion r to the captain Ac22²⁶ Paul's nephew r Ac23¹⁶ 17 19 Paul r (that they are to be repenting) Ac26²⁰ (nothing wicked to r concerning P) Ac28²¹ (brethren r to) 1Th1⁹ r that God is really among you 1C14²⁵ r life conian 1Jn12³ 3 (BS¹ Ac17³⁰). bring word¹, - again¹, command¹, declare³, report², show¹¹, - again¹, tell²⁹.

report, inform¹, (commonly r), blaze abroad¹, (have a good r), testify², (obtain a good r), testify², (of good r), testify¹, (of honest r), testify¹.
report slanderously, blaspheme¹.
reported (be), hear¹.

koi m a'ō LIE
repose, though all of the occurrences seem to imply sleep, the noun Jn11¹³ shows that it refers to the repose of sleep. r saints (bodies roused) r Mt2⁷⁵ (considerable number r) FlC11³⁰ as we (soldiers) r Mt23¹³ Christ (found disciples r) Lu22⁴⁵ (Firstfruit of those) 1C15²⁰ Lazarus has found Jn11¹¹ 12 put to r (Stephen) r Ac7⁶⁰ (David) Ac13³⁶ (some of the disciples) r 1C15⁶ (in Christ) r 1C15¹⁸ (all the saints shall not) 1C15⁵¹ (those will God lead forth) r 1Th4¹⁴ 15 (since the fathers) r 2Pt3⁴ Peter r between two soldiers Ac12⁶ if the husband should be FlC7³⁹ 38 concerning those FlTh4¹³, be dead¹, - asleep², fall asleep⁴, fall on sleep¹, sleep¹⁰.

koi'm ē si s LIE-ing
repose of sleep Jn11¹³, taking of rest¹.

anti'tup on INSTEAD-BEAT

representation. holy places r of the true Hb9²⁴ baptism 1Pt3²¹, (like) figure².

on'eid os REPROACH

reproach, that which is subject to censure or is disgraceful. Elizabeth's r eliminated Lu1²⁵.

oneid iz'ō REPROACH

reproach, censure disparagingly. happy are you whenever Mt5¹¹ Lu6²² Christ (r the cities) Mt11²⁰ (robbers r Him) Mt27⁴⁴ Mk15³² (r the eleven) Mk16¹⁴ God (r of those r Him) Ro15³ (G not r) Ja1⁵ Paul toiling and being 1Ti4¹⁰ 6s* r in the name of Christ 1Pt4¹⁴, cast in one's teeth¹, reproach⁴, revile², upbraid³.

oneid is m os' REPROACH

reproach. r of those r God Ro15³ of the adversary 1Ti3⁷ gazing stock of Hb10³³ Moses deeming the r Hb11²⁶ carrying Christ's Hb13¹³.

reproach, dishonor¹.
reprobate, disqualified⁶, outrage².

[h]erpet on' REPTILE

reptile. Peter sees in vision vAc10¹² 116 images of Ro12³ nature of r tamed Ja3⁷, creeping thing³, serpent¹.

a the t e'ō UN-PLACE

repudiate, have no place for. Herod does not want to Mk6²⁶ Pharisees r (the precept of God) Mk7⁹ (God's counsel) Lu7³⁰ r the disciples Lu10¹⁹ r Christ Lu10¹⁶ 16 Jn12⁴⁸ r Him Who commissions Christ Lu10¹⁶ God r the understanding of the intelligent 1C11¹⁹ Paul not r the grace of God Ga2²¹ no one r a human covenant Ga3¹⁵ he who is r is r God 1Th4⁸ 8 r their first faith 1Ti5¹² r Moses' law Hb10²⁸ r lordships Ju8⁸, bring to nothing¹, cast off¹, despise³, disannul¹, frustrate¹, reject⁴.

a the' tē si s UN-PLACING

repudiation. of the preceding precept Hb7¹⁸ of sin Hb9²⁶, disannuling¹, to put away¹.

anti kath i'st ē mi INSTEAD-DOWN-STAND

repulse. not unto blood Hb12⁴, resist¹.
reputation (be of), seem¹, (had in r), valuable¹, (make of no r), empty¹.

repute (be of). See seem.

ait e'ō REQUEST

request, express a desire to have or do something. to him r you, give Mt5⁴² Lu6³⁰ saints (God aware before) Mt6⁸ (and it shall be given) Mt7⁷ Lu11⁹ Jn16²⁴ (obtaining) Mt7⁸ Lu11¹⁰ (two agreeing) Mt18¹⁹ (in prayer) Mt21²² (be believing) Mk11²⁴ (in Christ's name) Jn14¹³ 14 16²⁶ (the Father in My name) Jn15¹⁶ 16²³ (it will be occurring) Jn15⁷ (hitherto r nothing) Jn16²⁴ (God able to do above all) Ep3²⁰ (wisdom from God) Ja1⁵ (in faith) Ja1⁶ (you are not r) Ja4² (whatever we may be) 1Jn3²² (according to God's will) 1Jn5¹⁴ 15 (we have the requests) 1Jn5¹⁵ (life for a brother) 1Jn5¹⁶ a son r (bread) r Mt7⁹ Lu11¹¹ (a fish) r Mt7¹⁰ (an egg) r Lu11¹² God giving (to those r) Mt7¹¹ (holy spirit) Lu11¹³, the maiden r (Herod will give whatever) Mt14⁷ Mk6²² 23 24 (John's head) Mk6²⁵ r of Christ (mother of Zebedee's sons) Mt20²⁰ (James and John) Mk10³⁵ (not aware what they) Mt20²² Mk10³⁸ Jews (r Bar-Abbas) Mt27²⁰ Lu23²⁵ (a prisoner be released) Mk15⁶ 32 8 (r Pilate crucify Jesus) Lu23²³ Ac13²⁸ (r a murderer)

Ac3¹⁴ (Festus against Paul) Ac25³ (Paul's conviction) Ac25¹⁵ (signs) 1C12² Joseph r Jesus' body Mt27⁵⁸ Mk15⁴³ Lu23⁵² Zechariah r a tablet Lu16³ more excessively Lu12⁴⁸ Christ (r a drink) Jn4⁹ (you would r Him) Jn4¹⁰ (whatever Thou shouldst) Jn11²² lame man r alms Ac3² David r to find a tabernacle Ac7⁴⁶ Abs² Paul r (letters) Ac9² (the Ephesians) Ep3¹³ (God, for the Colossians) Col9^{As} r peace with Herod Ac12²⁰ Israel r a king Ac13²¹ warden r lights Ac16²⁹ r for gratification Ja4³ (B³ Mt16⁴ BLu12²⁰ Bs¹ 1Pt3¹⁵). ask⁴⁸, beg², call for¹, crave¹, desire¹⁷, request².

ait'e ma REQUEST-effect

request. Jews r granted Lu23²⁴ make known your Ph4⁶ saints have their 1Jn5¹⁵, petition¹, request¹, require¹.

request, petition¹, (make r), beseech¹.

nros de'o mai TOWARD-BIND

require. God not r anything Ac17²⁵, need¹.

require, practice¹, request³, seek², - out².

required (be), demand¹.

epi te'de ion ON-THE-BIND

requisite. for the body Ja2¹⁶. that are need-full¹.

requite, pay¹, reciprocate¹.

requited (be). See fetch.

apo'kri ma FROM-JUDGE-effect

rescript. of death A2C1⁹. sentence¹.

r[h]u'o mai HAUL

rescue, drag away from danger. God (r us from the wicked one) Mt6¹³ Lu14^{As} (let Him r him now) Mt27⁴³ (r the saints) Co1¹³ (r Lot) 2Pt2⁷ (r of the devout) 2Pt2⁹ that Israel may be Lu17⁴ Paul (what will r me) Ro7²⁴ (from the stubborn) Ro15³¹ (God r from death) 2C11¹⁰ 10ps¹⁰ (from wicked men) 2Th3² (the Lord r me) 2Ti3¹¹ (out of the lion's mouth) 2Ti4¹⁷ (from every evil work) 2Ti4¹⁸ the R arriving Ro11²⁶ Jesus, our R 1Th1¹⁰. be delivered⁴, deliver¹³, Deliverer¹.

rescue, extricate¹.

par omo i az'o BESIDE-LIKEize

resemble (sepulchers) Mt23²⁷ As. be like unto¹.

resemble, like (be)¹.

ag an akt e'o VERY-MUCH-GRUDGE

resent. the ten r about James and John Mt20²⁴ Mk10⁴¹ scribes r about boys crying Hosanna Mt21¹⁵ disciples r about the attar Mt26⁸ Mk14⁴ Christ r forbidding children Mk10¹⁴ chief r that Christ cures on sabbath Lu13¹⁴. be moved with indignation¹, - much displeased², - sore displeased¹, have indignation², with indignation¹.

ag an ak't e sis VERY-MUCH-GRUDGING
resentment. sorrow produces 2C7¹¹. indignation¹.

apo'kei mai FROM-LIE

reserve, lay away. your mina I r Ph19²⁰ the expectation fCo1⁵ a wreath for Paul r2Ti4⁸ to men to be dying fHb9²⁷. be appointed¹, - laid up³.

reserve, leave¹.

kata men'o DOWN-REMAIN

reside. apostles, in Jerusalem Ac1¹³ (B1C16⁶). abide¹.

[h]apo'leim ma UNDER-LACK-effect

residue. of Israel shall be saved Ro9²⁷. remnant¹.

residue, left¹, rest¹.

anti ta s' s o mai INSTEAD-SET

resist, set oneself against. the Jews r the word Ac18⁶ the authority Ro13² God the proud is r Ja4⁶ 1Pt5⁵ the just one not r you Ja5⁶. oppose self¹, resist⁴.

resist, clash with¹, repulse¹, withstand⁹.

resolve. See intend.

resort, come², - together², gather¹, go together¹.

eche'o RESOUND

resound, repeat sound, reverberate. r copper 1C13¹ Abs¹. roar¹, sound¹.

ech'os RESOUND

resounding of the sea Lu21²⁵, blare of a trumpet Ac2² Hb12¹⁹, hubbub about Christ Lu4³⁷. fame¹, sound².

respect. See abash.

respect, part², (have r), look away¹.

ou dam os' NOT-YET-SIMULTANEOUS-AS

respect (be in no). Bethlehem least Mt2⁶. not¹.

respect of persons, partial¹, -ity⁴, (have r), partiality (show)¹, (without r), impartially¹.

eu schem o sun'e

WELL-FIGURE-TOGETHERNESS

respectability, its accompaniments. indecent members have 1C12²³. comeliness¹.

eu schem'ON WELL-FIGURED

respectable. Joseph a r counselor Mk15⁴³ women Ac13⁵⁰ 17¹² that which is 1C7³⁵ members 1C12²⁴. comely², honorable³.

eu schem on'os WELL-FIGURE-AS

respectably. walking Ro13¹³ 1Th4¹² let all occur 1C14⁴⁰. decently¹, honestly².

respectively. See up.

resplendent. See splendid.

anth omo log e'o mai

INSTEAD-LIKE-LAY (say)

response (make). Hannah, to God Lu23⁸. give thanks¹.

loip on' LACK

rest, that which is lacking to make the whole, furthermore, marking a transition to another subject. taking hold of the slaves Mt22⁶ of the virgins Mt25¹¹ the r said let be Mt27⁴⁹ desires about the r Mk4¹⁹ of the disciples Mk16¹³ to the r in parables Lu8¹⁰ why worrying about the Lu12²⁶ scorning the r Lu18⁹ Pharisee not as the Lu18¹¹ the eleven and the r Lu24¹⁰ of the apostles Ac23⁷ 1C9⁵ of the r no one dared Ac5¹³ Jason and the Ac17⁹ r on planks from the ship Ac27⁴⁴ of those in the island Ac28⁹ of the nations Ro13³ r were calloused Ro11⁷ Paul (to the r I am speaking) 1C7¹² (the r I shall be prescribing) 1C11³⁴ (predicting to all the) 2C13² (bonds apparent to) Ph1¹³ (r of my fellow workers) Ph4³ wheat or some of the 1C15³⁷ of the ecclesias 2C12¹³ of the Jews Ga2¹³ for the r (let no one afford weariness) Ga6¹⁷ (brethren mine) Ep6¹⁰ children of indignation even as Ep2³ for the r brethren (rejoice) Ph3¹ (whatever is true) Ph4⁸ (we are asking you) 1Th4¹ sorrow according as the 1Th4¹³ saints not drowsing as the 1Th5⁶ the r may have fear 1Ti5²⁰ of the scriptures 2Pt3¹⁶ r in Thyatira Rv22⁴ r about to be dying Rv3² of the soundings Rv8¹³ of mankind Rv9²⁰ r became affrighted Rv11¹³ of the woman's seed Rv12¹⁷ r were killed Rv19²¹ of the dead Rv20⁵ furthermore: are you drowsing f Mt26⁴⁵

Mk1441 all f expectation of being saved Ac 2720as Paul (f I am not aware)1C116 (there is reserved)2Ti48 f being sought in administrators 1C42 f those having wives 1C729 f brethren (rejoice)2C1311 (pray concerning us)2Th31 waiting f till His enemies Hb1013 (s2Ep417). besides1, finally5, from henceforth2, furthermore1, henceforth1, moreover1, now2, other20, remnant4, residue1, rest12, then1, the other1, things which remain1.

epi'loip on ON-LACK
rest. of lifetime in the flesh 1Pt42.

ana pau'ō UP-CEASE
rest persons, soothe feelings, given through Jesus fMt1128 disciples (r in Gethsemane) Mt2645Mk1441 (r briefly) Mk631 r eat and drink fLu1219 God's spirit r1Pt414Bs souls under the altar vRv611 martyrs, from toil vRv1413 soothe: spirit s (Paul's) f1C1618 (Titus') f2C713 compassions (of the saints) fPhn7 (Philemon to s Paul's) Phn20. refresh4, rest7, take ease1.

ana'pau si s UP-CEASING
rest. the humble find Mt129 unclean spirit not finding fMt1243Lu1124 four animals have no vRv48 worshippers have no vRv1411.

rest, ease3, peace1, quiet (be)1, sabbatism1, stop2, -ing9, tent1, (taking of r), repose1.

ep ana pau'ō mai ON-UP-CEASE
rest on. peace on a house fLu106 the Jews r on law fRo217 (Al1Pt414).

sun ana pa u'ō TOGETHER-UP-CEASE
rest together. the saints and Paul Ro1532as. be refreshed1.

rest upon, tabernacle over1.
restitution, restoration1.

kata strē n i a'ō DOWN-SOLID
restive against (be). Christ 1Ti511. begin to wax wanton against1.

apo kata'st a s s FROM-DOWN-STANDING
restoration. times of Ac321 restitution1.

apo kath i'st ē mi FROM-DOWN-STAND[-UP]
restore. Christ r man's hand Mt1213Mk35Lu 610 Elijah will be r all Mt1711Mk912 man's eye sight r Mk825 kingdom to Israel Ac16 I may be r to you Hb1319.

restore, pay1, readjust1.
restrain, stop1.

ana'sta sis UP-STANDING
resurrection from death. It has special reference to the body, which will stand up, while rousing refers to the soul, which will awake, and vivification refers to the return of the spirit, rising from a fall Lu234, saying there is no (Sadducees) Mt2223Mk1218Lu2027 Ac238 (Corinthians) f1C1512 in the r (which of the seven) Mt2228Mk1223Lu2033 (neither marrying) Mt2230Lu2035 (repaid you) Lu1414 of the dead (concerning) Mt2231 (Athenians hearing of) Ac1732 (Paul judged concerning) Ac238 2421 (Son of God by) Ro14 (through a man) 1C1521 (thus is the) 1C1542 (rudiments of) Hb62 of the r (sons) ALu2036 (saints shall be) Ro65 of life Jn529 of judging Jn529 Lazarus rising in Jn1124 Jesus said, I am the Jn1125 of Christ (witness to) Ac433 (power of His) Ph310ABs* (through the) 1Pt13 321 from among the dead (in Jesus) Ac42 (Christ first out of a) Ac2623 evangel of Jesus and the Ac1718 r which is

impending Ac2415 if there is no f1C1513ABs* saying already occurred 2Ti218 women obtained their dead by Hb1135 a better Hb1136 the former vRv205 6. raised to life again1, resurrection39, rising again1, that should rise1.

resurrection, resurrection from among1, rousing1.

ex ana'st a si s OUT-UP-STANDING
resurrection from among. attaining to Ph311. resurrection1.

kat ech'ō DOWN-HAVE
retain, detain, hold (of disease) Jn54, keep course (of a ship) Ac2740. r the word fLu 815 the last place fLu149 r the truth in injustice Ro18 saints (in that in which we were) Ro76 (those buying as not r) 1C730 (r the traditions) 1C112 (r what Paul said) 1C152 (r the ideal) 1Th521 (boldness of the expectation) Hb36 (beginning of the assumption) Hb 314 (avowal of the expectation) Hb1023 Paul (as having nothing and r all) 2C610 (intended r Onesimus) Phn13 detain: through d Christ Lu442 unveiling of man of lawlessness 2Th 26 7, have1, hold6, keep3, let1, make toward1, possess2, retain1, seize on1, stay1, take1, withhold1.

retain, have1, hold2.

retaliate. See repay.

retaliation. See repayment.

reticent. See spare.

ana chōr e'ō UP-SPACE
retire. magi r another way Mt212 13 Joseph (into Egypt) Mt214 (into Galilee) Mt222 Jesus (into Galilee) Mt412 (thence) Mt1215 (wilderness) Mt1413 (parts of Tyre) Mt1521 (to the sea) Mk37 (into a mountain) Jn615ABs2 the throng to r Mt924 Judas Mt275 captain, to privacy Ac2319 Agrippa and others Ac2631. depart8, give place1, go aside2, turn aside1, withdraw self2.

epi phōn e'ō ON-SOUND
retort. the multitude, to Pilate Lu2321 the populace Ac1222 others r some other thing Ac 2134 Jews r at Paul Ac2224. cry1, -against1, give a shout1.

meta bal'i ō after-CAST
retract. islanders r about Paul Ac236. change mind1.

[h]upo chōr e'ō UNDER-SPACE
retreat. Christ (in the wilderness) Lu516 (privately) Lu940. go aside1, withdraw self1.

retribution. See recompence.

[h]upo streph'ō UNDER-TURN
return. centurion, to his house Mt813s Miriam, to her home Lu156 shepherds, to their flocks Lu220 Jesus' parents (into Galilee) Lu239as2 43 (into Jerusalem) Lu245 Jesus (from the Jordan) Lu41ABs* (into Galilee) Lu414 838 40 (no longer to decay) Ac1334 centurion's friends Lu710 demonic, to his home Lu839 disciples Lu910 1017 2433 52 Ac112 825 216 unclean spirit Lu1124 a leper Lu1715 18 a noble Lu1912 throng from the cross Lu2348 women, from the tomb Lu2356 249 eunuch Ac28 Paul Ac1255 1421 203 2217 Ga117 John Mark Ac1813 soldiers Ac2332 Abraham Hb71 (AMk1410 B2Pt221). come again1, return27, -again4, -back again1, turn back1, -- again1.

return, break loose1, come back1, lean back1, overturn2, turn back6.

return again, return⁴.

return back again, return¹.

R[h]agaw' (Hebrew) ASSOCIATE

Reu, an ancestor of Christ Lu3³⁵.

R[k]ou ben' (Hebrew) SEE-SON

Reuben, one of the twelve patriarchs Gn29³². the tribe of vRv7⁵.

apo kalu'p t o FROM-COVER

reveal things, unveil persons. all covered shall be fMt10²⁶Lu12³ God (r the truth to minors) Mt11²⁵Lu10²¹ (to Peter)Mt16¹⁷ (r all to the saints)1C2¹⁰ (if in anything differently disposed)Ph3¹⁵ reasonings Lu2³⁵ arm of the Lord r Jn12³⁸ God's (righteousness r)Ro1¹⁷ (indignation)Ro1¹⁸ the glory about to be Ro8¹⁸ 1Pt5¹ one's work, by fire 1C3¹³ prophecy 1C14³⁰ faith about to be Ga3²³ secret of Christ Ep3⁵ salvation 1Pt15¹² unveil: the Son u the Father Mt11²⁷ fLu10²² Son of Mankind fLu17³⁰ God u His Son in Paul fGal1⁶ man of lawlessness f2Th2³ 6, 8. reveal²⁶.

reveal, apprise¹.

apo ka'lu p si s FROM-COVERING

revelation, unveiling. of the nations Lu2³² of God's just judgment Ro2³⁸ of a secret Ro16²⁵ Paul (speaking in)1C14⁶ (r given to)2C12⁷ (his evangel came through a)Ga1¹² (went up to Jerusalem in accord with)Ga2² (secret made known by)Ep3³ in the ecclesia 1C14²⁶ of the Lord (given Paul)2C12¹ a spirit of AEp1¹⁷ unveiling: of the Sons of God fRo8¹⁹ of our Lord Jesus Christ f1C1¹⁷ 2Th1¹⁷ 1Pt1¹³ Rv1¹ (of His glory)f1Pt4¹³. appearing¹, coming¹, manifestation¹, revelation¹⁴.

revelling, revelry².

kôm'os REVELRY

revelry. saints not to walk in Ro13¹³ of the flesh Ga5²¹ nations gone on in 1Pt4³. reveling², rioting¹.

revenge, avenger¹, -ing¹.

revenger, avenger¹.

seb'o mai REVERE

revere, reverent. r God (in vain)Mt15⁹Mk7⁷ (Lydia)Ac16¹⁴ (Titus Justus)Ac18⁷ (aside from the law)Ac18¹³ r Artemis Ac19²⁷ reverent: proselytes Ac13⁴³ women Ac13⁵⁰ Greeks Ac17⁴ Paul argued with Ac17¹⁷. devout³, religious¹, worship⁶.

reverence, abash⁴, fear¹.

the o seb'ei a PLACE (God)-REVERENCE

reverence for God. professing 1Ti2¹⁰. godliness¹.

reverent. See revere.

the o seb'és' PLACE (God)-REVERER

revere of God. God is hearing Jn9³¹. worshiper of God¹.

loi dor e'ō LAY (say)-SPEAR

revile, wound with words. Jews r the blind man Jn9²⁸ r God's chief priest Ac23⁴ Paul being 1C4¹² Christ being 1Pt2²³ (s¹1Pt2²³).

revile, blaspheme¹, reproach².

antí loi dor e'ō INSTEAD-LAY (say)-SPEAR

revile again. Christ not 1Pt2²³AB.

loi'dor os LAY (say)-SPEARER

reviler. saints not to mingle with 1C5¹¹ not enjoying the allotment 1C6¹⁰. railer¹, reviler¹.

loi dor i'a LAY (say)-SPEARING

reviling. nothing as an incentive favoring 1Ti 5¹⁴ not rendering r for r 1Pt3⁹ 9. railing² speak reproachfully¹.

ana za'ō UP-LIVE

revive. my son was dead and fLu15²⁴As 32A Sin r fRo7⁹. alive again², revive¹.

trop'ē REVERTING

revolution, a turning motion so as to come back to the previous position. no shadow from its fJa1¹⁷. turning¹.

mish'apo do si'a HIRE-FROM-GIFT

reward. every disobedience obtained a fair Hb 2² saints' boldness having Hb10³⁵ Moses looked away to Hb11²⁶. recompense of reward³.

reward, compensation¹, pay⁶, wages²⁴.

mish'apo do't'és' HIRE-FROM-GIVER

rewarder. God becoming Hb11⁶.

R[h]é'gion RHEGIUM

Rhegium, a city on the southern tip of Italy. about 38° north, 16° east. ship arrives at Ac28¹³.

R[h]é'sa' RHESA

Rhesa, our Lord's ancestor. Lu3²⁷.

R[h]o'd'ē RHODA (Rose)

Rhoda, a girl's name. Ac12¹³.

R[h]o'dos RHODES

Rhodes, an island in the eastern Mediterranean. off the southwestern point of Asia Minor. about 36° north, 28° east. ship comes to Ac21¹.

plou'si on RICH

rich, having much of value. entering the kingdom (squeamishly)Mt19²³ (easier than for the r)Mt19²⁴Mk10²⁵Lu18²⁵ Joseph of Arimathea Mt27⁵⁷ r man running Mk10^{17A} casting into the treasury Mk12⁴¹Lu21¹ woe to you Lu6²⁴ country place of a r man fLu12¹⁶ not summan r neighbors Lu14¹² parable of (a r man)fLu16¹ (r man and Lazarus)fLu 16¹⁹ 21 22 r chief Lu18²³ Zaccheus Lu19² the Lord Jesus Christ being 2C8⁹ God r in mercy fEp2⁴ not to be haughty 1Ti6¹⁷ r to glory in humiliation Ja1¹⁰ shall fade Ja1¹¹ the poor r in faith fJa2⁵ the r tyrannizing Ja2⁶ will lament Ja5¹ ecclesia r (in Smyrna)Mrv2⁹ (in Laodicea)vRv3¹⁷ hide themselves vRv6¹⁵ emblem given vRv13¹⁶.

plout'e'ō be-RICH

rich (be). God (sends away empty)fLu15³ (not r for)Lu12²¹ (r for all invoking Him)Ro10¹² Corinthians 1C4⁸ through Christ's poverty f2C8⁹ those intending 1Ti6⁹ in ideal acts f1Ti 6¹⁸ ecclesia of Laodicea vRv3¹⁷ 18 through Babylon vRv18³ 15 19. be increased with goods¹, rich¹¹.

rich (make), enrich¹.

plout' os RICHES

riches, an abundance of that which is esteemed of value. seduction of Mt13²²Mk4¹⁹ men stifled by fLu8¹⁴ r of God's (kindness)Ro2⁴ (glory)Ro9²³ (depth of the)Ro1¹³³ (grace) Ep1⁷ 27Ab's¹ (of His glory)Ep3¹⁶ (His r in glory)Ph4¹⁹ Israel's (offense the world's r) Ro11¹²Bs (discomfiture the nations r)Ro 11¹²Bs r of the generosity (Macedonia)2C8² r of the glory of the enjoyment Ep1¹⁸ untraceable r of Christ Ep3⁸ of the secret Co12⁷ r of the assurance of understanding Co2² dubiousness of 1Ti6¹⁷ reproach of Christ greater AHb11²⁶ have rotted Ja5²

worthy the Lambkin to get vRv512 of Babylon desolated vR1817.

riches, money³.

plous i'os RICH-AS

richly. saints (to let Christ's word make its home r) Co316 (God tendering all things r) 1Ti617 (spirit poured out r on) Tit38 (entrance into kingdom r supplied) 2Pt111. abundantly², richly².

ridden (idol). See idol ridden.

kata gel a'ō DOWN-LAUGH

ridicule. throng r Christ Mt924 Mk540 Lu853. laugh to scorn³.

dexi on' RIGHT

right, the side opposite the heart. eye rMt529 hand rMt530 cheek Mt539 what your r is doing rMt63 Christ (desire to sit at His) AMt 2021 23Mk1037 40 (seated at God's) AMt2244 Mk1236 Lu2042 Ac234 Hb113 (sheep at) AMt 2533 34 (robber) Mt2738 Mk1527 (malefactor) Lu2333 (at r of the throne) AHb81 youth sitting at Mk165 messenger at r of altar Lu111 withered r hand Lu66 r ear amputated Lu 2250 Jn1810 net cast on Jn216 places r foot vRv102

right hand: Christ (seated at God's) AMt 2664 Mk1619 Ac225 Ro834 Ep120 Co31 Hb13 1012 (a reed in His) Mt2729 (at r h of power) AMk1462 Lu2269 (exalted to God's) AAc233 531 (standing at God's) AAc755 56 (of the throne) AHb122 (is at God's) A1Pt322 (seven stars in) Rv116 20 21 (placed on John) Rv117 of the infirm man Ac37 righteousness of 2C67 of fellowship AGa29 of the One on the throne vRv51 7 messenger lifts vRv105b emblem on the vRv1316 (s¹ Lu629).

right. See authority.

right, just⁵, straight³.

right mind (be in), sane (be)².

righteous (be), justify¹.

righteous judgment, just judgment¹.

righteously, justly².

dik ai o sun'ē JUST-TOGETHERNESS

righteousness, the accompaniment of justice, in character and conduct. God's (judging the earth in) Ac1731 (revealed in the evangel) Ro117 (if our injustice is commending) Ro35 (through Jesus Christ's faith) Ro321 22 (display of) Ro325 26 (Israel ignorant of) Ro103 3s (becoming, in Him) A2C521 (remains for the eon) 2C99 (the anger of man is not working) Ja120 (in the r of our G) 2Pt111 Christ (to fulfill all) Mt315 (became to us) F1C130 (Thou lovest) Hb119 (in r is He judging) vRv1911

others: happy those (hungering for) Mt56 (persecuted on account of) Mt510 your r (more than the Pharisees) Mt520 (in front of men) AMt61 (product of) P2C910 the kingdom and its r Mt633 John came in the road of AMt132 divine service to Him in Lu175 the holy spirit exposing concerning Jn168 10 he who is acting r acceptable Ac1035 Elymas enemy of all Ac1310 Paul arguing concerning Ac2425 r and faith Ro411 13 930 30 104 6 10 Ga55 Ph39 Hb117 (f reckoned for r) Ro43 5 9 11 22 Ga36 Ja223 (apart from acts) Ro46 gratuity of Ro517 Grace reigning through Ro521 implements of Ro613 2C67 slaves of Ro616 118 119 free as to r Ro620 the spirit is 'life because of Ro810 pursuing Ro930 1Ti611 2Ti22 a law of Ro931 31s² seeking to establish Ro103 which is of law Ro105 Ga221 321

Ph36 9 kingdom of God is mRo1417 dispensation of 2C39 r and lawlessness i2C614 Satan's servants as dispensers of A2C1115 new humanity created in Ep424 fruit (of the light in) Ep59 (filled with the f of) Ph111 (peaceable f of) Hb1211 (sown in peace) Ja318 cuirass of Ep614 discipline in 2Ti316 wreath of 2Ti48 not for works of Tit35 untried in the word of Hb513 king of AHb72 who through faith work r Hb1133 living for 1Pt224 suffer because of 1Pt314 Noah a herald of 2Pt25 the way of (not to have recognized) 2Pt221 dwelling in the new earth 2Pt313 doing r (begotten of Him) F1Jn229 (is just) IJn37 (not d, not of God) IJn310 (let the just) vRv2211 (sRo928 A1Th313). alms¹, be righteous¹, holiness¹, righteousness⁹⁴.

righteousness, just⁴¹, - statute⁴, rectitude¹, (to r), justly¹.

rightly, correctly³.

rightly divide, correctly cut¹.

daktul'i on FINGERED

ring. give the prodigal PLu1522.

prō t o st a't ēs BEFORE-MOST-STANDER ring leader. Paul called AC245.

plun'ō PLUNGE

rinse, plunge into a liquid in order to cleanse. robes vRv714 r2214As (BsLu52). wash².

apo plun'ō FROM-PLUNGE

rinse off. fish nets Lu52A. wash¹.

riot. See conspiracy.

riot, luxury¹, profligacy².

rioting, revelry¹.

riotous, profligately¹.

ripe (be), dry¹, (be fully r), ripe (be dead)¹.

ak m aad'ō POINT of ripeness

ripe (be dead). grapes vRv1418, fully ripe¹.

an i'st ē mi UP-STAND

rise, raise, figuratively, refers especially to the body, which rises, while the soul is roused and the spirit is vivified.

literally: Christ: r early Mk135 thence, r came away Mk724 101 in the synagogue Lu 416 in Gethsemane Lu2245 others: Levi Mt 99Mk214 Lu528 chief priests Mt2662 Mk1460 Ac 517 false witnesses Mk1457 Peter Lu2412 Ac115 Paul Ac96 2210 2616. Frequent, see under other keywords.

figuratively: from the dead (a faded figure) men of Ninevah Mt1241 Lu1132 r up seed to his brother Mt2224 Mk1223A 25 Jarius' daughter Mk542 Lu855 Christ Mk831 99 10 31 1034 169A Lu1833 247 46 Jn209 Ac224 32 326 1041 1333 34 173 31 1Th414 if someone should Lu1631 in last days Jn639 40 44 54 Lazarus Jn1123 24 Tabitha Ac940 41 the drowsy Ep 514 dead in Christ 1Th416 others: Satan Mk326 some prophet Lu98 19 Ac322 737 Theudas and Judas Ac536 37 certain of the synagogue Ac69 a different king Ac718 Christ to be Christ Ro1512 different priest Hb711 15 (sMt179 B23 B2019 AMk1050 ALu922 s1630 B1712 s2Ro149 A1C1552). arise³⁸, -up¹, lift up¹, raise¹, - up¹¹, - up again², rise¹⁹, - again¹³, - up¹⁶, rising¹, stand up⁸, - up-right¹.

rise. See arise and rouse.

rise (that), resurrection¹.

rise up, stand up².

ep an ist ē'mi ON-UP-STAND

rise up against. children a parents rMt1021 Mk1312.

rise up together, assail¹.
rise with, rouse together².
rising. See resurrection.
rising, rise¹.

para bol'eu o mai BESIDE-CAST
risk. Epaphroditus r his soul Ph230. regard
not¹.

thrēsk ei'a RITUAL
ritual, a religious ceremonial observance. of
the Jews Ac26⁵ of messengers Co21⁸ vain
r Ja126 clean r MJa127. religion³, worship-
ing¹.

ritual (willful). See willful ritual.

thrēs'k os RITUALIST
ritualist, if anyone seeming to be Ja126. re-
ligious¹.

phil o'neik on FOND-COQUESTOR
rivalrous, desirous of worsting another. pre-
suming to be IC1116. contentious¹.

phil o'neik i'a FOND-CONQUEST
rivalry. among the disciples Lu2224. strife¹.

po t a m os' DRINK
river. the Jordan (baptized under John in)
Mt36¹⁵ Jn128 bursts through PLu648 49
of living water PJn738 Paul (came beside
the) Ac1613 (in danger of) 2C1126 star falls
on one third the VRv810 Euphrates (mes-
senger bound at) VRv914 (pours bowl on) VRv
1612 serpent casts water as VRv1215 the earth
swallows VRv1216 pours bowl on VRv164 of
water of life VRv221 2 (s²VRv118 A1616).
flood⁴, river⁹, stream², water¹.

road. See way.

road (encircling). See encircling road.

ōru' o mai ROAR
roar, the sound made by a wild beast after its
prey. Adversary as a r lion 1Pt58.

roar, bellow¹, resound¹.

rob, despoil¹.

rob churches, despoil sanctuary¹.

lēst ēs' ROBBER
robber, a highwayman, one who steals by force,
also used for Hebrew *phrits* burglar rMt2113
Mk117Lu1946. Christ (apprehending Him as
a) Mt2655Mk148Lu2252 (two crucified with)
Mt2738 44Mk1527 man falls among PLu10
30 36 climbing up elsewhere PJn101 those
coming before are PJn108 Bar-Abbas Jn1840
Paul in dangers of 2C1126. robber⁴, thief¹¹.
robbery, pillaging¹.

stol ē' PUT-
robe. scribes want to walk in Mk1238Lu2046
a youth clothed with a white Mk165 the
first r for the prodigal PLu1522 saints (to
each was given a white) VRv611 (clothed in)
VRv79 13 (they rinse their) VRv714. long
clothing¹, - garment¹, - robe¹, robe⁵.

robe, attire¹, garments², mantle².

pet'ra ROCK
rock, a hard, solid portion of the earth's sub-
stance. builds house on rMt724 25Lu648 Christ
(building ecclesia on) AMt1618 (the spiritual
R) fIC104 m⁴ are rent Mt2751 tomb quar-
ried in Mt2760Mk1546 seed falls on PLu86 13
in Zion a Snare R PRo933 1Pt28 men (hide
in) VRv615 (say to r fall on us) VRv616.

la xeu't on' BEDROCK-HEWN
rock-hewn. Joseph's tomb Lu2353. hewn in
stone¹.

rocks, place¹, rough¹.

petr ō'd es ROCK-PERCEIVED
rocky place. seed falls on rMt135 20Mk45 16.
stony⁴.

r[h]ab'd os ROD
rod, the scepter of a king AHb18 8, a shepherd's
club Mt1010 rRv227 125 1915, a traveler's
staff. Paul coming with 1C421 to measure
the temple VRv111 staff: disciples (nothing
for the road except) Mk68 (not to pick up)
Lu93 Aaron's Hb94 Joseph worships lean-
ing on his Hb1121.

r[h]abd iz'ō RODIZE
rod (flog with). Paul and Silas Ac1622 Paul
thrice 2C1125. beat².

apo kul i'ō FROM-ROLL
roll away. stone from the tomb (a messenger)
Mt282 (Who will) Mk163 (women found it r
a) Lu242. (AMk164).

ana kul i'ō UP-ROLL
roll back. the stone from the tomb Mk164Bs.

pros kul i'ō TOWARD-ROLL
roll to. Joseph r a stone on t door of tomb
Mt2760Mk1546.

[h]el is'ō WHIRL
roll up, give a circular motion. the heavens
Hb112ABS² VRv614.

R[h]ōm a ik on' ROMAIC
Roman, the language of Rome. Christ's in-
scription inscribed in Lu2338.

R[h]ōm a i'os ROMAN
Roman. will take away our place Jn1148 re-
patriated Ac210 Paul (announcing customs
not allowed by) Ac1621 (and Silas belonging
to) Ac1637 38 (is it allowed you to scourge)
Ac2225 (this man is a R) Ac2226 27 29 2327
(given into hands of) Ac2317 not surrender-
ing as a favor Ac2516.

Romans, human¹.

R[h]ōm'ē ROME
Rome, the political capital of the Roman em-
pire, in Italy, about 42° north, and 13° east.
Jews depart from Ac182 Paul (must see)
Ac1921 (to testify in) Ac2311 (thus to R we
come) Ac2314 18 (writes to saints in) Ro17
(eagerness to bring evangel) Ro115 (Onesiph-
orus seeks him in) 2Ti117.

steg'ē EXCLUDER
roof, which excludes sun and rain. under the
centurion's AMt88Lu76 unroof the r where
Christ was Mk24.

sper m o log'os SOW-LAYER
rook, a bird which picks up a living by gath-
ering scraps in the market. Athenians call
Paul rAc1718. babbler¹.

oik'ē ma HOME-effect
room. light shines in Ac127. prison¹.
room, place¹, (chief r)², (highest r)¹, (upper-
most r)², reclining place (first)⁵.
room (be). See contain.
room of (in the), instead¹.
room to receive (be), contain¹.
room (upper). See upper room.

kata skēn'ō si s DOWN-BOOTH
roost. flying creatures have Mt320Lu958. nest².

r[h]iz'a ROOT
root, that part of a plant which is in the soil.
the axe is lying at the r of rMt310Lu39 par-
able of the sowing (no r) rMt139Mk46 (no r
in himself) rMt1321Mk417Lu813 fig tree with-

ered from Mk11²⁰ olive tree (r is holy) Ro 11¹⁶ (joint-participant of) Ro11¹⁷ (r is bearing you) Ro11¹⁸ r of Jesse r Ro15¹² of all the evils 1Ti6¹⁰ of bitterness r Hb12¹⁵ R of David r Ev5⁵ M22¹⁶.

r[h]iz o'ō ROOT

root, be firmly fixed and nourished. the saints (r and grounded) r Ep3¹⁷ (and built up) r Co2⁷.

ek riz o'ō OUT-ROOT

root up. grain, with the darnel r Mt13²⁹ every plant not p by the Father r Mt15¹³ black mulberry r Lu17⁶ unfruitful trees r Ju12. pluck up by the roots², root up². roots (pluck up by the), root up².

schoin i'on RUSH

rope. Jesus makes a whip out of Jn21⁵ r of the skiff Ac27³² rope¹, small cord¹. rose, spring up¹.

sēp'ō ROT

rot, make rotten. your riches have Ja5². corrupt¹.

sapr on' ROTTEN

rotten, tainted words Ep4²⁹. r tree (producing noxious fruit) r Mt17¹⁷ (not producing ideal) r Mt7¹⁸ Lu6⁴³ 43 (make tree r and its fruit r) r Mt12³³ 33 ideal tree not producing r fruit r Lu6⁴³ r species cast out r Mt13⁴⁸. bad¹, corrupt⁷.

trach u' ROUGH

rough, uneven, not smooth. r roads made smooth r Lu3⁵ lest the ship falling on r places Ac27²⁹, rocks¹, rough¹. round about, about¹, around¹¹, everywhere¹, place about¹, surround².

egeir'ō ROUSE

rouse, awake from sleep, or drowsiness, usually used figuratively of awakening from the dead, with special reference to the soul, as resurrection is applied to the body and vivification to the spirit; idiomatically it is sometimes necessary to render it rise or raise. Joseph (from sleep) Mt12²⁴ (being r take the Boy) Mt21¹³ 14 20 21 God (able to r children to Abraham) r Mt3⁹ Lu8³⁸ (horn of salvation) Lu1⁶⁹ (David for king) r Ac13²² (the faltering) Ja5¹⁵ Christ (Peter's mother-in-law) Mt8¹⁵ Mk13¹ (being r rebukes the wind) Mt8²⁶ (the paralytic r) Mt9⁶ 7 Mk21¹² Lu5²⁴ (r, followed the chief) Mt9¹⁹ (to the disciples, R) Mt17⁷ 26 Lu14⁴² Jn14³¹ (man with dumb spirit) Mk9²⁷ (man with withered hand) Lu6⁸ (a great prophet r) r Lu7¹⁶ (to inform man, R) Jn5⁸ 9s

roused from the dead: Christ (r Jarius' daughter) r Mt9²⁵ Mk5⁴¹ Lu8⁵⁴ (r the third day) r Mt16²¹ 17 28 2019s Lu9²² Bs 1C15⁴ (till the Son of Mankind is) r Mt17^{9b} (after Mr) r Mt26³² Mk14²⁸ (till Pilate He said He would be) r Mt27⁶³ 64 (messengers announce) r Mt28⁶ 7 Mk16^{Lu24} 26 (gaze on Him after) r Mk16¹⁴ (r son of the widow) r Lu7¹⁴ (disciples say He was) r Lu24³⁴ (He said He would be) r Jn22²² (He r Lazarus) r Jn12⁹ 17 (third time manifested) r Jn21¹⁴ (because of our justifying) r Ro4²⁵ (even as C was) r Ro6⁴ (no longer dying) r Ro6⁹ (Another Who is r) r Ro7⁴ (One dying yet rather being) r Ro8³⁴ (proclaimed that He has been) r 1C15¹² (if He has not) r 1C15¹⁴ 17 (yet now C has been) r 1C15²⁰ (for our sakes) r 2C5¹⁵ (is of the seed of David) r 2Ti2⁸

God (the Father r the dead) r Jn5²¹ (r Christ) r Ac3¹⁵ 40 530 1330 37 1C6¹⁴ Co2¹² 1Th1¹⁰ (the third day) Ac10⁴⁰ (is it judged unbelievable if) Ac26⁸ (believing on Him

Who) r Ro4²⁴ 1Pt1²¹ (the spirit of Him Who) r Ro8¹¹ 11 (be'ieving He r Christ) r Ro10⁹ (Paul testifies He r C) r 1C15¹⁵ (He r not if) r 1C15¹⁵ 15 (Who r the dead) r 2C19⁹ (r the saints also) r 2C4¹⁴ (the Father Who r Him) r Ga1¹ (when r Him) r Ep1²⁰ (Abraham reckons Him able to) r Hb11¹⁹

others: disciples (r Christ) Mt8²⁵ (say to blind man, R) Mk10⁴⁹ or to be saying, R Mt9⁵ Mk29^{Lu5} 23 no greater prophet r Mt11¹¹ queen of the south will be r Mt12⁴² Lu11³¹ John the baptist r (Herod said) r Mt14² Mk6¹⁴ Bs 16 (some said) r Lu9⁷ nation r against nation Mt24⁷ Mk13⁸ Lu21¹⁰ false prophets r Mt24¹¹ Mk13²² ten virgins r Mt25⁷ bodies of the saints r Mt27⁵² man drowning and r Mk4⁴² Moses divulges concerning r Mk12²⁶ Lu20³⁷ a friend being r Lu11¹⁸ the householder r Lu13²⁵ no prophet out of Galilee r Jn7⁵² Mary r swiftly Jn11²⁹ messenger r Peter Ac12⁷ saints (out of sleep) r Ro13¹¹ (drowsy one) r Ep5¹⁴ (some r affliction for Paul) Ph1¹⁷ John told R vRv11¹

the dead (apostles commissioned to r) r Mt10⁸ (report to John) r Mt11⁵ Lu7²² (if they are not) r 1C15¹³ 16 29 32 (how are they) 1C15³⁵ (in incorruption) 1C15⁴² (in glory) 1C15⁴³ (in power) 1C15⁴³ (a spiritual body) 1C15⁴⁴ (in-corrutable) 1C15⁵² Bs

rise: man with withered hand Mk3³ Christ, from dinner Jn13⁴ raise: sheep from a pit r Mt12¹¹ this temple Jn21⁹ r 20 Peter r (the lame man) Ac3⁷ (Cornelius) Ac10²⁶ Saul from the earth Ac9⁸ (sb) Mk4³⁸ ALu8²⁴ AA3³⁹. arise²⁷, awake¹, lift⁴, raise⁵⁵, rear up¹, rise up⁴⁹, take up¹.

diegeir'ō THROUGH-ROUSE

rouse. Christ (from sleep) Mk4³⁸ AB² Lu8²⁴ rebukes the wind) Mk4³⁹ Lu8²⁴ Bs sea r by wind Jn6¹⁸ Peter r the saints (by a reminder) 2Pt1¹³ (their comprehension) 2Pt3¹. arise², awake², raise¹, stir up².

sun egeir'ō TOGETHER-ROUSE

rouse together. the saints (God r r) r Ep2⁶ (through faith) r Co2¹² (with Christ) r Co3¹. raise up together¹, rise with².

ep egeir'ō ON-ROUSE

rouse up. persecution for Paul Ac13⁵⁰ * the stubborn Jews r u Ac14². raise¹, stir up¹.

ex ege ir'ō OUT-ROUSE

rouse up. God r u (Pharaoh) Ro9¹⁷ (the saints) r 1C6¹⁴. raise up².

eg' er si s ROUSING

rousing. after Christ's Mt27⁵³. resurrection¹. rout. See recline.

eph emer i'a ON-DAY

routine. Zechariah of the r of Abiah Lu1⁵ 8. course².

row. See drive.

basil'ei on KINGISH

royal, having a king's functions, those in luxury among the Lu7²⁵ a r priesthood 1Pt2⁹. king's court¹, royal¹.

royal. See king's.

royal, king's².

aleiph'ō RUB

rub, apply with pressure and motion. the head with oil Mt6¹⁷ r the ailing (apostles to) Mk6¹³ (elders) Ja5¹⁴ Christ (women buy spices to) Mk16¹ (woman r His feet) Lu7³⁸ 46 (Simon r not) Lu7⁴⁶ (Mary r His feet) Jn11² 123. anoint⁹.

rub, rub together¹.

psō ch'ō STROKE-HAVE *Ac2741*
rub together. ears of grain *Lu6¹*, *rub¹*.

pēd a'lion SPRING
rudder, a kind of large oar fastened to the stern of a ship to be used in steering. slackening the lashing of *Ac2740* steered by the least *RJa34*, *helm¹*, *rudder¹*.

rude, plain¹,
rudiment, element²,
rudiments. See origin.

pē'gan on RUE
rue, the Ruta graveolens of botanists, a garden herb. Pharisees tithing *Lu142*.

R[h]ouph'os (Latin) reddish
Rufus, an early believer. Simon, father of Mk 1521 Paul sends greetings to *Ro1613*,
ruin, crash¹.

kan ōn' RULE
rule, range. observe (the elements by this r) *Ga616* (elementary r) *Ph316s** range: apostles r (God parts to us) *2C1013* (according to our) *2C1016* (not to boast in another's) *2C1016*, *line¹*, *rule¹*.

rule, arbitrate¹, origin¹, preside⁵, shepherd⁴,
rule over, begin¹, (have r o), deem³,
ruler. See deem.
ruler. See governor.
ruler, chief²², governor², world might¹, (make r), constitute⁶,
ruler of the city, magistrate²,
ruler of the feast, chief of the dining room¹,
ruler of the synagogue, chief of the synagogue⁷,
rumor, tidings¹, word¹.

dram'ō RUN
run, move more swiftly than a walk. r and getting a sponge *Mt2748* *Mk1536* women r to report *Mt288* man r to Jesus *Mk56* a father, to his son *PLu1520* Peter, to the tomb *Lu2412* lest Paul r for naught *rGa22* *Ph216*.

run, race together¹, rush¹.

peri dram'ō ABOUT-RUN
run about. men r a that country (Gennesaret) *Mk655*.

epi kel'lō ON-PROPEL
run aground of a ship *Ac2741*.

pro dram'ō BEFORE-RUN
run before. Zaccheus *Lu194* John r more swiftly b Peter *Jn204*.

kata dram'ō DOWN-RUN
run down. soldiers, to Paul *Ac2132*,
run greedily, pour out¹.

eis dram'ō INTO-RUN
run in. Rhoda, to report *Ac1214*,
run in, spring out¹,
run out, pour out¹.

[h]uper ek chu'nō OVER-OUT-POUR
run over. a measure *PLu638*.

eu thu drom e'ō WELL-PLACE-RUN
run straight, the ship (to Samothrace) *Ac1611* (to Coos) *Ac211*. with a straight course²,
run to, race toward¹.

sun dram'ō TOGETHER-RUN
run together. the people to (Jesus) *Mk633A* (Solomon's portico) *Ac311*.

pros dram'ō TOWARD-RUN
run toward. rich man r t Jesus *Mk1017* Philip r t the eunuch *Ac830*.

[h]upo dram'ō UNDER-RUN
run under. islet called Cauda *Ac2716*,
run violently, rush³.

sun drom'e' TOGETHER-RUN
running together. of the people *Ac2130*,
running together (come), race on together¹.

lak e'ō RUPTURE
rupture, burst asunder. Judas, in the middle *Ac118*.

[h]orm a'ō RUSH
rush, move very swiftly and forcibly. hogs, down a precipice *Mt832* *Mk513* *Lu833* Jews, on Stephen *Ac757* silversmiths, into the theater *Ac1920*, *run¹*, - violently³, *rush¹*.

rush, carry¹,
rust, feeding², venom¹.

Routh' (Hebrew) HERDER
Ruth, wife of Boaz *Ru423*. progenitor of Christ *Mt15*.

S

spond denotes do.
sbefore denotes sight of (in).
skind, *smutually*, *sown* denotes same.
srown denotes self.
syoun, *syour* denotes you, your singular.
tshe denotes their.
acsuited to, *acsuited* denotes down.
acsavor of denotes down.

sabachthani' (Aramaic) SABACHTHANI
sabachthani, interpreted as, you forsake me.
Jesus exclaims *Mt2746* *Mk1534*.

Sabaōth (Hebrew) hosts
Sabaoth. Lord S (except the) *Ro929* (ears of) *Ja54*.

sab'bat on SABBATH
sabbath does not signify rest except in a secondary sense, when demanded by the con-

text, a period of cessation not confined to one day *Mk161* *Jn1931*, especially the seventh day (Ex2010, 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 sowings) *Mt121* *Mk223* (Lord of) *Mt128* *Mk228* *Lu65* (is it allowed to cure on) *Mt1210* *Lu143* (in the synagogue on) *Mk121* (to see if He is curing on) *Mk32* *Lu67* (do good or do evil on) *Mk34* *Lu60* (teaching on) *Mk62* *Lu431* *66* *1310* (chief resents Him curing on) *Lu1314* *14* (cures a woman) *Lu1316* (enters Pharisee's house on) *Lu141* (cures infirm and blind on) *Jn510* *10* *16* *723* *914* (annulled) *Jn518* (accused of not keeping) *Jn916* (not to remain on the cross

on)Jn19³¹ disciples doing what is not allowed on Mt12²⁴Mk24²⁴Lu6² priests profaning Mt12⁵ falling into a well on Mt12¹¹ Lu14⁵ doing ideal on Mt12¹² your flight may not be on Mt24²⁰ the evening of Mt28¹ one of the s days (came Mary Magdalene) Mt28¹Jn20¹ (early in the morning on)Mk16² (early depths of)Lu24¹ (evening of that day)Jn20¹⁹ (gathered on)Ac20⁷ (each to lay in store on)1C16² because of mankind Mk27²⁷ elapsing of Mk16¹ABS² the first day of Mk16⁹ the day of the s (Christ at Nazareth)Lu4¹⁶ (Paul at Antioch)Ac13¹⁴ (Paul at Philippi)Ac16¹³ second first s Lu6¹ loosing an ox on PLu13¹⁵ABS² fasting twice of Lu18¹² lighted up Lu23⁵⁴ women quiet on Lu23⁵⁶ circumcising on Jn722²³ the great day that s Jn19³¹ Olivet a s journey Ac1¹² every s (the prophets read)Ac13²⁷ (Moses read)Ac15²¹ (Paul argued)Ac18⁴ the intervening Ac13⁴² entire city gathered Ac13⁴⁴ Paul argues on three Ac17² which are a shadow Co2¹⁶, sabbath²³, -day³⁴, week⁹.

sabbath day, sabbath³⁴.

pros sab'bat on TOWARD-SABBATH
sabbath (for the), the preparation day to or for a sabbath. The sense is much the same in sb¹ which have before-sabbath. coming to be evening Mk15⁴²AB².

sabbat is m os' SABBATHISM
sabbatism, a period of cessation. left for people of God Hb4⁹ABS². rest¹.

sak'k os SACKCLOTH
sackcloth, coarse hair cloth of which sacks were made. Tyre and Sidon would have been sitting in Mt11²¹Lu10¹³ sun became as vRv6¹² two witnesses in vRv11¹³.

[h]ier on' SACRED
sacred, the quality which comes from association with God, or dedication to His use or service. workers at the s things 1C9¹³ scriptures 2Ti3¹⁵. holy².

[h]ier o prep es' SACRED-BEHOOVE
sacred (as becomes the). aged women as becomes Tit2³, as becomes holiness¹.

[h]ier o'thu t on SACRED-SACRIFICE
sacred sacrifice, used of the flesh of an animal which has been offered to the gods. do not eat 1C10²⁸.

thu'o SACRIFICE
sacrifice, present or slay as an offering to God, especially that which is eaten by the offerer, as the passover lamb Mk14¹² 1C5⁷. It carries this idea even when it seems to be a mere alternative for slay Lu15²³. This word does not necessarily involve death, as it was freely applied to the bloodless offerings Lv2 Mk9⁴⁹A. In its figurative usage it does not involve death, as there are living sacrifices vRo12¹. Compare Gn4³ 4 5 and Hb11⁴. animals for the wedding PMt22⁴ and the passover Mk14¹²Lu22⁷ calf for the prodigal PLu15²³ 27 30 thief stealing and PJn10¹⁰ Peter to rise and vAc10¹³ 11⁷ priest of Zeus wanted Ac14¹³ 18 Christ our Passover 1C5⁷ the nations s to demons 1C10²⁰ 20. do sacrifice², kill⁸, sacrifice³, slay¹.

thu si'a SACRIFICE
sacrifice, the sacrificial victim, or the act of sacrificing, figuratively, what is offered to His servants. mercy and not Mt9¹³ 12⁷ will be salted vMk9⁴⁹ more than all (love)Mk12³³ Christ (to give a s for)Lu24⁴ (a s for

the saints)Ep5² (manifested through His) Hb9²⁶ (when offering one)Hb10¹² Pilate mixes blood with Lu13¹ Israel (s to the idol)Ac7⁴¹ (forty years)Ac7⁴² (those eating the)1C10¹⁸ (to offer up spiritual)P1Pt2⁵ saints (to present their bodies as)FRo12¹ (Paul a libation on)PPh2¹⁷ (as acceptable) PPh4¹⁸ (of praise)AHb13¹⁵ 16 chief priest (of) fering s for sin)Hb5¹ 727 (constituted to) Hb8³ (the same s)Hb10¹¹ are being offered Hb9⁹ celestial things cleansed by Hb9²³ same s year by year Hb10¹ s and offering Thou wilt not Hb10⁵ 8 no longer leaving a Hb10²⁶ Abel offers more of a Hb11⁴.

sacrifice (idol). See idol sacrifice.
sacrilege (commit), despoiler of sanctuary¹.
sad, sad countenance¹, (be s), somber (be)¹.

skuthr op on' SAD-VIEWER
sad countenance, hypocrites with Mt6¹⁶ two on way to Emmaus Lu24¹⁷. of a sad countenance¹, sad¹.

Saddoukai'os (Hebrew) JUST
Sadducee, a member of one of the chief religious parties of the Jews in our Lord's day. While they rejected the traditions which the Pharisees had exalted above the Scriptures, they denied the resurrection and the existence of spirits. coming to John's baptism Mt3⁷ ask for a sign Mt16¹ the leaven (teaching) of Mt16⁶ 11 12 saying no resurrection Mt22²³Mk12¹⁸Lu20²⁷ Ac23⁸ Christ muzzles Mt22³⁴ lay hands on apostles Ac4¹ the sect of Ac5¹⁷ one party is Ac23⁶ 7.

safe, secure¹, (bring s), save through¹.
safe and sound, sound (be)¹.
safely, securely², security².
said (the), same¹.

ple'o FLOAT
sail, move on the surface of the water. while s Jesus falls asleep Lu8²³ Paul s (to Syria) Ac21³ (for Asia)Ac27² (to Italy)Ac27⁶ (those s with)Ac27²⁴ to Babylon vRv18¹⁷. sail⁴, -by¹.
sail, instrument¹, lead up³, sail from⁴, -off¹.
sail away. See sail from.
sail away, sail off¹.

para ple'o BESIDE-FLOAT
sail by. Paul to s b Ephesus Ac20¹⁶.
sail by, skirt¹.

kata ple'o DOWN-FLOAT
sail down. into the country of the Gergesenes Lu8²⁶. arrive¹.

apo ple'o FROM-FLOAT
sail from Ac20¹⁵, sail away. Barnabas and Saul (to Cyprus)Ac13⁴ (to Antioch)Ac14²⁶ Paul, to Italy Ac27¹. sail⁴.

ek ple'o OUT-FLOAT
sail off. Barnabas, to Cyprus Ac15³⁹ Paul (to Syria)Ac18¹⁸ (from Philippi)Ac20⁶. sail¹, -away¹, -thence¹.

sail over, ferry¹, sail through¹.
sail slowly, sail tardily¹.

brad u ploi e'o TARDY-FLOAT
sail tardily. Paul Ac27⁷. sail slowly¹.
sail thence, sail off¹.

dia ple'o THROUGH-FLOAT
sail through. Paul's ship t the ocean Ac27⁵. sail over¹.

[h]upo ple'o UNDER-FLOAT
sail under the lee. of Cyprus and Crete Ac27⁴ 7. sail under².

plō'os FLOATING

sailing, voyage (terminating) Ac217. s being (hazardous) Ac279 (with damage) Ac2710. course¹, sailing¹, voyage¹.

sailor, mariner¹.

saint. See holy.

sake of (for the), behalf (on)¹.

Salamis' SALAMIS

Salamis, the principal city of Cyprus, about 35° north, 34° east. Barnabas and Saul in Ac135.

Salēm (Hebrew) PEACE

Salem. Melchizedek king of Hb71 2.

Saleim' SALIM

Salim, a town, probably near the middle reaches of the Jordan river. John baptizing near Jn323.

Salmōn' (Hebrew) PEACEABLE

Salmon. progenitor of Christ Mt14 5 Lu332As².

Salmō'nē SALMONE

Salmone, probably the eastern point of the island of Crete, about 35° north, 27° east. Paul's ship off Ac277.

Salō'mē (Hebrew) PEACEFUL

Salome, the wife of Zebedee, and mother of John and James. followed Christ Mk1540 buys spices Mk161.

[h]al'as SALT

salt, sodium chlorid, used for seasoning food and for its antiseptic and preservative qualities. s of the earth PMt513 should s be (insipid) PMt513 Lu1434 (be savorless) PMk950 sacrifice salted with PMk949A is ideal PMk950 Lu1434 have s in yourselves PMk950 saint's words seasoned with rCo46.

salt, brine¹.

[h]al'iz'ō SALT

salt, to season with salt, with what will it be PMt513 with fire PMk949 sacrifice s with salt PMk949A.

en al'i on IN-SALTED

salt sea (of). creatures tamed Ja37. things in the sea¹.

saltiness (lose), savorless¹.

a spa s m os' SIMULTANEOUS-PULL

salutation. Pharisees fond of Mt237Mk1238Lu1143 2046 Gabriel's to Miriam Lu129 Miriam's s to Elizabeth Lu141 44 by Paul's hand 1C1621 Co418 2Th317. greeting³, salutation⁷.

salute. See greet.

sō tēr'ia SAVING

salvation. Israel (horn of s for) Lu169 (from their enemies) Lu171 (is of the Jews) Jn422 (through Moses' hand) Ac725 (word of s dispatched to) Ac1326 (Paul petitions for) Ro101 (their offense s to the nations) Ro1111 (of your souls) 1Pt19 God (s to His people) Lu177 (evangel His power for) Ro116 (s be our God's) vRv710 (now came the s of) vRv1210 (s is of our G's) vRv191 came to Zaccheus' house Lu199 Christ (no s in any other) Ac412 (in C Jesus) 2Ti210 (Inaugurator of) Hb210 (cause of eonian) Hb59 (apart from sin for) Hb923 as far as limits of the earth Ac1347 Paul (announcing a way of) Ac1617 (afflicted by) 2C16 (eventuating in s for) Ph119 of those on the ship Ac2734 saints (avowed for s) Ro1010 (nearer than when we believe) Ro1311 (repentance for unregretted) 2C710 (evangel of your) Ep113 (proof of

your) Ph128 (carrying into effect) Ph212 (expectation of) 1Th58 (procuring of) 1Th59 (God prefers you for) 2Th213 (wise for) 2Ti315 (those which have to do with) Hb69 (growing into) 1Pt22 (our common) Ju3 a day of 42C62 2 allotment of Hb114 of such proportions Hb23 Noah constructs ark for Hb117 ready to be revealed 1Pt15 prophets seek out 1Pt110 patience of our Lord s 2Pt315. health¹, salvation⁴⁰.

salvation. See saving.

Sama'rei a (Hebrew) KEEP

Samaria, the region between Judea and Galilee, from the Jordan to the Mediterranean, between 32°-33° 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 (1Ki1624) in the territory of Ephraim. Christ (passed through) Lu1711 Jn44 (to Sychar) Jn42ABs^{1*} (His witnesses in) Ac18 a woman of Jn47 saints dispersed to Ac31 Philip coming into the city of Ac85 the nation of Ac89 received the word Ac814 ecclesia of Ac931 Paul passed through Ac153.

Samarei't ês (Hebrew) KEEP

Samaritan, an inhabitant of Samaria. After the king of Assyria had deported the ten tribes, he sent colonists from Babylon, Cuthah, Ava, Hamath, and Sepharvaim into Samaria. They intermarried with Israelites who had remained (2Ch306 10 349). 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 forbidden to enter cities of the Mt105 Christ (dispatches messengers into a village of) Lu932 (came together to Him) Jn440 (Jews call Him a) Jn848 has compassion on half dead man PLu1033 leper Lu1716 Jews not beholden to Jn49ABs^{1*} many believe Jn439 villages evangelized Ac825.

Samarei't is (Hebrew) KEEP

Samaritan, feminine. speaking to Jesus Jn49 9.

aut o' SAME

same, the relative pronoun of the third person. His, their, her, him, he, it, they. The referencences are too common to record. *kind 2C613 *mutually etc. The following are a few examples. this s thing 2C711 his: Judas and h brothers Mt12 Christ (calling H name Jesus) Mt121 (H star) Mt22 (H mother) Mt211 (H twelve disciples) Mt111 their: coming together Mt118 t country (the magi) Mt212 13 t being perplexed (women) Lu244

her: Mary (Joseph, h husband) Mt119 (to hold h up to infamy) Mt119 (dismiss h) Mt119 (knew h not) Mt125 to lust for Mt528 giving h a divorce Mt531 Sarah herself Hb1111

him: appeared to h (Joseph) Mt120 Christ (to worship H) Mt22 8 11 (Herod seeking to destroy H) Mt213 Herod (Jerusalem disturbed with h) Mt23 (priests say to h) Mt25 went out to h (John) Mt35

he: Christ (H shall be saving) Mt121 (will be baptizing) Mt311 (H our infirmities got) Mt317 (drowsed) Mt824 John (none greater than h) Mt1111 (h is Elijah) Mt1114

them: Herod ascertained from t (priests) Mt24 (magi) Mt27 magi (Herod sending t) Mt28 (star preceded t) Mt29 Christ (saying to t, hither) Mt419 (calls t) Mt421 (cures t) Mt424 (gives t authority) Mt101 (turned to-

ward t) Lu23²⁸ gazed at by t Mt6¹ do not be like Mt6⁸ nourishing t Mt6²⁶ the women (Jesus meets t) Mt28⁹ (saying to t) Mt28¹⁰ Mk16⁶

it: all its boundaries Mt21⁶ who in it is worthy Mt10¹¹ raise it (a sheep) Mt12¹¹ sign not given to it Mt12³⁹ the seed (devoured it) Mt13⁴ (smother) Mt13⁷ cast it (demon) out Mt17¹⁹ stands it in midst (child) Mt18² was a deaf-mute Lu11¹⁴ creation itself Ro8²¹

they: shall be (consoled) Mt5⁴ (enjoying al-
lotment) Mt5⁵ (satisfied) Mt5⁶ (shown mercy)
Mt5⁷ shall be your judges Mt12²⁷ murmured
Mt20¹¹ are not willing stir loads Mt23⁴ be
answering saying Mt25⁴⁴

she: has conceived (Elizabeth) Lu13⁶ and
s approves 1C7¹² pay her as s pays (Babylon)
Rv18⁶ etc. etc. See under other key-
words. her, him, himself, myself, ourselves,
them, themselves, there, therein, thyself,
yourselves, even. same¹, he¹⁰¹, his own²³,
his own self¹, like things¹, one place³,
same¹⁴, self same thing², that³, - same²,
their own¹¹, the said¹, - same⁵¹, - same
cause¹, - - matter¹, - - thing⁶, - self same¹,
this¹, - man¹, those¹, very³, - thing², etc.

same, that²⁰.

same craft (of the), like trade¹.

same manner, similarly¹.

[h]a'ma SIMULTANEOUS

same time (at the). rooting up the grain Mt
13²⁹ came out, with the morning Mt20¹
Felix, expecting money Ac24²⁶ slacking the
rudder lashings Ac27⁴⁰ all were useless
(mankind) Ro3¹² giving thanks to the Father
Col1^{2B} praying concerning Paul Co4^{3AB}¹*
the living and the dead (snatched away)
1Th4¹⁷ living, together with Christ 1Th5¹⁰
learning to be idle 1Ti5¹³ make ready a
lodging for Paul Phn2². also¹, and¹, to-
gether³, with¹, withal³.

Sa'mos SAMOS

Samos, an island in the Egean sea, now Samo,
about 37° north, 27° east. Paul's ship put
in at Ac20¹⁵.

Samothra'ke SAMOTHRACE

Samothrace, an island in the Egean sea, now
Samothraki, about 41° north, 26° east. ship
runs straight to Ac16¹¹.

Sampsōn' (Hebrew) SUN-like

Samson, one of the judges of Israel Jd13. to
relate concerning Hb11³².

Samou'el (Hebrew) HEAR-Deity

Samuel, the last of the Judges, and a prophet
1S 1-25, the prophets from Ac3²⁴ judges
till S the prophet Ac13²⁰ relate concerning
Hb11³².

sanctification, holiness⁵.

sanctify, hallow²⁶.

[h]ier on' SACRED-place

sanctuary, the temple and all the surrounding
area into which the people, as well as the
priests, might enter. Christ (on the wing
of) Mt4⁵ Lu4⁹ (a greater than) Mt12⁶ (cast out
those selling in) Mt21¹² Mk11¹⁵ Jn21¹⁴ 15 (peo-
ple came to Him in) Mt21¹⁴ Lu21³⁸ (coming
into) Mt21¹² 23 Mk11¹¹ 15 Lu19⁴⁵ [Jn8²] (went
from) Mt24¹ Jn8⁵⁹ (disciples exhibit to Him)
Mt24¹ Mk13¹ (daily teaching in) Mt26⁵⁵ Mk12
35 1449 Lu19⁴⁷ Ab3¹* 201 2137 2253 Jn7¹⁴ 28
820B 1820 (forbidding carry a vessel through)
Mk11¹⁶ (walking in) Mk11²⁷ Jn10²³ (facing)
Mk13³ (parents find Him in) Lu24⁶ (finds

healed man in) Jn5¹⁴ priests in the s pro-
faning sabbath Mt12⁵ boys crying Hosanna
in Mt21¹⁵ Simeon came into Lu2²⁷ Hannah
does not withdraw from Lu2³⁷ two men
went up into PLu18¹⁰ adorned with ideal
stones Lu21⁵ officers of Lu22⁵² Ac4¹ 524
disciples (continually in) Lu24⁵³ (with one
accord in) Ac24⁶ Jews standing in Jn11⁵⁶
Peter and John went up into Ac31³ 3 lame
man (placed at door of) Ac3² (requesting
alms at) Ac32¹⁰ (entered) Ac38 apostles told
to speak in Ac520 21 25 42 Paul (had been
in) Ac21²⁶ (Jews gazing at him in) Ac21²⁷
(led Greeks into) Ac21²⁸ (inferred he led
Trophimus into) Ac21²⁹ (drawn outside) Ac
21³⁰ (praying in) Ac22¹⁷ (accuse him of pro-
faning) Ac24⁶ (not found arguing in) Ac24¹²
(purified in) Ac24¹⁸ (did no sin against) Ac
25⁸ (Jews apprehend him in) Ac26²¹ eating
of things of 1C9¹³, temple⁷¹.

sanctuary, holy³.

sanctuary (despoil). See despoil sanctuary.

sanctuary (despoiler of). See despoiler of
sanctuary.

am' m os SAND

sand, minute stony particles, such as are
found on the seashore, from which the soil
has been washed away. house built on PMt
726 as the s of the sea (sons of Israel) Ro
927 (innumerable) Hb11¹² (Gog and Magog)
vRv20⁸ dragon standing on vRv13¹.

[h]upo'de ma UNDER-BIND

sandal. Christ's (John not competent to bear
or loose) Mt3¹¹ Mk17 Lu3¹⁶ Jn12⁷ Ac13²⁵
disciples not to acquire Mt10¹⁰ Lu10⁴ 2235
prodigal son given PLu15²² Moses to loose
his Ac7³³, shoe¹⁰.

sandal, sole².

sandal. See bind on.

sō'phrōn SAVE-DISPOSED

sane. supervisor must be 1Ti3² Tit18 aged
men to be Tit2² young wives Tit2⁵. dis-
creet¹, sober², temperate¹.

sō phron e'ō SAVE-DISPOSE

sane (be), be of a safe disposition. demoniac
garmented and s Mk5¹⁵ Lu8³⁵ saints (of a
s disposition) Ro12³ (whether we are) 2C5¹³
(younger men to be) Tit2⁶ (s and sober) 1Pt
4⁷. be in one's right mind², - sober³, - sober-
minded¹.

sō phron'ōs SAVE-DISPOSE-AS

sanelly, (adverb). saints should be living Tit
21², soberly¹.

sun ed'ri on TOGETHER-SETTLE

sanhedrin, a sitting together or session, espe-
cially of the chiefs, scribes and elders. one
saying Raka liable to Mt5²² disciples to be
given up to Mt10¹⁷ Mk13⁹ Christ (sought
false testimony against Him) Mt26⁵⁹ Mk14⁵⁵
(led Him away into) Lu22⁶⁶ hold consulta-
tion Mk15¹ gathered a Jn11⁴⁷ parleyed with
one another Ac4¹⁵ chief priest calls together
Ac5²¹ apostles (deputies stand them in) Ac
5²⁷ (went from face of) Ac5⁴¹ Gamaliel rises
in Ac5³⁴ Stephen (led into) Ac6¹² (perceived
his face) Ac6¹⁵ Paul (led before) Ac22³⁰ 2328³
(looking intently at) Ac23¹ (cries men, brethren)
Ac23⁶ 2420 (plot to lead him down to)
Ac23¹⁵ 20.

sō phron i s m os' SAVE-DISPOSITION

sanity. God gives saints spirit of a2Ti1⁷, sound
mind¹.

sō phro sun'ē
SAVE-DISPOSITION-TOGETHERNESS
sanity. Paul's declarations Ac26²⁵ women (with modesty and) 1Ti2⁹ (in holiness with) 1Ti2¹⁵, soberness¹, sobriety².

Sappheir'ē (Hebrew) **SAPPHIRE**
Sapphira, a woman's name. Ananias' wife Ac5¹.

Sar'ra (Hebrew) **CHIEFESS**
Sarah, the wife of Abraham Gn17¹⁵, deadening of the matrix of Ro4¹⁹ a son for Ro9⁹ obtained power for disruption of seed Hb11¹¹ obeys Abraham 1Pt3⁶.

sardine, carnelian¹.

Sar'deis **SARDIS**
Sardis, the capital of Lydia, in Asia Minor, now Srt. About 38° north, 28° east. the ecclesia in Rv11¹⁴ Ad² 31 4.

sardius, carnelian¹.

sard on'ux **CARNELIAN-CLAW**
sardonyx, layers of light colored onyx alternated with reddish carnelian, in appearance like a finger nail or claw. the fifth foundation vRv21²⁰.

Sa'repta (Hebrew) **REFINING**
Sarepta, a Phœnician town, south of Sidon, on the sea coast. widow of Lu4²⁶.

Saron' (Hebrew) **STRAIGHT**
Saron, a level plain, extending from Cæsarea to Joppa. those dwelling at Ac9³⁵.

Satan' (Hebrew) **ADVERSARY**
Satan, otherwise called the Adversary and the dragon. **Christ** (tried by) Mt4¹⁰ Mk11¹³ Lu4^{8A} (calls Peter) P Mt16²³ Mk8³³ (beheld falling) Lu10¹⁸ S casting out Mt12²⁶ 26 Mk3²³ 23 26 Lu11^{15A} 15A taking away the word P Mk4¹⁵ if divided against himself Lu11¹⁸ a woman S binding Lu13¹⁶ entered Judas Lu22³ Jn13²⁷ claims the disciples Lu22³¹ fills Ananias' heart Ac5³ authority of Ac26¹⁸ God crushing Rol6²⁰ given up to (the immoral one) 1C5⁵ (Hymeneus and Alexander) 1Ti1²⁰ lest (S be trying you) 1C7⁵ (overreached by) 2C2¹¹ transfigured 2C11¹⁴ Paul (given messenger of) 2C12²⁷ (hindered by) 1Th2¹⁸ operation of 2Th2⁹ some turned aside after 1Ti5¹⁵ synagogue of Rv2⁹ 3⁹ where S (throne is) Rv2¹³ (is dwelling) Rv2¹³ deep things of Rv2²⁴ called Adversary Rv12⁹ messenger binds Rv20² will be loosed Rv20⁷.

kore n'n u mi **SATE**
sate, literally, eat more than the appetite calls for. those on the ship Ac27³⁸ the Corinthians 1C14⁸. eat enough¹, full¹.

chort az'ō **FODDER**
satisfy. shall be (those hungering) Mt5⁶ Lu6²¹ ate and are s (5000) Mt14²⁰ Mk6⁴² Lu9¹⁷ (4000) Mt15³⁷ Mk8⁸ (you) Jn6²⁶ whence...so many Mt15³³ Mk8⁴ let first the children P Mk7²⁷ yearned to be (younger son) P Lu15¹⁶ (Lazarus) P Lu16²¹ Paul initiated to be Ph4¹² be warmed and s Ja2¹⁶ the birds are vRv19²¹. be full¹, feed¹, fill¹³, satisfy¹.
satisfying, surfeit¹.

Saul'os
Saul, renamed Paul, born in Tarsus, Cilicia, of Jewish Pharisees of the tribe of Benjamin 1Pb³⁵, of Roman citizenship Ac22²⁸, taught in the law by Gamaliel Ac22³, by trade a tentmaker Ac18³, young man called Ac7⁵⁸ endorsing Stephen's assassination Ac8¹ devastated the ecclesia Ac8³ breathing out

threatening Ac9¹ raised from the earth Ac9⁸ a Tarsian Ac9¹¹ the more invigorated Ac9²² plot known to Ac9²⁴ Barnabas hunts Ac11²⁵ **Barnabas and S** (gifts dispatched by) Ac11³⁰ (return out of Jerusalem) Ac12²⁵ (in Antioch) Ac13¹ (holy spirit severs) Ac13² (Sergius Paul calls to) Ac13⁷ S who is also Paul Ac13⁹.

Saoul' (Hebrew) **ASKED**
Saul, the first king asked for by the people of Israel 1Sam9¹ 2 22⁶, (God gives them) Ac13²¹. **Saul** of Tarsus. The indeclinable Hebrew form of the name. why are you persecuting Me Ac9⁴ 4 227 7 2614 14 Ananias and Ac9¹⁷ 2213.

sō z'ō **SAVE**
save, keep or deliver from injury or evil, such as disease, drowning, but especially from sins and their effect. **Christ** (s His people from their sins) Mt1²¹ (disciples from drowning) Mt8²⁵ 14³⁰ (s yourself) Mt27⁴⁰ Mk15³⁰ Lu23³⁵ 37 39 (others he s) Mt27⁴² 42 Mk15³¹ 31 Lu23³⁵ (see if Elijah will) Mt27⁴⁹ (entreated to s a daughter) Mk5²³ (those touching His cloak) Mk6⁵⁶ (to seek and to s) Lu19¹⁰ (that you may be) Jn5³⁴ (Father s Me out of this hour) Jn12²⁷ (be s the world) Jn12⁴⁷ (no other name given) Ac4¹² (to s sinners) 1Ti1¹⁵ (to the uttermost) Hb7²⁵

faith s: woman with hemorrhage Mt9²¹ 22 22 Mk3²⁸ 34 Lu8⁴⁸ blind man Mk10⁵² Lu18⁴² sinner woman Lu7⁵⁰ a leper Lu7^{19A} As lame man Ac14⁹ the faltering Ja5¹⁵

shall be s: he who endures Mt10²² 24¹³ Mk13¹³ he who believes Mk16¹⁶ chief's daughter Lu8⁵⁰ one entering through Christ Jn10⁹ one invoking the name of the Lord Ac2²¹ Abs² Ro10¹³ Cornelius Ac11¹⁴ believe on the Lord Jesus Ac16³¹ believe that God rouses Him Ro10⁹ all Israel Ro11²⁶

s the soul: the one wanting to Mt16²⁵ Mk8³⁵ 35 Lu24²⁴ on the sabbath Mk3⁴ Lu6⁹ the word able Ja1²¹ of the one turning back Ja5²⁰

God: dispatching His Son to Jn3¹⁷ added those being s Ac2⁴⁷ delights to s those 1C1²¹ wills that all mankind be 1Ti2⁴ s Paul for His celestial kingdom 2Ti4¹⁸ according to His mercy Tit3⁵ Christ, out of death Hb5⁷ able s and destroy Ja4¹² people out of Egypt Ju⁵

Israel s: as the nations Ac15¹¹ residue shall be Ro9²⁷ Paul should s some Ro11¹⁴

saints: from indignation Ro5⁹ in His life Ro5¹⁰ to expectation were we Ro8²⁴ to us who are being 1C1¹⁸ as through fire 1C3¹⁵ that the spirit may 1C5⁵ believing wife or husband 1C7¹⁶ 16 through the evangel 1C15² in those who are being 2C2¹⁵ in grace are you Ep2⁸ 8 through child bearing 1Ti2¹⁵ yourself as well as 1Ti4¹⁶ God Who s us 2Ti1⁹ others be s Ju²³

others: who can be Mt19²⁵ Mk10²⁶ Lu18²⁶ no flesh would be Mt24²² Mk13²⁰ lest they may be P Lu8¹² how the demoniac was Lu8³⁶ are there few being Lu13²³ Lazarus, in repose Jn11¹² be s from this crooked generation Ac24⁰ by what the infirm man Ac4⁰ cannot be s except (circumcised) Ac15¹ (remain in the ship) Ac27³¹ what must I be doing Ac16³⁰ Paul (expectation of our being) Ac27²⁰ (should be s some) 1C9²² (that all may be) 1C10³³ (that the nations may) 1Th2¹⁶ love of truth for their 2Th2¹⁰ the faith cannot Ja2¹⁴ baptism is now 1Pt3²¹ the just one. hardly being 1Pt4¹⁸ (s Mt14³⁶

AsLu1733). be saved¹, - whole², do well¹, heal³, make whole⁹, preserve¹, save⁹², - one's self¹.

save. See moreover.

save, beside¹, but¹, except²⁰, guard¹, or¹, procure¹, save through².

dia sō s'ō THROUGH-SAVE

save through. touching Jesus' cloak Mt1436B centurion's slave Lu73 Paul (bringing s t to Felix)Ac2324 (to bring him t)Ac2743 (s t the sea)Ac2744 281 4 eight souls s t water 1Pt320. bring safe¹, escape², - safe¹, heal¹, make perfectly whole¹, save².

sō ter'i on SAVING

saving (grace of God)Tit211, salvation. s of God (Simeon perceived)ILu230 (all flesh shall see)ALu36 (dispatched to nations)Ac 2822 helmet of Ep617, salvation⁵.

saving, outside¹, procure¹.

sō tēr' SAVIOUR

saviour. God (Miriam exults in)Lu147 (injunction of)1Ti11 Tit13 (welcome in the sight of) 1Ti23 (of all mankind)1Ti410 (teaching of) Tit210 (kindness for humanity)Tit34 (to the only)Ju25 Christ: today brought forth Lu211 S of the world Jn442 1Jn414 Inaugurator and S Ac531 led to Israel Ac1323 of the body Ep523 awaiting out of heaven Ph320 advent of 2Ti110 Tit213 grace and peace from Tit14 through Jesus Christ our Tit36 righteousness of 2Pt11 eonian kingdom of 2Pt111 recognition of 2Pt220 apostles of the Lord and 2Pt32 knowledge of 2Pt318 (sJn664 s¹Ep13).

savor, disposed (be)², odor⁴, (lose s), stupid (make)².

acsavor of. See down.

an'al on UN-SALTED

savorless, without salt seasoning. salt becoming PMk950, lose saltiness¹.

pri z'ō SAW

saw, a cutting tool with many sharp teeth. faithful of old sawn Hb1137, saw asunder¹, saw asunder, saw¹.

leg'ō LAY(say)

say, literally, lay down ideas, convey thought by articulate sounds, with the emphasis on the sense. tell Lu2410, term Lu1819, hint Ph 411 call. See under other keywords. ask¹, bid², boast¹, call⁴⁷, describe¹, give out¹, is to say³, name², put forth¹, say¹¹⁸⁰, - on¹, show¹, speak⁵⁷, - of¹, tell³³, things which were spoken¹, utter¹.

say, allege², aver⁵⁷, declaim¹, declare⁵⁷, speak¹⁵, (is to s), be⁶.

ep'ō say

say, tell Lu203, speak Mt1611, an irregular tense of the verb. See under other keywords. say against, contradict¹.

pro ep'ō BEFORE-LAY(say)

say before, predict (Paul)Ga521 21s². holy spirit through David Ac116 Paul 1Th46, forewarned¹, speak before¹, tell before¹.

say before, declare before³.

saying. See word.

saying, declaration⁹, speech¹.

thē'k ē PLACE-

scabbard, the place for a sword. thrust the sword into Jn1811, sheath¹.

lep is' PEEL

scales, an outward covering like the scab or scurf of leprosy. fall from Paul's eyes Ac918.

scant. See few.

olig o pist i'a FEW-BELIEVING

scant faith. because of your Mt1720, unbelief¹.

olig o pist on FEW-BELIEVING

scant of faith. the throng Mt630Lu1228 disciples Mt826 168 Peter Mt1431. of little faith⁵. scarce, hardly¹.

olig'ōs FEW-AS

scarcely. those who are fleeing 2Pt218Ab3². clean¹.

scarcely, hardly².

kok'kin on KERNEL

scarlet, really a crimson or carmine, but the name scarlet is now associated with riches and royalty. The kermes (coccus ilicis) a small maggot, from which this crimson dye was made, was anciently supposed to be the kernel of the cociferus or holm oak. mantle about Jesus Mt2728 wool Hb919 wild beast ARv173 woman clothed with vRv174 in Babylon ARv1812 16.

skorp iz'ō SCATTER

scatter, the antonym of gather. he who is not gathering with Me is PMt1230Lu1123 the wolf s the sheep PJn1012 the disciples Jn1632 He s. He gives to the drudges 2C99. disperse abroad¹, scatter³, - abroad¹.

scatter, disband¹.

dia skorp iz'ō THROUGH-SCATTER

scatter, dissipate. gathering whence you do not PMt2524 26 the flock PMt2631Mk1427 God (s the proud)Lu151 (the s children of)Jn1152 those of Judas the Galilean Ac537 dissipate: younger son d the estate PLu1513 his lord's possessions PLu161. disperse¹, scatter², -abroad², strew², waste².

scatter abroad, disperse³, scatter³, toss¹.

likm a'ō WINNOW

scatter like chaff. whom the stone falls or PMt2144Lu2018, grind to powder².

scattered, dispersion¹.

scattered abroad, dispersion¹.

os'phrē si s SCENT

scent, the sense of smell. where were the s 1C1217, smelling¹.

scepter. See rod.

Skeuas' SCEVA

Sceva, a chief priest. seven sons of Ac1914. schism. See rent.

log'i on LAY(say)

scholarly. a s man Apollos Ac1824, eloquent¹.

schol'ē LEISURE

school, freedom from stated or necessary occupation, a place where such time is given to learning. of Tyrannus Ac199.

schoolmaster, escort².

science, knowledge¹.

em pai'zō IN-HIT

scoff at. Herod, by the magi Mt216 at Christ (will be)Mt2019Mk1034Lu1832 (the soldiers) Mt2729 31Mk1520Lu2336 (chief priests)Mt2741 Mk1531 (the people)Lu2263 (Herod)Lu2311 s a the one building PLu1429, mock¹³.

em pai'k t ês IN-HITTER

scoffer, in last days 2Pt3³ Ju1⁸, mocker1, scoffer1.

em pai g m on ê' IN-HITTING

scoffing, scoffers with s 2Pt3³.

em pai g m os' IN-HITTING

scoffing, a trial of Hb11³⁶, mocking1.

ex orus's ô OUT-EXCAVATE

scoop out (the roof) Mk2⁴, gouge out (your eyes) Ga4¹⁵, break up1, pluck out1.

ka u ma t i z'ô BURNIZE

scorch, the sowing is P Mt13⁶ Mk4⁶ men s by the sun's heat vRv16⁸ 9.

ka u's ôn BURNING

scorching wind, burden of the day and the Mt20¹² blowing from the south PLu12⁵⁵ sun rises together with Ja11¹, burning heat1, heat2.

ex ou d en o'ô OUT-NOT-YET-ONE

scorn, Son of Mankind Mk9¹² AB. set at naught1.

ex ou th en e'ô OUT-NOT-YET-ONE

scorn, contemptible, a different spelling of the previous word. s the rest of men Lu18⁹ Christ (Herod s Him) Lu23¹¹ (the Stone being s) PAc4¹¹ saints (let not him who is eating be) Ro14³ Bs 10 (not to be s Timothy) 1C16¹¹ (Paul's expression) 2C10¹⁰ As (not s their trial) Ga4¹⁴ (s not prophecies) 1Th5²⁰ contemptible: God chooses the 1C1²⁸ in the ecclesia 1C6⁴, be least esteemed1, contemptible1, despise6, set at naught4.

skorp'ios SCATTER-VENOM

scorpion, an insect of the class arachnida, with large claws and a long tail with a curved claw at its end which secretes an acrid poison. This it curves over its back when ready to strike. Its sting is very painful. disciples given authority over Lu10¹⁹ handing him a PLu11¹² locusts (license as the s) vRv9³ (tortment as of) vRv9⁵ (have tails like) vRv9¹⁰.

dia kath ar iz'ô THROUGH-DOWN-LIFTIZE

scour, cleanse thoroughly. Christ's threshing floor P Mt13¹² Lu31⁷, purge thoroughly2.

ma stig o'ô RATHER-PRICK

scourge, intensely prick. disciples will be Mt 10¹⁷ Christ (by the nations) Mt20¹⁹ Mk10³⁴ Lu18³³ (Pilate) Jn19¹ Jews s the prophets Mt23³⁴ the Lord s every son P Hb12⁶.

scourge, whip3.

ma sti x RATHER-PRICK

scourge, scourging. Jesus cures those having P Mk310 529 34 Lu7²¹ scourging: Paul interrogated by Ac22²⁴ the Hebrews got a trial of Hb11³⁶, plague4, scourging2.

ma sti s ô RATHER-PRICKIZE

scourge. Paul protests Ac22²⁵.

scourging. See scourge.

ek mukter'iz'ô OUT-NOSEIZE

scout, Jesus (Pharisees s) Lu16¹⁴ (chiefs) Lu 23³⁵, deride2.

psich'ion SCRAP

scrap, a particle of food which is left over in eating. puppies eating of P Mt15²⁷ Mk7²⁸ from rich man's table PLu16²² As³, crumb3.

alala'zô SCREAM

scream, probably at first the loud repetition of alala, then any scream, of a cymbal, clang 1C13¹ ABs¹⁴. in Jarius' house Mk5³⁸, tinkle1, wail1.

para kalu'p t ô BESIDE-COVER

screen, Jesus words, from the disciples FLu 94⁵, hide1.

gram ma t eu s' WRITER

scribe, as few could write, a special class were professional scribes, and, being able to read, they were considered the learned class. Herod gathering Mt2⁴ righteousness of Mt 520 Christ (teaching not as) Mt7²⁹ Mk12²² (approaching) Mt18¹⁹ (charge blasphemy) Mt9⁸ Mk 26Lu5²¹ (came to Him from Jerusalem) Mt 151 Mk7¹⁵ (suffering from) Mt16²¹ (to be given up to) Mt20¹⁸ Mk10³³ ABs² (perceive His marvels) Mt21¹⁵ (dispatched to Israel) Mt23³⁴ (scoffing at Him) Mt27⁴¹ Mk15³¹ (say He has Beelzeboul) Mk3²² (to be rejected by) Mk3³¹ Lu9²² (what are you discussing) Mk9¹⁶ A (sought how to destroy Him) Mk11¹⁸ 14¹ Lu 194⁷ 222 (by what authority) Mk11²⁷ Lu20¹ (Thou sayest ideally) Mk12³² Lu20³⁹ (beware of the s) Mk12³⁸ Lu20⁴⁶ (s coming together to) Mk14⁵³ (scrutinized Him) Lu6⁷ (hem Him in) Lu11⁵³ (seek to lay hands on) Lu20¹⁹ (accusing Him) Lu23¹⁰ (leading a woman to) [Jn8³] want to see sign Mt12³⁸ made a disciple P Mt13⁵² saying that Elijah coming Mt17¹⁰ Mk9¹¹ on Moses' seat are seated Mt 23² woe to you Mt23¹³ 15 23 25 27 29 Lu11⁴⁴ A gather to Caiaphas Mt26⁵⁷ s of the Pharisees Mk2¹⁶ Ac23³⁹ Bs discussing with the disciples Mk9¹⁴ ask what is foremost precept Mk12²⁸ saying that Christ is Son of David Mk12³⁵ a throng with Judas from Mk14⁴³ hold consultation Mk15¹ murmured to disciples Lu5³⁰ grumbled Lu15² gathered (as it became day) Lu22⁶⁶ (in Jerusalem) Ac4⁵ stir people up against Stephen Ac6¹² of Ephesus Ac19³⁵ where is the 1C120, scribe66, townclerk1.

scrip, bag (beggar's) 6.

graph ê' WRITING

scripture, inspired writing. did you never read in Mt21⁴² Mk12¹⁰ Sadducees not acquainted with Mt22²⁹ Mk12²⁴ fulfilled (how then may) Mt26⁵⁴ 56 (that they may) Mk14⁴⁹ Jn18¹⁸ 1712 1924 36 (must be) Ac1¹⁶ (was) Ja2²³ Christ (today this s fulfilled) Lu4²¹ (interprets from) Lu24²⁷ (opened to the disciples) Lu24³² 45 (say that out of seed of David) Jn7⁴² (died according to) 1C15³ (roused according to) 1C15⁴ disciples (believe) Jn22² (not yet aware of) Jn20⁹ search the Jn539 according as the s said Jn7³⁸ Ja28 cannot be annulled Jn10³⁵ may be perfected Jn19²⁸ saying (a different s) Jn19³⁷ (what is) Ro4³ Ga4³⁰ (to Pharaoh) Ro9¹⁷ (everyone believing) Ro10¹¹ (in Elijah) Ro11² (not muzzling the ox) 1Ti5¹⁸ eunuch (reading) Ac8³² (Philip evangelizes to him from) Ac8³⁵ Paul argues from Ac17² Bereans examining Ac17¹¹ Apollos (able in) Ac18²⁴ (exhibiting through) Ac18²⁸ God (evangel promised in) Ro1² (perceiving before that) Ga3⁸ (all s inspired by) 2Ti3¹⁶ consolation of Ro15⁴ secret manifested through Ro16²⁶ locks up all together Ga3²² is it saying this for naught Ja4⁵ included in 1Pt2⁶ no prophecy of s its own explanation 2Pt1²⁰ unlearned twisting 2Pt3¹⁶, scripture. See letter.

bib'los SCROLL

scroll, a roll made of a long strip of paper containing writing. of Christ's lineage AMt1¹ of Moses Mk12²⁶ of Isaiah Lu3⁴ of the Psalms Lu20⁴² Ac1²⁰ of the prophets Ac7⁴²

of meddling arts Ac19¹⁹ of life (names in) vPh4³ (not erasing from) vRv3⁵ (not found in) vRv20¹⁵ As. book¹³.

bibli'on SCROLLLET

scroll, the usual form. of divorce Mt19⁷ Mk10⁴ of Isaiah (Christ opens) Lu4¹⁷ 17 (furling) Lu4²⁰ written in this (John's account) Jn20³⁰ world would not contain Jn21²⁵ of the law Ga3¹⁰ Timothy to bring 2Ti4¹³ Moses sprinkles Hb9¹⁹ in the summary of Hb10⁷ of the unrolling (John to write) Rv1¹¹ (prophecy of) vRv22⁷ 10 18 (sayings of) vRv22⁹ (calamities in) vRv22¹⁸ 19 (words of) vRv22¹⁹ on His right hand (who worthy to open) vRv5¹³ 2 (no one able to open) vRv5³ 4bs (Root of David to open) vRv5⁵ (Lambkin took) vRv5⁸ (worthy art Thou) vRv5⁹ heaven recoils as vRv6¹⁴ s of life (of the Lambkin) vRv13⁸ f2127 (whose names not written in) vRv18⁸ (opened) vRv20¹² dead judged by the s vRv20¹² 12 (bRv20¹⁵). bill¹, book²⁹, scroll¹, writing¹.

para tēr'eō BESIDE-KEEP

scrutinize. scribes s Jesus Mk3² Lu6⁷ 141 2020 the Jews s the gates for Paul Ac9²⁴ s days and months Ga4¹⁰, observe¹, watch⁵.

para tēr'ē si BESIDE-KEEPING

scrutiny. kingdom not coming with Lu17²⁰. observation¹.

sculpture. See emblem.

peri'psē ma ABOUT-STROKE-effect

scum. of all things (the saints) 1C4¹³, off-scouring¹.

Sku'thēs SCYTHIAN

Scythian, probably an inhabitant of what is now Russia, then considered the wildest of barbarians. none in the young humanity Co3¹¹.

tha'lās sa SEA

sea, the confluence of the waters Gn1¹⁰, in contrast with the land or earth, which is dry; idiomatically, with ocean, open Mt18⁶, figuratively, the unstable, restless nations who know not God, the s road Mt4¹⁵ Christ (walking beside) Mt4¹⁸ 1529 Mk1¹⁶ (rebukes) Mt8²⁶ Mk4³⁹ (obeying Him) Mt8²⁷ Mk4⁴¹ (beside) Mt13¹ Mk5²¹ (walking on) Mt14²⁵ 26 Mk6⁴⁸ 49 Jn6¹⁹ (teaching beside) Mk2¹³ 41 (retires to) Mk3⁷ (steps into a ship in) Mk4¹ (came through Sidon to) Mk7³¹ (came to other side) Jn6¹ (manifests Himself on) Jn21¹ pursenetting in Mt4¹⁸ Mk1¹⁶ a quaking in Mt8²⁴ hogs rush into Mt8³² Mk5¹³ 13 cast into (like a dragnet) vRv13⁴⁷ (a fish hook) Mt17²⁷ (this mountain) vRv21²¹ Mk1²³ (the one snaring) Mk9⁴² Lu1⁷² (Peter c himself) Jn21⁷ (the wheat) Ac27³⁸ (a mountain) vRv8⁸ (a stone) vRv18²¹ ship tormented in Mt14²⁴ Jews going about Mt23¹⁵ throng toward Mk4¹ of Galilee (came to other side) Mk5¹ (ship in middle of) Mk6⁴⁷ (to Capernaum) Jn6¹⁶ 17 (roused by wind) Jn6¹⁸ (throng find Jesus on other side) Jn6²² 25 mulberry planted in vLu17⁶ resounding of Lu21²⁵ God (Thou Who makest) Ac4²⁴ 1415 vRv14⁷ (Who creates) vRv10⁶bs² signs in the Red Ac7³⁶ Simon's house beside Ac10⁸ 32 Paul (to go as far as) Ac17¹⁴ (safely through) Ac28⁴ (dangers in) 2C11²⁶ lowering skiff into Ac27³⁰ left anchors in Ac27⁴⁰ sand of (sons of Israel as) Ro9²⁷ (dragon standing on) vRv13¹ (Gog and Magog in number as) vRv20⁸ Israel (all passed through) 1C10¹ (baptized in) 1C10² (as the sand beside the s shore) Hb1¹²

(crossed the Red) Hb1¹² surge of Ja1⁶ billows of vJu1³ glassy s (like crystal) vRv4⁶ (mixed with fire) vRv15² (conquerors standing on) vRv15² creatures on vRv5¹³ (third died) vRv8⁹ wind not blowing on vRv7¹ messenger (to injure) vRv7² 3 (right foot on) vRv10² 5 8s² (pours second bowl into) vRv16³ third became blood vRv8⁸ woe to vRv12¹² beast ascending out of vRv13¹ every living soul in, died vRv16³ those working on vRv18¹⁷ who have ships on vRv18¹⁹ gives up the dead vRv20¹³ is no more vRv21¹ (sLu833).

sea, ocean¹, (things in the s), salt sea (of) ¹.

para thalas's i on BESIDE-SEA

sea (beside). Capernaum Mt13¹, which is upon the sea coast¹.

sea coast, maritime¹, sea (beside) ¹.

kēt'os SEA-MONSTER

sea-monster, a large fish in one case Jo2¹ though the word may include any large marine monster. The name cetacea later became the scientific term for marine mammals, as whales. Jonah in the bowel of Mt12⁴⁰. whale¹.

sa'ton (Hebrew) seah

seah, a dry measure equal to a little more than a peck. heaven hid in three s of meal PMt1333 Lu13²¹. measure².

sphragis' SEAL

seal, the impression left by some instrument or device attesting the genuineness or securing the inviolability of that to which it is attached. circumcision a s vRo4¹¹ the saints (Paul's s) M1C9²⁸ of God's foundation v2Ti2¹⁹ scroll (with seven) vRv5¹ (who is worthy to loose) vRv5² (Root of David to loose) vRv5⁹ (Lambkin opens one) vRv6¹⁴ (opens other six) vRv6³ 5 7 9 12 81 of the living God vRv7² 94.

seal, seal up¹.

sphragiz'ō SEAL

seal, to stamp with approval, or to secure against violation. the stone (sepulcher) Mt27⁶⁶ the saints (by Christ) vJn3³³ (s to them this fruit) vRo15²⁸ (God Who s us) v2C12²² (with the holy spirit) vEp1¹³ (for day of redemption) vEp4³⁰ God the Father s (Son of Mankind) vJn6²⁷ ABS* slaves of God (144,000) vRv7³ 4bs 4 5 s things the thunders speak vRv10⁴ messenger s the abyss vRv20³ not to s the sayings vRv22¹⁰. seal²², - up¹, set a seal¹, set to one's seal¹.

kata sphragiz'ō DOWN-SEAL

seal up, seal so as to keep closed. scroll with seven seals vRv5¹. seal¹.

a'r'aph on' UN-SEWED

seamless, woven in one piece. Christ's tunic Jn19²³.

phthin op'rin on' WANE-JUICE-HOURED sear, when the sap begins to leave the leaves they become sear. trees that are vJu1². whose fruit withereth¹.

sear with a hot iron, cauterize¹.

ereun a'ō SEARCH

search, explore thoroughly or examine carefully. the scriptures Jn5³⁹ s and see (no prophet) Jn7⁵² God s the hearts Ro8²⁷ the spirit s all 1C2¹⁰ into what manner of era 1Pt1¹¹ Christ s the kidneys Rv2²³.

search, examine¹, inquire¹.

search diligently, search out¹.

ex ereun a'ō OUT-SEARCH

search out. salvation the prophets s o 1Pt110.
search diligently¹.

seas meet (where two), channel¹.

kair os' SEASON

season, a distinct portion of time having special characteristics, an appointed time, an era, an occasion, a period, before the s to torment Mt18²⁹ at that s (Christ acclaiming) Mt11²⁵ (went through the sowings) Mt12¹ (Herod hears of Jesus) Mt14¹ (put forth His hands) Ac12¹ (disturbance occurred) Ac19²³ of the harvest PMt13³⁰ of the fruit PMt21³⁴ 41 to give nourishment in PMt24⁴⁵ not s of figs Mk11¹³ dispatches slave at PMk12² Lu 20¹⁰ Gabriel's words fulfilled in Lu12¹⁰ in s of trial withdrawing PLu13¹³ 13 administrator giving grain in PLu12⁴² s is near Lu21⁸ ABS² messenger bathed at Jn5⁴ Christ (His s not yet present) Jn7⁶⁸ (His brothers' s present) Jn7⁶ of refreshing Ac3¹⁹ God (giving fruit bearing) Ac14¹⁷ (specifying setting of) Ac17²⁶ (exalting you in) 1Pt5⁶ at this s Sarah Ro9⁹ not judging before 1C4⁵ scrutinizing Ga4¹⁰ in due s reaping Ga6⁹ Adversary's brief vRv12¹² woman nurtured vRv 1214 14 14

appointed time: Christ (My) Mt26¹⁸ (Adversary withdrew until) Lu4¹³ Elymas not observing sun until Ac13¹¹

era: fulfilled is the Mk11⁵ in this e houses Mk10³⁰ not aware when AMk13³³ this e (Jews not able to test) ALu12⁵⁶ (back many fold in) Lu18³⁰ Jerusalem knew not Lu19⁴⁴ of the nations Lu21²⁴ disciples not to know Ac17 in which e Moses born Ac7²⁰ in the current (display God's righteousness) Ro3²⁶ (sufferings of) Ro8¹⁸ (a remnant of Israel) Ro11⁵ saints (while still in accord with) Ro5⁶ (to be aware of) Ro13¹¹ (reclaiming) Ep5¹⁶ Co4⁵ is limited 1C7²⁹ a most acceptable 2C6² 2 the complement of Ep1¹⁰ in that e (nations apart from Christ) Ep2¹² concerning 1Th5¹ of the man of lawlessness 2Th2⁶ testimony in its own 1Ti2⁶ subsequently 1Ti4¹ showing in its own 1Ti6¹⁵ not tolerate sound teaching 2Ti4³ manifests God's word in its own 1Ti1³ in the last 1Pt1⁵ what manner of 1Pt11¹ for judgment to begin 1Pt4¹⁷ is near Rv13 2210 for the dead to be judged Rv11¹⁸

occasion: same o reporting to Christ Lu13¹ on every o beseeching Lu21³⁶ given o Felix Ac24²⁵ saints (as we have o working) Ga6¹⁰ (praying on every) Ep6¹⁸ to go back (Israel) Hb11⁵

period: by agreement for 1C7⁵ equality in the current 2C8¹⁴ bereaved of for 1Th2¹⁷ last days perilous A2Ti3¹ of Paul's dissolution 2Ti4⁶ parable for the present Hb9⁹ of reformation Hb9¹⁰ of Sarah's prime Hb11¹¹ (AAc7¹⁷ s¹ 1Ti6¹⁷).

season, hour³, time⁴, (for a s), few¹, temporary¹, (in s), opportunit¹, (out of s), inopportunit¹.

art u'ō EQUIP

season with salt. with what PMk9⁵⁰ Lu14³¹ your word vCo4⁶.

kath ed'r a DOWN-SETTLE

seat. of those selling doves Mt21¹² Mk11¹⁵ seated on Moses' AMt23².

seat, throne⁷.

prō to kath edr i'a

BEFORE-MOST-DOWN-SETTLE

seat (front). scribes and Pharisees fond of Mt23⁶ Mk12³⁹ Lu11⁴³ 2046, chief seat², highest -1, uppermost -1.

epi kath iz'ō ON-DOWNIZE

seat on. Jesus, on the ass and colt Mt21⁷ set¹.

sun kath iz'ō TOGETHER-DOWNIZE

seat together. those who apprehended Jesus Lu22⁵⁵ the saints, among the celestials vEp 26. be set down together¹, make sit -1.

para kath e z'o mai BESIDE-DOWN-BE-IZE
seated at (be). Mary, at Jesus' feet Lu10³⁹.

kath iz'ō DOWNIZE

seated (be). Jesus (on the mountain) Mt5¹ (summons the twelve) Mk9³⁵ (on the colt) Mk11⁷ Lu19³⁰ Jn12¹⁴ (in the sanctuary) Mk12 41 [Jn8²] (in the synagogue at Nazareth) Lu4²⁰ (in the ship) Lu5³ Son of Mankind (on the throne) Mt19²⁸ 2531 Ac23³⁰ Rv3²¹ (at the right hand) AMt16¹⁹ Ep12¹⁰ Hb13 81 1012 122 being s they call the ideal fish PMt13⁴⁸ disciples s (on twelve thrones) Mt19²⁸ (at the right and left) Mt20²¹ 23 Mk10³⁷ 40 (while Jesus prays) Mt26³⁸ Mk14³² (in Jerusalem) ALu24⁴⁰ scribes on Moses' seat 23² a colt on which no man as yet Mk11² Bs first s to calculate the expense PLu14²⁸ s to plan if able to meet that one PLu14³¹ s receive your bills Lu16⁶ on the dais¹ (Pilate) Jn19¹³ (Herod) Ac12²¹ (Festus) Ac25⁸ 17 tongues of fire on disciples Ac23³ ABS² Philip with the eunuch Ac8³¹ Paul (in the synagogue) Ac13¹⁴ (at Philippi) Ac16¹³ (at Corinth) AC18¹¹ Eutychus s on the window Ac20⁹ the contemptible in the ecclesia 1C6⁴ the people to eat and drink 1C10⁷ man of lawlessness s in the temple 2Th2⁴ the conqueror s with Me ARv3²¹ perceived thrones and they are s on them vRv20⁴ (BLu7¹⁵ sJn6³), continue¹, set2, be -2, - down2, sit2⁶, - down14, tarry¹.

kath e z'o mai DOWN-BE-IZE

seated (be). Christ (s teaching) Mt26⁵⁵ (in midst of the teachers) Lu24⁶ (at the spring) Jn4⁶ disciples to be s on thrones Lu22³⁰ Mary s in the house Jn11²⁰ messengers, at the tomb Jn20¹² those s in the Sanhedrin Ac6¹⁵ Eutychus s in the window Ac20⁹. sit6.

kata mon'as DOWN-ONLY

seclusion (in). Jesus Mk4¹⁰ Lu9¹⁸. alone².

deu'ter on TWO-more

second, secondly destroys Ju5. Jesus a s time (coming away prays) Mt26⁴² (saying to Peter) Jn21¹⁶ (will be seen) Hb9²⁸ s time Joseph made known Ac7¹³ voice to Peter vAc10¹⁵ 119 Paul present s time 2C13² have declared vRv19³. See also under admonition, animal, curtain, death, epistle, grace, jail, lapis lazuli, man, messenger, seal, sign, watch, woe, afterward¹, again¹, second³¹, -arily¹, the - time³.

sti g me' PRICE

second, a minute point of time. Jesus shown all the kingdoms in Lu4⁵. moment¹. second after the first, second first¹.

deu'ter ai on TWO-more

second (day). Paul came to Puteoli Ac28¹³.

deu'ter o'prō t on TWO-more-BEFORE-most
second first. sabbath Lu6^{1A}. second after the first¹.

secondarily, second¹.
secondly. See second.

mustêr'ion CLOSE-KEEP

secret, known to initiate, that which was once withheld but now is revealed. of the kingdom Mt13¹¹Mk4¹¹Lu8¹⁰ duration of Israel's callousness Ro11²⁵ hushed in times eonian Ro16²⁵ God's (wisdom in a)1C2⁷ (administrators of)1C4¹ (of His will)Ep1⁹ (of the G and Father of Christ)Co2² (consummated) vRv10⁷ perceiving all 1C13²AB3^{1*} speaking s 1C14² of the saints' change 1C15⁵¹ of Christ (made known to Paul)Ep3³ 4 Co4³ (and the ecclesia)Ep5³² administration of Ep3⁹ of the evangel Ep6¹⁹ concealed from the eons Co12⁶ among the nations Co12⁷ of lawlessness 2Th2⁷ of the faith 1Ti3⁹ of devoutness 1Ti3¹⁶ of the seven stars Rv12⁰ Babylon the Great vRv17⁵ 7 (As*1C2¹). mystery²⁷.

secret, concealed¹, hidden¹², (in s) hidden¹, (keep s), hide¹, hush¹.

secret chamber, storeroom¹.

secretly, hide¹, surreptiously¹.

[h]ai'r e sis LIFTING

sect, preference, heresy. Sadducees Ac5¹⁷ Pharisees Ac15⁵ 26⁵ Nazarenes Ac24⁵ 14 28²² among the Corinthians 1C11¹⁹ of the flesh Ga5²⁰ destructive 2Pt2¹, heresy⁴, sect⁵.

[h]air et ik on' LIFRIC

sectarian, one who follows his preferences Tit 3¹⁰. that is an heretic¹.

Seikundos' (Latin) SECUNDUS

Secundus, a Thessalonian Ac20⁴.

a sphal is'o UN-TOTTER

secure. Jesus' sepulcher Mt27⁶⁴ 65 66 feet in the stocks Ac16²⁴. make fast¹, - sure³.

secure, worry (without)¹.

a sphal es' UN-TOTTER

secure (-ity), certain. what Paul has written is your s Ph3¹ an anchor s Hb6¹⁹ certain: the captain (not able to know for c)Ac21³⁴ (resolved to know the c)Ac22³⁰ Festus having nothing c to write Ac25²⁶. certain¹, -ty², safe⁴, sure¹.

a sphal os' UN-TOTTER-AS

securely, certainly (let Israel know)Ac23⁶, lead Jesus away Mk14⁴⁴ to keep Paul and Silas Ac16²³. assuredly¹, safely².

a sphal'ei a UN-TOTTER

security, certainty of the words Lu1⁴. prison locked with all Ac5²³ peace and s 1Th5³. certainty¹, safely².

security. See secure.

security, enough¹.

sedition, dissension¹, standing³.

apat a'o SEDUCE

seduce, lead astray by attractive inducements. let no one be Ep5⁶ Adam was not 1Ti2¹⁴ the heart Ja12⁶ (s'b1Ti2¹⁴). deceive⁴.

seduce, lead astray¹, stray².

seducer, swindler¹.

seducing, deceiver¹.

apat'e SEDUCTION

seduction. of riches pMt13²²Mk4¹⁹ seductive desires (old humanity's)Ep4²² empty Co2⁸ of injustice 2Th2¹⁰ of sin Hb3¹³ (AJu¹²). deceit³, deceivableness¹, deceiving⁴.

[h]or a'o SEE

see, perceive with the eyes, figuratively, see with the mind's eye, in the imperative, as in English, to take notice. Christ (s you tell it to no one)Mt8⁴Mk14⁴ (let no one

know)Mt9³⁰ (take heed of the heaven)Mt16⁶ Mk3¹⁵ (should not be despising)Mt18¹⁰ (are not alarmed)Mt24⁶Mk13⁷ (guard against greed)Lu12¹⁵ (friends afar off s these things)Lu23⁴⁹ (that which we have s)Jn3¹¹ (what He has)Jn3³² (Galileans having s all)Jn4⁴⁵ (also s Me)Jn6³⁶ (has s the Father) vJn6⁴⁶ (what I have s)Jn8³⁸ (you have s Abraham)Jn8⁵⁷ (you have s Him)Jn9³⁷ (who has s Me has s) vJn14⁷ 9 9 (that you have s Me)Jn20²⁹ (in Whom not s at present)1Pt1⁸ men as trees Mk8²⁴ Zechariah s an apparition Lu12² disciples (not reporting what they have)Lu9³⁶ (apparition of messengers) Lu24²³ (have s the Lord)Jn20¹⁸ 25 (with our eyes)Jn11² 3 rich man s Abraham vLu16²³ God (no one has ever)Jn1¹⁸ (not s a perception of) vJn5³⁷ (not that anyone has)Jn6⁴⁶ (to Moses, for s)Hb8⁵ (one sinning s Him not) vJn3⁶ 3Jn1¹ (loving G Whom he has not)Jn4²⁰ 20 I have s and testified (John the baptist)Jn1³⁴ (John)Jn 19³⁵ Jews have s also Jn15²⁴ Moses (model he had s)Ac7⁴⁴ (as s the Invisible)Hb11²⁷ (witness what he has)Ac22¹⁵ (s Jesus)1C9¹ (have not s his face)Co2¹ parading what he has Co2¹⁸ s that no one rendering evil 1Th 5¹⁵ not s all subject Hb2⁸ s a man justified by works Ja2²⁴ s no I am a fellow slave Rv19¹⁰ 22⁹ (AsJn6² As¹⁴838). appear¹⁷, behold¹, look¹, - to¹, perceive¹, see⁸⁶, - to², shew one's self¹, take heed⁵.

opt o mai VIEW

see, perceive attentively with the eyes. While the derivation is distinct from see ([h]or a'o), in actual usage the distinction has faded away, as in the Septuagint. It seems to replace the passive and future of see, hence we use see.

God (clean in heart shall) vMt5⁸ (s salvation of)Lu3⁶ (s the glory of)Jn11⁴⁰ (G of glory s by Abraham)Ac7² (apart from holiness no one s the Lord) vHb12¹⁴ disciples (Moses and Elijah s by) vMt17³Mk9⁴Lu9³¹ (s greater things)Jn15⁰ (shall s heaven opened) Jn15¹ Son of Mankind (s Him coming on clouds)Mt24³⁰Mk13²⁶Lu21²⁷ (s Him sitting at the right)Mt26⁶⁴Mk14⁶² (not s the days of)Lu17²² Judas to be s to that nMt27⁴ the Jews to be s to it nMt27²⁴ Ac18¹⁵

Christ (there the disciples shall s)Mt28⁷ 10 Mk16⁷ (messenger s by Him)Lu22⁴³ 25 (s by Simon)Lu24³⁴ 1C15⁵ (you shall be s Me)Jn 16¹⁷ 19 (I shall be s you again)Jn16²² (shall s Him Whom they stab)Jn19³⁷ (s by Paul)Ac9¹⁷ 26¹⁶ 16 1C15⁸ (s more days by disciples)Ac13³¹ (those not informed s) vRo 15²¹ (s by over 500)1C15⁶ (by James)1C15⁷ (will be s second time)Hb9²⁸ (s Him according as He is)Jn3² (every eye)Rv1⁷ (saints s His face) vRv2²⁴

Others: messenger s by Zechariah Lu1¹¹ s Abraham and Isaac and Jacob Lu13²⁸ stubborn not s life FJn3³⁶ dividing tongues s Ac2³ youths s visions Ac21⁷ Moses (s by brethren)Ac7²⁶ (messenger s by) vAc30³⁵ Paul (vision s by)Ac16⁹ (s my face no longer)Ac20²⁵ secret of devoutness s by messengers 1Ti3¹⁶ I shall be s you Hb13²³ ark of God's covenant s vRv11¹⁹ sign s in heaven vRv12¹ 3 (BJn13⁹).

see. See perceive.

see, appear², behold⁴⁰, gaze¹⁸, look⁹⁰, - at², - off¹, perceive³¹⁷, relate story¹, sight (recover)¹, visualize¹, (make s), enlighten¹. see afar off (cannot s), close eyes¹.

see before

Greek-English Keyword Concordance

seem

pro or a'ô BEFORE-SEE

see before. I saw the Lord b me Ac225 b this Trophimus was s Ac2129. foresee1, see before1.

see before, perceive before1.

see clearly, descry1, keen-sighted (be)2.

see how it will go, perceive from1.

spor a' SOW-

seed. not of corruptible f1Pt123b.

seed (receive), sow1.

spor'os SOW-

seed. man casting fMk426 Lu85 germinating Mk427 is the word MLu811 multiplying your p2C910 (B2C910). seed1, - sown1.

sper'ma SOW-

seed, that which is sown. ideal s (man sowing) fMt1324 27 (Son of Mankind sowing) fMt1337 (sons of kingdom) fMt1338 mustard fMt1332Mk431 seven brothers raising up aMt 2224 25Mk1219 20 21 22Lu2028 Abraham's (to his s) ALu155 (we are) AJn833 37 (in your s) AC325 (land given to) AAc75 (a sojourner) AAc76 (his S, Christ) ARo413 Ga316 16 16 19 (confirmed to entire) ARo416 (thus shall be your s) ARo418 (not all children) ARo97 8 (in Isaac shall) ARo97 Hb1118 (Paul out of) ARo 111 2C1122 (if you are Christ's) AGa329 (taking hold of) AHb216 Christ s of David AJn742 AC1323ABs2 Ro13 2TI28 Lord Sabaoth conserved us ARo929 God (giving each s own body) 1C1538 (supplying s) 2C910s (s remaining) f1Jn39 disruption of (Sarah) Hb1111 of sun clothed woman ARv1217. issue1, seed43.

seeing, for1, if so be that1, observing1, since1, - in fact2.

seeing that. See that.

zêt e'ô SEEK

seek, make an effort to find. Christ: mother and brothers s Mt1246Bs1* 47Mk332 priests, scribes and pharisees s (to hold) Mt2146Mk 1212 (a sign from) Mk811 (to destroy) Mk1118 141 Lu1947 (pounce upon His words) Lu1154A (lay hands on) Lu2019 (how they may be assassinating) Lu222 disciples s (at the tomb) Mt285Mk166 (why are you s) Lu245 (s with one another) Jn1619 all are s Thee Mk137 Joseph and Mary Lu248 49 the throng (s to touch) Lu619 (came to Capernaum s) Jn624 26 Abs2 Jews (s a sign from) Lu1116 (to kill Him) Jn516A 18 71 19 20 25 837 40 (s Him in the festival) Jn711 1156 (to arrest Him) Jn 730 1039 (to stone Him) Jn118 (Whom are you) Jn184 7 (if then you are s Me) Jn188 Zaccheus s to see Lu193 came to s and to save Lu1910 to John's disciples, what are you s Jn138 no one said to Him, what are you s Jn427 not s My (will) Jn530 (glory) Jn850 s the glory of God Jn718 you will be s Me Jn734 36 821 1333 Pilate s to release Jn1912 to Mary Magdalene, Whom are you Jn2015 while s to be justified in C Ga217

Others: Herod (s the little Boy) Mt213 20 (to become acquainted with Jesus) Lu99 s first the kingdom Mt633Lu1231 s and you shall find fMt77Lu119 10 unclean spirit s rest fMt1243Lu124 merchant s ideal pearls fMt1345 shepherd s the sheep fMt1812 Judas s opportunity Mt2616Mk1411Lu226 Sanhedrin s false testimony Mt2659Mk1455 to be carrying paralytic in Lu518 this generation s a sign Lu1129 do not be s what you may be eating Lu1229 much given, much will be s Lu1248 s fruit fLu136 7 many s to enter

fLu1324 woman s carefully fLu158 to procure the soul Lu1733 God (s such) CJn423 (One Who is s) Jn850 (nations to be) fAc1277 (found by those not s) fRo1020 Jews (not s the glory from God) Jn544 (s Paul and Silas) Ac175 (to kill Paul) Ac2131 (to establish their own righteousness) Ro103 s publicity Jn74 one's own glory Jn718 Ananias to s Saul AC911 three men s Peter Ac1019 21 Elymas s (pervert the proconsul) Ac138 (some one to lead him) Ac1311 Paul (s to come out to Macedonia) Ac1610 (not s his own expedience) 1C1033 (not s yours but you) 2C1214 (s a test of Christ in P) 2C133 (am I s to please men) Ga110 (not s glory from men) 1Th26 (Onesiphorus s in Rome) 2TI117 mariners s to flee AC2730 those s glory and honor Ro27 s my (Elijah's) soul Ro113 Greeks s wisdom 1C122Bs s in administrators (faithfulness) 1C42 saints (do not s to be loosed) 1C727 (do not s a wife) 1C727 (not to be s his own welfare) 1C1024 (all s their own) Ph221 (that which is above) Co31 (s peace) 1Pt311 love is not self-seeking 1C135 s to edification 1C 1412 no place s for second covenant Hb87 Adversary s someone 1Pt58 men will be s death vRv96 (AMk331 Bs812 As1* Lu245 bRo311 pHb116). be about1, desire3, endeavor1, - go about4, inquire1, - for1, require2, seek98, - after1, - for6, - means1.

seek, hunt3, seek for3.

seek after, seek for5, - out2.

seek carefully, seek out1.

seek diligently, seek out1.

epi zêt e'ô ON-SEEK

seek for. nations s (what to eat) Mt632Lu1230 a sign (generation, adulteress) Mt1239 164B's (why is this generation) Mk812A throngs s Jesus Lu442 Herod s Peter AC1219 Sergius Paul s to hear the word AC137 if the Ephesians AC1939 what Israel is Ro117 Paul (not s a gift) Ph417 (but fruit) Ph417 a country (faithful of old s) Hb1114 an impending city Hb1314 (AC1222). desire3, inquire1, seek3, - after5, - for2.

ek zêt e'ô OUT-SEEK

seek out, in order to find, exact in order to expose what is hidden Lu150 51. God (those left should be s) AC1517 (not one) Ro311As (Rewarder of those s Him) Hb116 Esau s repentance Hb1217 which salvation the prophets 1Pt110. inquire diligently1, require2, seek after2, - carefully1, - diligently1.

dok e'ô SEEM

seem, create an opinion by the impression produced on the senses or mind or imagination, not necessarily true, suppose, presume without sufficient evidence, be of repute Ga22 6 6, s good to (Luke) Lu13 (the apostles) AC1522 25 (the holy spirit) AC1528 disciples (s to be greatest) Lu2224 Peter s to be observing vision AC129 Paul (to be announcer strange demons) AC1718 (s as terrifying) 2C109 s irrational to Festus AC2527 Hebrews (s to be deficient) Hb41 (disciplined as s best) Hb1210 discipline not s a joy Hb1211 if s to be a ritualist Ja126

suppose: nations s will be hearkened to Mt67 Christ (what are you s) Mt1725 1812 2128 2242 (C to tell Pharisees what s) Mt2127 (Son of Mankind coming in hour not s) Mt 2444Lu1240 (are you s that I) Mt2653 Lu1251 (which of these three are you s) Lu1036 (s these Galileans) Lu132 (those eighteen) Lu134

(be not s)Jn5⁴⁵ (Mary Magdalene s that He) Jn20¹⁵ disciples (s He is a phantom) Mk6⁴⁹ (a spirit) Lu24³⁷ (He speaks of repose) Jn 11¹³ (of Jesus' words) Jn13²⁹ (one killing you should s) Jn16²

Others: chief priest asks, what are you s Mt26⁶⁶ taken away what he is s to have Lu8¹⁸ the Jews s (kingdom looming up) Lu 19¹¹ (have life conian) Jn5³⁹ (Mary going into tomb) Jn11³¹bs (to one another, what do you s) Jn11⁵⁶ Paul (s himself bound to commit) Ac26⁹ (I s God demonstrates) 1C4⁹ (we s weaker members) 1C12²² 23 navigator s purpose to hold Ac27¹³ let him who is s he stands 1C10¹² s to be pillars Ga2⁹ anyone s to be anything Ga6³ how much worse punishment are you s Hb10²⁹ are you s the scripture Ja4⁵

presume: not p to be saying Mt3⁹ those of the nations Mk10⁴² I (Christ) p not Lu 17⁹a if anyone is p (to be wise) 1C3¹⁸ (to know anything) 1C8² (be rivalrous) 1C11¹⁶ (to be a prophet) 1C14³⁷ (confidence in himself) 2C10⁷B (confidence in the flesh) Ph3⁴ Paul (that I have God's spirit) 1C7⁴⁰ (not p me imprudent) 2C11¹⁶ (p that we are defending ourselves) 2C12¹⁹, be accounted², - of reputation¹, it pleaseth², - seemeth¹, - - good³, pleasure¹, seem¹², suppose¹, think³³, trow¹.

seem, appear¹.
seem well. See delight.
seize. See arrest.
seize on, retain¹.

cheir o tōn e'ō HAND-STRETCH
select, literally to stretch the hand on high in balloting. elders Ac14²³ a brother, by the ecclesia 2C8¹⁹, choose¹, ordain¹.

pro cheir o ton e'ō BEFORE-HAND-STRETCH
select before. witnesses, by God Ac10⁴¹, choose before¹.

Seleu'keia SELEUCIA
Seleucia, a city of Syria, on the Mediterranean, near Antioch, about 36° north, 36° east. Barnabas and Saul came to Ac13⁴.

[h]e aut ou' BE-SAME
self, s/own, a reflexive pronoun, usually in the third person. The following are a few examples. saying among your- Mt3⁹ worrying of it- Mt6³⁴ scribes say in them- Mt9³ said in her- Mt9²¹ parted against it- Mt12²⁵ 25 Mk3²⁴ 25 Lu11¹⁷ taking along with it- Mt12 45 Lu11²⁶ no root in him- Mt13²¹ buying them- food Mt14¹⁵ reasoned among them- Mt16⁷ renounce him- Mt16²⁴ humbling him- Mt18⁴ emasculate them- Mt19¹² buy for your- Mt25⁹ him- he cannot save Mt27⁴² recognizing in Him- Mk5³⁰ looking to your- Mk13⁹ said to them- Mk16³ Elizabeth kept her- close Lu12⁴ Pharisee said in him- Lu7³⁰ feigning them- Lu20²⁰ over your- lament Lu23²⁸ women adorning them- 1Ti2⁹
s/own: entomb their o dead Mt8²² strew o garments Mt21⁸ guarding his o courtyard Lu11²¹ etc. herself, himself, itself, ourselves, themselves, thyself, yourselves, etc.

aut o kata'kri t on SAME-DOWN-JUDGED
self condemned. sectarian man Tit3¹¹. condemned of one's self¹.

e[n]g kra't ei a IN-HOLDING
self control. Paul arguing concerning Ac24²⁵ fruit of the spirit Ga5²³ in knowledge supply 2Pt16 6. temperance⁴.

e[n]g kra't es' IN-HELD
self controlled. supervisor to be Tit18. temperate¹.

auth ad'es SAME-GRATIFYING
self gratification (given to). supervisor must not be Tit17 the unjust are 2Pt2¹⁰. self-willed².

self (of), spontaneously¹.
self-willed, self gratification (given to)².
phil'aut on FOND-SAME
selfish. men will be 2Ti3². lover of self¹.

pol e'ō SELL
sell, part with for a price, the opposite of buy. sparrows beings s for Mt10²⁹ Lu12⁶ s all whatever he has p Mt13⁴⁴ go s your possessions Mt19²¹ Mk10²¹ Lu13²³ 18²² those s doves etc. Mt12¹² 12 Mk11¹⁵ 15 Lu19⁴⁵ Jn21¹⁶ go to those s and buy p Mt25⁹ in days of Lot Lu 17²⁸ s cloak and buy a sword Lu22³⁶ saints s freeholds Ac4³⁴ Barnabas s a field Ac4³⁷ Ananias s an acquisition Ac5¹ at the meat market 1C10²⁵ no one able to except vRv13¹⁷.
sell, dispose⁹, pay³.

porphur o'pōi s PURPLE-SELLER
seller of purple, a highly prized cloth. Lydia Ac16¹⁴.

ger ou s i'a VETERAN
senate, usually composed of a company of old men. of the sons of Israel Ac5²¹.

pemp'ō SEND
send, cause to go. Herod (s magi into Bethlehem) Mt28 (to behead John) Mt14¹⁰ John s to Jesus Mt11¹² Lu7¹⁹ a king s troops p Mt22⁷ demons entreat, s us Mk5¹² Elijah s into Sarepta Lu4²⁶ centurion s friends to Jesus Lu7⁶ 10 s to graze hogs p Lu15¹⁵ Abraham entreated s Lazarus p Lu16²⁴ 27 lord of vineyard (s a slave) p Lu20¹¹ 12 (beloved son) p Lu20 13 Jews s priests to John Jn12²² God (s John) Jn13³ (s His own Son) Ro8³ (operation of deception) 2Th2¹¹ who s Me (the will of Him) Jn4³⁴ 530 638 39 (the Father) Jn5²³ 37 644 728 816 18 26 1249 1424 (believing Him) Jn5²⁴ (teaching is His) Jn7¹⁶ (the glory of) Jn7¹⁸ (going away to Him) Jn7³³ 165 (is with Me) Jn8²⁹ (the works of) Jn9⁴ (believing in) Jn12⁴⁴ (beholding) Jn12⁴⁵ (taking Him) Jn13²⁰ (not acquainted with) Jn15²¹

Christ (s the apostles) Jn13¹⁶ 20 2021AB (s the consoler) Jn15²⁶ 167 (s My messenger) vRv 22¹⁶ the Father s the holy spirit Jn14²⁶ Cornelius s men to Joppa Ac10⁵ 32 33 gifts to brethren in Judea Ac11²⁹ ecclesia to s men to Antioch Ac15²² 25 Paul (friends s to him not to venture) Ac19³¹ (for the elders) Ac20¹⁷ (s to Felix) Ac23³⁰ (s him to the Imperial judge) Ac25²⁵ 27 (s Timothy) 1C4¹⁷ Ph21⁹ 23 (s to carry away your grace) 1C16³ (s the brethren) 2C9³ (Tychicus to Ephesus and Colosse) Ep 622 Co4⁸ (s Epaphroditus) Ph25²⁸ (Philippians, to his need) Ph4¹⁶ (Timothy to Thessalonica) 1Th3² 5 (s Artemas) Tit3¹² governors s by the Lord 1Pt2¹⁴ scroll, to the seven ecclesias Rv11¹¹ men s oblations to one another vRv11¹⁰ As a sickle vRv14¹⁵ 18 (s¹ Lu23¹¹ AJN6⁴⁰ s¹ 1426 BAcl11³).

send, cast³, - out⁵, commission¹¹¹, delegate², send back².

meta pemp'ō after-SEND
send after. Cornelius s a Peter Ac10⁵ 29 29 11¹³ Paul s a disciple Ac20¹⁸ Felix (s a Paul) Ac24²⁴ 28 Festus entreated s a Paul Ac25³. call for², send for⁶.

send again, send back².

send away. See delegate.

send away, commission³, delegate⁴, dismiss¹³, leave (take)¹, let², send out¹.

ana pemp'ō UP-SEND

send back, send up. Herod s Jesus b to Pilate Lu23¹¹AB² 15 Paul s Onesimus b Phn¹² send up: Pilate s Jesus u to Herod Lu23⁷ Festus to s Paul u to Cæsar Ac25²¹. send², -again².

send for, send after⁶.

send forth, commission¹⁵, delegate⁴, send out¹, vent¹.

pro pemp'ō BEFORE-SEND

send forward. Paul (and Barnabas, by the ecclesia) Ac15³ (into the ship) Ac20³⁸ (from Tyre) Ac21⁵ (to s him f to Spain) Ro15²⁴ (Corinthians to s f) 1C16⁶ (into Judea) 2C11⁶ s Timothy f in peace 1C16¹¹ s f Zenas the lawyer Ti3¹³ s brethren f worthily 3Jn⁶, accompany¹, bring forward on journey¹, bring on journey⁴, conduct forth¹.

ek pemp'ō OUT-SEND

send out. Barnabas and Saul, by the holy spirit Ac13⁴ brethren s o Paul and Silas Ac17¹⁰, send away¹, -forth¹.

send out, delegate¹, commission².

sum pemp'ō TOGETHER-SEND

send together. the brother with Titus 2C8¹⁸ 22. send with².

send up. See send back.

send with, dispatch together¹, send together².

sō phron iz'ō SAVE-DISPOSE

sense of duty (bring to). the young wives Ti2⁴, teach to be sober¹.

senses, faculty². H.S.14 *arsh i si s* (3)

qis'th ē si s SENSING (3)

sensibility. in realization and all Ph1⁹. judgment¹.

aisth e'ō mai SENSE

sensible of (be), effect the mind through the senses. Jesus' words Lu9⁴⁵. (3)

sensitive (equally). See equally sensitive.

sensual, soulish².

sentence. See judgment.

sentence, judge¹, rescript¹, (give s), adjudge¹.

en thum'ē si s IN-FEELING

sentiment. Jesus perceiving (of the scribes and Pharisees) Mt9⁴ 12²⁵ human Ac17²⁹ of the heart Hb4¹², device¹, thought³.

chōr iz'ō SPACEIZE

separate, put a space between, depart. the married (let not man be) Mt19⁶ Mk10⁹ (wife not to be) 1C7¹⁰ (if she should) 1C7¹¹ (if the unbeliever) 1C7¹⁵ 15 saints from God's love (what shall) Ro8³⁵ (nothing) Ro8³⁹ Onesimus, for an hour Phn¹⁵ Christ s from sinners Hb7²⁶

depart: disciples, not from Jerusalem Ac1⁴ Paul from Athens Ac18¹ Jews from Rome Ac18², depart⁸, put asunder², separate².

separate, seclude¹, sever⁷, (be s), sever¹.

ta ph ē' DIE-

sepulcher. for strangers Mt27⁷. to bury in¹. sepulcher, tomb²⁹.

taph'os DIE-

sepulcher. Pharisees (resembling) Mt23²⁷ (building the s of the prophets) Mt23²⁹ Jesus' (Mary in front of) Mt27⁶¹ 281 (secured) Mt27⁶⁴ 66 their throat an open rRo3¹³. sepulcher⁶, tomb¹.

ek'ba si s OUT-STEPPING

sequel, the issue or result. God making 1C10¹³ contemplating rHb13⁷. end¹, way to escape¹.

Ser'gios SERGIUS

Sergius Paul, proconsul of Cyprus Ac13⁷.

ker ai'a HOLDER

serif, the minute horn-like projection which distinguish several pairs of Hebrew letters. of the law rMt5¹⁸ Lu16¹⁷. title².

serjeants, constable².

oph is VIEW-

serpent. handing him a rMt7¹⁰ Lu11¹¹ disciples (to become prudent as) Mt10¹⁶ (to be picking up) Mk16¹⁸ (to be treading upon) Lu10¹⁹ Jesus calls Pharisees rMt23³³ Moses exalts rJn3¹⁴ perished by 1C10⁹ deludes Eve 2C11³ horses tails like vRv9¹⁹ s called Adversary vRv12⁹ 20² from the face of vRv12¹⁴ cast water vRv12¹⁵.

serpent, reptile¹.

Ser'ouch (Hebrew) SERUCH

Serug, one of Christ's ancestors. Lu3³⁵.

dia kon'os THROUGH-SERVITOR

servant of persons, dispenser of things. let him be your s rMt20²⁶ m Mk10⁴³ the king said to the rMt22¹³ greatest one shall be your m Mt23¹¹ one wanting to be first, he shall be rMk9³⁵ Jesus (His mother saying to the) Jn25⁹ (where I am there My s) Jn12²⁶ (S of the Circumcision) rRo15⁸ God's s for your good rRo13⁴ 4 Phebe, s of the ecclesia rRo16¹ Paul (and Apollos s through whom) r1C3⁵ (commending ourselves as) 2C6⁴ (and Timothy, write to) Ph1¹ Satan's s r2C11⁵ s of Christ are they 2C11²³ Tychicus a faithful rEp6²¹AB² Co4⁷ Timothy (God's s in the evangel) r1Th3²As are to be grave r1Ti3⁸ to be husbands of one wife r1Ti3¹² ideal s of Christ Jesus r1Ti4⁶

dispenser: of a new covenant 2C3⁶ transfigured as d of righteousness 2C11¹⁵ Christ (s C d of sin) rGa2¹⁷ (Epaphras a faithful d of) rCo1⁷ Paul (evangel he became d of) rEp3⁷ Co1²³ (ecclesia of which he became d of) rCo1²⁵. deacon³, minister²⁰, servant¹.

servant. See serve.

servant, attendant¹, boy¹⁰, deputy⁴, domestic³, slave¹²⁰, (fellow s), slave (fellow)¹⁰, (make s), enslave³.

dia kon e'ō THROUGH-SERVE

serve, or wait on persons, dispense things. Christ (came to s) Mt20²⁸ 28 Mk10⁴⁵ 45 (when did we not s you) Mt25⁴⁴ (s His slaves) Lu12³⁷AB²* (the One Who is) Lu12²⁷ (if anyone should be s Me) Jn12²⁶ 26 Martha s Lu10⁴⁰ Jn12² being girded s me Lu17⁸ one leading, as he who is s Lu22²⁶ 27 s tables Ac6² Timothy and Erastus s Paul Ac19²² servants (let them be s) 1Ti3¹⁰ (who s ideally) 1Ti3¹³ Onesiphorus s in Ephesus 2Ti11⁸ Onesimus may be s Paul Phn¹⁵ when you s the saints Hb6¹⁰ 10

wait on: Jesus (messengers) Mt4¹¹ Mk11³ (Peter's mother-in-law) Mt8¹⁵ Mk13¹ Lu4³⁹

dispense: to Jesus (Mary, Joanna and others) Mt27⁵⁵ Mk15⁴¹ Lu8³ saints (Paul d to) Ro15²⁵ (a letter of Christ d) 2C3³ (gifts d to) 2C8¹⁹ 20 (the prophets d to you) 1Pt1¹² (d as ideal administrators) 1Pt4¹⁰ (if anyone is) 1Pt4¹¹. administer², minister⁷, -to¹, -unto¹⁵, serve¹⁰, use the office of deacon².

serve, divine service (offer)¹⁶, slave¹⁸, subserve¹.

dia kon i'a THROUGH-SERVICE
 service, work done for the welfare of others, dispensation, that which is served out. Martha distracted about Lu10⁴⁰ apportionments of 1C12⁵ of Stephanas and Fortunatus 1C16¹⁵ lest flaws be found with 2C6³ Macedonian's fellowship of 2C8⁴ Archippus to look to Co4¹⁷ assigning Paul a 1Ti1¹² Timothy to fully discharge his 2Ti4⁵ Mark useful for 2Ti4¹¹ messengers commissioned for Hb1¹⁴ of the Thatira ecclesia Rv2^{19s2}
 dispensation: Judas' (allotment of this) Ac1¹⁷ (place of) Ac1²⁵ widows overlooked in the daily Ac6¹ of the word Ac6⁴ disciples designate for Ac1¹²⁹ Barnabas and Saul completing Ac1²²⁵ Paul (from the Lord) Ac20²⁴ (to the nations) Ac2¹¹⁹ (glorifying my) Ro1¹¹³ (therefore having this) 2C4¹ (getting rations for d) 2C1¹⁸ grace of dispensing Ro12⁷ for Jerusalem Ro15^{31As} of death 2C3⁷ of spirit 2C3⁸ of condemnation 2C3⁹ of righteousness 2C3⁹ of the conciliation 2C5¹⁸ Corinthians d for the saints 2C9¹² 13 for the work of Ep4¹² (s²Phn⁶). administration², do service¹, minister¹, ministering³, ministratio⁶, ministry¹⁶, office¹, relief¹, service², serving¹.

service (offer divine). See divine service (offer).

ta s's o SET
 set, place in a particular position. Idiomatically, arrange Mt28¹⁶, prescribe Ac15². centurion s under authority Mt8⁹ Lu7⁸ s for life eonian Ac13⁴⁸ Paul (s for him to do) Ac22¹⁰ (s a day for him in Rome) Ac28²³ authorities s under God Ro13¹ s to the service 1C16¹⁵ (s¹Ac7⁴⁴ s¹182). addict¹, appoint³, determinel¹, ordain², set¹.

takt on' SET
 set. on a s day Herod Ac12²¹.
 set. See bid.
 set, commission¹, constitute¹, give¹, lie⁶, place⁶, seat on¹, seated (be)⁴, stand¹¹, sunset².
 set about, place about¹.
 set affection on, disposed (be)¹.
 set at naught, confuted¹, scorn¹.
 set at one, intercedel¹, -with¹.
 set before. See place before.
 set before, lie before³.
 set down, lie back at table¹, (be s d), lean back at table¹, seated (be)², sit¹.
 set down together, seat together¹.
 set eyes on, look intently¹.
 set forth, demonstrate¹, lead up¹, lie before¹, place¹, purpose¹.
 set forth evidently, write before¹.
 set in order, amend¹.
 set..on, dais¹.
 set on, mount³.
 set out. See lead up.
 set steadfastly, establish¹.
 set up, erect again¹, place on¹, stand¹.

Seth' (Hebrew) SET
 Seth, the third son of Adam. an ancestor of Christ Lu3^{38Bs}.
 setter forth, announcer¹.

sun air'o TOGETHER-LIFT
 settle accounts PMt18²³ 24 25¹⁹, reckon², take¹.
 settle, found¹, placel¹.
 settle. See finish.

par edr eu'o BESIDE-SETTLE
 settle beside. the altar 1C9^{13ABs1*}.
 settle tribute. See finish.

[h]edr ai'on SETTLED
 settled. he who stands s 1C7³⁷ brethren to become 1C15⁵⁸ in the faith 1Co12³. settled¹, steadfast².

[h]ept a' SEVEN
 seven, the number which equals the days of the week. s spirits different from it PMt124⁵ Lu11^{26Bs} s cakes Jesus breaks Mt15³⁴ 36 16¹⁰ Mk9⁵ 6 20 s hampers of fragments Mt15³⁷ Mk8⁸ 20 pardoning seventy times s Mt18²² s brothers Mt22²⁵ 26 28 Mk12²⁰ 22 23 Lu20²⁹ 31 33 s demons cast out Mk16⁹ Lu8² s years from virginity Lu23⁶ s attested men (to serve) Ac6³ (Philip one of) Ac2¹⁸ s nations in Canaan Ac13¹⁹ s sons of Sceva Ac19¹⁴ s days (Paul in Troas) Ac20⁶ (with the disciples) Ac2¹⁴ (Paul purified) Ac2¹²⁷ (Paul entreated to stay) Ac28¹⁴ (Jericho surrounded) Hb1¹³⁰ s ecclesias Rv1⁴ 11 20 20 s spirits (before the throne) Rv1⁴ (of God) Rv3¹ 45 56Bs s golden lampstands vRv1¹² 13Bs 20 20 21 stars vRv1¹⁶ 20 20 21 31 torches of fire vRv4⁵ seals vRv5¹ 5 6¹ Lambkin (having s horns) vRv5⁶ (s eyes) vRv5⁶ s messengers vRv8² 6 15¹ 6 7 8 16¹ 17¹ 21⁹ trumpets vRv8² 6 thunders vRv10³ 4 4 s thousand killed vRv1¹¹³ dragon (having s heads) vRv12³ (s diadems) vRv12³ wild beast having s heads vRv13¹ 173 7 9 last s calamities vRv15¹ 6 8 219 s golden bowls vRv15¹ Ab 16¹ 17¹ 219 s mountains vRv17⁹ s kings vRv17⁹ 11 (ARv2⁷ b2218).

[h]ept a kis chi'lia SEVEN-TIMES-THOUSAND
 seven thousand. men left for Myself Ro1¹⁴.

[h]ept a'ki s SEVEN-times
 seven times, (adverb). sinning against and pardoning Mt18²¹ 22 Lu17⁴ 4.

[h]eb'dom on SEVENTH
 seventh. at s hour (fever leaves) Jn4⁵² God declared concerning Hb4⁴ 4Bs Enoch s from Adam Ju¹⁴ the s seal vRv8¹ s messenger (voice) vRv10⁷ (trumpets) vRv1¹⁵ (pours out his bowl) vRv16¹⁷ s foundation topaz vRv21²⁰ (s¹Ac7⁸).

seventh, seven¹.

[h]ebd om e'konta SEVEN-TY
 seventy. seventy two disciples Lu10¹ 17 seventy five souls (Jacob's family) Ac7¹⁴ s cavalry Ac23²³ two hundred seventy six souls Ac27³⁷ (s¹Lu23⁷). seventy², three score and ten¹, three score and fifteen¹, three score and sixteen¹.

[h]ebd om e'kont a'ki s SEVEN-TY-times
 seventy times. pardoning s t seven Mt18²².

aph or iz'o FROM-SEEZE
 sever, put bounds between. messengers s the wicked PMt13⁴⁹ the nations PMt25³² a shepherd s the sheep PMt25³² whenever men s from you Lu6²² Barnabas and Saul, to the holy spirit Ac13² Paul (s the disciples) Ac19⁹ (for God's evangel) Ro1¹ (from his mother's womb) Ga1¹⁵ the saints (from unbelievers) 2C6¹⁷ Peter (from the nations) Ga2¹². be separate¹, divide¹, separate⁷, sever¹.

severally, own¹.

severe. See strong.

apo tom'o s FROM-CUT-AS
 severely (expose the Cretans) Tit1¹³, severity (Paul not using) 2C13¹⁰. sharply².

apo tom i'a FROM-CUTTING
 severity (of God) Ro1¹²² 22.

severity. See severely.

epir rap'tō ON-SEWsew on. not s unshrunk shred *PMk221*.*neō kor'os* TEMPLE-JANITORsextion of temple. of Artemis *FAc1935*. wor-
shipper¹.*ski a'* SHADEshadow, caused by cutting off the light. of
death *PMt416* *Lu179* birds roost in its s (must-
ard) *PMk432* Peter's *Ac15* s of things im-
pending *FCo217* of the divine service *PHb85*
of the impending good things *PHb101*.shadow, overshadow¹, shadow from¹.*apo ski' a s ma* FROM-SHADEshadow from. no s f its revolution *PJal17*.
shadow¹.*saleu'ō* SHAKEshake, move to and fro violently, agitate
(Jews a the throng) *FAc1713*, reed s by the
wind *PMt117* *Lu724* powers of the heavens
Mt2429 *Mk1325* *Lu2126* a measure s together
PLu638 not strength to s that house *PLu648*
that I (David) may not be *FAc225* place in
which disciples were gathered *Ac431* founda-
tion of the prison *Ac1626* saints not to
be quickly *F2Th22* Whose voice s the earth
Hb1226 that which is (not) being *Hb1227*
27bs (*ARv613*). move¹, shake¹, stir up¹,
things shaken².shake, quake³, shake off¹.*ek tinas'sō* OUT-QUIVERshake off, shake out (garments) *Ac186*. dust
(from the feet) *Mt1014* *Mk611* *Ac1351*. shake¹,
-off³.shake off, twitch².shaken (things), shake².*sal'os* SHAKINGshaking. resounding of the sea and *Lu2125*.
waves¹.shall, about (be)²⁵.*Sala thi ēl* (Hebrew) I-ASK-DeityShalthiel, one of Christ's ancestors. *Mt112* *12*
Lu327.shambles, meat market¹.*aisch r on'* VILEshame, sordid gain *Tit111*. for a woman (to
be shorn) *1C116* (speaking in the ecclesia)
1C1435 to say what hidden occurrences *Ep*
512, filthy¹, shame³.shame, abash³, -ment², disgrace¹, dishonor¹,
indecency¹, (put to an open s), infamy (hold
up to)¹, (suffer s), dishonor¹.*aisch u'n ē* VILENESSshame. then with s *PLu149* spurn hidden
things of *2C42* whose glory is in their *Ph319*
Jesus despising *Hb122* billows frothing forth
FJu13 of nakedness *Rv318*. dishonestly¹,
shame⁵.shamefacedness, modesty¹.shamefully (entreat), dishonor¹, (handle s),
dishonor¹.shamefully entreat, outrage¹.shape, likeness¹, perception².*meta do-* WITH-GIVEshare, give a part of what we have. tunics
Lu311 Paul s (spiritual grace) *Rol11* (evan-
gelic) *F1Th23* with generosity *Roi28* with one
who has need *Ep428*. give², impart³.*ox u'* SHARPsharp, with a keen cutting edge. men's feet,
to shed blood *FRo315* s two-edged blade *VRv**116* *212* *1915* s sickle *VRv1414* *17* *18* *18*. sharp⁷.
swift¹.sharper, keener¹.sharply, severely².*sun thla'ō* TOGETHER-SHATTERshatter, break into small fragments. falling on
this stone shall be *PMt2144* *Lu2018*. break².*sur a'ō* SHAVEshave, cut the hair even with the skin. s their
heads (four men with Paul) *Ac2124* woman
(same as being s) *1C115* (shame to be) *1C116*
(*1C116*).

tshē. See their.

she, now the¹, this¹².*keir'ō* SHEARshear, cut off with two friction blades. a lamb
in front of its *Ac832* Paul, his head *Ac1818*
woman (let her be s) *1C116* (shame to be)
1C116.sheath, scabbard¹.*Suchem'* (Hebrew) SYCHEMShechem, a city of Samaria. patriarchs trans-
ferred to *Ac716* sons of Hamor in *Ac716*.

shed. See pour out.

shed abroad, pour out¹.shed forth, pour out¹.shedding of blood, bloodshedding¹.*pro'bat on* BEFORE-STEPsheep, in the East, are not driven or herded,
but follow the shepherd, who "steps before"
them, hence the name. in apparel of *PMt715*
as if s having no shepherd *Mt936* *Mk634* *AB32*
lost s of Israel *PMt106* *1524* in midst of
wolves *Mt1016* who will have one s *PMt1211*
more consequence than *PMt1212* man with a
hundred *PMt1812* *12b* *Lu154* severing as a
shepherd *PMt2532* *33* scattered *PMt2631* *Mk*
1427 I found my *PLu156* those selling *Jn214*
Christ (cast out of sanctuary) *Jn215* (Door of
the s) *PJn107* (laying down His soul for) *Jn*
1015 (other s have I) *Jn1016* (not of My) *MJn*
1026 (hearing My voice) *PJn1027* (Peter to
shepherd) *PJn2116* (as a s to slaughter) *Ac832*
(great Shepherd of) *PHb1320* fold of the *PJn*
101 the shepherd (of the s) *PJn102* (s are
hearing) *PJn103* (summoning by name) *PJn103*
(s following) *PJn104* (laying down his soul
for) *PJn1011* do not hear thieves *PJn108* the
hiring (s are not) *PJn1012* (leaving the s)
PJn1012 (not caring concerning) *PJn1013* wolf
scattering *PJn1012A* reckoned as s for slaugh-
ter *Ro836* saints were as straying *1Pt225*
cargoes of, for Babylon *VRv1813* (*ALu103*
AJn104 *s1RV214*).sheep, lamb¹, little sheep¹.*pro ba t ik on'* BEFORE-STEPICsheep gate, pertaining to sheep. a pool at
Jn52. sheep market¹.sheep market, sheep gate¹.*mēl ōt ē'* SHEEPSKINsheepskin, skin of small cattle, usually of
sheep. saints wandered about in *Hb1137*.*othōn'ē* SHEETsheet. utensil descending as a *VAc1011* *115*.*Sala'* (Hebrew) SENDShelah, progenitor of Christ *Lu335*. (*Bs4** *Lu*
332).*skep a s ma* SHELTERshelter, in a general sense, whatever is a pro-
tection against the weather. saints to be
sufficed with *1Ti68*. raiment¹.

Sēm' (Hebrew) NAME

Shem, Noah's eldest son Lu336. (ALu338).

Semei' (Hebrew) famous

Shemei, progenitor of Christ Lu326.

poim ên' SHEPHERD

shepherd, one who tends sheep. Figuratively, one who cares for the saints, a pastor ¶Ep 411. as sheep having no Mt936Mk634 severing sheep from kids ¶Mt2532 I shall be smiting ¶Mt2631Mk1427 near Bethlehem (maintaining watches) Lu28 (spoke to one another) Lu215 (make known what they hear) Lu218 (return) Lu220 entering through the door ¶Jn102 laying down soul for the sheep ¶Jn 1011 Christ (the S ideal) ¶Jn1011 14 (one flock, one S) ¶Jn1016 (the great S) ¶Hb1320 (turned back to the S) ¶1Pt225 the hiring not being the ¶Jn1012.

poim ai'n ô SHEPHERD

shepherd, lead, feed, water, and guard sheep, tend. My people Israel ¶Mt26 s My sheep ¶Jn2116 the ecclesiastical ¶Ac2028 flocklet of God ¶1Pt52 ungodly s themselves ¶Ju12 s the nations (conquerors) ¶Rv227 (male son) ¶Rv 125 (the Word of God) ¶Rv1915 Lambkin s the saints ¶Rv717

tend: having a slave t sheep Lu177 t a flock and not eating ¶1C97. feed⁷, rule⁴.
shepherd, human¹.

arch i poim'ên ORIGIN-SHEPHERD

shepherd (chief). Christ ¶1Pt54.

pra k't ôr PRACTICERsheriff. judge giving you to Lu1258 58. officer².

shew, announce³, inform⁶, manifest⁵, present², tender², word¹.

shew forth, shew out¹.shew self, see¹.*thure os'* DOOR-shield (large). of faith Ep616. shield¹.*lamp'ô* SHINE

shine, emit light, lamp s to all ¶Mt515 let s your light ¶Mt516 Christ's face, as the sun vMt172 as lightning is Lu1724 light s in the jail Ac127 out of darkness light shall 2C46 God s in our hearts ¶2C46. give light¹, shine⁶.

shine, appear¹⁰, flash¹, glisten¹, irradiate¹.*peri lamp'ô* ABOUT-SHINEshine about. glory of God Lu29ABs² light a Paul Ac2613. shine round about².shine about, flash about¹.shine forth, shine out¹.*ek lamp'ô* OUT-SHINEshine out. the just, as the sun Mt1343. shine forth¹.shine round, flash about¹.shining (bright), lightning¹.*plo t'on* FLOATER

ship. Jesus (calls the fishers) Mt421 22Mk119 20Lu52 3 3 7 7 11 (in a storm) Mt823 24 1424 29 32 33 Mk436 36 37 37Bs¹ 647 51 Lu822 Jn 619 21 21 22 (at Gergese) Mt91Mk52 18 21Lu8 37 (teaching from) Mt132Mk41 (retires thence in) Mt1413 Mk632 (after feeding the 5000) Mt1422Mk645Jn617 (the 4000) Mt1539Mk810 (at Gennesaret) Mk654 (leaven) Mk813A 14 disciples at Tiberius Jn213 6 Paul (at Troas) Ac 2013 (Miletus) Ac2038 (Patara) Ac212 (Tyre) Ac213 6 (Cæsarea) Ac272 (Myra) Ac276 (Ideal

Harbors) Ac2710 (in the hurricane) Ac2715 17 19 22 30 31 37 38 39 44 prodigious ¶Ja34 a third of the s decay vRv89 all who have s vRv1819 (BJNe23 s23 s²⁴ A24). ship⁶⁶, ship-ping¹.

ship, craft¹, (little s), boat², (small s), boat¹. shipman, mariner². ship-master, navigator¹. shipping, ship¹.

nau ag e'ô NAUTICAL-WRECK

shipwreck. Paul thrice 2C125 as to the faith shipwreck (make)¹, (suffer s)¹, shipwreck². ¶1Ti119. make shipwreck¹, suffer -1.

snock. See snare.

shod, bind on².shoe, sandal¹⁰.shoot forth, bud¹.*ex ana tel'l ô* OUT-UP-FINISHshoot up. seed ¶Mt135Mk45. spring up².

shore. See lips.

shore, beach⁶.short, enshroud¹, few², hour¹, (come s), want².shorten, discount⁴.shortly, immediately¹, swift¹, -ly⁸, swiftly (more)².

should is used for the future subjunctive, and for the present subjunctive may, when preceded by ever to denote contingency. It is not used in the sense of an obligation, ought, and none of the renderings should be so construed. Note the order of the words. You should is an obligation, but should you shows that it stands for may you ever. See the Greek Elements in the complete edition.

should (for may). See ever.

should, about (be)²⁴, owe¹.*ôm'os* SHOULDER

shoulder, the trunk between the neck and the arms. Pharisees placing loads on men's ¶Mt 234 placing sheep on ¶Lu155.

phôn e'ô SOUND

shout, make an audible impression on the perceptions at a distance, in calling summon, of a cock crow. Christ (who has ears) Lu88 (girl be roused) Lu854 (Father into Thy hands) Lu2346 (disciples s to Him) Jn1313 unclean spirit Mk126Bs rich man, in the unseen ¶Lu1624 to ascertain if Simon Peter Ac1018 Paul, to the warden Ac1628 messenger vRv1418

summon: Christ (two blind men) Mt2032 (He is s Elijah) Mt2747Mk1535 (s the twelve) Mk935 (Bar-Timeus) Mk1049 49 49 (s your husband) Jn416 (Miriam) Jn1128 (Lazarus, out of the tomb) Jn1217 (Pilate s Him) Jn1833 do not be s your friends Lu1412 rich man s administrator ¶Lu162 a noble s his slaves ¶Lu1915 Philip s Nathanael Jn148 s bridegroom Jn29 Jews s (parents of blind man) Jn918 (man who was blind) Jn924 shepherd s his sheep by name ¶Jn103 Martha s Miriam Jn1128 Peter s the widows Ac941 (Cornelius s domestics Ac107

crow: the cock (ere a) Mt2634 75Mk1430 72 Lu2261 (immediately) Mt2674Mk1468A Lu2260 Jn1827 (second time) Mk1472 (under no circumstances till) Lu2234Jn1338. call²³, -for², crow¹², cry⁵.

shout, shout of command¹, (give a s), shout¹.*kel'eu s ma* ORDER-effect

shout of command. Lord descending with 1Th 416. shout¹.

ana phōn e'ō UP-SOUND

shout out. Elizabeth Lu142AB. speak out1.
shout out, do1.

pros phōn e'ō TOWARD-SOUND

shout to. boys and girls PMt1116Lu732 Jesus (to His disciples) Lu613 (to infirm woman) Lu1312 Pilate, to the multitude Lu2320 Paul, in Hebrew Ac2140 222. call to2, - unto2, speak to2, - unto1.

deik'n u m i SHOW

show. Christ (Adversary s Him the kingdoms) Mt48Lu45 (s the disciples He must be suffering) Mt1621 (s Me a denarius) Lu2024 248 (what signs are you s) Jn218 (many ideal acts I s) Jn1032 (Lord, s us the Father) Jn 148 9 (s the disciples His hands) Jn2020 leper to s himself to priest Mt84Mk144Lu514ABs* s you upper room Mk1415Lu2212 the Father s (the Son all) Jn520 (Him greater works) Jn520 God (land which I shall s) Ac73 (s Peter not to say) Ac1028 (s the happy and only Potentate) 1Ti615 (model s Moses) Hb85 (unveiling He gives to Him) Rv11 (His messenger to s) VvRv226 Paul s a path suited to transcendence 1Ci231 s me your faith Ja218 18 s his works by ideal behaviour Ja313 s John (what must be occurring) VvRv41 (sentence of the prostitute) VvRv171 (the bride) VvRv219 (holy city) VvRv210 (river of water) VvRv221 (messenger who) VvRv228 (BsLu2440).

show. See purpose.

show, become1, demonstrate1, disclose1, display9, divulge3, do5, evident (make)1, exhibit9, give1, indicate1, intimate3, perceive1, pretend1, relate1, report1, say1.

show before, announce before2.

show forth, display1, operate2.

deig mat iz'ō SHOWIZE

show of (make a). God, of the authorities rCo215 (BMt119).

show pleasure, curry favor with1.

[h]u e t o s' WET-

shower. God giving Ac1417 on Melita Ac282 land drinking PHb67 Elijah prays for Ja518 no s of rain VvRv116 (AJa57). rain5.

shower, rain storm1.

showing, indication1.

shown mercy (be). See merciful (be).

r[h]a'k o s BURSTER

shred, a small piece of cloth torn with the warp or woof to avoid raveling. patch of unshrunk PMt916Mk221, cloth2.

shrine, temple1.

eid ol ei'on PERCEIVE-WHOLE

shrine (idol's). lying down in 1C810. idol's temple1.

[h]u p o' s t e l' l o UNDER-PUT

shrink. Paul under no circumstances s from informing Ac2020 27 Peter s back Ga212 saints not of those s back Hb1039. draw back1, keep back1, shun1, withdraw1.

[h]u p o' s t o l' e' UNDER-PUTTING

shrinking. the saints not of those Hb1039. draw back1.

o'lu n t h o s WHOLE-LOOSE

shriveled fig, one which has not ripened from lack of moisture and is so loosely fastened that it is easily broken from the bough VvRv 613. untimely fig1.

phris'ō SHUDDER

shudder, tremble violently from fright. the demons Ja219, tremble1.

apo trep'ō FROM-REVERT

shun, turn from. those having a form of devoutness 2Ti35, turn away1.

shun, stand about1, shrink1.

shut, latch1, lock12.

shut up, lock4, - up2, - - together1.

sick, ailing5, evilly3, falter1, infirm7, - (be)17, (be s), have7.

sick of (be), press1.

drep'an on SICKLE

sickle, a curved, handled blade, or vine knife. for the harvest PMk429 in His hand VvRv14 14 15 16 messenger having VvRv1417 18 18 19.

sickness, disease5, infirmity1.

pleur a' RIB

side of the body. Jesus (s punctured) Mt2749 Jn1934 (shown to disciples) Jn2020 (Thomas' hand into) Jn2025 27 messenger smites Peter on Ac127.

side, part1, (by s), beside15.

side (on either). See hence and hence.

sides (try on all). See try on all sides.

Sidōn (Hebrew) HUNT

Sidon, an ancient Phoenician city north of Palestine, on the Mediterranean, about 33° 33' north, 35° 24' east. Jesus (if His deeds occurred in) Mt1121 22Lu1013 14 (retires into) Mt1521 (multitude follows from) Mk38Lu617 (came into frontiers of) Mk724 (came through) Mk731 Paul led down to Ac273.

Sidōn' a (Hebrew) HUNT

Sidonia. Sarepta of Lu426.

Sidōn' i o s (Hebrew) HUNT

Sidonian. Herod in fighting fury with Ac1220.

sin i a z'ō QUAKE

sift, in a sieve. Satan to s disciples as grain Lu2231.

ana sten a z'ō UP-CRAMPIZE

sigh. Jesus s in His spirit Mk812.

sigh, groan1.

sight. See look.

sight, beholding1, eye1, perception1, spectacle1,

vision1, (in s), front (in..be)2.

sight (fearful). See fearful sight.

kat en ō'p i o n DOWN-IN-VIEW

sight (in), (adverb). in God's s (in Christ) 2C217s2 (saints flawless) Ep14 saints to be flawless in Christ's Col22 in s of God's glory Ju24, before2, - the presence of1, in one's sight1, - sight off1.

en ō'p i o n IN-VIEW

sight of (in), of location sbefore, (adverb). of God (Lord) (John to be great) Lu115 (John coming before) Lu117 76 (not one sparrow forgotten) Lu126 (an abomination) Lu1615 (if it is just) Ac419 (no flesh boasting) 1Ci29 (Paul not lying) Ga120 (Paul conjuring) 1Ti521 2Ti41 i s of men (Pharisees justifying themselves) Lu1615 (signs Jesus does) Jn2030 sbefore: God (David found favor) Ac746 the throne (torches burning) VvRv 45 (as a glassy sea) VvRv46 (casting wreaths) VvRv410 (golden altar) VvRv83 (singing a new song) VvRv143 etc. See under other keywords. before65, in one's presence2, - - sight5, - the presence of7, - - sight of16, to1.

sight of (in), beside2, front (in..of)1, front of (in)1.

ana blep'o UP-CAST-VIEW

sight (receive) of the blind, look up of those who can see. the blind Δ Mt11⁵ Lu7²² (two near Jericho) Mt20³⁴ (Bar-Timeus) Mk10⁵¹ 52 (a mendicant) Lu18⁴¹ 42 43 (man born blind) Jn9¹¹ 15 18 18 (Saul) Ac9¹² 17 18 22¹³

look up: Jesus (into heaven) Mt14¹⁹ Mk6⁴¹ 73⁴ Lu9¹⁶ (perceived the rich) Lu21¹¹ the blind man Mk8²⁴ the women at the tomb Mk16⁴ Paul, to Ananias Ac22¹³ Bs (AMk8²⁵). look10, receive sight¹⁵, see¹.

ana'bleps is UP-CAST-VIEWING

sight (receiving of). Jesus commissioned to herald Δ Lu4¹⁸.

sêm ei'on SIGN

sign, an act or circumstance which has a meaning or message. Christ (want to see s from) Mt12³⁸ 16⁴ Mk8¹¹ 12 Lu11¹⁶ (s of Thy presence) Mt24³ (s of the Son of Mankind) Mt24³⁰ (for a sign contradicted) Lu23³⁴ (Herod expected to perceive) Lu23³⁸ (beginning of the s) Jn2¹¹ (what s are you showing) Jn2¹⁸ 6³⁰ (many believe beholding) Jn2²³ (s which Thou) Jn3² (if you should not be perceiving) Jn4⁴⁸ (second s He does) Jn4⁵⁴ (s He did on the infirm) Jn6² (men perceiving the s) Jn6¹⁴ (seeking Me not that you perceived s) Jn6²⁶ (no more s than this Man) Jn7³¹ (doing many) Jn11⁴⁷ 12³⁷ 20³⁰ (through hears that He has done this) Jn12¹⁸ (s God does through Him) Ac22² not given except s of Jonah Mt12³⁹ 39 164 4 Lu12²⁹ 29 29 30 generation seeking (adulteress) Mt12³⁹ 164 (why is this s) Mk8¹² false prophets giving Mt24²⁴ Mk13²² Judas gives Mt26⁴⁸ the s when all these things Mk13⁴ Lu21⁷ 11 s follow in those who believe Mk16¹⁷ confirming the word by Mk16²⁰ s to the shepherds Lu21² in the sun Lu21²⁵ how can a sinner be doing such Jn9¹⁶ John does no Jn10⁴¹ God (giving s on earth) Ac21¹⁰ (beseeched for) Ac4³⁰ (corroborating by) Hb2⁴ occurred through the apostles Ac24³ 416 22 512 Stephen did great Ac6⁸ Moses did in Egypt Ac7³⁶ Philip doing Ac8⁶ 13 Paul (and Barnabas doing) Ac14³ 1512 (s through) Ro15¹⁹ (his name a s) 2Th3¹⁷ of circumcision Ro4¹¹ Jews requesting 1C12² languages are for a 1C14²² s of an apostle 2C12¹² 12 operation of Satan with 2Th2⁹ in heaven (a woman) vRv12¹ (dragon) vRv12³ (seven messengers) vRv15¹ wild beast doing vRv13¹³ 14 spirits of demons doing vRv16¹⁴ false prophet who does vRv19²⁰, miracle²², sign⁵¹, token¹, wonder³.

sign, ensign¹.

sêm ei o'o be-SIGN

sign (be). let this be a 2Th3¹⁴. note¹.

sus'sêm on TOGETHER-SIGN

signal, a preconceived sign or signal. Judas had given Mk14⁴⁴, token¹.

signification (without), soundless¹.

sêm ai n'o SIGNIFY

signify, a faded metaphor, no longer meaning to make known by signs, but by speech. Christ s what death Jn12³³ 18³² 21¹⁹ Agabus s famine Ac11²⁸ charges against Paul Ac25²⁷ God s to John Rv1¹.

signify, disclose, evident (make)³, publish¹. signs (make), nod¹.

Sil'as SILAS

Silas, one of Paul's companions. ecclesia chooses Judas and S Ac15²² 27 prophet also

Ac15³² Paul (singling out) Ac15⁴⁰ (directs S and Timothy) Ac17¹⁵ Paul and S (drawn into market) Ac16¹⁹ (praying and singing) Ac16²⁵ (warden prostrates to) Ac16²⁹ (some allotted to) Ac17⁴ (brethren send into Berea) Ac17¹⁰ S and Timothy (remain behind) Ac17¹⁴ (came down from Macedonia) Ac18⁵.

silence, hush², quietness³, (keep s), hush³, (put to s), muzzel².

si ôpa o'o be-SILENT

silent (be), refrain from speech or other sound, or be still because dumb. blind men told to be Mt20³¹ Mk10⁴⁸ Lu18³⁹ As Jesus (s before chief priest) Mt26⁶³ Mk14⁶¹ (to the wind, be s) Mk4³⁹ the Jews s Mk3⁴ disciples Mk9³⁴ Zechariah Lu12²⁰ should the disciples be Lu19⁴⁰ Paul not to be vAc18⁹. dumb¹, hold one's peace⁹, peace¹.

sir ik on' SILK

silk. cargo of s for Babylon vRv18¹².

silly women, little women¹.

Silôam' (Hebrew) SENT

Siloam, a fountain and pool in Jerusalem. tower of Lu13⁴ man to wash in Jn9⁷ 11.

Silouanos' SILVANUS

Silvanus, otherwise called Silas, in Acts. Paul and S and Timothy 2C11⁹ 1Th1¹ 2Th1¹ S a faithful brother 1Pt5¹².

argur'i on SILVER

silver, when minted into money, silver coin. as a man traveling who gives Δ Mt25¹⁸ 27 Lu19¹⁵ 23 Judas (weigh to him thirty pieces) Δ Mt26¹⁵ (turns back) Δ Mt27³ 5 (priests promise) Δ Mk14¹¹ Lu22⁵ chief priests (taking the s) Mt27⁶ 9 (give to the soldiers) Δ Mt28¹² 15 apostles not to pick up Δ Lu9³ Peter said (s and gold I do not possess) Δ Ac3⁶ (may your s be for destruction) Δ Ac8²⁰ tomb Abraham purchased Δ Ac7¹⁶ fifty thousand pieces Δ Ac19¹⁹ Paul covets no one's Δ Ac20³³ corruptible Δ 1Pt1¹⁸, money¹¹, piece of silver⁵, silver³, -piece¹.

argur'e on SILVERN

silver, made of silver. temples of Ac19²⁴ As² utensils of Δ 2Ti2²⁰ idols of vRv9²⁰.

ar'gur os SILVER

silver, a white, ductile precious metal, much used for money. apostles not to acquire Δ Mt10⁹ Bs⁴ Divine not like Ac17²⁹ building on this foundation 1C3¹² corroded Ja5³ for Babylon vRv18¹² (s¹ Δ Ac19²⁴).

silver (piece of), drachma¹.

argur o kop'os SILVER-STRIKER

silversmith, a worker in silver. Demetrius Ac19²⁴.

Sumeôn (Hebrew) HEARING

Simeon, a form of Simon. S Peter the apostle Lu22³⁴ son of Judah Lu3³⁰ one called Niger Ac13¹ Peter Ac15¹⁴ 2Pt1¹ As the tribe of Rv7¹⁴ Ab.

[h]ôs aut'ôs AS-SAME-AS

similarly. Mt20⁵ 21³⁰ etc. after the same manner¹, in like manner², even so¹, likewise¹². similitude, likeness³.

Sî'môn (Hebrew) HEARING

Simon, a variation of Simeon. S Peter the apostle: who is termed Peter Mt18¹⁸ Christ (names the twelve, first S) Mt10² Mk3¹⁶ Lu6¹⁴ (S and others trail Him) Mk13⁶ (entered S's house) Lu4³⁸ (S prostrates before) Lu5⁸ (seen by) Lu24³⁴ (girded, coming to S) Jn13⁶ (fol-

lowed Him)Jn18¹⁵ addresses S (happy are you)Mt16¹⁷ (what are you supposing)Mt17²⁵ (S are you drowsing)Mk14³⁷ (back up into) Lu5⁴ (fear not)Lu5¹⁰ (Satan claims you men)Lu22³¹ AB (you are S)Jn14² (are you loving Me)Jn21¹⁵ 15 16 17 S to Christ (Thou art the C)Mt16¹⁶ (Doctor, toiling)Lu5⁵ (Lord to whom)Jn6⁸ (not my feet only)Jn13⁹ (whither art Thou going)Jn13³⁶ Andrew the brother of Mk116 16 Jn140 41 68 house of S and Andrew Mk12⁹ mother-in-law of Mk130 Lu4³⁸ ship of Lu5³ James and John mates of Lu5¹⁰ nodding to John Jn13²⁴ draws (his sword)Jn18¹⁰ (the net to land)Jn21¹¹ standing, warming himself Jn18²⁵ Miriam Magdalene racing to Jn20² following John into tomb Jn20⁶ going fishing Jn21² 3 girds on overcoat Jn21⁷ Cornelius to send after Ac 105 32 1113 men inquired for Ac10¹⁸ (B2Pt11).

Simon, brother of Jesus Mt13³⁵ Mk6³

Simon, father of Judas Iscariot Jn6⁷¹ 124A 132 26

Simon, of Cyrene (conscripted to carry the cross)Mt27³²Mk15²¹Lu23²⁶

Simon, the leper Mt26⁶Mk14³

Simon, the Pharisee Lu7⁴⁰ 43 44

Simon, the sorcerer Ac8⁹ 13 18 24

Simon, the tanner of Joppa Ac9⁴³ 106 17 32

Simon, the Zealot, the Cananite, an apostle Mt10⁴Mk3¹⁸Lu6¹⁵ Ac1¹³.

simple, artless¹, innocent¹.

a phel o't ês UN-BARK

simplicity. of heart Ac24⁶. singleness¹.

simplicity, holiness¹, singleness³.

eik'ô SIMULATE

simulate, appear to be otherwise, be unreal. Paul not even for an hour Ga2⁵ one doubting s a surge of the sea Ja1⁶ s a man considering his face Ja1²³. be like², give place¹.

[h]a mart i'a UN-MARKING

sin. Christ (saving His people from their)Mt 12¹ (pardons s)Mt9² 5 6 2628 Mk2⁵ 9 10Lu5²⁰ 23 24 747 48 49 Ac5³¹ 1043 1338 Col1⁴ (takes away s)Jn12⁹ 1Jn3⁵ (none exposing Him concerning)Jn8⁴⁶ (should not stand against them this s)Ac7⁶⁰ (died to s)Ro6¹⁰ (died for our)1C15³ 1Pt3¹⁸ (not knowing s)2C5²¹ (gives Himself for our)Ga1⁴ (not a dispenser of)Ga2¹⁷ (making a cleansing of) Hb1³ (a propitiatory shelter for)Hb2¹⁷ mJn 22 410 (apart from s)Hb4¹⁵ 928 (for the redemption of)Hb9²⁶ (bearing s)Hb9²⁸ (offering one sacrifice for)Hb10¹² (does no s)1Pt 222 (carries up our)1Pt2²⁴. (cleansing us from every)1Jn1⁷ (in Him is no)1Jn3⁵ (looses us from our)Rv1⁵ God (pardons s) Mk2⁷Lu5²¹ 114 1Jn1⁹ (sending His Son in likeness of sins flesh)Ro8³ (condemns s) Ro8³ (eliminating Israel's)Ro11²⁷ (makes C to be a s offering)Ac25²¹ (no longer reminded of)Hb8¹² 1017 (Thou dost not delight in those concerning)Hb10⁶ 8 others: confessing Mt3⁶Mk1⁵ Ja5¹⁶ pardon of (blasphemy)Mt 1231 (knowledge of salvation in)Lu1⁷⁷ (repentance for)Mk14³Lu3³ 2447 (baptized for) Ac2³⁸ (the nations to get)Ac26¹⁸ Jews (dying in your)Jn8²¹ 24 24 (would have had no)Jn9⁴¹ 1522 24 (s remaining)Jn9⁴¹ (have no pretense concerning)Jn15²² (are not believing in Me)Jn16⁹ (have the greater)Jn 1911 (repent for the erasure of)Ac3¹⁹ (fill up their s always)1Th2¹⁶As a slave of s (everyone doing)Jn3³⁴ 34 (saints not to be s for s)Ro6⁶ 17 20 (for death)Ro6¹⁶ wholly

born in Jn9³⁴ exposing the world concerning Jn16⁸ forgiving Jn20²³ 1Jn2¹² Paul (to bathe off his)Ac22¹⁶ (all under s)Ro3⁹ (knew not except through law)Ro7⁷ (making its home in)Ro7¹⁷ 20 (captivity to the law of)Ro7²³Bs (do I s in humbling myself)2C11⁷ s covered (happy are they)Ro4⁷ (a multitude of s)Ja5²⁰ 1Pt4⁸ recognition of (through law)Ro3²⁰ the Lord not reckoning Ro4⁸ entered (through one man)Ro5¹² (through s death)Ro5¹² until law s was in the world Ro5¹³ not taken into account Ro 513 increases Ro5²⁰ s reigns (in death)Ro 521 (let not s r in you)Ro6¹² persisting in Ro6¹ saints dead to Ro6² 11 Ep2¹As that the body of s may be nullified Ro6⁶ from s (justified)Ro6⁷ (freed)Ro6¹⁸ 22 (coming away f)1Pt1²⁴ (do not stop)2Pt2¹⁴ (not presenting your members to)Ro6¹³ shall not be lording it over you Ro6¹⁴ death (ration of s is)Ro6²³ (the sting of d is)1C15⁵⁶ (teeming forth d)Ja1¹⁵ (a s to d)1Jn5¹⁶ 16 17 passions of ARo7⁵ law (is the l s)ARo7⁷ (slaving for S's)ARo7²⁵ (the l of s and death)Ro8² (power of s is the l)1C15⁵⁶ is dead (apart from law)Ro7⁸ (body is d because of s)Ro8¹⁰ precept (s getting incentive through)Ro7⁸ 11 (s revives at coming of)Ro7⁹ s that it may be appearing s (Ro 713 13 should become an inordinate sinner)Ro7¹³ that not out of faith s is Ro14²³ you are still in your 1C15¹⁷ scripture locks up all under Ga3²² participating in s of others 1Ti5²² s taken for granted 1Ti5²⁴ heaped with r2Ti3⁶ the seduction of Hb3¹³ sacrifices (chief priest offering for s)Hb5¹ 3 727 (nothing longer on their conscience as to s)Hb10² (recollection of s year by year) Hb10³ (impossible to be eliminating)Hb10⁴ (never can take s from about us)Hb10¹¹ (no longer offering concerned with)Hb10¹⁸ 26 (blood of)Hb13¹s temporary enjoyment of Hb11²⁵ the popular s PHb12¹ contending against Hb12⁴ desire is bringing forth Ja1¹⁵ working s (showing partiality)Ja2⁹ doing s Ja4¹⁷ 515 1Jn3⁴ 8 (not)1Jn3⁹ has ceased his s (suffering)1Pt4¹ saying we have no 1Jn1⁸ avowing our 1Jn1⁹ is lawlessness 1Jn3⁴ all injustice is 1Jn5¹⁷ Babylon's vRv18⁴ 5 (s2Co 211 1A2Th2³ B2Pt1⁹ A1Jn5¹⁶). offence¹, sin1⁷², - full¹.

sin, offence³, sin (penalty of)⁴, (without s), sinless¹.

h a mart [an]'ô UN-MARK-(UP)

sin, miss the mark, make a mistake, fail of the ideal. brother (if your b s)Mt18¹⁵Lu17³ 4 (how many times)Mt18²¹ (s against b)1C8¹² (not to death)1Jn5¹⁶ 16 Judas Mt27⁴ younger son PLu5¹⁸ 21 s no longer (impotent man)Jn5¹⁴ (woman) [Jn8¹¹] blind man Jn9² 3 against Caesar (Paul not)Ac25⁸ without law Ro2¹² 12 all s (and are wanting) Ro3²³ (on which)Ro5¹² not s (death reigns over those who are)Ro5¹⁴ (marrying)1C7²⁸ 28 36 (sober up and)1C15³⁴ (indignant)Ep 426 (saying we have)1Jn1¹⁰ (that you may) 1Jn2¹ (remaining in Him)1Jn3⁶ (begotten of God)1Jn5¹⁸ one s (not as through)Ro5¹⁶ (we have an Entreater)1Jn2¹ (has not seen Him)1Jn3⁶ should we be s Ro6¹⁵ s against his own body 1C6¹⁸ against Christ 1C8¹² those s (be exposing)1Ti5²⁰ (God disgusted with)Hb3¹⁷Bs sectarian man Tit3¹¹ voluntarily Hb10²⁶ and being buffeted 1Pt2²⁰ messengers 2Pt2⁴ Adversary (from the be-

ginning)1Jn38 one begotten of God not doing 1Jn39. for your faults¹, offend¹, sin³⁹, trespass³.

sin already, sin before¹.

*pro a mart[an]'*ō BEFORE-UN-MARK[-UP]
sin before. Paul (mourning for many)2C1221 (predicting to)2C132. sin already¹, - heretofore¹.

sin heretofore, sin before¹.

[h]a mar't ē ma UN-MARK-effect
sin (penalty of). pardoned Mk328 412A liable to the onian p for the s Mk329Bs passing over of Ro325 the p of every s 1C618 cleansing from 2Pt19As judgment¹, sin⁴.

Sina' SINAI

Sinai, a mountain in Arabia, where Moses received the law, located about 28° 30' north, 34° east. Mount S (wilderness of) vAc730 (speaks to Moses in) Ac738 (covenant from) Ga424 (Hagar is) Ga425.

ep ei' ON-IF

since, else. s you entreat me Mt1832 s they had Him for a prophet Mt2146 s it is the price of blood Mt276 others: Mk1542 Lu134 Jn1329 1931 1C1412 2C1118 133 Hb244 46 52 11 613 917 26 1111 else: how shall God be judging Ro36 e the grace is no longer grace Ro116As 6 e you also will be hewn out Ro 1122 others: 1C510 714 1416 1529 Hb102 (B1C1416). because⁸, else³, forasmuch as², for that¹, - then⁴, otherwise⁴, seeing⁴, -that¹, since¹, when¹.

since, as¹, from⁷, since in fact¹, where¹, with¹.

since. See till.

since (from which). See which.

ep ei dē' ON-IF-BIND

since in fact. Lu71 116 Ac1346 1412 1524 1C1 21 22 1416As 1521 Ph226, after that¹, because², for³, - that¹, forasmuch as¹, seeing², since¹, when¹.

ep ei dē'per ON-IF-BIND-EVEN

since in fact even. many take in hand Lu11. forasmuch as¹.

ei ge' IF-SURELY

since surely. Ga3 Ep32 421 Co123 (BRo56). if², - so be that², - yet¹, still¹.

eili kri n es' SUN-JUDGED

sincere, free from falsehood. saints (that you may be) Ph110 (your s comprehension) 2Pt31. pure¹, sincere¹.

sincere, unadulterated¹.

sincerely, purely¹.

eili kri n'ei a SUN-JUDGMENT

sincerity, unleavened 1C58 Paul (in holiness and) 2C112 (but as of) 2C217.

sincerity, genuine¹, incorruption¹.

sinful, sin¹, sinner⁴.

ad'o SING

sing, make a melodious, rhythmic sound. saints (in your hearts) Ep519 (with grace) Co316 a new song (animals and elders) vRv59 (the 144,000) vRv143 conquerors vRv153.

sing, play music³.

[h]umne o'ō HYMN

sing hymn. Jesus and the eleven Mt2630 Mk 1426 Paul and Silas Ac1625 I shall be s h to Thee Hb212. sing an hymn², sing praises unto².

sing psalms, play music¹.

[h]a plo un' UN-COMPOUND
single, not complicated. the eye vMt622 Lu1134. single out. See term.

[h]a plo t'ō UN-COMPOUND
singleness, generosity. which is in Christ 2C 113 slaves to obey in vEp65 Co322 generosity: sharing with Ro128 of the ecclesia (of Macedonia) 2C82 (in Corinth) 2C911 13 (s2Co 112). bountifulness¹, liberality², simplicity³, singleness².

singleness, simplicity¹.

kata pher'ō DOWN-CARRY
sink to sleep (Eutychus) Ac209 9, deposit a ballot Ac2610, bring against Ac257. fall¹, give against¹, sink down¹.

kata pont is'ō DOWN-MARINE
sink. Peter beginning to s Mt1430 in the open ocean Mt186. be drowned¹, sink¹.

epi du'ō ON-SLIP

sink, of the sun. not to let sun s on vexation Ep426, go down upon¹.

sink (begin to), submerge¹.

sink down (let), place¹.

an a mar't ē t on UN-UN-MARKED
sinless. s one to first cast a stone [Jn87]. without sin¹.

[h]a mart o'lon' UN-MARKER
sinner. Christ and (lay back at table with) Mt910 Mk215 (eating with) Mt911 Mk216 16Lu 530 152 (came to call s) Mt913 Mk217 Lu532 Abs* (a friend of) Mt1119 Lu734 (Son of Man-kind being given into hands of) Mt2645 Mk 1441 Lu247 (nearing C to be hearing Him) Lu151 (put up for the night with a) Lu197 (this man is a) Jn916 24 25 31 (when we are still s C died for our sakes) Ro58 (came to save) 1Ti115 (separated from) Hb726 (endured such contradiction by) Hb123 (hard words which s speak against) Ju15

Other proper names: Peter (a man a s am I) Lu58 Galileans not s beyond all Lu132 Paul (being judged as a s) Ro37 (if found) Ga217 that Sin should become an inordinate s Ro713

Others: this generation, adulteress and s Mk338 loving those loving them Lu632 are doing the same Lu633 are lending to s Lu 634 34 a woman a s Lu737 39 joy over one repenting Lu157 10 a propitiatory shelter for me, the s vLu1813 the many constituted Ro519 not s of the nations Ga215 the law laid down for 1Ti119 cleanse your hands you s Ja48 he who turns back a Ja520 where will the s appear 1Pt418 (bRv218). sinful⁴, sinner⁴³.

sinner, debtor¹.

sinning. See sinner.

sip. See few.

sir, lord¹³, man⁶.

a delph e' SIMULTANEOUS-UTERUS
sister. Christ (he is My brother and s) mMt 1250 Mk335 (his s are they not with us) Mt 1356 Mk63 (s outside seeking) Mk332A (His mother's s) Jn1925 everyone who leaves Mt 1929 Mk1029 30 Martha (and Mary s) Lu1039 40 Jn111 3 5 28 (s of Lazarus) Jn1139 cannot be Jesus' disciples unless hating Lu1426 son of Paul's s Ac2316 Phoebe our s Ro161 Ne-reus and his s Ro1615 a s is not enslaved 1C715 leading about as a wife 1C95 younger woman as 1Ti52 Apphia Phn2As if a s naked Ja215 children of your chosen s 2Jn13.

sister's son, cousin¹.

kath'ē mai DOWN-
sit, situate, in darkness *PMt416* in the province of death *PMt416* at the tribute office *Mt99Mk214Lu527* children in the markets *PMt116Lu732* in sackcloth and ashes *Mt112s Lu1013* Jesus (beside the sea) *Mt1131* (in a ship) *Mt132Mk41* (on a mountain) *Mt1529 Jn63AB* (on the mount of Olives) *Mt243Mk133* Christ (s at the right) *Mt2244 2664 Mk1236 1462 Lu2042 2269 Ac234 AC031 AHb113* (on the throne) *CMt2322 vRv42 3 9 10 51 7 13 616 710s2 15 194 2011 215* (on an ass's colt) *Jn1215* (on the cloud) *vRv1414 15 16* (on the white horse) *vRv1919 21* blind men *s Mt2030Mk1046Lu1835 Jn98* Peter *s* with the deputies *Mt2658 69Lu 2255* Pilate *s* on the dais *Mt2719* soldiers (at the cross) *Mt2736* Miriam and Mary *s* in front of sepulcher *Mt2761* messengers *s* at the tomb *Mt282Mk165* scribes *Mk26* a throng *s* about Jesus *Mk332 34* the demoniac *Mk515 Lu835* Pharisees and teachers *Lu517* on all those *s* on the earth *Lu2135* a maid *s* toward the light *Lu2256* money changers *s* *Jn214* where the disciples are *Ac22* lame man *s* (at the Beautiful Gate) *Ac310* (in Lystra) *Ac 148* eunuch *s* on the chariot *Ac828* Ananias *s* to judge Paul *Ac233* if revealed to another *s* by *1CI430* you be *s* (ideally here) *Ja23* (under my footstool) *Ja23* elders *s* on twenty-four thrones *vRv44 1116bs* *s* on the horse (white) *vRv62* (fiery-red) *vRv64* (black) *vRv65* (greenish) *vRv68* 200,000,000 *s* on horses *vRv917* Babylon *s* on (many waters) *vRv171 15* (scarlet wild beast) *vRv173* (seven mountains) *vRv179* (a queen) *vRv187* flesh of horses and those *s* on (birds eating) *vRv1918* situate: those *s* on the earth *vRv146bs*. (*s14Mt217 ABLu2230*). be set down, dwell¹, sit⁸², - by², - down³.

sit, lie back at table², seated (be)³².
sit at meat, lie back at table³, lie down³, recline¹.

sit at meat with, lie back at table with⁵.
sit by, sit².
sit down, lean back at table⁹, lie back at table¹, lie down¹, recline¹¹, seated (be)¹⁴, sit³.
sit down with, lie back at table with¹.

sun kath'ē mai TOGETHER-DOWN-
sit together. Peter, with the deputies *Mk1454* the governor *Ac2630*, sit with¹.
sit together (make), seat together¹.
sit together with, lie back at table with¹.

ana kath'ē'ō UP-DOWNIZE
sit up. youth of Nain *Lu715As* Dorcas *Ac940*.
sit upon, step on board¹.
sit with, lie back at table with², sit together¹.
situate. See sit.

[h]ex SIX
six, the lowest number having both two and three as factors. *s* days (after) *vMt171Mk92* (working on) *Lu1314* (before Passover) *Jn121* three years *s* months (heaven locked) *Lu425* (does not rain) *Ja517* *s* stone water pots *Jn26* forty and *s* years (temple built in) *Jn220* *s* brethren with Peter *Ac1112* Paul seated one year *s* months (Corinth) *Ac1811* two hundred seventy-*s* souls (on the ship) *Ac2737Bs* *s* wings apiece (animals) *vRv48* six hundred sixty-*s* (wild beast's number) *vRv1318*.

[h]ex a ko'si A SIX-HUNDRED
six hundred. number *s* h sixty-six (wild beast) *vRv1318* thousand *s* h stadia *vRv1420*.

[h]ek t on' SIXTH
sixth. *s* hour (householder coming out) *PMt205* (dark from) *Mt2745Mk1533Lu2344* (Jesus at the well) *Jn46* (Peter praying) *Ac109AB* *s* month with Elizabeth *Lu126 36* *s* seal *vRv 612* messenger *vRv913 14bs 1612* *s* foundation carnelian *vRv2120* (*ABs1Jn1914*).

[h]ex ē'konta SIX-TY
sixty. brought forth *s* fold *PMt138 23Mk48 20* Emmaus, *s* stadia from Jerusalem *Lu2413* widow of less than 1T¹⁵⁹ thousand two hundred *s* days (prophesying) *vRv113* (nurturing the woman) *vRv126* number six hundred *s* six (wild beast) *vRv1318*, sixty³, -fold¹, three score⁵.

p ēlik'on ?-PRIME
size (letters) *Ga611*, eminent (Melchizedek) *Hb 74*, literally, how fully developed.

skaph'ē DUG-OUT
skiff, a boat hollowed or dug out. on Paul's ship *Ac2716 30 32*, boat³.

der'ma SKIN
skin, the outer layer of the flesh of the body. wandered about in goat *Hb1137*.

para leg'o mai BESIDE-LAY
skirt, lay along. along Crete *Ac278 13*. pass¹, sail by¹.

kran'i on SKULL
skull, the bony structure of the head. Golgotha termed *S* Place *Mt2733Mk1522Lu2333Jn1917*. Calvary¹, skull³.

sky. See heaven.

an'i ē mi UP-LET
slack, loosen the tension, lax. prisoner's bonds *Ac1626* lashings of the rudders *Ac2740* lax: saints to be *l* in threatening *Ep69* God not *Hb135*. forbear¹, leave¹, loose².

slack (be), tardy (be)¹.
slackness, tardiness¹.
slain beast, slain victim¹.

spha'g i on SLAIN
slain victim. do you not offer Me *Ac742*. slain beast¹.

slanderer, adversary¹.
slanderously (report), blaspheme¹.

r[h]ap'is ma SLAP
slap, strike with the palm of the hand. on the right cheek *Mt539* *s* Christ *Mt2667*. smite².

r[h]ap'is ma SLAP
slap. deputies *s* Christ *Mk1465Jn1822 193*.

spha g ē' SLAYING
slaughter. Christ led as sheep to *Ac832* the saints as sheep for *Ro836* as in a day of *Ja55*.

slaughter, combat¹, murder¹.

doul eu'ō SLAVE
slave, serve as the property of another. no one *s* for (two lords) *PMt624Lu1613* (God and mammon) *PMt624Lu1613* elder son, for his father *PLu1529* Jews not *s* of anyone *Jn833* Israel, for Egypt *Ac77* Paul (*s* for the Lord) *rAc2019* (for God's law) *Ro725* (Timothy *s* with) *rPh222* saints (not to *s* for sin) *Ro66* (in newness of spirit) *rRo76* (for the Lord) *rRo1211* (for Christ) *rRo1418* (for one another) *rGa513* (for the Lord Christ) *Co324* (for the living God) *rTh19* (once *s* of desires) *rTit33* greater *s* for inferior (Jacob) *rRo912* not *s* for our Lord Christ *rRo1618* Galatians (*s* of those not gods) *rGa48* (want to *s* anew)

rGa49 Hagar is in Ga425 slaves to s (with good humor)Ep67 (for owners)1Ti62 (AcO 323). be in bondage4, do service3, serve18.

doul'on[os] SLAVE NOUN

slave, one whose person belongs to another. centurion's (to my s, do this)Mt89Lu78 (ill) Lu72 3 (found s sound)Lu710 his lord (s not above)Mt1024 (becoming as)Mt1025 (not greater than)Jn1316 1520 a household (s approaching)PMt1327 238 (dispatches)PMt21 34 35 36Mk122 4AB2 a king (settles accounts with)PMt1823 (s worshiped)PMt1826 (lord of that s)PMt1827 (s found fellow s)PMt1828 (saying, wicked s)PMt1832 (dispatches his)PMt223 4 6 8 10 let the foremost be your PMt 2027Mk1044 faithful and prudent s PMt2445 46 evil s (saying in his heart)PMt2448Lu1245 (lord of that s arriving)PMt2450Lu1246 a man traveling (calls his)PMt2514 (lord of those)PMt2519 (well done)PMt2521 23 (wicked s)PMt2526 (cast out the useless)PMt2530 (giving his s authority)PMk1334 chief priest's s (smiting)Mt2651Mk1441Lu2250Jn1810 10 (one of the)Jn1826 s of the Lord (Miriam)PMt138 (must not be fighting)2Ti224 God (looks on the humiliation of His s)PMt148 (dismissing Thy s in peace)PMt229 (My men s and My women)Ac218 18 (endowing Thy)PMt229 (Paul)PMt1617 Tit11 (James)PMt2511 (to show to His)PMt191AB2 226 (John)PMt11 (sealing the s of)PMt1373 (evangelizes to His)PMt107 (wages to Thy)PMt1118 (Moses s of)PMt153 (avenges blood of)PMt192 (praising G all His)PMt195 (s offering divine service to)PMt223 happy those s watching PMt1237 38A 43 shall have many lashes PMt1247 man made a dinner (dispatches his)PMt1417 (s report to)PMt1421 22 (said to s)PMt1421 23 father said to his PMt1522 having a s (plowing) Lu177 (has that s no thanks)Lu179AB2 (useless s are we)Lu1710 a noble (calls ten) PMt1913 (gives them silver)PMt1915 (well done good)PMt1917 (wicked s)PMt1922 vineyard owner dispatches PMt2010 11 certain courtier's s Jn451 s of sin (everyone doing sin)MjN834 s not remaining for the eon PMt835 not aware what his lord doing Jn1515 Christ (no longer disciples s)PMt1515 (no s nor free in)Ga328 (taking the form of a) PMt27 (Epaphras s of)PMt412 (Peter)2Pt11 (Judas)PMt1 s in the courtyard of Hannas Jn1818 Paul s of Christ Jesus)Ro11 (and Timothy s)PMt245 Ph11 (I were not a)PMt110 the saints (presenting yourselves as)PMt616 (s of whom obeying)PMt616 (were s of Sin) PMt617 r20 (present members as)PMt619 19Bs (were you called a)1C721 22 22 (not to become s of men)1C723 (one body s or free) 1C1213 (no longer a s)MGa47 (be obeying your masters)Ep65 Co322 (as s of Christ) Ep66 (requited whether s or)Ep68 (masters be just to)Co41 (deem owners worthy)1Ti61 (to be subject)Tit29 (to be as God's s)PMt216 a minor of no more consequence than Ga41 no s in young humanity Co311 to have Onesimus (no longer as a)Phn16 (above a s) Phn16 ungodly s of corruption PMt219 Jezebel deceiving My PMt220 hide themselves PMt615 emblem given PMt1316 flesh of PMt1918 (s PMt1242). bond6, bondman1, servant120.

slave, body1.

sun'doul os TOGETHER-SLAVE

slave (fellow). of wicked slave PMt1828 29 31 33 evil slave beating PMt2449 Paul's f s (Epa-

phras)PMt17 (Tychicus)PMt47AB2 the slain resting till their f s PMt611 the messenger a f s of John PMt1910 229, fellow servant10.

doul e'a SLAVERY

slavery, the state of being a slave. saints (did not get s spirit)Ro815 (be not enthralled with yoke of)Ga51 (were liable to)PMt215 creation to be freed from PMt821 covenant generating into PMt2424. bondage5.

doul ag og e'o SLAVE-LEAD

slavery (lead into). Paul, his body PMt1827, bring into subjection1.

spha z'o SLAY

slay, put to death by violence. Cain, his brother 1Jn312 12 lambkin (as though s)PMt256 (for Thou wast)PMt259 12 (from the disruption)PMt138 men (s one another)PMt64 (s because of the word)PMt69 one of wild beast's heads PMt133 blood of all those s (in Babylon)PMt1824. kill1, slay8, wound1.

slay, kill14, lay hands on1, lift up8, murder1, sacrifice1.

kata spha z'o DOWN-SLAY

slay. lead them here and PMt1927.

[h]up'n os SLEEP

sleep, a state of unconsciousness or suspended sensation. Joseph roused from Mt124 disciples heavy with Lu932 of repose (Lazarus) Jn1113 Eutychus sinking into Ac209 9 saints to be roused out of PMt1311.

sleep, drowse17, repose10, (fall on s), repose1.

ex'upn on OUT-SLEEP

sleep (out of). the warden coming Ac1627, awake out of1.

ex'upn ie'o OUT-SLEEPIZE

sleep (wake out of). Jesus w Lazarus PMt1111, sleight, caprice1.

peri phron e'o ABOUT-DISPOSE

slight. let no one s you Tit215, despise1, slight -ly. See few.

deu i'o lab'os RIGHT-GETTER

slinger, one who gets his weapon in his right hand. make ready two hundred Ac2323Bs. spearman1.

par eis du n'o BESIDE-INTO-SLIP

slip in. some men PMt4. creep in unawares1, slip into. See put on.

okn er on' SLOTHFUL

sllothful, irksome Ph31. slave PMt2526 in diligence not Ro1211. grievous1, sllothful2. sllothful, dull1.

okn e'o be-SLOTHFUL

sllothful (be). Peter not to be Ac938. delay1. slow, idle1, tardy3. slumber, nod2, stupor1. small. See little. small, few3, (very s), least2. small cord, rope1. small fish. See fish (small). smallest matters, least1.

oz'o ODOR

smell. Lazarus already s Jn1139. stink1. smelling, scent1.

patas's o SMITE

smite, strike with sudden force. the shepherd PMt2631Mk1427 chief priest's slave Mt2651 Lu2250 Christ (shall we)Lu2249 (s the nations)PMt1915 Moses s the Egyptian Ac724

messenger s (Peter, on the side) Ac12⁷ (Herod) Ac12²³ authority to s the land vRv11⁶. smite⁹, strike¹.

smite, beat⁹, eclipse¹, hit⁴, lash³, slap². smite off, eliminate¹.

ka pn os BURN-BLOW
smoke of fire, fumes of incense. blood and fire and pillars of s Ac21⁹ as the s of a large furnace vRv9²⁴ s of Babylon's conflagration vRv18⁹ 18^{bs} 19³ fumes: of incense vRv8⁴ of the well of the abyss vRv9² 2 3 Abs² out of the mouths of the horses vRv9¹⁷ 18 of torment vRv14¹¹ temple dense with vRv15⁸. smoke¹³.

smoke, smoulder¹.

lei on' SMOOTH
smooth, without unevenness. rough roads shall be Lu3⁵.

apo pni'g o FROM-CHOKE
smother. seed, by thorns PMt13⁷ Lu8⁷ hogs, in the lake Lu8³³. choke³.

tuph o SMOULDER
smoulder, burn without a flame. Christ not extinguishing s flax mMt12²⁰. smoke¹.

par eis ag'o BESIDE-INTO-LEAD
smuggle in, introduce on the side. destructive sects f2Pt2¹. bring in privily¹.

par eis'ak t on BESIDE-INTO-LED
smuggled in. false brethren Ga2⁴. brought in unawares¹.

Smurn'a MYRRH
Smyrna, a city on the coast of the Egean, about 38° 20' north, 27° east. ecclesia in vRv11²⁸.

skan'dal on SNARE
snare, a means of tripping or a cause of falling. Christ (culling out) fMt13⁴¹ (Peter a s to) mMt16²³ (crucified, to Jews a s) f1C12³ woe to (the world because of) fMt18⁷ (that man through whom) fMt18⁷ s to come (necessary) Mt18⁷ (incredible for s not) Lu17¹ laying in Zion fRo9³³ let Israel's table become fRo11⁹ saints (not to place a s) fRo14¹³ (noting those making) fRo16¹⁷ s of the cross fGa5¹¹ a s rock 1Pt2⁸ no s in one in the light fJn2¹⁰ Balaam taught Balak to cast fRv2¹⁴. occasion of stumbling¹. - to fall¹, offence⁹, thing that offendeth¹.

snare, noose¹, trap⁵.

skandal iz'o SNARE
snare or shock, as one suddenly caught in a snare. if your hand, foot or eye fMt5²⁹ 30 18⁹ 9 Mk9⁴⁵ 47 Jesus (happy the one not s in Me) fMt11⁶ (the Jews s in) fMt13⁵⁷ Mk6³ (lest He and Peter be s them) fMt17²⁷ (all shall be s in Me) fMt26³¹ Mk14²⁷ (is this s you) fJn6⁶¹ because of the word fMt13²¹ Mk4¹⁷ one of these little ones fMt18⁶ Mk9⁴² Lu17² then many shall be fMt24¹⁰ Peter (and if all are) fMt26³³ Mk14²⁹ (I shall not) fMt26³³ that the disciples may not be fJn16¹ s a brother by food and drink fRo14²¹ Bs² 1C8¹³ 13 who is s and I (Paul) not f2C11²⁹.

shock: Pharisees, at hearing the word fMt15¹² happy the one not fLu7²³. make to offend², offend²⁸.

[h]arp az'o SNATCH
snatch, seize with a sudden grasp and carry away, as a wolf its prey. the violent s the kingdom fMt11¹² Lu16¹⁶ s wicked one s that sown fMt13¹⁹ Jesus (throng about to s Him) Jn6¹⁵ (no one s disciples out of His

hand) fJn10²⁸ 29 wolf s the sheep Jn10¹² the spirit s Philip away Ac8³⁹ Paul (troops ordered to s) Ac23¹⁰ (s away to third heaven) 2C12² (into paradise) 2C12⁴ s away together (living and dead saints) 1Th4¹⁷ out of the fire fJu2³ s away to God (male son) vRv12⁵ (bMt12²⁹ s Mk4¹⁵). catch⁷, pluck², pull¹, take by force³.

muktêr iz'o NOSEIZE
sneer at, toss up the nose in contempt. God is not to be fGa6⁷. mock¹.

chi o'n' SNOW
snow, white, frozen flakes of moisture. messenger's apparel white as if Mt28³ Christ's (garments as) vMk9^{3A} (head and hair as white as) vRv11⁴.

so. See as.
so, consequently⁶, likewise¹, then¹¹, thus¹⁵⁸.

dei'na SO-AND-SO
so-and-so, an unnamed person. go into the city to Mt26¹⁸. such a man¹.

so as, that¹.
so great, so much⁵.
so large, so much¹.
so long, so much².
so many. See so much.

to sou'to THE-SAME
so much or so many, so vast (a cloud) Hb12¹. faith Mt8¹⁰ Lu7⁹ bread Mt15³³ time Jn14⁹ Hb4⁷ Ananias took pay Ac5⁸ 8 suffering Ga3⁴ better than messengers Hb1⁴ sponsor of a better covenant Hb7²² rather (day drawing near) Hb10²⁵ torment Rv18⁷ riches Rv18¹⁷.

so many: years Lu15²⁹ bread for Jn6⁹ signs Jn12³⁷ fishes Jn21¹¹ species of sounds 1C14¹⁰ witnesses Hb12¹. so great⁵, -large¹, -long², -many⁵, -much⁷, these many¹.

so much. See as much as.
so much as, neither¹.

[h]os'te AS-BESIDES
so that, so as, a conjunction expressing consequence or result. a great quaking s t the ship was covered Mt8²⁴ demoniacs very ferocious s t no one is strong enough Mt8²⁸ s t it is allowed to be doing ideally Mt12¹² so as: authority s a to be casting out unclean spirits Mt10¹ so as to satisfy so much of a throng Mt15³³ etc. in so much that¹⁶, so that²⁵, therefore⁹, wherefore¹⁷, etc.

so that, that².

[h]o'p os WHICH-?-AS
so that, so that so Ro3⁴ 917 17. Christ (in Nazareth s t) Mt2²³ (may be proceeding thence) Mt3⁴ s (ejecting workers) Mt9³⁸ Lu10² (destroying Him) Mt12¹⁴ Mk3⁶ (trapping Him) Mt22¹⁵ (putting Him to death) Mt26⁵⁹ (asking Him) Lu7³ 1137 (He might extricate us) Ga1⁴ (s t the name of) 2Th1¹² (s t He should be tasting death) Hb2⁹ Herod should be worshiping Mt2⁸ men may perceive your acts Mt5¹⁶ you may become sons Mt5⁴⁵ the hypocrites Mt6² 5 16 your alms hidden Mt6⁴ you may not appear fasting Mt6¹⁸ s t may be fulfilled Mt8¹⁷ 1335 on you should be coming the just blood Mt23³⁵ the reasonings of many Lu23³⁵ chasm established s t Lu16²⁶ five brothers s t Lu16²⁸ both our chief priests Lu24²⁰ should be arresting Jn11⁵⁷ erasure of your sins Ac3¹⁹ pray concerning Ac8¹⁵ beseech the Lord Ac8²⁴ to the synagogues Ac9² Paul (recovering sight) Ac9¹²

¹⁷ (Jews may be assassinating) Ac9²⁴ (should not linger) Ac20¹⁶ (may lead him) Ac23¹⁵ ²⁰ (favor against) Ac25³ those left of mankind Ac15¹⁷ two hundred soldiers Ac23²³ king Agrippa Ac25²⁶ no flesh boasting 1C1²⁹ complete the doing 2C8¹¹ to be an equality 2C8¹⁴ the fellowship Phn⁶ a death occurring Hb9¹⁵ you may be healed Ja5¹⁶ procured people s t 1Pt²⁹ (AMk5²³). because¹, how⁴, that⁴², to⁴.

ep' os AS-LAY (say)

so to say. through Abraham Hb7⁹. so¹.

so vast. See so much.

soak. See cram.

nēph a'l i on negative-DRINK

sober. supervisor must be fTi3² wives to be fTi3¹¹ aged men fTi2². sober², vigilant¹.

sober, sane², (be s), sane (be)³, (teach to be s), sense of duty (bring to)¹.

nēph o negative-DRINK

sober (be). saints to be (watching and) fTiTh 5⁶ 8 1Pt5⁸ (in all things) f2Ti4⁵ 1Pt1¹³ (sane and s for prayers) f1Pt4⁷. be sober³, sober¹, watch².

sober-minded (be), sane (be)¹.

ek nēph o OUT-negative-DRINK

sober up. justly f1C15³⁴. awake¹.

ana nēph o UP-negative-DRINK

sober up. out of the Adversary's trap f2Ti2²⁶. recover one's self¹.

soberly, sanely¹.

soberness, sanity¹.

sobriety, sanity².

So'doma SODOM

Sodom, Gn18, 19, a city in the region of the Dead Sea. more tolerable for Mt10¹⁵ 11²³ 24 Mk6¹⁴ Lu10¹² Lot came out from Lu17²⁹ as S would we become Ro9²⁹ Noah condemns the cities of 2Pt²⁶ a specimen Ju7 spiritually called fRv1¹⁸.

ar s en o ko'i t' es MALE-LIER

Sodomite. not enjoying allotment of God's kingdom 1C6⁹ the law laid down for 1Ti1¹⁰. abuser of self with mankind¹, that defileth self - ¹.

malak on' SOFT

soft, catamite, a male used for unnatural purposes, joined with sodomite 1C6⁹. a special term so used by Theophylact, Dionysius, Halicarnassus, Plutarch, etc. a man in soft garments Mt18 8Lu7²⁵. effeminate¹, soft², -clothing¹.

soft clothing, soft¹.

sti ba da s' STAND-STEP

soft foliage. chopping Mk11⁸. branches¹.

cho'os SOIL

soil, the upper layer of the ground, which is oxidized so that it supports plant life. disciples to shake off Mk6¹¹ men cast on their heads fRv1¹⁸, dust².

cho ik on' SOILish

soilish, of the human body, which is taken from and returns to the soil. the first man 1C15⁴⁷ such as the s one is 1C15⁴⁸ 48 we wear the image of 1C15⁴⁹. earthy⁴.

par oik e' o BESIDE-HOME

sojourn. in Jerusalem Lu24¹⁸ Abraham, in the land of promise Hb1¹⁹. be a stranger¹, sojourn¹.

par oik i'a BESIDE-HOMEing

sojourner. in Egypt Ac13¹⁷ time of the saint's 1Pt1¹⁷. dwell as strangers¹, sojourning here¹.

par' oik os BESIDE-HOMER

sojourner. Abraham's seed Ac7⁶ Moses Ac7²⁹ the nations no longer MEp2¹⁹ Peter entreating saints as 1Pt2¹¹. foreigner¹, sojourner¹, stranger².

par' egor i'a BESIDE-BUYING

solace. fellow workers a s to Paul Co4¹¹. comfort¹.

strat i' o' t' es WARRIOR

soldier. centurion having s under him Mt8⁹ Lu7⁸ Christ (led by) Mt27²⁷ Mk15¹⁶ (scoff at Him) Lu23³⁶ (braid a wreath for) Jn19² (took His garments) Jn19²³ 23 (cast lots for His vesture) Jn19²⁴ (pierces His side) Jn19³⁴ bribed with silver Mt28¹² fracture the prisoner's legs Jn19³² a devout s of Cornelius Ac10⁷ Peter (given over to) Ac12¹⁴ 18 (reposing between) Ac12¹⁶ Paul (s run down to) Ac21³² 32 (borne by) Ac21³⁵ (to escort him) Ac23³¹ (speaking to) Ac27³¹ (a s remains with) Ac28¹⁶ strike off the ropes of the skiff Ac27³² counsel to kill the prisoners Ac27⁴² ideal s of Christ Jesus f2Ti2³ 45A.

soldier. See war.

soldier (choose to be a), enlist¹.

su strat i' o' t' es TOGETHER-WARRIOR

soldier (fellow). of Paul (Epaphroditus) fPh 2²⁵ (Archippus) fPhn².

soldiers, troops¹.

sand a'l i on PLANK-BIND (dim.)

sole, not a sandal, with upper covering, but a mere sole. to bind on (the twelve) Mk6⁹ (Peter) Ac12⁸. sandal².

solicitous (be). See worry.

solicitude. See worry.

ster e on' SOLID

solid, firmly coherent, so as to resist stress or change of shape. God's foundation 2Ti2¹⁹ nourishment fHb5¹² 14 in the faith 1Pt5⁹. steadfast¹, strong², sure¹.

solitary, desolate¹.

Solomōn (Hebrew) PEACEFUL

Solomon, king David's son and successor to the throne of Israel 1Kil-11. David begets Mt16 7 in all his glory fMt6²⁹ Lu12²⁷ wisdom of Mt12⁴² Lu11³¹ more than S here Mt12⁴² Lu11³¹ the portico of Jn10²³ Ac3¹¹ 51² builds God a house Ac7⁴⁷.

solution. See break loose.

stugn a z' o be-SOMBER

somber (be), be grave and gloomy. certain rich man Mk10²². be sad¹.

some. See any.

some, one⁶, other¹¹.

some of, out⁶.

somebody, some².

p os ?-AS

somehow, how, indefinitely. s to arrive at Phoenix Ac27¹² Paul (if s prospered) Ro1¹⁰ (if s provoking) Ro11¹⁴ (s when heralding) 1C9²⁷ (I fear lest s) 2C11¹³ 12²⁰ 20 (s I should be racing) Ga2² (I have toiled) Ga4¹¹ (s I should be attacking) Ph3¹¹ s this right of yours 1C9⁹ lest s such swallowed up 2C2⁷ s the Macedonians 2C9⁴ lest s the trier 1Th3⁵ etc.

how: h, then, is it reckoned Ro4¹⁰ h shall we still Ro6² h shall He not Ro8³² h should they be invoking Ro10¹⁴ 14, etc. after what manner¹, by what means², how⁷⁵², how³⁸, - is it that?⁶, that¹.

something, some⁵.

sometime. See once.

mē'p ou NO-?-OF-WHICH

some time (at). Ac27²⁹Bs. lest¹.

somewhat, some⁶, part¹.

somewhere. See where?

[h]uio's SON

son, 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 Mankind 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 Mt21⁵.

titles of Christ

Son of God: if you are (Adversary trying Him)Mt4³ 6Lu4³ 9 (chief priest asks)Mt26⁶³ (descend)Mt27⁴⁰ call Him (demons)Mt8²⁹ Lu4⁴¹ 828 (unclean spirits)Mk3¹¹ 57 truly Thou art (disciples say)Mt14³³ (Peter)Mt16¹⁶ (Nathanael)Jn14⁹ He said (God's S am I)Mt27⁴³ Jn10³⁶ truly this was Mt27⁵⁴Mk15³⁹ Jesus C the S (evangel of)Mk11^{AB}s^{1*} (designated with power)Ro14 (heralded)2C119 are you the Mk146¹Lu22⁷⁰ Jesus (shall be called)Lu13⁵ (John testified This One is) Jn13⁴ABs² (is the Christ the)Jn20³¹ (Paul heralded Jesus as)Ac9²⁰ (Chief Priest the) Hb4¹⁴ (avowing Jesus)1Jn4¹⁵ (believing J is)1Jn5⁵ only begotten Jn3¹⁸ voice of Jn5²⁵ glorified through Lazarus' death Jn11⁴ coming into the world Jn11²⁷ Jews say He makes Himself Jn19⁷ in faith of Ga22⁰As crucifying for themselves again Hb6⁶ Melchizedek picturing Hb7³ he who tramples on Hb10²⁹ manifested for this 1Jn3⁸ believing (in the)1Jn5¹⁰ (in the name of)1Jn5¹³ is arriving 1Jn5²⁰ S of the Father 2Jn³ is saying, I am aware Rv21⁸

Son of Mankind: messengers (dispatching His)Mt13⁴¹ (descending on)Jn15¹ nowhere to be reclining His head Mt82⁰Lu9⁵⁸ authority to pardon sins Mt96⁶Mk21⁰Lu5²⁴ coming (till He may be)Mt10²³ (in Father's glory) Mt16²⁷ (in His kingdom)Mt16²⁸ (in an hour not supposing)Mt24⁴⁴Lu12⁴⁰ (in His glory) Mt25³¹ (in clouds)Mk13²⁶Lu21²⁷ (finding the faithful)Lu18⁸ came (eating and drinking)Mt11¹⁹Lu7³⁴ (not to be served)Mt20²⁸Mk10⁴⁵ (to seek and to save)Lu19¹⁰ Lord of the sabbath Mt128⁶Mk22⁸Lu6⁵ saying a word against Mt123²Lu12¹⁰ in the heart of the earth Mt12⁴⁰ sowing ideal seed PMt13³⁷ who are men saying I am Mt16¹³ till roused Mt17⁹Mk9⁹ about to be suffering Mt17¹² Mk8³¹ 912 Lu9²² given up (about to be)Mt17²²Lu9⁴⁴ (to chief priests)Mt20¹⁸Mk10³³ (to be crucified)Mt26² Mk9³¹ (woe to that man) Mt26²⁴Mk14²¹ (into hands of sinners)Mt26⁴⁵ Mk14⁴¹ (Judas, with a kiss)Lu24⁴⁸ sitting (on throne of His glory)Mt19²⁸ (at the right)Lu22⁶⁹ presence of (as lightning)Mt24²⁷ (as days of Noah)Mt24³⁷Bs³⁹ sign (of the)Mt24³⁰ to (this generation)Lu11³⁰ shall see (all the tribes)Mt24³⁰ (Caiaphas)Mt26⁶⁴

Mk14⁶² indeed going away Mt26²⁴Mk14²¹Lu22²² will be ashamed of Mk83⁸Lu9²⁶ casting out your name on account of Lu6²² will be avowing him Lu12⁸ the days of Lu17²² 24 26 30 all will be accomplished as to Lu18³¹ prevailing to stand in front of Lu21³⁶ must be given up Lu24⁷ Who is in heaven Jn3¹³ exalt (must be)Jn3¹⁴ 1234 (whenever you should)Jn8²⁸ He is a Jn5²⁷ giving life eonian Jn6²⁷ eating the flesh of Jn6⁵³ beholding Him (ascending)Jn6⁶² (Stephen)Ac7⁵⁶ are you believing in Jn9³⁵ glorified (come has the hour)Jn12²³ (now is)Jn13³¹ Who is this Jn12³⁴ One like a Rv11¹³ 1414

Son of David: lineage of Mt11 be merciful Mt9²⁷ 1522 2030 31 Mk10⁴⁷ 48Lu18³⁸ 39 is not this Mt12²³ Hosanna to Mt21⁹ 15 whose S is He Mt22⁴² how is He his S Mt22⁴⁵Mk12³⁷Lu20⁴⁴ scribes saying the Christ is Mk12³⁵Lu20⁴¹

the Son: not aware of the day Mt24³⁶Mk13³² baptizing into name of Mt28¹⁹ believing in Jn3³⁶ stubborn as to Jn3³⁶ doing nothing of Himself Jn5¹⁹ 19 vivifying whom He will Jn5²¹ given all judging to Jn5²² may be honoring Jn5²³ 23 to have life in Himself Jn5²⁶ABs² everyone beholding Jn6⁴⁰ making you free Jn8³⁶ shall be subject 1C15²⁸ of God's love Col1³ to the S, Thy throne O God Hb1⁸ perfected for the eon Hb7²⁸ saints remaining in 1Jn2²⁴ he who has 1Jn5¹² 12

the Son in various relations to God

My Son: out of Egypt I call Mt2¹⁵ the Beloved Mt3¹⁷ 175 Mk11⁹⁷ Lu3²² 2Pt1¹⁷ S of the Most High Lu13² the Chosen Lu9³⁵ My S art Thou Ac13³³ Hb1⁵ 55 He shall be to Me for a Hb1⁵

His Son: only begotten Jn3¹⁶ 17 1Jn4⁹ concerning (God's evangel)Ro1³ (has testified)1Jn5⁹ 10 evangel of His Ro1⁹ the death of Ro5¹⁰Bs when sending Ro8³ image of Ro8²⁹ spares not Ro8³² fellowship of 1C19 to unveil in Paul Ga1¹⁶ delegates Ga4⁴ the spirit of Ga4⁶ saints (waiting for)1Th1¹⁰ (are in)1Jn5²⁰ blood of Jesus 1Jn1⁷ believing in name of 1Jn3²³Bs dispatches 1Jn4¹⁰ life eonian in 1Jn5¹¹

the Father: no one recognizing the S except Mt11²⁷ 27Lu10²² 22 the S unveils Mt12⁷Lu10²² loving the S Jn3³⁵ fond of the Jn5²⁰ glorified in the S Jn14¹³ glorify Thy Jn17¹ Thy S glorifying Thee Jn17¹ fellowship with F and S 1Jn1³ disowning F and S 1Jn2²² 23 avowing the S has the F 1Jn2²³ has dispatched the S 1Jn4¹⁴ has the F as well as S 2Jn⁹

a Son: speaks to us in Hb1² as a S over His house Hb3⁶ being a S learned obedience Hb5⁸

other Sons

Joseph s of David Mt12⁰ Mary (shall bring forth)Mt12¹ 23 25 (the artisan, s of) Mk6³ (bringing forth)Lu1³¹ (her firstborn) Lu27 God's Sons (peacemakers called)Mt5⁹ (s of the Most High)MLu6³⁵ (s of resurrection)MLu20³⁶ 36 (those led by His spirit) Ro8¹⁴ (creation awaiting unveiling)Ro8¹⁹ (s of the living G)Ro9²⁶ (through faith are) MGa3²⁶ (realization of the)Ep4¹³ (scourging every)Hb12⁶ the Father (becoming s of)Mt5⁴⁵ (s and daughters to Me)P2C6¹⁸ requesting bread PMt7⁹Lu11¹¹AB of the kingdom (cast out)PMt8¹² (ideal seed)PMt13³⁸ of the bridal chamber PMt9¹⁵Mk21⁹Lu5³⁴ Israel (by what are your s)Mt12²⁷Lu11⁹ (s

shall prophesy)Ac217 (s of the prophets)Ac 325 Christ (fond of s above Me)Mt1037 (s of the artisan)Mt1355 (be merciful to my) Mt1715 (brings s to)Mk917 (a s as to the law of Joseph)Lu325 Jn145 642 (is not this Joseph's)Lu422 (look on my s)Lu938 (lead your s here)Lu941 (leading many s into glory)Hb210 (conqueror shall be a s to Me) vRv217 of the wicked one PMt1338 s of the kings PMt1725 26 mother of Zebedee's (came to Jesus)Mt2020 (with her s)Mt2020 21 (beholding crucifixion)Mt2756 householder (dispatching his s)PMt2137Mk126Lu2013 (respecting my)PMt2137Mk126 (farmers perceiving the s)PMt2138 a king makes festivities for PMt222 a s of Gehenna Mt2315 the Jews s of those who murder Mt2331 Zechariah s of Berechiah Mt2335Bs⁵ two s of Zebedee (James and John)Mt2637 Mk1035 Lu510 (S of Thunder)Mk317

sons of Israel (Valued One from)Mt279 (many turning back)Lu116 (entire senate of)Ac521 (Moses to visit)Ac723 (Moses says to)Ac737 (Paul to bear Christ's name before) Ac915 (of the word God dispatches to)Ac 1036 (number as the sand of the sea)Ro927 (not able to look intently)2C37 13 (exodus of)Hb1122 (cast snare before)Rv214 (twelve tribes of)vRv74 2112 sons of mankind (sins pardoned)Mk328 (other generations s of humanity)Ep35 s of Timeus Mk1046 Elizabeth (bearing a)Lu113 57 (conceived a s)Lu136 John s of Zechariah Lu32 an only begotten s died Lu712 s of peace ALu106 father against s Lu1253 53 falling into a well Lu 145AB certain man had two PLu1511 13 19 21 21 24 25 30 s of this eon (more prudent)Lu 168 (marrying)Lu2034 s of light (more prudent)Lu168 (becoming)Jn1236 s of Abraham (Zacchaeus)ALu199 (s of the race of)Ac1326 (those of faith)MGa37 (two)Ga422 (offering up)Ja221 Simon s of John Jn142

Jacob (his s Joseph)Jn45 (his s drank of it)Jn412 (blesses each s of Joseph)Hb1121 courtier's s (infirm)Jn446 47 (living)Jn450 53 s remaining for the eon Jn835B man born blind (this is your s)Jn919 (this is our)Jn 920 s of destruction (Judas)Jn1712 (man of lawlessness)2Th23 John (Jesus to Mary, lo your s)Jn1926 S of Consolation (Barnabas) Ac436 s of Hamor Ac716 Moses (rears him for a s)Ac721 Hb1124 (begets two)Ac729 Elymas, s of the Adversary Ac1310 Saul s of Kish Ac1321 Timothy, s of a believing Jewess Ac161 seven s of Sevea Ac1914 Paul (s of Pharisees)Ac236 (the s of his sister) Ac2316 Sarah (shall have)Ro99 (s of the free woman)Ga430ABs^{1*}

saints (you are s)MGa46 (no longer a slave but a s)MGa47 7 (s of light)1Th55 5 s of the maid (Hagar)Ga430 30 of stubbornness Ep22 56 Co36As a s of mankind that Thou Hb26 of Levi Hb75 arguing with you as FHb125 5 father disciplining Hb127 7 bastards and not MHb128 Mark my s F1Pt513 male s brought forth vRv125 (AJn118 8212 AJn510). child⁵⁰, foal¹, son¹²⁰, Son²¹⁰.

son, boy³, child²¹.

[h]uio the si'a SON-PLACING
son (place of a), sonship. Adoption legally into the place belonging to a son, as a mature male represents his father's character and inherits his dignities and wealth. saints (may be getting)Ga45 (designating us for) Ep15 sonship: saints (got the spirit of)Ro

815 (awaiting)Ro823 Israelites, whose is Ro 94Bs. adoption³, -of children¹, of sons¹.

od e' SONG

song. spiritual Ep519 Co316 singing a new vRv59 143 3 s of Moses vRv153 of the Lamb-kin vRv153.

sonship. See son (place of a).
soon, instantly¹, swiftly².
soon angry, irritable¹.
soon as (as), immediately³, straightway¹.
sooner, swiftly (more)¹.
soothe. See rest.

mên IN-SOOTH

sooth (in), a particle of affirmation. if it is blessing Hb614. surely¹.
soothsaying (by), divine¹.
sop, morsel⁴.

Sô'patr os SAVE-FATHER

Sopater, a companion of Paul. a Berean Ac204.
sorcerer, enchanter², magi².
sorcery, enchantment², magic¹, (use s), magic (use)¹.
sordid. See shame.
sore, enough¹, evilly¹, fear¹, great¹, many¹, tremendously¹, ulcer³, very¹.
sore afraid (be), terrified¹.
sorer, worse¹.
sores (be full of), ulcers (have)¹.

lup'e SORROW

sorrow, an evil, depressing feeling, the opposite of joy. disciples (reposing for)Lu2245 (filled their hearts)Jn166 (shall become joy) Jn1620 (will be having)Jn1622 a woman bringing forth has PJn1621 Paul (his s great)Ro92 (not coming again in)2C21 (lest I may have)2C23 Ph227 27 more excessive 2C27 according to God 2C710 of the world 2C710 not to give sorrowfully 2C97 discipline seeming to be AHb1211 if anyone undergoing 1Pt219, grief¹, grievous¹, grudgingly¹, heaviness², sorrow¹¹.

sorrow, mourning³, pain², pained (be)², pang².

lup e'ô SORROW

sorrow or cause sorrow, be or make sorry. youth came away Mt1922Mk1022 disciples (begin to be)Mt2622Mk1419 (shall be)Jn1620 Christ begins to be Mt2637 if causing your brother Ro1415 not that you may be made 2C24 if anyone has caused 2C25 Paul as s yet ever rejoicing 2C610 causing s to the holy spirit Ep430 lest you may 1Th413 being s by trials 1Pt16

be sorry: Herod Mt149 tremendously s (disciples)Mt1723 (fellow slaves)PMt1831 Peter Jn2117 Paul (if I am making you)2C22 2 78 8 (not made me)2C25 Corinthians made s 2C79 9Bs^{1*} 9 11 (s^{1*}Ro1421 ARv915). be grieved⁴, - in heaviness¹, - made sorry⁶, - sorry³, - sorrowful⁴, cause grief¹, sorrow³, sorrowful².

a'lup o ter os more-UN-SORROWED
sorrow free (more). Paul may be Ph228. less sorrowful¹.

peri'lup on ABOUT-SORROWED

sorrow-stricken. Jesus Mt2638Mk1434 Herod (over the Baptist)Mk626 certain rich chief Lu1823 24A. exceeding sorrowful¹², - sorry¹, very sorrowful¹².

sorrowful (exceeding), sorrow-stricken².
sorrowful (less), sorrow free (more)¹.
sorrowful (very), sorrow-stricken².

sorry (exceeding), sorrow-stricken¹.
sort of (what), what kind¹.
sort (some), part¹.

Sō s'ipatr os SAVE-FATHER

Sosipater, a relative of Paul. Ro16²¹.

Sō s the'n ēs SAVE-PLACE

Sosthenes, the ruler of the Corinthian synagogue Ac18¹⁷, one of Paul's associates 1C1¹.

psuch'ē COOL

soul, the sensation resulting from the combination of an organic body with breath or spirit Gn2⁷ (121 A.V. "creature"), connected with the blood Lv17¹⁴ (A.V. "life"), possessed by all living creatures that move Lv11⁴⁶. By metonymy, a human being considered from the standpoint of its sensations or experiences Rv6⁹. Herod seeking Jesus' AMt2²⁰ more than nourishment Mt6²⁵ Lu12²³ don't worry about Mt6²⁵ Lu12²² man not able to kill Mt10²⁸ God (able to destroy) Mt10²⁸ (commit your s to) 1Pt4¹⁹ destroying (on Christ's account) AMt10³⁹ Bs1* 16²⁵ Mk8³⁵ Lu9²⁴ (one finding it will be) AMt10³⁹ (one wanting to save it will be) AMt16²⁵ Mk8³⁵ Lu9²⁴ (one seeking to procure it will be) ALu17³³ (one fond of it will be) AJn12²⁵ finding rest in Mt11²⁹ God's s (delights in His Beloved) cMt12¹⁸ (not delighting in one shrinking back) cHb10³⁸ give in exchange for AMt16²⁶ Mk8³⁷ forfeiting AMt16²⁶ Mk8³⁶ (through shipwreck) ACa27¹⁰

Christ's (a ransom) AMt20²⁸ Mk10⁴⁵ (sorrow-stricken) NMt26³⁸ Mk14³⁴ (disturbed) NJn12²⁷ (not forsaking my) Ac22⁷ loving God with the whole Mt22³⁷ Mk12³⁰ 33A Lu10²⁷ save a s AMk3⁴ (on the sabbath) NLu6⁹ (implanted word able to) AJa1²¹ (of sinners) AJa5²⁰ Miriam's (magnifying the Lord) Lu14⁶ (blade passing through) ALu23⁵ rich man (declaring to his s) ALu12¹⁹ 19 (demanding his s this night) Lu12²⁰ hating the s (for Christ) ALu14²⁶ (guarding it) AJn12²⁵ acquiring by endurance Lu21¹⁹ laying down (the ideal shepherd) AJn10¹¹ (for the sheep) AJn10¹⁵ (Christ) Jn10¹⁷ AJn3¹⁶ (Peter, for Christ) AJn13³⁷ 38 (a man, for his friends) AJn15¹³ lifting our s (of the Jews) Jn10²⁴ three thousand added NAc24¹ fear came on NAc24³ exterminated ACa3²³

saints (all of one) MAC4³² (established) ACa14²² (dismantling your) ACa15²⁴ (Paul bankrupted for) AC21²⁵ (spirit s and body) 1Th5²³ (Christ, Supervisor of your) 1Pt2²⁵ (ought to lay down our) AJn3¹⁶ others: seventy-five s (Jacob's family) AC17¹⁴ of the nations provoked ACa14² apostles (give up for the name) ACa15²⁶ (share) AJTh2⁸ Eutychus' s in him AC20¹⁰ Paul's (not making it precious) ACa20²⁴ (for the sake of) ARo16⁴ (a witness on) AC21²³ not one cast away NAc27²² 276 s in the ship NAc27³⁷ human s (distress on) Ro2⁹ (in Babylon) ARv18¹³ every s to be subject NRo13¹ Adam became a living N1C15⁴⁵ from the s (doing God's will) Ep6⁶ (working as to the Lord) ACo3²³ standing firm in one Ph12²⁷ Epaphroditus risking his APh2³⁰ parting of s and spirit Hb4¹² an anchor of Hb6¹⁹ procuring of Hb10³⁹ fainting in Hb12³ leaders vigilant for Hb13¹⁷ salvation of 1Pt1⁹ having purified 1Pt12² lusts warring against 1Pt2²¹ eight s brought through water N1Pt3²⁰ Lot's just s AC2Pt2⁸ unstable AC2Pt2¹⁴ is prospering AC3Jn2² under the altar vRv6⁹ of creatures in the sea vRv8⁹ conquerors love not their vRv12¹¹ s in

the sea died vRv16³ Babylon's vRv18¹⁴ of those executed vRv20⁴ (sJu15). heart², life⁴⁰, mind³, soul⁵⁸.

ek psuch'ō OUT-COOL (soul)

soul (give up). Ananias and Sapphira ACa55¹⁰ (APh2¹⁹). give up the ghost³.

sum'psuch os TOGETHER-COOL

soul (joined in). saints admonished to be Ph2². of one accord¹.

psuch ik on' COOLIC

soulish, swayed by the soul, rather than the spirit. s man not receiving of the things of the spirit 1C2¹⁴ s body 1C15⁴⁴ 44 46 terrestrial, s, demoniacal Ja3¹⁵ s, not having the spirit Ju1⁹. natural⁴, sensual².

a'psuch on UN-COOL

soulless, without sensation. sounds by s things 1C14⁷. things without life.

phōn ē' SOUND

sound, what is perceived by the ears, articulate utterance, voice. in Rama Mt2¹⁸ loud s trumpet Mt24^{31B} Christ (letting out loud s) Mk15³⁷ (of His speaking to Paul) AC9⁷ (voice as s of many waters) Rv1¹⁵ of Miriam's salutation Lu14⁴ hearing s of a blast Jn3⁸ of a blare AC26 given by soulless things 1C14⁷ if trumpet giving dubious 1C14⁸ many species of 1C14¹⁰ import of 1C14¹¹ of declarations Hb12¹⁹ John hears (first s I h) vRv4¹ (as many waters) vRv14² 2 (as of singers) vRv14² of messengers vRv5¹¹ of trumpets vRv8¹³ locusts wings vRv9⁹ 9 lyre singers vRv18²² of millstone Rv18^{22Ab} as of many waters (the throng) vRv19⁶ strong thunders vRv19⁶

voice: of one imploring (John) Mt3³ Mk13 Lu34⁹ Jn12³ God (out of heaven) Mt3¹⁷ Mk11 Lu32² Jn12²⁸ 30 (v out of the cloud) vMt17⁵ Mk9⁷ Lu9³⁵ 36 2Pt17¹⁸ 18 (leper glorifying with loud) Lu17¹⁵ (disciples praising with) Lu19³⁷ (neither have you heard the Father's) Jn5³⁷ (if you should be hearing) Hb3⁷ 15 47 Christ (not hearing His v in squares) Mt12¹⁹ (exclaims with a loud) Mt27⁴⁶ (again crying with loud) Mt27⁵⁰ (implores with) Mk15³⁴ (Father into Thy) Lu23⁴⁶ (Bridgroom's v) Jn3²⁹ (the dead hearing v of) Jn5²⁵ 28 (other sheep hearing) AJn10¹⁶ (My sheep hearing) Jn10²⁷ (with loud v to Lazarus) Jn11⁴³ (those of the truth hearing) Jn18³⁷ (saying to Paul) ACa22⁷ 9 (v of Chief Messenger) 1Th4¹⁶ (v as sound of many waters) Rv1¹⁵ (anyone hearing My) Rv3²⁰ with a loud v (unclean spirits) Mk12²⁶ Lu4³³ AC8⁷ (demoniac) Mk5⁷ Lu8²⁸ (Elizabeth shouts) Lu14^{24a} (multitude importuned) Lu23²³ (Jews crying) AC7⁵⁷ (Stephen) AC7⁶⁰ ABS² (Festus averring) AC26²⁴ (souls of those slain) vRv6¹⁰ (vast throng crying) vRv7¹⁰ (vulture) vRv8¹³ (out of heaven) vRv11¹² 1413 v of the Lord (to Moses) vAc7³¹ (to Peter) vAc10¹³ 15 117 9 (shakes the earth) Hb12²⁶ messengers (heralding with) vRv5² (Worthy is the Lambkin) vRv5¹² (cries with loud) vRv7² 103 1415 (seventh m's v) vRv10⁷ (be ye afraid) vRv14⁷ (third m's v) vRv14⁹ (send in) vRv14¹⁸ (it falls) vRv18² (hither) vRv19¹⁷

others: lift the v (a woman) Lu11²⁷ (lepers) Lu17¹³ (Peter) AC24¹ (disciples, to God) ACa24¹ (in Lycaonian) ACa14¹¹ (Jews, against Paul) AC22²² multitudes v prevailed ALu23²³ shepherds v (sheep hearing) vJn10³ (sheep acquainted with) vJn10⁴ 5 Paul (hears a v) ACa9⁴ 2614 (in loud v, rise) ACa14¹⁰ (commit

nothing) Ac16²⁸ (to hear the v of his mouth) Ac22¹⁴ (with which I cry out) Ac24²¹ (to change my) Ga4²⁰ Rhoda recognizing Peter's Ac12¹⁴ Herod's v as of a god Ac12²² of the prophets Ac13²⁷ of Ephesian mob Ac19³⁴ yoke-beast with human 2Pt2¹⁶ John hears v (behind him) vRv1¹⁰ 12 (as it were a) vRv6⁸ (of fourth animal) vRv6^{7As} (out of the horns) vRv9^{13s} (out of heaven) vRv10⁴ 8 184 (in heaven) vRv12¹⁰ (of vast throng) vRv19¹ 6 out of the throne vRv4⁵ 195 213 v of thunder (the animals) vRv6¹ v occurred vRv8⁵ 1115 19 1618 seven thunders vRv10³ out of the temple vRv16¹ 17 v of bridegroom nevermore vRv18²³ (s* vRv10³). noise¹, noised abroad¹, sound⁸, voice¹³¹.

sound, resound¹, -ing², trumpet¹⁰, utterance².

[h]ugi ês' SOUND

sound in health, without disease. Christ restores (man's hand s) Mt12¹³ (maimed etc.) Mt15^{31B} (woman with hemorrhage) Mk5³⁴ (man at Bethesda) Jn5⁶ 9 11 14 15 723 (lame man) Ac4¹⁰ disturbance of water caused Jn5⁴ s uncensurable words fTit2⁸. sound¹, whole¹³.

boliz'ô CASTIZE

sound, cast a weight on a cord into water to find its depth. Ac27²⁸ 28.

sound a trumpet, trumpet¹.

[h]ugi ai n'ô be-SOUND

sound (be). centurion found his boy s Mt8^{13s} Lu7¹⁰ no need of physician fLu5³¹ younger son back s fLu15²⁷ teaching (opposing) fTit1¹⁰ (not tolerate) fTi2¹⁴³ (entreat with) fTit1^{19bs} (what is becoming to) fTit2¹ words (approaching with) fTi16³ (pattern of) fTi2¹¹³ in the faith fTi1¹³ 22 John wishing saints to be sJn2¹, be in health¹, -sound¹, -whole¹, safe and sound¹, sound⁶, whole¹, wholesome¹.

ex êch e'ô OUT-RESOUND

sound forth. Thessalonians s f the word 1Th18. sound out¹.

sound mind, sanity¹.

sound out, sound forth¹.

a'phoñ on UN-SOUND

soundless (nothing is) 1C14¹⁰, voiceless 1C12¹ 2Pt2¹⁶, not bleating Ac8³². dumb³, without signification¹.

sounds (trumpet), trumpet¹.

not'os SOUTH

south, one standing with his left hand pointing to the sunrise and right to sunset, will face south. queen of the Mt12⁴² Lu1¹³¹ blowing from fLu12⁵⁵ arriving from Lu13²⁹ wind (blowing) Ac27¹³ (coming on) Ac28¹³ three portals (the city) vRv2¹¹³. south⁴, -wind³.

south wind, south³.

lips' SOUTHWEST

southwest, the direction half way between south and west. harbor looking toward Ac27¹².

sovereignty. See origin.

[h]us SWINE

sow, an unclean animal. a bathed s fPt2²²².

speir'ô SOW

sow, plant by broadcasting seed. flying creatures not Mt6²⁸ Lu12²⁴ parables of the sowing (out came the sower) fMt13³ 3 4Mk4³ 3 4 Lu8⁵ 5 5 (hear the parable of) fMt13¹⁸ (wicked

one snatching that s) fMt13¹⁹ Mk4¹⁵ (s beside the road) fMt13¹⁹ Mk4¹⁵ (on rocky places) fMt13²⁰ Mk4¹⁶ (in the thorns) fMt13²² Mk4¹⁸ (on ideal earth) fMt13²³ Mk4²⁰ (s ideal seed) fMt13²⁴ 27 (kernel of mustard) fMt13³¹ Mk4³¹ 32 (enemy s darnel) fMt13³⁹ (sower s the word) fMt4¹⁴ 14 Son of Mankind (s ideal seed) fMt13³⁷ (a hard man reaping where not s) fMt25²⁴ 26 Lu19²¹ 22 s and reaper rejoicing fJn4³⁶ 37 if we s the spiritual fC9¹¹ what you are s (not vivifying) fC15³⁶ (not s the body) fC15³⁷ 37ABS* the dead s (in corruption) fC15⁴² (in dishonor) fC15⁴³ (in infirmity) fC15⁴³ (a soulish body) fC15⁴⁴ who is s (sparingly) fC29⁶ (bountifully) fC29⁶ (for his own flesh) fGa6⁸ (for the spirit) fGa6⁸ God supplying seed to the s C29¹⁰ whatever a man fGa6⁷ s in peace fJa3¹⁸. receive seed⁴, sow³, sower⁶.

epi speir'ô ON-SOW

sow over. darnel s o amidst the wheat fMt13²⁵. sowed¹.

sowed, sow over¹.

spor'im on sowing

sowing, a place in which seed has been sown. Jesus went through Mt12¹ Mk2²³ Lu6¹. corn¹, -fields².

space, interval (after an)¹, time².

space of (after), interval (after)¹.

eu r'uchôr os WELL-GUSH-SPACED

spacious. the way to destruction fMt7¹³. broad¹.

Spani'a 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 Ro15²⁴ 28.

phoid'o mai SPARE

spare, refrain from drastic action, reticent (Paul) 2C12⁶. wolves not s the flocklet fAc20²⁹ God s not (His own Son) Ro8³² (the natural boughs) Ro11²¹ 21 (messengers) 2Pt2⁴ (ancient world) 2Pt2⁵ Paul (I am s you) 1C7²⁸ (to s you) 2C12³ (I shall not) 2C13². forbear¹, spare⁹.

phoid o men'ôs SPARING-AS

sparingly, holding back, not literally, (adverb). sowing s, reaping s 2C9⁶ 6.

strouth'i'on PASSERINE

sparrow, a small bird of the order of Passeres, of which the sparrow is a common example. two selling for a penny Mt10²⁹ 31 five selling for two pence Lu12⁶ 7.

lal'e'ô TALK

speak, make articulate sounds, with special reference to the utterance. One can speak a lot and say little. (say refers to sense). God: s to Moses Jn9²⁹ Ac7⁴⁴ through the prophets Ac3²¹ thus (Abraham's seed) Ac7⁶ by different lips 1C14²¹ to the fathers Chb1¹ to us in a Son Chb1² would not have s of another day Hb4⁸ to Christ (My Son art Thou) Hb5⁵ the spirit of your Father s in you Mt10²⁰ the word of G (s first to you) Ac13⁴⁶ (brethren daring to s) Ph1¹⁴ (leaders s) Hb13⁷ s by G's spirit 1C12³ s to God 1C14² 28 as pleasing G 1Th2⁴ as the oracles of G 1Pt4¹⁰ holy men of G s 2Pt1²¹

Christ: as He is s (Jairus came) Mt9¹⁸ Mk5³⁵ 36 Lu8⁴⁹ (His mother) Mt12⁴⁶ (Judas) Mt26⁴⁷ Mk14⁴³ Lu22⁴⁷ (lower your nets) Lu5⁴ (Pharisee asking Him to lunch) Lu11³⁷ (on the road) Lu24³² (many believe) Jn8³⁰ s in

parables Mt133 10 13 33 34 Mk433 121Bs to disciples (fear not) Mt1427 Mk650 (scribes sit on Moses' seat) Mt231 (all authority) Mt2818 (He must suffer) Mk332 Lu246 44 (s G's declarations) Jn334 1410As (much have I to be) Jn826 (they know not) Jn106 1618As (these things have I) Jn1425 1511 164 6 33 1713 (no longer s much) Jn1430 (the word which I have) Jn153 (in proverbs) Jn1625 25 29 s the word Mk22 Jn1248 sins pardoned Mk27 Lu521 parents do not understand Lu250 concerning the kingdom Lu911 to the woman at the well Jn426 27 27 declarations (are spirit and life) Jn663 (in the treasury) Jn820 not s from Myself Jn717 1249 1410 with boldness Jn726 1820 never s a man thus Jn746 I am the light Jn812 for the beginning what I am Jn825 to the world Jn826 My Father (what He teaches Me) Jn823 (of what I have seen with) Jn838 (has given Me the precept) Jn 1249 50 50 (glorify Thy Son) Jn171 s the truth Jn840 with the healed man Jn937 and He was hid from them Jn1236 if I came not and s Jn1522 s nothing in hiding Jn1820 inquire of them who have heard Jn1821 if evilly I s Jn1823AB does not s to Pilate Jn 1910 a Prophet s Ac322 s to Paul Ac229 (in) 2C133 His blood s better than Abel Hb 1224 not refusing Him Who Hb1225

s to Christ (mother seeks to) Mt1246s 47B (a messenger has) Jn1229 the Lord (after s was taken up) Mk1619 (s to Miriam) Lu145 (to our fathers) Lu155 (through the prophets) Lu170 (s the word of) Ac825 (messenger, to Philip) Ac826 (to Saul) Ac96 27 2210 (Saul s in name of) Ac929 (obtaining a beginning through) Hb23 (prophets s in the name of) Ja510 (sinners s against) Ju15 s concerning Him Lu233 38 Jn713 Ac231

Other (proper names): Pharisees Mt1234 Peter s (on the mount) Mt175 (extravagantly) Mk1431Bs (a cock crows) Lu2260 (to Cornelius) Ac1044 1114 15 what the woman does shall be s of Mt2613 Mk149 to Jairus Mk536 to Zechariah Lu119 20 22 64 John the baptist Jn137 Adversary Jn844 44 Isaiah Jn1241 Ac2825 Galileans Ac27 from Samuel Ac324 Peter and John Ac520 40 Stephen Ac610 11 ABs² 13 Moses (messenger s to) Ac738 (s of impending occurrences) Ac2622 (for testimony of that which shall be) Hb35 (s nothing of Judah concerning priests) Hb714 (precept being s by) Hb919 Cyprian men s to Greeks Ac1120

Paul s (Jews contradicted) Ac1345 (lame man hears) Ac149ABs² (forbidden to s in Asia) Ac166 (Lydia heeds) Ac1614 (new teaching) Ac1719 (fear not but be s) Ac189 (captain to permit him) Ac2139 (if a spirit s to him) Ac239 (nephew has something to s) Ac 2318 (s boldly) Ac2626 Ep620 (believing God) Ac2725 2C413 (brethren not s anything wicked concerning) Ac2821 (to those who know law) Ro71 (not daring to s) Ro1518 (s wisdom) 1C26 7 (that which is graciously given) 1C213 (could not s as to spiritual) 1C31 (not according to man) 1C98 (the languages of men) 1C131 (as a minor) 1C1311 (in languages) 1C146 18Bs (in revelation) 1C146 (as a barbarian) 1C1411 11 (five words with my mind) 1C1419 (in the sight of God) 2C217 (all in truth) 2C714 (not in accord with the Lord) 2C1117 17 (being insane I am s) 2C1123 secret of Christ) Co43 4 (have no need to be s) 1Th18 (to s the evangel of God) 1Th22 (facing God, in Christ are we s) 2C1219 (the

(Jews forbidding us) 1Th216 (in all the epistles) 2Pt316 Cornelius (messenger) Ac107 (in languages) Ac1046 Paul (and Barnabas) Ac 141 25 (and Silas) Ac1613 32 Apollos s and taught accurately Ac1825 disciples at Ephesus Ac196 Agrippa and Festus Ac2631 Titus to be Tit21 15Bs Abel Hb114 to Abraham Hb1118 John (to s) 2Jn12 3Jn14 (s with) Rv 112Bs 41 171 219 15

Others: deaf-mutes Mt933 1222 153Bs Mk 735 Lu114 disciples Mt1019 19 20 Mk1311 11 11 Lu2438 Ac41 17 20 29 31 1119 mouth s (out of the heart) Mt1234 Lu645 (pompous things) Ju16 (of the wild beast) Rv135 declarations (idle) Mt1236 (be s to them) Ac1342 demons not to Mk134 Lu441 the dumb Mk737 it is occurring Mk123Bs languages Mk1617 Ac24 6 11 1C1230 142 4 5 5 13 23 27 39 shepherds Lu215Bs 17 18 20 the dead Lu715 in the ear Lu123 prophets Lu2425 1C1429 of that which we have perceived Jn311 of the earth Jn331 from himself Jn718 blind man Jn921 spirit of truth Jn1613 13 s perverse things Ac2030 the law is Ro319 secrets 1C142 to men 1C 143 how will it be known 1C149 into the air 1C149 women 1C143 35 I believe wherefore I 2C413 not allowed to 2C124 s the truth Ep425 in psalms Ep519 younger widows s what they must not 1Ti513 the word s through messengers Hb22 concerning the impending inhabited earth Hb25 even if we are s thus Hb69 tardy to Ja119 s as about to be judged Ja212 s no guile 1Pt310 of the world 1Jn45 seven thunders Rv103 4 4 voice out of heaven Rv108 wild beast (as a dragon) Rv1311 (image s) Rv1315 (AMk96 sJn 1520 AAC528 B237 sRo319 B1C65), preach⁶, say19, speak²⁴⁴, -after1, -of2, -with2, talk12, -with1, teach1, tell11, utter4.

speak. See say.

speak, apprise1, argue1, declare9, utter3, (provoke to s), quizz1.

dia lal e'ō THROUGH-TALK

speak about. declarations (John's birth) Lu165 scribes s a Jesus Lu611. commune1, noise abroad1.

kata lal e'ō DOWN-TALK

speak against. one another Ja411 11 11 you, as of evil doers 1Pt212 316, speak against1, -evil of4.

speak against, contradict5, (not to s a), gain-said (not to be)1.

speak among, confer1.

speak any more, add1.

speak before, declare before2, say before1.

speak evil. See evil (speak).

speak evil of, speak against4.

speak for self, defend1.

speak forth, declaim1.

speak of, announce1.

ek lal e'ō OUT-TALK

speak out. to no one Ac2322. tell1.

speak out, shout out1.

speak reproachfully, reviling1.

pros lal e'ō TOWARD-TALK

speak to. Paul s to (proselytes) Ac1843 (to Jews of Rome) Ac2820, speak to1, -with1.

speak to, shout to2.

speak unto, shout to1.

speak with, speak to1.

speaker. See word.

speaking. See speech.

speaking (much), loquacity1.

spear, lance head¹.
 spearman, slinger¹.
 special, happen¹.
 species. See race.

J. S. 1891

[h]oriz'ō SEEIZE

specify, designate, make clearly visible to the mind. Christ (going as) Lu22²² (given up in God's s counsel) Ac23³ God s (Christ as Judge) Ac10⁴² 1731 (setting of the seasons) Ac17²⁶ (a certain day) Hb4⁷ designate: gifts for the brethren Ac11²⁹ Christ d Son of God Ro1⁴, declare¹, determin¹, limit¹, ordain².

deig'ma SHOW-effect

specimen. Sodom and Gomorrah Ju⁷. example¹.

phā n t a z'ō mai APPEARIZE

spectacle. so fearful was the Hb12²¹. sight¹.
 spectacle, theater¹.

ep op't ēs ON-VIEWER

spectator. of Christ's magnificence 2Pt11⁶.
 eye-witness¹.

ep op t eu'ō ON-VIEW

spectator (be). of the saint's (ideal acts) 1Pt 2¹² (pure behavior) 1Pt3², behold².

lal'ia TALK

speech, speaking. Christ's Jn8⁴³ Peter's (making him evident) Mt26⁷³ (is alike) Mk14⁷⁰
 speaking: Samaritan woman's Jn4⁴². saying¹, speech³.

speech, word⁸.

speechless, deaf-mute¹, dumbfound¹, (be s),
 muzzled¹.

speed (with all), quickly (most)¹.

speedily, swiftly⁴.

dapan a'ō SPEND

spend, pay out, as money, bear expense Ac 21²⁴, woman s her all on physicians Mk5²⁶ the prodigal s his all pLu15¹⁴ Paul, for the sake of the saints r2C12¹⁵ on gratifications Ja4³. be at charges¹, consume¹, spend³.

spend, consume¹.

dspend. See do.

spend lifetime. See lifetime (spend).

spend more, expend¹.

spend time, opportunity (have)¹.

spent (be), bankrupt¹.

em e'ō SPEW

spew, forcibly eject from the mouth. about to s out rFv31⁶ AB8².

a'rō ma SPICE

spice, aromatic. women (buy) Mk16¹ (make ready) Lu23⁵⁶ (bringing) Lu24¹ bind Jesus' body with Jn19⁴⁰, sweet spices¹.

spike (nard), veritable².

spill. See pour out.

nēm'ō SPIN

spin, draw and twist fibers into thread. anemones not pMt6²⁸ Lu12²⁷.

pne u'ma BLOW-effect

spirit, blast. By implication, spirit, the invisible, intangible power of action, life and intelligence. The divine power as manifested in His invisible, intangible operations, Jn4²⁴, the spirit of God, the holy spirit Mt1¹⁸ Jn3⁸ Ac13² in coming on men for power Ac1⁸, baptizing for cleansing Ac1⁵ and unifying 1C12¹³ Bs, filling for utterance Ac2⁴ Ep5¹⁸, sealing for safety Ep1¹³. In the past the spirit came on God's servants, now the spirit makes its home in the saints 1C3¹⁶.

The life principle common to animals Ec 3²¹, and mankind Gn6¹⁷, 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 Jn6⁶³.

Metaphysical beings 2Ch18²⁰ without flesh or bones Lu24³⁹ which are usually unclean or evil 1Ti4¹, as well as demons Lu4³³, and messengers Hb1⁷.

The intelligent principle of action Lu8⁵⁵ 2C12¹⁸, as the spirit of meekness 1C4²¹, of prophecy Rv19¹⁰, of faith 2C4¹³, of sonship Ro8¹⁵, of power and love and sanity 2Ti1⁷, of slavery Ro8¹⁵, of stupor Ro11⁸, of the world 1C2¹².

It is contrasted with the letter (not of the scriptures, but) of the law 2C3⁶ Ro7⁶, with the flesh Ga5¹⁷.

Every man has his own spirit 1C2¹¹ and may have the spirit of God 1C2¹². A man may be absent in body while present in spirit in space 1C5³ or time Rv1¹⁰, may be obsessed by an evil spirit Lu6¹⁸, and may manifest qualities of spirit Ep1¹⁷.

God's spirit: perceived as a dove Mt3¹⁶ demons cast out by Mt12²⁸ pouring out from Ac2¹⁷ 18 homing in y Ro8⁹ 11 11 sons of God led by rRo8¹⁴ testifying together rRo 8¹⁶ in the power of Ro15¹⁹ God (reveals through) 1C2¹⁰ (has given) 1Jn4¹³ no one knows except the 1C2¹¹ soulish man not receiving 1C2¹⁴ justified by 1C6¹¹ Paul presumes he has 1C7⁴⁰ no one speaking by 1C 12³ letter engraven with 2C3³ saints offering divine service in Ph3³ you know 1Jn4² seven Rv3¹ 5⁶ s of the Lord: is on Me (Jesus) Lu4¹⁸ agree to try (Ananias and Sapphira) Ac5⁹ snatching away Philip Ac8³⁹ there is freedom 2C3¹⁷ the L is the s 2C2 3¹⁷ as from the L the s 2C3¹⁸

apparently God's spirit: Jesus (led into wilderness by) Mt4¹ Mk1¹² Lu4¹ (as a dove descending on) Mk1¹⁰ (returns in power of) Lu4¹⁴ (remaining on) Jn1³³ (said concerning) Jn7³⁹ (coming through) 1Jn5⁶ As 6 blasphemy of Mt12³¹ David in s calling Him Lord Mt22⁴³ Simeon came into sanctuary in Lu22⁷ John gazed upon Jn1³² 33 begotten of Jn3⁵ 6 6 8 God not giving by measure Jn3³⁴ AB² s 1Jn3²⁴ s (and) truth (worshipping in) Jn4²³ 24 (of) Jn14¹⁷ 1526 1613 1Jn 4⁶ (is the) 1Jn5⁶ the s gave (apostles to de-claim) Ac2⁴ (through imposition of hands) Ac8¹⁸ (word of wisdom) 1C12⁸ (of knowledge) 1C12⁹ (faith) 1C12⁹ (graces of healing) 1C12⁹ seven men full of Ac6³ Stephen spoke with Ac6¹⁰ the s said (to Philip) Ac8²⁹ (to Peter) 1Ac10¹⁹ 11¹² (explicitly) 1Ti4¹ (to the ecclesias) Rv2⁷ 11 17 29 36 13 22 (resting from toil) vRv14¹³ (and the bride) vRv22¹⁷ Agabus signifies through Ac11²⁸ disciples said to Paul through Ac2¹⁴ life (law of the s of) ARo3² (because of righteousness) Ro8¹⁰ (s of, entered the two witnesses) vRv11¹¹ disposed to that which is of Ro8⁵ 5 disposition of Ro 8⁶ 12⁷ firstfruit of Ro8²³ aiding our infirmity Ro8²⁶ pleading for us rRo8²⁶ love (of the s) Ro15³⁰ (fruit of, is) Ga5²² demonstration of 1C2⁴ searching all 1C2¹⁰ words taught by 1C2¹³ apportionments of graces, same s 1C12⁴ manifestation of 1C12⁷ is operating 1C12¹¹ all made to imbine one 1C 12¹³ Bs a vivifying s (last Adam) n1C15⁴⁵ earnest of (God giving) 2C12² 5⁵ dispensa-

tion of 2C38 did you get by works Ga32 5A promise of, through faith Ga314 if led by Ga518 we both have access in one Ep218 built together in Ep222 unity of aEp43 4 rejuvenated in Ep423 sword of Ep617 standing firm in Ph127 quench not a1Th519 holiness of 2Th213 1Pt12 eonian Hb914 outrages s of grace Hb1029 Christ vivified in 1Pt318 testifying 1Jn56 8 soulish, not having Ju19 John came to be in vRv42

the s of the Father: speaking in disciples Mt1020 placing My s (on My Son) Mt1218 staunch through Ep316 be subject to the F of Hb129

Holy Spirit: Jesus generated of Mt120 baptize in (the One coming will) Mt311 Mk18 Lu316 (into the name of) Mt2819 (you shall be) Ac1116 saying again against Mt1232 blaspheming Mk329 Lu1210 said (in David) Mk1236 (through David) Ac116 (Owner) Ac425 speaks (in disciples) Mk1311 (through Isaiah) iAc2825 filled with or full of (John) Lu115 (Elizabeth) Lu141 (Zechariah) Lu167 (Jesus) Lu41 (Peter) Ac48 (apostles) Ac431 (Stephen) Ac65 755 (Saul) Ac917 (Barnabas) Ac1124 (Paul) Ac139 (disciples at Iconium) Ac1352 came on (Miriam) Lu135 (Simeon) Lu225 (disciples at Ephesus) Ac196 Simeon apprized by Lu226 Jesus (s descends on) Lu322 (exults in) Lu1021 (directing apostles through) Ac12 (God anoints with) Ac1038 the Father giving Lu113 disciples (will be teaching) iLu1212 (Jesus saying, get) Jn2022 not yet given Jn739 the consolator Jn1426 promise of Ac233 gratuity of Ac238 1045 Ananias falsifies Ac53 God gives Ac532 158 1Th48 Jews ever clashing with iAc751 obtain (pray that they may) Ac815 (at placing of hands on) Ac817 19 (be baptized) Ac1047 (did you, when believing) Ac192 consolation of Ac931 falls on those hearing Ac1044 1115 said (sever to Me) Ac132 (Jews binding Paul) iAc2111 (if hearing His voice) Hb37 Barnabas and Saul sent out by iAc134 not placing one more burden iAc1528 Paul (forbidden by) iAc166 (certifies to) iAc2023 (conscience testifying with) Ro91 (commending ourselves in) 2C66 neither hear we if there is Ac192 appointed you supervisors iAc2028 God's love poured out through Ro55 peace and joy in Lu1417 in the power of Ro1513 offering hallowed by Ro1516 temple of (bodies) 1C619 no one able to say Lord Jesus except by 1C123 communion of 2C1314 do not be causing sorrow to Ep430 evangel came in 1Th15 with joy of 1Th16 making home in you 2Ti114 renewal of Tit35 partings of Hb24 partakers of Hb64 making it evident Hb98 testifying Hb1015 dispatched from heaven 1Pt112 prophesy carried on by 2Pt121 praying in Ju20

Christ's spirit: s of Jesus (does not let Paul go into Bithynia) iAc167 of C (if anyone has not) Ro89 (in the prophets) 1Pt111 of His Son (God designates) Ga46 (staunch through) Ep316 of Jesus C (supply of) Ph119 the Lord J (the s of His mouth) 2Th28

the human spirit: happy in s, the poor Mt53 is eager Mt2641 Mk1438 operating in the sons of stubbornness Ep22 soul and s (parting of) Hb412 body dead apart from Ja226 which dwells in us Ja45 meek and quiet s 1Pt34

personal spirits: of Jesus (He lets out) Mt2750 (recognizing in) Mk28 (sighing in) Mk812 (was staunch in) Lu240A (into God's

hands committing) Lu2346 (mutters in) Jn1133 (disturbed in) Jn1321 (gives up) Jn1930 of Elijah (John to come in) Lu117 of Miriam exults iLu147 John staunch in Lu180 of Stephen Ac759 Paul's (was incited) Ac1716 (pondered in) Ac1921 (bound in) Ac2022 (offering divine service in) Ro19 (saints gathered and my s) 1C54 (is praying) iC1414 15 (playing music) iC1415 (these men soothe) 1C1618 (no ease in) 2C213 (with Colossians in) Co25 Apollos fervent in Ac1825 testifying with our Ro816 may be saved 1C55 holy in 1C734 spiritual endowments iC1412 32 of Titus 2C713 of the Galatians Ga618 Philippians Ph423 ABS1* Timothy 2Ti422 Philemon Phn25 of the just Hb1223 of the prophets vRv226

Others (Indefinite): of infirmity Lu1311 disciples suppose they are beholding Lu2437 s and life (declarations) mJn663 Sadducees saying no s Ac238 if a s speaks to Paul Ac239 of holiness Ro14 circumcision of heart in Ro229 walking according to Ro8152 4 Ga516 saints (are in, if so be) Ro89 (living in accord with) Ro813 testifying iRo816 fervent in Ro1211 one s 1C1617 discrimination of 1C1210 in s speaking secrets 1C142 blessing in 1C146 pollution of 2C71 a different 2C114 undertaking in Ga33 persecuted the one according to Ga429 awaiting Ga55 if living in Ga525 25 1Pt46 of meekness Ga61 sowing for the Ga68 3 in s nations joint enjoyers Ep36 praying in Ep618 if any communion of Ph21 saint's love in s Co18 unimpaired 1Th523 not be alarmed through 2Th22 secret of devoutness justified in 1Ti316 ministering Hb114 of glory and power 1Pt414 every s (do not believe) iJn41 (avowing Jesus) iJn42 (not) iJn43 test the iJn41 seven s Rv14 to give s to the image vRv1315 John carried away in vRv173 2110

evil spirits: Jesus cast out Mt816 unclean s: Jesus (gives disciples authority over) Mt101 Mk67 ABS1* (enjoining) Mk126AS 27 Lu436 (prostrated to) J) Mk311 (Jews said J had) Mk330 (man with, meets J) Mk52 (J said, come out) Mk58 (rebukes) Mk925 Lu939 42 (charged) Lu829 (whenever coming out) Mt1243 Lu1124 man in the synagogue with Mk123 entered into hogs Mk513 a woman's daughter has Mk725 subject to disciples Lu1020 those molested by Ac516 many of those having Ac87 three, as if frogs vRv1613 Babylon, jail of vRv182 seven different Mt1245 Lu1126 man's son having a dumb s Mk917 20 deaf-mute s: (Jesus enjoining) Mk925 wicked s: (Jesus cures many of) Lu721 (some women cured of) Lu82 (go out) Ac1912 (sons of Sceva) Ac1913 15 16 python s: (maid having) Ac1616 18 s in jail 1Pt319 of deception iJn46 of demons vRv1614

blast: blowing where it wills Jn38 God making His messengers fHb17 (a1Ti27 b412 s1Jn227 A56). ghost2, Ghost89, life1, spirit151, Spirit137, spiritual gift1, spiritually1, wind1.

spirit, phantom2.

pneumatik on' BLOWIC
spiritual, having the qualities of spirit. A man is spiritual or fleshly 1C31 or soulish Ju19 according as his spirit, his flesh or his soul rules his life. s grace (sharing some) Ro111 the law is Ro714 things (participate in) Ro1527 matching that which is 1C213AS who are s (with those) 1C213 (you) Ga61 he who

is s examining all 1C215ABs1* if we sow the s P1C911 all ate the same s food 1C103 all drank of the same s drink 1C104 4 s endowments 1C121 141 if anyone presuming to be 1C1437 s body 1C1544 44 not first the s 1C1546 46 blessing Ep13 songs Ep519as Co 316 forces of wickedness Ep612 understanding Co19 house 1Pt25 sacrifices 1Pt25AB.

pne u ma t ik os' BLOWIC-AS

spiritually. examined 1C214 called Sodom vRv 118 (B1C213).

ptu'o SPIT

spit, eject saliva from the mouth. Jesus (s touches deaf-mute's tongue) Mk733 (s into blind man's eyes) Mk823 (on the ground) Jn96.

em ptu'o IN-SPIT

spit on or idiomatically spit. on Christ Mt2667 2730 Mk1034 1463 1519 Lu1832. spit on2, -upon3, -in1.

spitefully entreat, outrage2.

ptu's ma SPITTLE

spittle, saliva, the fluid secretion of the mouth. Jesus makes mud out of Jn96.

lamp r on' SHINING

splendid, reflecting or transmitting light, resplendent. in s attire (Herod clothing Jesus) Lu2311 (man stood by Cornelius) Ac1030 (in the synagogue) Ja22 3 all that is s perished vRv1814 resplendent: dressed in r (linen) vRv156 (cambric) vRv198 river of water of life vRv221 r Morning Star vRv2216. bright2, clear1, gay1, goodly2, gorgeous1, white2.

lamp r os' SHINE-AS

splendidly, figuratively, with brightness. making merry s PLu1619. sumptuously1.

ske'lops SPLINTER

splinter, the Septuagint uses this word in Ho26 for a brier, in Ez2824 for butcher's broom, in Nu3335 for part of a hedge. In classical use it denoted sharp stakes used in making a palisade. Figuratively, that which rankles like a foreign body which has pierced its way into the flesh F2C127. thorn1.

sku'on FLAY

spoil, the pelt of a slain animal, figuratively. spoil. distributing PLu122.

spoil, despoil1, plunder1, strip off1.

spoiling, pillage1.

spoils, booty1.

spon[n]g'os SPONGE

sponge, an absorbent, porous mass of elastic substance. filling with vinegar Mt2748Mk 1536Jn1929.

e[n]gg'u os SPONSOR

sponsor, one who takes the responsibility. Jesus s of a better covenant Hb722. surety1.

aut o'mat on SAME-IMPELLED

spontaneously. earth bearing fruit Mk428 iron gate opens Ac1210. of one's own accord1, of one's self1.

pai'z o HIT-

sport. the people rise to 1C107. play1.

sport one's self, luxuriate in1.

spi'l os SPJT

spot. ecclesia not having FEp527 men are F2Pt 213.

spot, reef1, (without s), flawless1, spotless3.

spil o'o SPOT

spot, cause to be spotted. tongue s whole body FJa36 tunic s by the flesh Ju23. defile1, spot1.

spray. See cast.

spread. See have and pasture (with have).

spread. See strew.

spread, disseminate1, strew under1.

spread abroad, come out2.

spread abroad fame, blaze abroad1.

ek petan'n u mi OUT-EXPAND

spread out. God s o His hands FRo1021. stretch forth1.

spread (with places). See strew.

pég e SPRING

spring. of woman's blood Mk529 Jesus at Jacob's Jn46 6 will become in him FJn414 not venting sweet and bitter FJa311 these are waterless M2Pt217 s of water (living) FRv717 (star falls on) vRv810bs (Maker of) vRv147 (pours bowl into) vRv164 (of life) FRv 219bs. fountain8, well4.

spring, arise2, generate1.

eis pèd a'o INTO-SPRING

spring in. the warden Ac1629.

ek pèd a'o OUT-SPRING

spring out. Barnabas and Paul at Lystra Ac 1414. run in1.

ana pèd a' o UP-SPRING

spring up. blind man at Jericho Mk1050bs. rose1.

spring up, germinate2, leap1, shoot up2, sprout3, step up2.

spring up with, sprout together1.

r[h]ant iz'o SPRINKLE

sprinkle, scatter a liquid in small drops. Jews not eating except Mk74bs s the contaminated FHb913 Moses s (the scroll) Hb919 (vests) Hb921 with hearts s Hb1022.

r[h]ant i s m os' SPRINKLING

sprinkling. blood of Hb1224 (of Jesus Christ) r1Pt12.

sprinkling, pouring against1.

phu'o SPROUT

spout, the first stage of growth in plants. seed PLu86 8 root of bitterness s FHb1215 (s1Lu88). spring up3.

ek phu'o OUT-SPROUT

spout out. fig leaves FMt2432Mk1328. put forth2.

sum phu'o TOGETHER-SPROUT

spout together. grain and thorns PLu87. spring up with1.

ap eip'on FROM-LAY (say)

spurn. hidden things of shame 2C42. renounce1.

par otr u'n o BESIDE-INSTIGATE

spur on, goad into action. Jews, the reverent women Ac1350. stir up1.

kata skop e'o DOWN-NOTE

spy. our freedom FGa24.

kata'skop os DOWN-NOTER

spy. Rahab received Hb1131.

spy, eavesdropper1.

no ss os' YOUNGLING

squab of doves. two s of Lu224. young1.

speir'a BAND

squad Jn18³ 12, **squadron** of soldiers, used for a Roman manipule, cohort, or a smaller number. the whole s Mt27² Mk15¹⁶ Cornelius, a centurion of Ac10¹ captain of Ac21³¹ Imperial Ac27¹, band⁷.

spatal a'o SQUANDER

squander, spend freely and foolishly Ja5⁵, **prodigal** 1Ti5⁶, live in pleasure².

plat u' BROAD

square, broad gate Fm7¹³, 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 Mt6⁵ Jesus' voice not in the Mt 12¹⁹ coming out into Lu10¹⁰ 14²¹ teach in Lu13²⁶ carrying the infirm into Ac5¹⁵ corpses will be at vRv11⁸ the city s is gold vRv21²¹ center of, tree of life vRv22², street¹⁰.

dus'kol os ILL-VICTUALS

squeamish, distressingly sick, the rich s entering the kingdom FmK10²⁴, hard¹.

dus ko'l os ILL-VICTUALS-AS

squeamishly (adverb), rich s entering kingdom FmT19²³ Mk10²³ Lu18²⁴, hardly³.

pie z'o SQUEEZE

squeeze, press together. ideal measure FLu6³⁸, press down¹.

ka m mu'o DOWN-CLOSE

squint, Israel's eyes FmT13¹⁵ Ac28²⁷, close².

ek kent e'o OUT-PIERCE

stab. Him whom they Jn19³⁷ Rv1⁷, pierce².

ster e'o ma SOLIDITY

stability, Colossians s of faith FCo2⁵, steadfastness¹.

stability. See **stable** (be).

ster e'o'o SOLIDIFY

stable (be), ecclesiast Ac16⁵, give **stability** Ac3⁷, establish¹, make strong¹, receive strength¹.
stablish, confirm², establish⁶.

Stach'us EAR (of plant)

Stachys, proper name, a Roman saint. Ro16⁹.

st a'd ion STANDARD

stadium (plural **stadia**), a distance which stands or is established, being 600 Greek feet, or 625 Roman feet, or one eighth of a Roman mile, equivalent to 606 $\frac{3}{4}$ English feet. It also refers to a race course, a **stadium**, which was this length FlC9²⁴, ship many s from land Mt14²⁴ from Jerusalem (a village sixty s) Lu24¹³ (Bethany about fifteen) Jn11¹⁸ disciples rowed twenty-five or thirty Jn6¹⁹ blood from 1600 s vRv14²⁰ the city four-square 12000 s vRv21¹⁶, full-long⁵, race¹.

staff. See **rod**.

staff, wood⁵.

stagger, doubt¹.

ana bath m os' UP-STEP

stair, literally the means to "step up". Paul on Ac21³⁵ 40.

stall, manger¹.

mogi la'l os DIFFICULTLY-TALKER

stammerer, brought to Jesus Mk7³², having an impediment in speech¹.

stanch. See **stand**.

st[h]is'te mi STAND

stand, maintain or assume an upright posi-

tion, place in a balance in order to weigh Mt26¹⁵, so often in the Septuagint, nominate, stand for election Ac12³, assign a day FAc17³¹. Idiomatically, **stanch** a flow of blood Lu8⁴⁴, **establish** a course of action FRo10³ Hb10⁹. **Christ** (star s over) Mt2⁹ (Adversary s Him on the wing of the sanctuary) Mt4⁵ Lu4⁹ (brothers s outside) Mt12⁴⁶ 47B Mk33¹ Lu8²⁰ (s little child in midst) Mt 18² Mk9³⁸ Lu9⁴⁷ (s, summons blind men) Mt 20³² Mk10⁴⁹ Lu18⁴⁰ (s the sheep at right) Mt25³³ (in front of Pilate) Mt27¹¹ (beside lake Gennesaret) Lu5¹ (on an even place) Lu6¹⁷ (woman s behind) Lu7³⁸ (Zaccheus s said to) Lu19⁸ (scribes s accusing) Lu23¹⁰ (friends s afar off) Lu23⁴⁹ (s in disciples midst) Lu24³⁶ Jn20¹⁹ 26 (in midst of you One s) Jn1²⁶ (s and cries, if anyone) Jn7³⁷ (Mary beholding Him s) Jn20¹⁴ (on the beach) Jn21⁴ (Stephen perceived Him s) Ac7⁵⁵ 56 (to Paul, rise and s) Ac26¹⁶ AB² s (I s at the door) FvRv 320

Others: hypocrites praying s Mt6⁵ parted will not s (house) FmT12²⁵ Mk3²⁵ (Satan) Mk 3²⁶ kingdom (how then shall it) Mt12²⁶ Lu 11¹⁸ (not able to) Mk3²⁴ **through** s (on the beach) Mt13² (on other side of the sea) Jn6²² (hears voice) Jn12²⁹ (before the throne) FvRv 7⁹ **some** s (who not tasting death till) Mt 16²⁸ Mk9¹ Lu9²⁷ (at the cross) Mt27⁴⁷ (near the colt) Mk11⁵ every declaration made to FmT18¹⁶ 2C13¹ workers in the market FmT 20³ 6 **abomination** of desolation Mt24¹⁵ Mk13¹⁴ in the courtyard Mt26⁷³ **disciples** (to s before governors) Mk13⁹ (with sad countenance) Lu24¹⁷ (looking into heaven) Ac11¹ (seven s before apostles) Ac6⁶ **messenger** (at right of altar) Lu11¹ (before Cornelius) Ac10³⁰ 11¹³ (at four corners of the earth) vRv7¹ (around the throne) vRv7¹¹ (at the altar) vRv8³ (on the sea) vRv10⁵ 8 (in the sun) vRv19¹⁷ ships beside lake Lu5² man with withered hand Lu6⁸ 8 those bearing the bier s Lu7¹⁴ s outside householder's door FLu13²⁵ AB³ **lepers** s ahead Lu17¹² Pharisees s prayed FLu18¹¹ tribute collector s afar off FLu18¹³ in front of the Son of Man-kind Lu21³⁶ people s beholding crucifixion Lu23³⁵ John (again s and two disciples) Jn13⁵ (friend of Bridegroom) Jn3²⁹ a woman in midst [Jn8³] Adversary does not s in the truth FJn8⁴⁴ Jews, in the sanctuary Jn 11⁵⁶ Judas, with deputies Jn18⁵ **Peter** (at door outside) Jn18¹⁶ (warming himself) Jn 18¹⁸ 25 (with the eleven) Ac21⁴ (in the Sanhedrin) Ac4⁷ 52⁷ (before the portal) Ac12¹⁴ deputies s by the fire Jn18¹⁸ beside the cross Jn19²⁵ Mary, outside at the tomb Jn20¹¹ lame man Ac38⁴ 4¹⁴ apostles, in the sanctuary Ac50²⁰ 25^{AB} 2² prison guards Ac5²³ put false witnesses on Ac6¹³ place on which Moses Ac7³⁵

God (Lord, Thou shouldst not s) FAc7⁶⁰ (able make him s) FRo14⁴ (solid foundation s) FvT12¹⁹ (the Judge before the doors) FJa5⁹ (messengers who s before) vRv8² (lampstands before the Lord) FvRv11⁴ eunuch orders chariot to Ac38³⁸ **Paul** (men with P s dumb-founded) Ac9⁷ (Macedonian s entreating) vAc 16⁹ (in the Areopagus) Ac17²² (on the stairs) Ac21⁴⁰ (centurion s by) Ac22²⁵ (in the Sanhedrin) Ac22³⁰ 24²⁰ 21 (at dais of Caesar) Ac 25¹⁰ (those accusing him) Ac25¹⁸ (I s being judged) Ac26⁶ (attesting to both small and great) FAc26²² (in midst of those on ship) Ac27²¹ saints (grace in which we) FvRo5² (to

own Master s or falling) **rRo144** (settled in his heart) **r1C737** (he who is supposing he s) **r1C1012** (evangel in which you) **r1C151** (fast in the faith) **r2C124** (to enable you) **rEp611** 13 (s then girded) **Ep614** (mature) **rCo412** (in the true grace of God) **r1Pt512** (God to s you flawless) **rJu24** nations s in faith **Ro1120** chief priest s ministering **Hb1011** to the poor, you s there **Ja23** Lambkin (s as though slain) **vRv58** (on mount Zion) **vRv141** who is able to **vRv617** two witnesses **vRv1111** dragon s before the woman **vRv124** wild beast, on the sand **vRv131** conquerors, on glassy sea **vRv152** afar off from Babylon (kings) **vRv1810** (merchants) **vRv1815** (mariners) **vRv1817** dead, before the throne **vRv2012** (AAc2220 **s2Ro331** **bs4Rv111**). abide¹, appoint², be brought¹, -established², -holden up¹, covenant with for¹, continue¹, lay to one's charge¹, make stand¹, present¹, set¹¹, -up¹, stand¹¹⁶, -by³, -forth³, -still⁴, -up², staunch¹.

stand. See stand firm.

stand, be, commend¹, present², remain¹, (make s), stand¹.

peri i'st é mi ABOUT-STAND

stand about, stand aloof from. the throng, about Jesus **Jn1142** Jews s about Paul **Ac257** stand aloof from: saints to s a from (profane prattlings) **r2Ti216** (stupid questions) **rTi239**, avoid¹, shun¹, stand by¹, -round about¹.

stand aloof. See depose.

stand aloof from. See stand about.

stand before. See present.

stand before, stand by¹.

stand beside. See present.

epi i'st é mi ON-STAND

stand by, of persons, be imminent (rain) **Ac282** (Paul's dissolution) **r2Ti46**, messengers s b (shepherds) **Lu29** (Peter) **Ac127** Hannah in same hour **Lu238** Christ (s b Peter's mother-in-law) **Lu439** (Martha s b) **Lu1040** (scribes and elders) **Lu201** that day, un-awares **rLu2134** two men, at tomb **Lu244** Sadducees s b apostles **Ac41** elders, against Stephen, **Ac612** **Ab82** men from Cornelius **Ac1017** 1111 Jews s b house of Jason **Ac175** Paul (Ananias s b) **Ac2213** (at Stephen's death) **Ac2220s** (the Lord s b) **Ac2311** (Ly-sias s b with troop) **Ac2327** extermination **r1Th53** Timothy to s b the word **r2Ti42**, assault¹, be at hand¹, -instant¹, come¹, -in¹, -to¹, -upon¹, present¹, stand¹, -before¹, -by³, -over¹, unto¹.

stand by. See present.

stand by, stand³, -about¹.

stand fast, stand firm⁶.

st é k'o STAND-FIRM

stand firm, stand. saints (in the faith) **r1C1613** (be not enthralled) **rGa51** (in one spirit) **rPh127** (in the Lord) **rPh41** 1Th38 (hold to the traditions) **r2Th215** stand: whenever s praying **Mk1125** to his own Master **rRo144**, stand², -fast⁶.

stand forth, stand³.

stand here, present¹.

stand over, stand by¹.

stand round about, stand about¹.

stand still, stand⁴.

stand together. See commend.

stand up, present¹, rise⁸, stand².

stand upright, rise¹.

stand with, come along with¹, commend¹, pre-sent¹.

sta' si s STANDING

standing **Hb98**, figuratively, insurrection, com-motion, insurrection: Bar-Abbas **Mk157** **Lu23** 19 25 Paul charged with **Ac245** commotion: over circumcision **Ac152** in Ephesus **Ac1940** Pharisees and Sadducees **Ac237** 10, dissen-sion³, insurrection¹, sedition³, standing¹, up-roar¹.

standing (give). See present.

ast ér GLEAMER

star, of Bethlehem **Mt22** 7 10 falling **Mt2429** **Mk1325** **vRv613** 810 91 another glory of 1C 1541 41 41 straying **rJu13** seven **vRv116** 20 20 21 31 the morning S **rVr228** 2216 name of, Absinth **vRv811** third of (eclipsed) **vRv812** (dragon dragging) **vRv124** wreath of twelve **vRv121**.

star, constellation⁴.

tr i'bel os THREE-CAST

star thistle, a species of knapweed, botanically, centaurea calcitropia, having hard spines for a flower sheath, not thorns on the leaves or stems. figs not from **rMt716** land bring-ing forth **rHb63**, thistles¹, thorns¹.

ptur'o STARTLE

startle, mentally confuse by fear. not s by those opposing **Ph128**, terrify¹.

st a t'er STAND-

stater, a coin, probably of silver, worth about sixty cents, or two shillings sixpence, so called because money was "stood", or weighed **Mt2615**, hence it was called a "weight", or stater, in the fish's mouth **Mt1727**, piece of money¹.

[h] élik i'a PRIME

stature, the greatest or highest point of de-velopment, the prime of life **Hb1111**, of time, come of age **Jn921** 23, who is able add to **Mt627** **Lu1225** Jesus progressed in **Lu252** Zac-cheus little in **Lu193** s of the complement of the Christ **rEp413**, of age², past⁻¹, sta-ture⁵.

kar ter e'o HOLD

staunch (be). Moses, as seeing the Invisible **Hb1127**, endure¹.

krat ai o'o HOLD-

staunch (be). s in spirit (John) **Lu180** (Jesus) **Lu240** saints (to be) **1C1613** (to be made s) **rEp316**, be strong¹, strengthen¹, wax strong².

epi men'o ON-REMAIN

stay in a place, persist in an action or condi-tion. Cornelius asks Peter to **Ac1048** Paul (Jews ask him s in Ephesus) **Ac1820s2** **1C163** (s in Tyre) **Ac214** (at Caesarea) **Ac2110** (in Syracuse) **Ac2812** (brethren entreat) **Ac2814** (in Corinth) **1C167** (with Cephas 15 days) **Gal18** (in the flesh) **Ph124** persist: the Jews, in asking Jesus **[Jn87]** Peter, in knocking **Ac126** not p in sin that grace **rRo61** in God's kindness **rRo1122** in unbelief **rRo1123** p in the faith **rCo123** Timothy to p in the teaching **r1Ti416** (AAc217). abide⁴, continue⁷, tarry¹.

stay. See help.

stay, attend to¹, retain¹.

steadfast, confirmed⁴, settled².

st ér i g m os' SOLIDNESS

steadfastness, lest falling from **2Pt317**.

steadfastness, stability¹.

stead (in), over².

kle'p't ô COVER

steal. thieves (tunneling and) Mt619 20 (not coming except to) Jn1010 you shall not be Mt1918Bs* Mk1019Lu1820 Ro139 Jesus' body (lest disciples s) Mt2794 (soldiers say disciples) Mt2813 Jews heralding not to Ro221 21 let him that s no longer be Ep428 28.

steep place, precipice³.

met ag'ô WITH-LEAD

steer with. horses, w bits PJa33 ships by rudder PJa34. turn about².

step, foot print³.

step down, descend¹.

su[n]g kata ba i n'ô TOGETHER-DOWN-STEP
step down with. the Jews, Festus Ac255AB.
go down with¹.

pros ana ba i n'ô TOWARD-UP-STEP

step further up. friend s f u PLa1410. go up¹.

em ba i n'ô IN-STEP

step into. a ship (Christ) Mt523 91 132 1539 Mk41 518 810 13 Lu53 822 38 (disciples) Mt1422Mk645 Jn617Bs 213 (the throng) Jn624 ABs² (Paul) Ac216Bs² pool of Bethesda Jn54 (s*) Jn622). enter³, step in¹.

step into. See **step on**.

apo ba i n'ô FROM-STEP

step off, eventuate. disciples, from the ship Lu52 Jn219ABs² eventuate: for a testimony PLa2113 in salvation Ph119. come¹, go out¹, turn².

em bi ba z'ô IN-have-STEP

step on board ship. Paul and others Ac276. put¹.

epi ba i n'ô ON-STEP

step on board ship Ac212 4 272, **step into** province or prefecture Ac2018 251, **mount** an ass Mt215. come into², enter into¹, go aboard¹, sit upon¹, take ship¹.

ana ba i n'ô UP-STEP

step up, ascend, come up of plants etc., go up, climb up. from the water (Jesus) Mt316Mk110 (Philip and the eunuch) Ac839 Jesus, into the ship Mk651 Philip, into the chariot Ac831 ascend: Jesus (into the mountain) Mt51 1423 1529 Mk313 Lu928 (messengers a on) Jn151 into heaven (no one except Christ) Jn313 (David did not) Ac234 (who will) Ro106 (the two witnesses) vRv1112 12 Christ (a where He was) Jn662 (not as yet) Jn2017 (to My Father) Jn2017 (on high) Ep48 9 10 prayers vAc104 Rv84 to which the heart of man did not f1C29 messenger, from the orient vRv72 fumes, out of the well vRv92 1411 **wild beast** (out of the abyss) vRv117 178 (out of the sea) vRv131 (out of the land) vRv1311 smoke of Babylon vRv193

come up: thorns, smother seed PMt137Mk47 the first fish Mt1727 seed PMk43 mustard PMk432 reasonings PLa2438 on Moses' heart fAc473 allegation, to the captain' Ac2131 John told vRv41 went up: Joseph, from Galilee Lu24 into sanctuary (two men) PLa1810 (Jesus) Jn714 (Peter and John) Ac31 into Jerusalem (Jesus) Jn213 51 710 (many) Jn1155 (Peter) Ac112 (Paul) Ac2115ABs² 2411 Ga21 2 (Festus) Ac251 Jesus' brothers, to the festival Jn710 Peter (into the ship) Jn2111AB (on the housetop) Ac109 the eleven, into upper chamber Ac113ABs² Gog and Magog (breath of the earth) vRv209

go up: Christ and Peter into the ship Mt1432 into Jerusalem (Jesus) Mt2017 Lu1928

(and disciples) Mt2018Mk1032 33Lu1831 (Jesus' parents) Lu242 (Paul and Barnabas) Ac152 (Paul entreated not to) Ac2112 (is Paul willing) Ac259 men and paralytic to the house-top Lu519 to the festival (Jesus' brothers) Jn78 (Jesus not) Jn78 (some Greeks) Jn1220 Paul (to Caesarea) Ac1822 (up stairs) Ac2011 climb up: on fig mulberry (Zaccheus) Lu194 thief c u elsewhere PJa101 (Bs*) Mk153 AJN 617 s*624 s*Ac216). arise², ascend¹⁰, - up⁸, climb up², come², - up¹⁰, - again¹, enter², go up³⁷, - upon¹, grow up², rise up², spring up².

Steph a n as WREATH

Stephanas. household of (Paul baptizes) 1C116 S and Fortunatus (firstfruit of Achaia) 1C1615 17.

Stephen. See **wreath**.

prum'n a STERN

stern, the hinder part of a ship. Jesus drowns in the hind⁴⁸⁸ of Paul's ship Ac2729 41. hinder part², stern¹.

steward, administrator⁸, **manager**², (be s), **administrator** (be)¹.
stewardship, administration³.

ereid'ô STICK

stick, fix firmly. ships prow Ac2741. stick fast¹.

stick, kindling¹.

stick fast, stick¹.

stick on. See **place about**.

stiffen. See **erect again**.

sklêr o trach'êl on HARD-NECKED

stiff-necked. Jews fAc751.

sum pni'g ô TOGETHER-CHOKE

stifle. the word, by riches PMt132Mk419ABs* Lu814 seed, by thorns PMk47 Jesus, by the throngs Lu842 (sMk419). choke⁴, throng¹.

e'ti STILL

still, an adverb of time or degree, longer, idiomatically, more. for nothing does salt avail PMt513 Christ (s speaking) Mt1246 2647 Mk535 1443 Lu849 2247 (while s living) Mt2763 (why s bothering) Mk535 (while s approaching) Lu942 (in Galilee) Lu246 (s with you) Lu244 Jn733 1333 (in the place) Jn11 30Bs (much to say) Jn1612 while Peter s speaking Mt175 Lu2260 Ac1044 s more witnesses Mt1816 in what deficient s Mt1920 need have we (of witnesses) Mt2665Mk1463 heart s calloused Mk817A s one had he, a son PMk126 s of his mother's womb Lu15 s there is place Lu1422 s more his soul Lu1426 being s at a distance PLa1432 1520 s one thing lacking Lu1822 neither can they s be dying Lu2036 what need have we s of testimony Lu2271 disciples s disbelieving Lu241 s four months (harvest) Jn435 s a little time Jn1235 1419 being s darkness Jn201 flesh s tenting in expectation Ac226 Saul s breathing out threatening Ac91 Paul (re-maining s) Ac1818 (s more, led Greeks) Ac2128 (s being judged) Ro37 (s showing a path) 1C1231 (if I s pleased men) Ga110 (if s heralding) Ga511 (being persecuted) Ga511 (s being with you) 2Th25 saints (while s infirm) Ro56As (in accord with era) Ro56 (s sinners) Ro58 (how s living in) Ro62 (s not able) 1C3As 3

God (why s blaming) Ro919 (s rescuing) 2C110 (not s reminded) Hb812 1017 (s once more quaking) Hb1226 27 s in your sins 1C1517 not s under law Ga518s² superabound-

ing s more Ph19 Levi s in loins Hb7¹⁰ what need s for different priest Hb7¹¹ s more superabundantly sure Hb7¹⁵ front tabernacle s has a standing Hb9⁸ s how very little Hb10³⁷ dying, Abel s speaking Hb11⁴ what s may I be saying Hb11³² s of bonds Hb11³⁶ resting s a little vRv6¹¹ s two woes vRv9¹² neither their place s found vRv12²⁸ lest s deceiving vRv20³ let him (injure s) vRv22¹¹ (be filthy s) vRv22¹¹bs (do righteousness s) vRv22¹¹ (be hallowed s) vRv22¹¹ longer: no l be administrator vRv16² nothing l on the conscience Hb10² not hungering l vRv7¹⁶Ab not thirsting any l vRv7¹⁶ more: coming out nevermore vRv31²Ab Babylon found nevermore vRv18²¹ trumpeters heard nevermore vRv18²² artificer found nevermore vRv18²²Ab sound of millstone nevermore vRv18²² light of lamp nevermore vRv18²³bs bride heard nevermore vRv18²³ sea is no more vRv21¹ death will be no vRv21⁴Ab no m doom vRv22³Ab² night no vRv22³As (s¹Rv6¹⁴), also, any further³, -longer¹, even¹, further³, longer¹, more¹⁷, moreover², still⁴, thenceforth¹, yet⁵¹, -more².

still (be). See muzzle.

mēkē'ti NO-NOT-STILL

still (by no means), or longer, (adverb). eating fruit from the fig tree vMk11¹⁴ Sanhedrin threatening Peter and John Ac4¹⁷ saints (slaving for Sin) Ro6⁶ (judging) Ro14¹³ (living to themselves) 2Co5¹⁵ (be minors) Ep4¹⁴ (be walking) Ep4¹⁷ (be stealing) Ep4²⁸ place in these regions Ro15²³ drinking water (Timothy) 1Ti5²³ spend rest of life time 1Pt4² by no means longer: fruit come of you vMt21¹⁹ manifestly entering city (Jesus) Mk14⁵ room in the house Mk2² unclean spirit enter the boy Mk9²⁵ bothering the teacher Lu8⁴⁹bs be sinning Jn5¹⁴ [811] return to decay (Christ) Ac13³⁴ Paul (to live) Ac25²⁴ (refrain) 1Th3⁵, any longer¹, henceforth¹, -no more¹, -not², hereafter¹, no longer⁴, -more⁷, not any more¹, -henceforth¹, no¹, no..henceforward¹.

kent'r on PIERCER

sting, goad Ac26¹⁴, a pointed instrument. s of death v1Co15⁵⁵ 56 like scorpions vRv9¹⁰. prick¹, sting³.

stink, smell¹.

kin'eō STIR

stir, set in motion, move a short distance, wag the head Mt27³⁹Mk15²⁹. Pharisees not s loads vMt23⁴ whole city Ac21³⁰ Paul accused s insurrections Ac24⁵ move: in God we are living and Ac17²⁸ m lampstand Rv2⁵ every mountain vRv6¹⁴bs. move⁴, mover¹, remove¹, wag¹.

stir, disturbance².

su[n]g kin'eō TOGETHER-STIR

stir up, the people Ac6¹².

stir up, confusion¹, excite¹, rekindle¹, rouse², -up¹, shake¹, spur on¹, stirred (be), incite¹.

kin'ē si s STIRRING

stirring, slight moving. of the water Jn5³.

stocks. See wood.

sto i k on' STANDIC

stoic, pertaining to a Greek philosophy, the author of which taught in the portico of Athens. parleyed with Paul Ac17¹⁸.

stom'a ch os MOUTH-

stomach, first the gullet leading to the stomach, then the stomach itself. sip of wine for 1Ti5²³.

lith'os STONE

stone, used also of a precious stone, a gem. The singular is used where English usage requires the plural. rouse children out of Mt3⁹Lu3⁸ becoming bread Mt4³Lu4³ Christ (lest dashing foot against) Mt4⁶Lu4¹¹ (door of His tomb) Mt27⁶⁰ 66 282 Mk15⁴⁶ 163 4 Lu24² Jn20¹ (this is the S) PaC4¹¹ (living S) v1Pt2⁴ (which builders reject) v1Pt2⁷ (to vision like a jasper) Rv4³ requesting bread, handing him a vMt7⁹Lu11¹¹As builders reject vMt21⁴² 44Mk12¹⁰Lu20¹⁷ 18 of the sanctuary (no s left on) Mt24² 2Mk13² 2Lu21⁶ 6 (what manner of) Mk13¹ (adorned with ideal) Lu21⁵ man gashing himself with Mk5⁵ a millstone about the neck Mk9⁴²A Lu17²bs will be crying Lu19⁴⁰ in Jerusalem not a s on Lu19⁴⁴ 44 a s throw Lu22⁴¹ sinless one first cast [Jn8⁷] the Jews (pick up) Jn8⁵⁹ (bear) Jn10³¹ on Lazarus' tomb Jn11³⁸ 39 41 Divine is not like Ac17²⁹ in Zion (a stumbling) vRo9³² 33 (corner capstone) 1Pt2⁶ 8 saints (building precious) v1Co3¹² (as living s) v1Pt2⁵ letters chiseled in 2Co3⁷ precious s (woman gilded with) vRv17⁴ 1816 (cargo of) vRv18¹² (bride's luminosity like) vRv21¹¹ (city wall adorned with) vRv21¹⁹ strong messenger lifts vRv18²¹ (AbRv15⁶ A18¹² s1821). another⁶, stone⁵⁸.

lith'in on STONE

stone. water pots Jn2⁶ tablets 2Co3³ idols vRv9²⁰.

lith a z'ō STONEIZE

stone, cast stones at. Moses directs such are to be [Jn8⁵] Jesus (Jews bear s to) Jn10³¹ (because of which act) Jn10³² (for an ideal act we are not) Jn10³³ (Jews sought to) Jn11⁸ deputies fear lest they be Ac5²⁶ Jews s Paul Ac14¹⁹bs 2Co11²⁵ saints of old Hb11³⁷.

kata lith a z'ō DOWN-STONEIZE

stone. the people will Lu20⁶.

stones (cast), stones (pelt with)¹.

lith o bol'eō STONE-CAST

stones (pelt with). a farmer's slave vMt21³⁵ Mk12⁴A Jerusalem, those dispatched to her Mt23³⁷Lu13³⁴ Stephen Ac7⁵⁸ 59 Jews attempt s Paul and Barnabas Ac14⁵ a wild beast Hb12²⁰ (AAc14¹⁹). cast stones¹, stone⁸.

stony, rocky place⁴.

kupt'ō BEND

stoop. John the baptist Mk1⁷ Jesus [Jn8⁶].

kata kupt'ō DOWN-BEND

stoop. Jesus [Jn8⁸]. stoop down¹.

stoop down, peer¹.

kata pau'ō DOWN-CEASE

stop. hardly s throngs from sacrificing Ac14¹⁸ God, on the seventh Hb4⁴ Joshua causes Israel Hb4⁸ the saints, from works Hb4¹⁰, cease¹, rest², restrain¹.

stop, bar³, press¹.

stop mouth, gag¹.

a kata'pau s t on UN-DOWN-CEASED

stop (not). ungodly from sin 2Pt2¹⁴, that cannot cease¹.

kata'pau si s DOWN-CEASING

stopping. God's (place of My) Ac7⁴⁹ (entering into) Hb3¹¹ 18 41 3 3 5 10 11, rest⁹.

em por'ion IN-GO

store, a place of merchandise. My Father's house not a merchant's Jn21⁶, house of merchandise¹.

store. See hoard and home.

store house, storeroom¹.

store (keep in), hoard¹.

tamei'on STOREROOM

storeroom. enter into your Mt6⁶ Lo, He is in Mt24²⁶ what you speak in ¶Lu12³ ravens have no Lu12²⁴, closet², secret chamber¹, store house¹.

la i'laps VERY-LAP

storm 2Pt21⁷, whirlwind Mk43⁷Lu8²³, lap up as the wind in a storm. storm², tempest¹.

storm (rain). See rain storm.

story (relate). See relate story.

tr i'steg on THREE-EXCLUDER

story (third). Eutyclus falls from Ac20⁹, third loft¹.

pach u n'o STOUTEN

stouten, make fat and dull. heart of this people ¶Mt13¹⁵ Ac28²⁷ABs². wax gross².

kli'ban os STOVE-

stove, a fire box, in which material is burned. grass cast into Mt6³⁰Lu12²⁸, oven².

eu thu' WELL-PLACED

straight. make His highways ¶Mt33³Mk13³Lu34 the crooked ¶Lu3⁵ Simon's heart not s ¶Ac821 street called S Ac9¹¹ Elymas perverting the s ways ¶Ac13¹⁰ leaving the s path ¶R2Pt21⁵, right³, straight⁴, Straight¹.

straight, upright¹, (make s), erect again¹, straighten¹.

straight course, run straight².

straight (run). See run straight.

eu thu n'o WELL-PLACE

straighten, helmsman Ja3⁴, the road of the Lord ¶Jn1²³, governor¹, make straight¹.

straightly, charge¹, many².

eu thu s' WELL-PLACE

straightway. Mt31⁶ 1220 21 1427 213/Mk110Bs 12Bs 20Bs 23Bs 28ABs² 29B 30Bs 42Bs 43Bs 28Bs 12Bs 36Bs 45Bs 15Bs 16Bs 17Bs 29Bs 52s 29Bs 30Bs 42Bs 62Bs 27Bs 45Bs 50Bs 54Bs 72Bs 35s 810Bs 915Bs 20Bs 24Bs² 1052Bs 112Bs 3Bs 1443Bs 45Bs 72Bs 151Bs/Lu64⁴Bs/Jn13³⁰Bs 32 1934 213A¶Ac10¹⁶ (sMt14³¹ s21² B2674 sMk118 s21). anon², as soon as¹, by and by¹, forthwith³, immediately¹⁹, straightway²¹, when¹.

straightway, forthwith¹, immediately¹⁸, instantly³.

strain at, strain out¹.

di ul i'z'o THROUGH-STRAIN

strain out, put through a sieve. a gnat ¶Mt23²⁴, strain at¹.

strait, cramped³, (be in a s), press¹.

straiten, distress².

straitened (be), press¹.

strange. See guest.

strange, alien², different¹, out¹.

strange (be). See lodge.

strange thing, paradox¹.

stranger. See guest.

stranger, alien², expatriate¹, foreigner¹, repatriate¹, sojourner², (be a s), sojour¹, (dwell as s), sojourn¹, (lodge s), hospitable (be)¹.

ap a[n]gch'o FROM-COMPRESS

strangle. Judas s himself Mt27⁵, hang self¹.

pnik'ton CHOKED

strangled. nations forbidden to eat what is Ac15²⁰ 29 212⁵.

strategem. See systematizing.

kalam'e REED

straw, the hollow stalk of grain. works of s 1C31², stubble¹.

plan a'o STRAY

stray, move from place to place, then, as such persons were usually imposters, in an evil sense, lead others astray, deceive. sheep (if should be led)¶Mt18¹² 12 (99 which have not)¶Mt18¹³ Israel s in heart¶Hb5¹⁰ priest moderate with ¶Hb5² saints (s in wilderness)¶Hb11³⁸ (if anyone led)¶Ja5¹⁹ (were as s sheep)1Pt2²⁵ the unjust led ¶R2Pt21⁵

deceive: the Sadducees are Mt22²⁹Mk12²⁴ 27 false prophets d many Mt24⁵ 11 24Mk13⁵ 6 saints (beware that you may not be)¶Lu21⁸ (once were)¶Tit3³ (d ourselves)1Jn1⁸ (those d you)1Jn2²⁶ (let no one be)1Jn3⁷ Jesus accused of Jn7¹² deputies d Jn7⁴⁷ be not d (neither parajourous)1C6⁹ (evil conversations) 1C15³³ (God not to be sneered at)¶Ga6⁷ (beloved brethren)¶Ja1⁶ swindlers d and being 2Ti13¹³ 13 Jezebel d Rv2²⁰ Satan d whole earth ¶Rv12⁹ 20³ s wild beast d ¶Rv13¹⁴ all nations ¶Rv18²³ false prophet ¶Rv19²⁰ Adversary ¶Rv20¹⁰ (bRv20²). be out of the way¹, deceive²⁴, err⁶, go astray⁵, seduce², wander¹.

plan e't es STRAYING

straying. stars ¶Ju1³, wandering¹.

stream, river².

r[h]u'm e HAUL-

street, narrow, alley-like. doing alms in Mt6² slave to come out into ¶Lu14²¹ s called Straight Ac9¹¹ Peter and messenger in Ac12¹⁰, lane¹, street³.

street, market¹, square¹⁰.

ischu's STRENGTH

strength, the quality which gives power and endurance. God (loving with your whole s) Mk12³⁰ 33 Lu10²⁷ (operation of the might of His)¶Ep1¹⁹ (invigorated in the might of His)¶Ep6¹⁰ (the glory of His)2Th1⁹ (furnishing s)1Pt4¹¹ (s be our)¶Rv7¹² messengers being greater in 2Pt2¹¹ Lambkin worthy to get ¶Rv5¹², ability¹, might², mighty¹, power², strength⁴.

strength, authority¹, might¹, power¹, (be of s), strong (be)¹, (increase in s), invigorate¹, (receive s), stable (be)¹, (without s), infirm¹.

en ischu'o be-IN-STRONG

strengthen. messenger s Christ Lu22⁴³ Saul s with nourishment Ac9¹⁹ (s²Ac19¹⁶).

strengthen. endure¹, establish³, firm¹, invigorate², staunch (be)¹.

eu ton'os WELL-STRETCH-AS

strenuously, (adverb). s accusing Jesus Lu23¹⁰ Apollos s confuted the Jews Ac18²⁸, mightily¹, vehemently¹.

pro tein'o BEFORE-STRETCH

stretch before. s Paul b them with thongs Ac22²⁵.

stretch beyond measure, overstretch¹. stretch forth, cast on¹, spread out¹, stretch out¹⁰.

ep ek tein'o ON-OUT-STRETCH

stretch on out. Paul, toward the goal ¶Ph3¹³, reach forth unto¹.

ek tein'ō OUT-STRETCH

stretch out. the hand (Christ) Mt8³ 1249 1431 Mk14¹ Lu5¹³ (man with withered hand told to) Mt12¹³ 13Mk3⁵ 5Lu6¹⁰ (to pull a sword) Mt26⁵¹ (chief priests do not) Lu22⁵³ (Peter will) Jn21¹⁸ (God beseeched to) Ac4³⁰ (Paul) Ac26¹ s anchors out Ac27³⁰ (sLu6¹⁰), cast out¹, put forth³, stretch forth¹⁰, -out², strew, scatter², spread².

strō n'n u mi STREW

strew, spread Ac9³⁴, with places spread (upper room) Mk14¹⁵ Lu22¹². **the throng s** (their garments) Mt21⁸ Mk11⁸ (boughs) Mt21⁸ (soft foliage) Mk11^{8A}. make. . bed¹, spread², strew².

kata strō n'nu mi DOWN-STREW

strew along. Israel, in the wilderness 1C10⁵. overthrew¹.

[h]upo strō n'n u mi UNDER-STREW

strew under. s garments u Jesus Lu19³⁶. spread¹.

stricken (well), advance².

strictest. See exact.

e'ri s STRIFE

strife, enmity or zeal in action, evil competition. filled with Ro1²⁹ saints (not to walk in) Ro13¹³ (to stand aloof from) Tit3⁹ among the Corinthians 1C11¹¹ 33 lest there be 2C12²⁰ of the flesh Ga5²⁰ heralding Christ because of Phil¹⁵ out of controversies 1Ti16⁴. contention², debate², strife⁴, variance¹.

strife, contradiction¹, faction⁵, fighting¹, rivalry¹.

strife of words, controversies¹.

strike, beat¹, lower¹, smite¹.

strike. See cast and hit.

apo kop t'ō FROM-STRIKE

strike off. hand or foot Mk9⁴³ 45 a slave's ear Jn18¹⁰ 26 ropes of the skiff Ac27³² ought to s themselves o rGa5¹². cut off⁶.

ek kopt'ō OUT-STRIKE

strike off, hew down (unproductive tree) PMt3¹⁰ 719 Lu3⁹ 137 9, **hew out** (boughs) rRo11²² 24, **hand or foot** PMt5³⁰ 18B8² the incentive r2C11¹², cut down², -off⁴, -out¹, hew down³, hinder¹.

striker, quarrelsome².

string, bond¹.

ek du'ō OUT-SLIP

strip, of clothes, soldiers s Jesus Mt27^{28A} 155 31Mk15²⁰ man s by robbers PLu10³⁰ saints not wanting to be 2C5⁴. be unclothed¹, strip², take off from².

ap ek du'o mai FROM-OUT-SLIP

strip off. Christ s o sovereignties rCo2¹⁵ saints to s o old humanity rCo3⁹. put off¹, spoil¹.

stripe, blow⁵.

stripes, welt¹.

ap ek' du si s FROM-OUT-SLIPPING

stripping off. body of flesh rCo2¹¹. putting off¹.

strive, ambitious (be)¹, brawl¹, complete², contend³, fight³, -it out¹.

strive about words, convert¹.

strive against, contend against¹.

strive together, compete together¹, struggle together¹.

striving, fighting¹. STRIKE= psalm= rant

isch u r on' STRONG

strong, the opposite of weak, severe (famine) Lu15¹⁴. Jesus s than John Mt3¹¹ Mk1⁷ Lu16⁶

s one (entering house of) PMt12²⁹ Mk3²⁷ (first binding) PMt12²⁹ Mk3²⁷ (guarding his own) PLu11²¹ 22 Peter observing s wind Mt14³⁰ God (weakness s than men) 1C12⁵ (disgracing the s) 1C12⁷ (are we s than He) 1C10²² (s is the Lord G) vRv18⁹ you. (Corinthians) are s 1C4¹⁰ Paul's epistles 12C10¹⁰ s clamor and tears 1Hb5⁷ consolation 1Hb6¹⁸ faithful s in battle Hb11³⁴ youths 1Jn2¹⁴ s messenger (heralding) vRv5² (descending) vRv10¹ (lifts a stone) vRv18²¹ bs the s hide themselves vRv6¹⁵ messenger cries with s voice vRv18² s city Babylon vRv18¹⁰ thunders 1Arv19⁶ flesh of the vRv19¹⁸. boisterous¹, mighty¹⁰, powerful¹, strong¹⁴, valiant¹.

strong, able³, great¹, operation¹, solid², (be) s, invigorat³, staunch (be)¹, (make s), invigorat¹, stable (be)¹, (wax s), staunch (be)².

ischu'ō be-STRONG

strong (be), avail. s have no need (physician) PMt9¹² Mk2¹⁷ man with wicked spirit too s Ac19¹⁶ Abs² word of the Lord rAc19²⁰ Paul s for all, in Christ Ph4¹³ not s enough: passing through that road Mt28²⁸ disciples (to watch) Mt26⁴⁰ Mk14³⁷ (cast spirit out) Mk9¹⁸ (draw the net) Jn21⁶ to tame the demoniac Mk5⁴ river, to shake the house PLu6⁴⁸ to be cured Lu8⁴³ enter cramped door PLu13²⁴ Jews not s e (answer Jesus) Lu14⁶ (get hold of declaration) Lu20²⁶ (withstand Stephen) Ac6¹⁰ (demonstrate against Paul) Ac25⁷ finish up the tower PLu14²⁹ 30 not s e to dig PLu16³ Israel, to bear the yoke Ac15¹⁰ hold off skiff Ac27¹⁶ dragon's messenger not vRv12⁸

avail: salt of no a except be cast out Mt5¹³ circumcision a nothing rGa5⁶ covenant is not a at any time Hb9¹⁷ petition of the just a much Ja5¹⁶ (sGa6¹⁵). avail³, be able⁶, -good¹, -of strength¹, -whole², can¹¹, have much work¹, may¹, prevail³.

ex is chu'ō be-OUT-STRONG

strong (be). saints should be s to grasp Ep3¹⁸. be able¹.

stronghold, bulwark¹.

agōn i'a CONTEST

struggle. Jesus in Gethsemane PLu22⁴⁴. agony¹.

struggle. See contend and contest.

sun agōn iz'o mai TOGETHER-CONTENT

struggle together. Paul, in prayers Ro15³⁰. strive together¹.

stubble, straw¹.

a pei'th es UN-PERSUADABLE

stubborn. John to turn the s to prudence Lu1⁷ Paul not s to the apparition Ac26¹⁹ s to parents Ro13⁰ 2Ti3² Cretans Tit1⁶ we also were Tit3³. disobedient⁶.

a pei'th e'ō UN-PERSUADE

stubborn (be), refuse to be persuaded. as to the Son Jn3³⁶ s Jews (at Iconium) Ac14² (at Ephesus) Ac19⁹ (in Judea) Ro15³¹ as to the truth Ro28 Israel Ro10²¹ 1131 Hb3¹⁸ nations once s Ro11³⁰ in Jericho Hb11³¹ being s (stumbling at the word) 1Pt2^{8A} as to the word 1Pt3¹ in the days of Noah 1Pt3²⁰ as to God's evangel 1Pt4¹⁷. believe not⁸, disobedient¹, be -3, obey not³, unbelieving¹.

a pei'th ei a UN-PERSUADABLENESS

stubbornness. of Israel (you now were shown mercy by) Ro11³⁰ (did not enter because of) Hb4⁶ (falling into the same example of) Hb4¹¹ God locks all up in Ro11³² sons of S

(spirit now operating in) **Ap22** (God's indignation coming on) **Ap56 Co36As**. disobedience³, unbelief⁴.

kata math'ō DOWN-LEARN
study. the anemones **PMt628**. consider¹.
study, ambitious (be)¹, endeavor¹.
stuff, instrument¹.
stumble. See dash against.
stumble, trip¹.

pros kop ē' TOWARD-STRIKE
stumble (cause to). Paul giving no one **FC63**. offence¹.

pros'kom ma TOWARD-STRIKE
stumbling, stumbling block. Israel s on the s stone **FRot32** 1Pt²⁸ laying in Zion a s stone **FRot33** to whom eating is **FRot420** s block: saints not to place **FRot413As** lest saint's right becoming **FC89**. offence¹, stumbling³, -block².

a pros'kop on UN-TOWARD-STRUCK
stumbling block (no). Paul's desire to be **FAc** 2416 saints to be **FC1032 Ph110**. give none offence¹, void of -1, without -1.
stumbling (occasion of), snare¹.

mōr on' INSIPID
stupid, mentally tasteless. whoever saying **Mt** 522 likened to a s man **PMt726** and blind **Mt217** 19b virgins **PMt252** 3 8 God (s of) **AC125** (chooses) **1C127** let the wise become **1C318** Paul s because of Christ **FC410** questionings **2Ti223** **Tit39**. fool⁵, foolish⁷, foolishness¹.

mōr ai n'ō be-INSIPID
stupid (make), make insipid (salt) **PMt513Lu** 14³⁴. the wise are m s **Rot22** God m s the wisdom of this world **1C120**. become a fool¹, lose savor², make foolish¹.

mōr o log i'a INSIPID-LAY (say)ing
stupid speaking. not proper **Ep54**. foolish talking¹.

mōr i'a INSIPIDITY
stupidity. word of the cross **m1C118** s of heralding **AC121** heralding Christ (to the nations, s) **FC123** to the soulful man **m1C214** with God (wisdom of the world is s) **m1C319**. foolishness⁵.

kata'nu x is DOWN-NIGHT
stupor. spirit of **Rot18**. slumber¹.
style. See apprise.

plas t on' MOLDED
suave, not in the rough. with s words **2Pt23**. feigned¹.

kat agōn is'o mai DOWN-CONTEND
subdue. men of faith s kingdoms **Hb1133**.
subdue unto, subject¹.

[h]upo ta s's ō UNDER-SET
subject, middle be subject, passive be subjected. Jesus s to Joseph and Mary **Lu251** demons, to the disciples **Lu1017** 20 God (flesh not s to law of) **Ro87** (Israel not s to His righteousness) **Ro103** (s all under Christ's feet) **1C1527ABs1*** 27 27 **Ep122** (Who s all to Him) **1C1528** 28ABs1* (Son Himself shall be) **1C1528** (not to messengers does He) **Hb25** (Thou dost s all) **Hb28** 8 (not as yet seeing all) **Hb28** (rather s to the Father) **Hb129** creation s to vanity **Ro820** 20 saints s (to superior authorities) **Ro131** 5 (women in ecclesia) **1C1434** (to fellow workers) **1C1616** (to one another) **Ep521** (wives to husbands) **Ep522As** **Co318** **Tit**

25 **1Pt31** 5 (slaves to owners) **Tit29** (s to sovereignties) **Tit31** (be s then to God) **Ja47** (to every human creation) **1Pt213** (domestics to owners) **1Pt218** (younger men to elders) **1Pt55** spiritual endowments of the prophets s to **1C1432** Christ (ecclesia s to) **Ep524** (s all to Himself) **Ph321** (powers being s to) **1Pt322**, be in subjection³, be made subject², -obedient unto², -under obedience¹, put in subjection³, -under⁶, subdue unto¹, subject¹³, submit one's self⁸.

subject to, liable¹.
subject to decree. See decree (subject to).
subject to just verdict. See just verdict (subject to).
subjected (be). See subject.

[h]upo tag ē' UNDER-SETTING
subjection. of the saint's avowal **2C913** Paul (not for an hour do we simulate by) **Ga25** women learning with all **1Ti211** supervisor's children in **1Ti34**.

subjection (be in), subject³, (bring into) s, slavery (lead into)¹, (put in s), subject³.

ana ti'thē mi UP-PLACE
submit, put before. Paul's case to Agrippa **Ac2514** the evangel **Ga22** communicate¹, declare¹.

submit self, defer¹, subject⁸.
pros ana the-(ti'thē mi) TOWARD-UP-PLACE
submit to. Paul (I did not s it to flesh and blood) **Ga116** (s nothing to me) **Ga26**. add in conference¹, confer¹.

[h]upo bal'l ō UNDER-CAST
suborn. witnesses against Stephen **Ac611**.

[h]us'ter on WANT-
subsequent. eras **1Ti41** (**Bm2131**). latter¹.

[h]us'ter on WANT-
subsequently, wanting at the time, (adverb). Jesus (s hungers) **Mt42Lu42A** (s manifested) **Mk1614** (disciples s following) **Jn1336** child regretting **PMt2129** priests not regretting **Mt2132** s dispatches his son **PMt2137** s the woman dies **Mt2227Lu2032** rest of the virgins **PMt2511** two false witnesses **Mt2660** discipline rendering fruit of righteousness **Hb1211**, afterward⁸, last⁴.

[h]up ēre t e'ō UNDER-ROW
subserve. David s his own generation **Ac1336** Paul's need s (by his hands) **Ac2034** (friends) **Ac2423**, minister², serve¹.

kata bi ba z'ō DOWN-HAVE-STEPIZE
subside. Capernaum to the unseen **Mt1123** **Lu1015As**. bring down¹, thrust down¹.
substance, assumption¹, belong¹, estate¹, property¹.

kata chthon'i on DOWN-TERRANEAN
subterranean. every knee bowing **Ph210**. under the earth¹.
subtly with (deal), deal astutely¹.
subtily, craftiness¹, guile².

ana trop'ō UP-REVERT
subvert. Hymeneus and Philetus s faith of some **r2Ti218** those of the Circumcision **rTit** 111. overthrow¹, subvert¹.

subvert, dismantle¹, turn out¹.
subverting, overthrow¹.

dia dech'o mai THROUGH-RECEIVE
succeed. the fathers who s Moses **Ac745**. came after¹.

dia'doch os THROUGH-RECEIVER
successor. to Felix Ac24²⁷. come into room¹.
a mun'o SUCCOR
succor, aid in distress. Moses s the one being injured Ac7²⁴. defend¹.
succor, help².
succorer, patron¹.

toi ou't o THOUGH-SAME
such. Ro16¹⁸ 1C7²⁸ 1548 48 2C2⁷ 1011 11 1113
 Ti3¹¹ Phn⁹ Hb7²⁶ etc. etc. such⁴¹. - a fellow¹, - - man¹, - an one⁸, - thing⁹.
such, such a way¹, now the¹.
such a man, so-and-so¹.

[h]oi'on WHICH-WHICH
such as. great affliction Mt24²¹Mk13¹⁹ no fuller on earth Mk9³ the word of God Ro9⁶ the soilish are 1C15⁴⁸ the celestial 1C15⁴⁸ Paul (lest not finding Corinthians s a)2C12²⁰ 20 (having same struggle)Ph13¹⁰ (sufferings)2Ti3¹¹ (s a I undergo)2Ti3¹¹ (s the apostles (are in word)2C10¹¹ (became among you)1Th1⁵ earthquake s a did not occur vRv16¹⁸, as⁴, such as⁶, what³, which².
such as, what kind¹.

toi on'de THOUGH-WHICH-YET
such a way. voice carried to Christ in 2Pt1¹⁷.
 such¹.

par om'o i on BESIDE-LIKE
such like (things)Mk7⁸ 13, like things².
such proportions. See proportions (such).
 such things (as ye have), present (be)¹.
suck (give), suckle⁵.

thel az'o NIPPLE-ize
suckle Lu11²⁷, feed young by means of the nipple, suckling, out of the mouth of Mt21¹⁶ woe to Mt24¹⁹Mk13¹⁷Lu21²³ (ALu23²⁹). suck¹, give⁻⁴, suckling¹.
suckling. See suckle.
sudden, unawares¹.

ex a'i'ph n' es OUT-UN-APPEARED
suddenly (adverb). the lord coming Mk13³⁶ heavenly host came Lu21³ man's son s crying out Lu9³⁹ light flashes about Paul Ac9³ 226.

suddenly, swiftly¹.

ex a'p'ina OUT-UN-APPEARLY
suddenly (adverb). Mk9⁸.

a'ph n' o UN-APPEAR
suddenly (adverb). blare out of heaven Ac2² a great quake Ac16²⁶ expecting Paul to s fall dead Ac28⁶.

sue. See judge.

pasch'o EMOTION
suffer, feel bad. Jesus (must be s much)Mt16²¹ (presents Himself alive after His)Ac1³ (outside the gate)Hb13¹²AB³² Son of Man-kind (is about to)Mt17¹² (must)Mk8³¹Lu9²² 1725 (much may He be)Mk9¹² Pilate's wife s much Mt27¹⁹ woman s with hemorrhage Mk5²⁶ Galileans Lu13³² Christ (yearns to eat passover before His)Lu22¹⁵ (must not the C be s)Lu24²⁶ 46 Ac17³ (God announces before the s of)Ac31⁸³ (must often be)Hb9²⁶ (for our sakes)1Pt2¹AB (s, threatened not)1Pt2²³ (having s for our sakes)1Pt4¹AB³ Paul (must s for Christ's name's sake)Ac9¹⁶ (s nothing evil)Ac28⁵ (we also are)2C16²Ti1¹² whether one member s 1C12²⁶ so much did you s feignedly Ga3⁴ saints (s for Christ's sake)Ph1²⁹ (seeing that you s

the same)1Th2¹⁴ (for the kingdom of God)2Th1⁵ Chief Priest has s, undergoing trial Hb2¹⁸ the Son learned obedience through Hb5⁸ unjustly 1Pt2¹⁹ doing good and 1Pt2²⁰ if because of righteousness 1Pt3¹⁴ better to be s for doing good 1Pt3¹⁷ s in the flesh has ceased from his sins 1Pt4¹ as a murderer 1Pt4¹⁵ according to the will of God 1Pt4¹⁹ briefly 1Pt5¹⁰ what you are about to be Rv2¹⁰ (s1Pt3¹⁸). be vexed¹, feel¹, suffer³⁹, passion¹.

suffer, bear with⁷, endure¹, experience¹, give², leave⁹, - toward¹, let¹⁴, permit¹⁰, refrain¹.
suffer adversity, maltreat¹.

pro pasch'o BEFORE-EMOTION
suffer before. Paul in Phillipi 1Th2².

kak o pa th'e'o EVIL-EMOTION
suffer evil. Paul s e unto bonds 2Ti2⁹ as an ideal soldier 2Ti4⁵AB³ is anyone s e among you Ja5¹³, be afflicted¹, endure affliction¹, suffer trouble¹.

sun kak o pa th'e'o TOGETHER-EVIL-EMOTION
suffer evil with. Paul 2Ti1⁸ 23.

suffer long, patient (be)¹.
suffer manner, nurse (carry as a)¹.
suffer not, forbid¹.
suffer shame, dishonor¹.

sum pasch'o TOGETHER-EMOTION
suffer together. the saints Ro8¹⁷ all the members are 1C12²⁶. suffer with².

suffer trouble, suffer evil¹.
suffer violence, violently force¹.
suffer with, suffer together².
suffer with meekness. See meekness (suffer with).

path'et on' EMOTION
suffering, adjective. Paul attesting to the s Christ Ac26²³. should suffer¹.

path'e ma EMOTION
suffering, passion. of this current era Ro8¹⁸ s of Christ (are superabounding in us)2C1⁵ (fellowship of His)Ph3¹⁰ 1Pt4¹³ (because of the s of death)Hb2⁹ (s pertaining to)1Pt1¹¹ (Peter a witness of)1Pt5¹ Paul (endurance of the same s)2C1⁶ (participants of the)2C1⁷ (rejoicing in my)Co1²⁴ (such as occurred to me)2Ti3¹¹ to perfect the Inaugurator of salvation through Hb2¹⁰ a vast competition of Hb10³² the same s completed 1Pt5⁹ passions: of sins Ro7⁵ the flesh together with its Ga5²⁴. affliction⁴, motion¹, suffering¹¹.

suffering affliction, suffering evil¹.
suffering and meekness. See meekness (suffering and).

kak o pa th'ei a EVIL-EMOTIONING
suffering evil. example of the prophets Ja5¹⁰AB. suffering affliction¹.

arke o SUFFICE
suffice, be sufficient, adequate for the need. not s oil PMt25⁹ soldiers, with their rations Lu31⁴ 200 denarii worth of bread not Jn6⁷ show us the Father and it is Jn14⁸ s for you is My grace 2C12⁹ saints to be s with (sustenance and shelter)1Ti6⁸ (what is present)Hb13⁵ Diotrophes not s 3Jn¹⁰. be content³, - enough¹, -sufficient², content¹, suffice¹.

suffice, sufficient¹.
sufficiency, competency¹, contentment¹.

arke ton' SUFFICIENT

sufficient. for the day is its own evil Mt634 for disciple becoming as teacher Mt1025 is the time which has passed by 1Pt43. enough1, sufficient1, suffice1.

sufficient. enough3.

sufficient (be). See suffice.

suggest. See jeopardize.

accused to. See down.

accusing. See down.

the i'on PLACE (God)

sulphur (divine), so called because it was used in the lustrations of false worship. rains on Sodom Lu1729 issuing from the horse's mouths vRv917 18 worshippers of wild beast will be tormented in vRv1410 lake of fire burning with vRv1920 2010 218. brimstone1.

the i o'des PLACED

sulphurous, divine. cuirasses vRv917. of brimstone1.

kephal'ai on HEAD

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 Ac2228 s of what is being said Hb81.

sum, value1.

sum up. See head up.

kephal is' HEADING

summary (of the scroll) vHb107. volume1.

ther'os WARM

summer, the season of greatest warmth. is near (leaves sprouting) vMt2432 Mk1328 Lu2130.

summon. See shout.

lip a r on' SLEEK

sumptuous. all that is s perished vRv1814. dainty1.

sumptuously, splendidly1.

[h]e' li os SUN light

sun, the great luminary which rules the day Gn116, 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 vRv 72 1612. rising on wicked and good Mt545 shoots scorched by vMt136 Mk46 the just shining out as Mt1343 Jesus' face shines as vMt 172 Rv116 shall be darkened vMt2429 Mk1324 Ac220 Rv92 when the s sets Mk132 Lu440 at the rising of Mk162 signs in Lu2125 defaulting of vLu2345 Elymas not observing Ac1311 light above s brightness (Paul) Ac 2613 not making advent for days Ac2720 another glory of 1C1541 do not let sink on your vexation vEp426 withers the grass Ja 111 became black as sackcloth vRv612 not falling on the saints vRv716 third eclipsed vRv812 messenger (his face as) vRv101 (standing in) vRv1917 woman clothed with vRv121 bowl poured out on vRv168 no need of sunlight (New Jerusalem) vRv2123 (God's slaves) vRv225 As.

sundry times (at), portions (by many)1.

du n'o SLIP

sunset, literally, the "slipping" down of the sun. the ill brought at Mk132 Lu440. be setting1, set1.

sup, dine3.

peri ss eu'o be-ABOUT-

superabound, exceed 2C39, lavish, cloy Lu1517

1C88, superfluous, superfluity. s more (except your righteousness) Mt520 (that your love may be) Ph19 (that you may be) 1Th41 10 the ecclesias as in that moment Ac165 if the truth of God s in my lie Ro37 grace (gratuity in g to the many) Ro515 (to the glory of God) 2C415 (you may s in this g also) 2C87 in expectation Ro1513 As to the edification of the ecclesia 1C1412 Bs in work (of the Lord) 1C1558 (in every good work) 2C98 the sufferings of Christ s in us 2C15 err consolation also is 2C15 of the Macedonian's joy 2C82 in everything 2C87 dispensation of this ministry is 2C912 your glorying may be s in Christ Jesus Ph126 Paul Ph412 12 18 saints to s in love 1Th312

lavish: God l grace 2C98 Ep18 superfluous: fragments of food Mt1420 1537 Lu917 Jn612 13 superfluity: he shall have a Mt1312 2529 the rich cast out of their Mk1244 Lu214 life not in s of possessions Lu1215. abound15, -more1, make -2, abundance3, have -1, have more -1, - more abundant2, - left1, - the better1, - enough and to spare1, exceed2, excel1, increase1, redound1, remain3, - over and above1.

superabound. See superexceed.

peri ss ei'a ABOUT-

superabundance. of grace Ro517 of joy 2C82 magnified (Paul) 2C1015 of evil Ja121 Bs. abundance2, superfluity1.

peri ss eu-ma ABOUT-effect

superabundance, surplus fragments Mk88. of the heart Mt1234 Lu645 s is for their want 2C814 14 (AJa121). abundance1, that was left1.

superabundantly. See excessive.

superabundantly (more). See exceedingly (more) and excessive (more).

[h]uper peri ss eu'o OVER-ABOUT

superexceed (grace) Ro520 (Paul, in joy) 2C74. abound much more1, be exceeding joyful1.

[h]uper peri ss os' OVER-ABOUT-AS

superexceedingly. astonished Mk737. beyond measure1.

[h]uper ek peri ss ou' OVER-OUT-ABOUT

superexcessively (able to do s above) Ep320 (Paul beseeching) 1Th310, exceedingly distinguished (deem those above you) 1Th513. abundantly above1, exceedingly1, very highly1.

superfluity. See superabound.

superfluity, superabundance1.

superfluous. See excessive and superabound.

superfluous, excessive1.

ep eis ag og e' ON-INTO-LEADING

superinduction. of a better expectation vHb719. bringing in1.

[h]uper ech'o OVER-HAVE

superior (be). authorities Ro131 deeming one another Ph23 knowledge of Christ Ph38 peace of God Ph47 the king as 1Pt213 (AJu7). better1, excellency1, higher1, pass1, supreme1.

superior station. See superiority.

[h]uper och e' OVER-HAVING

superiority (of word) 1C21, superior station (those in) 1Ti22. authority1, excellency1.

superstition, religion3.

superstitious, religious1.

epi skop e'o ON-NOTE

supervise. that no one be wanting Hb1215 not

of compulsion 1Pt52ABs². look diligently¹, take the oversight¹.

epi skop e' ON-NOTING

supervision (Judas') Ac120 (if anyone craving) 1Ti3¹, visitation. era of Lu194⁴ day of 1Pt 212 (A1Pt56). bishoprick¹, office of bishop¹, visitation².

epi skop os ON-NOTER

supervisor. holy spirit appointed Ac2028 Paul writes to Ph1¹ must be irreprehensible 1Ti3² unimpeachable Tit17¹ of your souls (Christ) 1Pt225, bishop⁴, overseer¹.

supper, dine¹, dinner¹³.

[h]ik e tēr'ia REACH-supplication. Christ offering Hb57. supplication, petition⁶.

epi chor ēg e'ō ON-CHORUS-LEAD

supply. God s (seed to the sower) 2C910 (the spirit) Ga35 entire body being 1Co219 in your faith s virtue 2Pt15ABs² entrance to eonian kingdom 2Pt111, add¹, minister⁴.

epi chor ēg i'a ON-CHORUS-LEAD

supply. assimilation of the Ep416 of the spirit of Jesus C Ph119.

supply, fill¹, - up², replenish², uphold¹.

anti'la[m]b[an]'ō mai INSTEAD-GET[-UP] support. God s Israel His boy Lu154 saints to s the infirm Ac2035 s of the benefaction 1Ti6². help¹, partaker¹, support¹.

anti'lēps is INSTEAD-GETTING

support. God placed in the ecclesia 1C1228, help¹.

suppose. See seem.

suppose, deem¹, infer⁹, perceive¹, reckon², surmise¹, suspect¹, take up².

supreme, superior (be)¹.

kata'dēl on DOWN-EVIDENT

sure. still more superabundantly s Hb715, evident¹.

sure, believing¹, confirmed³, secure¹, solid¹, (be s), perceive³, (make s), secure³.

ge SURELY

surely, a particle indicating that no doubt is possible, or that a statement is beyond reasonable denial. from their fruit s recognizing 1Pt720 consequently the sons s free Mt 1726 s because of his pestering 1Lu118ABs^{1*} because of the weariness 1Lu85 s together with all these things Lu2421 s may grope for Him Ac1727 2B8 s He Who spares not Ro332 would that you s reign 1C48 I (Paul) s am an apostle to you 1C92 etc.

surely, sooth (in)¹, truly³, undoubtedly¹, yea¹.

to i g ar oun'

THOUGH-SURELY-CONSEQUENTLY-THEN surely in consequence. 1Th48 Hb121, therefore¹, wherefore¹.

surety, sponsor¹, (of a s), truly¹, surface. See face.

plē s mon e' FULL-REMAINING

surfeit. of the flesh Co223. satisfying¹. surfeiting, crapulence¹.

klū'd ōn SURGE

surge, swelling, rushing water. Jesus rebukes s of the water Lu824 the doubting one simulates 1Ja16, raging¹, wave¹.

klū d ōn iz'ō mai SURGIZE

surge hither and thither. saints should not be 1Ep414, be tossed to and fro¹.

o'ō mai MAY

surmise. John is Jn2125 s to arouse affliction for Paul Ph117 let not the doubting man be s Ja17, suppose¹, think¹.

surmising, suspicion¹.

surname. See invoke.

surname, call¹, place on².

surplus. See superabundance.

lath'ra OBLIVIOUSLY

surprisingly (ejecting the apostles) Ac1637, covertly. Mary (Joseph intended dismiss c) Mt119 (Martha summons her sister c) Jn1128 Herod c calling magi Mt27. privily³, secretly¹.

kukleu'ō SURROUND

surround. the nations s the citadel of the saints vRv209Ab (BJn1024). compass¹.

kukl o'ō SURROUND

surround. Jerusalem, by encampments Lu2120 Jews s Jesus Jn1024As disciples s Paul at Troas Ac1420 Jericho Hb1130 (sRv209). come round about¹, stand - 1, compass¹, - about².

peri kukl o'ō ABOUT-AROUND

surround. enemies, Jerusalem Lu1943, compass round¹.

perileip'ō ABOUT-LACK

survive. to the presence of the Lord 1Th415 17, remain².

Sousan'na (Hebrew) anemone

Susanna, a woman's name. dispensed to Jesus Lu83.

[h]upo no e'ō UNDER-MIND

suspect, think beneath the surface. John not what they s Ac1325 the wicked things Festus s Ac2518 mariners s some country Ac 2727, deem¹, suppose¹, think¹.

met eōr iz'ō WITH-AIRIZE

suspense (be in). disciples not to Lu1229, be of doubtful mind¹.

[h]upo no i'a UNDER-MIND

suspicion. wicked 1Ti6⁴, surmising¹.

[h]i st an'ō SUSTAIN

sustain. faith s law 1Ro331ABs^{1*}. establish¹.

dia troph e' THROUGH-NOURISHMENT

sustenance. having 1Ti68. food¹.

sustenance, provender¹.

suzerain. See chief.

spargan o'ō SWADDLE

swaddle, wrap in cloths. Miriam s Jesus Lu27 12, wrap in swaddling clothes².

kata pi'ō DOWN-DRINK

swallow. a camel 1Pt2324 earth s the river 1Rv1216 s up (Death, by victory) 1C1554 (by more excessive sorrow) 2C27 (the mortal, by life) 1C64 (Egyptians) 1Hb1129 (Adversary seeking some one to) 1Pt58Bs. devour¹, drown¹, swallow¹, - up⁴.

buth os' SUBMERGED

swamp, land sunk beneath water. Paul in 2C 1125, deep¹.

buth iz'ō SUBMERGE

swamp, sink beneath the surface. both ships Lu57 desires s men 1Ti69. begin to sink¹, drown¹.

othon'i on SHEET(dim.)

swathing, a little sheet, or lengths of a sheet, used to bind Jesus' body Lu2412 Jn1940 205 6 7, linen cloth⁵.

sain'ō SWAY

sway, swing to and fro. not to be s by afflictions 1Th33, move¹.

om'nu ô or om'nu mi SWEAR

swear, promise with an oath. saints not to Mt5³⁴ 36 Ja51² s by (the temple) Mt23¹⁶ 20 20 (the gold of) Mt23¹⁶ 21 21 (the altar) Mt23¹⁸ (the oblation) Mt23¹⁸ (heaven) Mt23²² 22 Peter s, I am not Mt26⁷⁴ Mk14⁷¹ Herod s to Herodias' daughter Mk6²³ God s (to Abraham) Lu1⁷³ (to David) Ac2³⁰ (in My indignation) Hb3¹¹ 43 (to the stubborn) Hb3¹⁸ (no one greater to s by) Hb6¹³ (by Himself) Hb6¹³ (and not regretting) Hb7²¹ men s by a greater Hb6¹⁶ a messenger s vRv10⁶.

[h]ork ô m o si'a OATH-SWEARING
swearing oath. not apart from Hb7²⁰ 20 the Son a priest with Hb7²¹ 28. oath⁴.

[h]id rô s' SWEAT-GUSH
sweat. as clots of blood (Jesus) Lu22⁴⁴.

sar o'ô SWEET
sweep, brush out with a broom. finding house s PMt12⁴⁴ Lu1²⁵ woman s the house PLu15⁸.

kath ol'ou DOWN-WHOLE
sweeping, all-including. charge not to utter aught Ac4¹⁸, at all¹.

gluk w' SWEET
sweet, tasting like honey, the opposite of bitter, no spring venting s and bitter PJa3¹¹ 12 s as honey (scroll) vRv10⁹ 10, fresh¹, sweet³.
sweet savor¹, - smell², fragrance³.
sweet spices, spice¹.

gleu'k os SWEET
sweet wine, unfermented grape juice, must. bloated with Ac2¹³, new wine¹.

swell, inflamed (become)¹.
swelling, puffing up¹.

a stoeh e'ô be-UN-in-a-ROW
swerve, from the faith PTi1¹⁶ 621 Hymeneus and Philetus 2Ti2¹⁸, err², swerve from¹.

tach u' SWIFT
swift, moving with speed, s to hear FJa1¹⁹.

tach in on' SWIFT
swift (destruction) 2Pt²¹, swiftly (Peter's tabernacle to be put off) 2Pt¹⁴. shortly¹, swift¹.
swift, sharp¹.

tach u' SWIFT
swiftly, quickly, in a speedy manner (adverb). go s to disciples Mt28⁷ 8 not able s speak evil of Jesus Mk9³⁹ Miriam roused Jn1²⁹ Christ coming s Rv2¹⁶ 311 2212 20 third woe coming Rv1¹⁴ quickly: humoring your plaintiff Mt5²⁵ q bring forth the first robe Lu15²² Bs (bRv2⁵). lightly¹, quickly¹, swift¹.

tach'os SWIFTHNESS
swiftly, quickly. God (avenging s) Lu18⁸ (crushing Satan) Ro16²⁰ what must occur Rv1¹ 226 quickly: Peter to rise Ac12⁷ Paul to come out of Jerusalem Ac22¹⁸ Festus going out Ac25⁴ (at Jt13¹⁴). quickly³, shortly⁴, speedily⁴.

tach e'ôs SWIFT-AS
swiftly, quickly. Paul coming 1C4¹⁹ transferred to a different evangel Ga1⁶ quickly: come out q into the squares PLu14²¹ being seated q write fifty PLu16⁶ Mary rose q Jn1³¹ Paul (to send Timothy) Ph2¹⁹ (coming q) Ph2²⁴ (come to me q) 2Ti4⁹ saints (not to be q shaken) 2Th2² (place hands q on no one) 1Ti5²². hastily¹, quickly², shortly⁴, soon², suddenly¹.

swiftly. See swift.

tach' [e]i on SWIFTERLY

swiftly (more), (John runs) Jn20⁴, more quickly. what you are doing do m q (Judas) Jn13²⁷ Paul expecting to come 1Ti3¹⁴ Bs restored to you Hb13¹⁹ if Timothy coming Hb13²³, quickly¹, shortly², the sooner¹.

kolumb a'ô SWIM

swim, support and propel the body in water. orders those able to Ac27⁴³ As.

ek kolumb a'ô OUT-SWIM
swim out. lest the prisoners s o flee Ac27⁴² (BAC27⁴³).

go'ê s MOANER

swindler, one who moans incantations, then, as they were dishonest, a swindler. shall wax worse 2Ti3¹³, seducer¹.

swine, hog¹⁴.

mach'a ira FIGHT

sword, the means of fighting, a symbol of authority or of offensive warfare. Jesus casting a s on the earth AMt10³⁴ in Gethsemane (throng with) Mt26⁴⁷ 55 Mk14⁴³ 48 Lu22⁵² (Peter pulls) Mt26⁵¹ Mk14⁴⁷ Jn18¹⁰ (turn away your) Mt26⁵² Jn18¹¹ (all those taking) Mt26⁵² 52 (shall we be smiting with) Lu22⁴⁹ edge of (falling by) Lu21²⁴ (fled from) Hb11³⁴ buy a s Lu22³⁶ here are two Lu22³⁸ with the s (Herod assassinate James) Ac12² (if anyone will be killing) vRv13¹⁰ 10 pulling a s (warden, at Philippi) Ac16²⁷ shall s separate us from God's love ARo8³⁵ the authority not feignedly wearing ARo13⁴ of the spirit Ep6¹⁷ two edged s (word of God keeper) Hb4¹² saints of old murdered by Hb11³⁷ a huge s vRv6⁴ blow of the s (wild beast) vRv13¹⁴.

sword, blade¹.
sycamine, black mulberry¹.
sycamore, fig mulberry¹.

Suchar' SYCHAR

Sychar, a Samaritan town. Jesus coming to Jn4⁵.

sum'path es' TOGETHER-EMOTIONED
sympathetic. saints to be 1Pt3⁸, having compassion for one another¹.

sum path e'ô TOGETHER-EMOTION
sympathize. Christ as Chief Priest able to Hb4¹⁵ with my prisoners Hb10³⁴, be touched with the feeling of¹, have compassion¹.

sun ag ôg e' TOGETHER-LEAD

synagogue. Jesus (teaching in) Mt4²³ 935 1354 Mk6² Lu4¹⁵ 1310 Jn6⁵⁹ 1820 (came into their) Mt12²⁹ Mk1³⁹ (entering, in Capernaum) Mk1²¹ (coming out of) Mt12²⁹ (entering again into) Mk3¹ Lu4¹⁶ 66 (all in, looking intently at) Lu4²⁰ (rising from) Lu4³⁸ (heralding in) Lu4⁴⁴ as the hypocrites do in Mt6² 5 disciples (scourging you in) Mt10¹⁷ (will be lashed in) Mk13⁹ (bringing you before) Lu12¹¹ (giving you up into) Lu21¹² Pharisees fond of front seats in Mt23⁶ Mk12³⁹ Lu11⁴³ 2046 prophets will be scourged in Mt23³⁴ man with unclean spirit in Mk12³⁴ Lu4³³ those in s filled with fury Lu4²⁸ centurion builds Lu7⁵ the chieftainship of (Jarius) Lu8⁴¹ s termed Freedman Ac6⁹ Paul (letters to s of Damascus) Ac9² (heralded Jesus in) Ac9²⁰ (announced word of God in) Ac13⁵ (entering) Ac13¹⁴ 141 1710 (argues in) Ac17¹⁷ 184 19 (spoke boldly in) Ac19⁸ (lashing those in) Ac22¹⁹ 2611 (neither found him in) Ac24¹² being broken up Ac13⁴³ Moses read every sab-

bath in Ac15²¹ s in Thessalonica Ac17¹
Titus Justus' home adjacent to Ac18⁷ Apollos
speaks boldly in Ac18²⁶ if a man with gold
ring entering Ja2² s of Satan Rv2⁹ 3⁹.
assembly¹, congregation¹, synagogue⁵⁵.

apo sun ag'og on FROM-TOGETHER-LEAD
synagogue (put out of). anyone avowing Jesus
to be Christ Jn9²² 12⁴² disciples will be
Jn16².

Sun tuch'ê TOGETHER-HAPPEN
Syntyche, one of the saints Ph4².

Surak'ousai SYRACUSE
Syracuse, a city in Sicily, about 37° north, 15°
east. Paul landing at Ac28¹².

Sur i'a SYRIA
Syria, a region north and east of Palestine,

stretching from the Mediterranean to the
Euphrates, and from Arabia to the Taurus
mountains. tidings of Christ came into Mt
4²⁴ Quirinius' governing of Lu2² brethren
of Ac15²³ Paul (came through) Ac15⁴¹ (sailed
off to) Ac18¹⁸ 21³ (to set out for) Ac20³
(came into) Ga1²¹.

Sur'os SYRIAN
Syrian, a native of Syria. Naaman Lu4²⁷.

Suro phoin ik'iss a SYRIA-PHENICIAN
Syro-Phœnicia (of). Greek woman, native of
Mk7²⁶.

meth od ei'a WITH-WAY
systematizing, a method of procedure, (of the
deception) Ep4¹⁴, strategem, in an evil sense.
(of the Adversary) Ep6¹¹. whereby they lie
in wait¹, wile¹.

T

the, tit, ttheir denotes that.

tshe denotes their.

tat, tðagainst, tðamong, tðfor, tðin, tðso,
tðwith, denotes toward.

tawith denotes together.

thduring, thafter the lapse, thby, thby the
means of, denotes through.

tod denotes toward.

tfor denotes that.

onto denotes on.

skên ê' BOOTH

tabernacle, a temporary shelter or booth, especially
the divine abode in the wilderness and
in the land until Solomon's temple, figura-
tively, God's temporal presence in the new
earth. three t (Peter would make) vMt1⁷⁴
Mk9⁹ Lu9³³ eonian t (receiving you into)
Flu16⁹ of Moloch Ac7⁴³ of the testimony
Ac7⁴⁴ vRv1⁵⁵ of David PaC15¹⁶ the true
(Christ Minister of) Hb8² Moses (when
completing) Hb8⁵ (sprinkles) Hb9²¹ is constructed
Hb9² termed the holy of holies Hb9³ front
of (priests pass continually into) Hb9⁶ (while
it still has a standing) Hb9⁸ more perfect
not made by hands vHb9¹¹ Abraham dwell-
ing in Hb11⁹ offer divine service in Hb13¹⁰
of God (wild beast blasphemous) vRv13⁶ (is
with mankind) vRv21³. habitation¹, taber-
nacle¹⁹.

skên'os BOOTH

tabernacle. our terrestrial t house P2C51⁴.

skên o'ô BOOTH

tabernacle. the Word t among us vJn11⁴ God
will be vRv71⁵ Abs³ 21³ those t in the heav-
ens vRv12¹² 13⁶, dwell⁵.

skên'ô ma BOOTH

tabernacle. for the God of Jacob Ac7⁴⁶ Peter's
P2Pt13¹⁴.

epi skên o'ô ON-BOOTH

tabernacle over. power of Christ (o Paul)
P2C12⁹. rest upon¹.

skên o pë g i'a BOOTH-FASTENING

tabernacles, the sixth of the seven annual fes-
tivals established by Jehovah Lv23³³ Nu29
12-40, during which Israel dwelt in booths.
festival was near Jn7².

Tabi tha' (Aramaic) gazelle

Tabitha, the Aramaic form of Dorcas. a disci-
ple in Joppa Ac9³⁶ 40.

tra'pe za FOUR-FOOT

table, when used by brokers, a bank Lu19²³.
puppies eating scraps from Pmt15²⁷ Mk7²⁸
of the brokers (Jesus overturns) Mt21¹² Mk
11¹⁵ Jn21⁵ rich man's PLu16²¹ hand with
Jesus on (one giving Him up) Lu22²¹ eating
at My t Lu22³⁰ serving at Ac6² warden
set a t before Paul and Silas Ac16³⁴ let
Israel's t become a trap vRo11⁹ of the Lord
AlC10²¹ of demons AlC10²¹ in the taber-
nacle Hb9². bank¹, meat¹, table¹³.

table, couch¹, (at t), lie¹.

tables, table³.

pina ki'd i on BOARD(dim.)

tablet, smeared with wax for writing. Zecha-
riah requests Lu16³. writing table¹.

pla x FLAT

tablet, stone 2C3³ fleshy t of the heart 2C3³
of the covenant Hb9⁴. tables³.

tack about. See wander.

tackling, gear¹.

our a' TAIL

tail. locusts have t like scorpions vRv9¹⁰ 10
horses' license in their vRv9¹⁹ 19 dragon's t
vRv12⁴.

tainted. See rotten.

take. See apprehend and get and take to.

take, anticipate¹, become¹, bring on¹, do¹, get
away¹, - hold⁷, grasp³, hold¹⁰, lift²⁵, par-
take², receive⁵, retain¹, seize⁸, settle¹, take
along³², - away from¹, - up³.

take account. See reckon.

take (action). See give.

para la[m]b[an]'ô BESIDE.GET[-UP]

take along, take aside, accept. Joseph t a
the Boy (into Egypt) Mt21¹³ 14 (into land of
Israel) Mt22²⁰ 21 Adversary t Jesus a Mt4⁵ 8
unclean spirit a seven different Pmt12⁴⁵ Lu
11²⁶ t one or two a with you Mt18¹⁶ one
is t a and one left Mt24⁴⁰ 41 Jesus t a (Peter
James and John) Mt26³⁷ (soldiers t Him a)
Mt27⁷² Jn19¹⁶ (disciples) Mk4³⁶ (in Jarius'
house) Mk5⁴⁰ (apostles to Bethsaida) Lu9¹⁰
(three, into a mountain) Lu9²⁸ Barnabas t

Mark a Ac15³⁹As Paul t four men a Ac21 24 26 captain t a soldiers Ac21³²As centurion t Paul's nephew a Ac23¹⁸

take aside: Jesus (t Peter, James and John a)Mt17¹ Mk9² 14³³ (the twelve)Mt20¹⁷Mk 10³²Lu18³¹ the warden t Paul and Silas a Ac16³³ accept: Joseph t a Miriam Mt12²⁰ 24 many things Mk7⁴As Christ (His own a Him not)Jn1¹¹ (be walking in Him)Co2⁶ Paul (a from the Lord)1C11²³ (he gave over what he a)1C15³ (not from man)Gal1² (a from Paul)Ph4⁹ 1Th2¹³ 41 2Th3⁶ saints evenge you a)1C15¹ (beside that which you) Gal⁹ the service Archippus a Co4¹⁷ an unshakable kingdom Hb12²⁸ (AAc24²⁵). receive¹⁵, take³², - unto², - with¹.

sun para-la[m]b[an]'ō
TOGETHER-BESIDE-GET[-UP]

take along with. John Mark (with Paul)Ac 12²⁵ 15³⁷ 38 Paul t a Titus Ga2¹. take with⁴. take aside. See take along.
take away. See lift.
take away, carry aside¹, eliminate⁷, lead away¹, lift up¹, take from about³.

ap air'ō FROM-LIFT

take away from. whenever the bridegroom is fMt9¹⁵Mk2²⁰Lu5³⁵. take¹, - away².
take before, get before¹.
take by, get hold⁵.

kath air e'ō DOWN-LIFT

take down, pull down. Jesus, from the cross Mk15³⁶ 46Lu23⁵³ Ac13²⁹ pull down: God p d (potentates)fLu15² (seven nations)fAc13¹⁹ p d my barns fLu12¹⁸ Artemis' magnificence fAc19²⁷ reasonings f2C10⁵. cast down¹, destroy², pull down¹, put down¹, take down⁴.
take for, have¹.
take from, bereave (of)¹.

peri air e'ō ABOUT-LIFT

take from about. expectation of being saved fAc27²⁰ anchors Ac27⁴⁰AB covering on Israel's heart f2C3¹⁶ sins Hb10¹¹. take away³, - up¹.

take heed, note¹.
take heed unto, attend to¹.
take hold. See get hold and hold.
take in. See gather.
take in, take up².
take in hand. See hand (take in).
take in marriage. See marriage (take in).
take into account. See account (take into).
take into the number, list¹.
take it. See take up.
take journey, travel².
take leave of, greet¹.
take none effect, fall out¹.
take notice. See notice (take).
take off from, strip².
take on, get hold².
take out, cast out¹.
take ship, step on board¹.
take tithe, tithes (take..from)¹.
take tithes from. See tithes (take..from).

pros la[m]b[an]'ō TOWARD-GET[-UP]

take to, idiomatically take. Peter t Jesus t him Mt16²²Mk8³² t t themselves (Jews t wicked men)Ac17⁵ (Priscilla and Aquila t Apollos)Ac18²⁶ to yourselves (the infirm in faith)fRo14¹ (one another)fRo15⁷ to Himself (God t the one not eating)fRo14³ (Christ t you)fRo15⁷ t Onesimus to yourself (Philemon)Phn12³⁵ 17 take: those on the ship (t

nothing)Ac27³³ (nourishment)Ac27³⁶AB barbarians t all in Ac28². receive⁷, take⁵, - unto them².

take unto, take along², - up¹.

[h]upo la[m]b[an]'ō UNDER-GET[-UP]
take up, idiomatically take it. Christ (t u the lawyer)Lu10³⁰ (cloud t Him u)Ac19⁹ ought to be t u the brethren 3Jn⁸ take it: Simon said, I t i Lu7⁴³ not drunk as you t i Ac21⁵. answer¹, receive¹, suppose².

take up, bear¹, lead up¹, lift³², - up², rouse¹, take from about¹.

ana la[m]b[an]'ō UP-GET[-UP]

take up. the Lord was Mk16¹⁹ Ac12¹¹ 22 Israel (tabernacle of Moloch)Ac7⁴³ utensil t u from Peter vAc10¹⁶ t u Paul (into ship) Ac20¹³ 14 (soldiers)Ac23³¹ panoply of God Ep6¹³ shield of faith Ep6¹⁶ secret of devoutness, in glory 1Ti3¹⁶ Timothy to t Mark 2Ti4¹¹. receive up³, take³, - in², - unto you¹, - up⁴.

take up baggage. See baggage (take up).
take upon, hand (take in)¹.
take with, take along¹, - with⁴.
taken (to be), capture¹.
taken with (be), press³.
taking a far journey, traveler¹.

pros'lepis is TOWARD-GETTING

taking back. of Israel fRo11¹⁵. receiving¹.

ana'lepis is UP-GETTING

taking up. days of Jesus' Lu9⁵¹. received up¹.

ta'la n t 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. ten thousand t debtor fMt18²⁴ parable of (man given five)Mt25¹⁵ 16 20^{AB} (gains another five)Mt25¹⁶As 20 20 (getting two)Mt25²² 22 (gains two others)Mt25²² (with one)Mt25¹⁸A 24 25 28 (take the t away) Mt25²⁸ 28.

tala n t ai'on WEIGHT

talent weight, probably somewhere between thirty and a hundred pounds. hail as large as vRv16²¹.

tales (idle), nonsense¹.

Talitha (Aramaic) maiden

Talitha. Mk5⁴¹.

talk, confer¹, converse², speak¹², word¹.
talk with, confer², converse with¹, speak¹.
talker (vain), vain prater¹.

dam a'ō TAME

tame, subdue so as to control. no man strong enough t the demoniac Mk5⁴Bs² every nature of wild beast has been Ja3⁷ 7 the tongue no man can fJa3⁸.

tanner. Simon Ac9⁴³ 106 32.

tardily (sail). See sail tardily.

brad ut es' TARDINESS

tardiness. as some are deeming t 2Pt3⁹. slackness¹.

brad u' TARDY

tardy, behindhand. t of heart fLu24²⁵ to speak, to anger fJa19¹⁹ 19, slow³.

brad un'ō be-TARDY

tardy (be). if Paul should be 1Ti3¹⁵ the Lord is not 2Pt3⁹. be slack¹, tarry long¹.

tares, darnel⁸.

dia tri' b o THROUGH-WEAR

tarry, wear away the time. Jesus, in Judea Jn322 in Caesarea (Herod) Ac1219 (Agrippa) Ac2514 Paul and Barnabas (in Iconium) Ac143 (Antioch) Ac1428 1535 Paul (in Philippi) Ac1612 (in Troas) Ac206 Festus, in Jerusalem Ac256 (AJn1154). abide⁵, be¹, continue², tarry².

tarry, about (be)¹, delay³, do¹, hope¹, remain¹⁰, seated (be)¹, stay¹, tarry behind, endure¹, tarry for, wait¹, tarry long, tardy (be)¹, tarry there, remain with¹.

Tars eu s' TARSIAN

Tarsian, a native of Tarsus. Ananias to seek a T vAc911 Paul a T Ac2139. of Tarsus².

Tars os' TARSUS

Tarsus, the principal city of Cilicia, birthplace of Saul, who became the apostle Paul. About 37° north, 35° east. the brethren send Saul to T Ac930 Barnabas came away to T Ac1125 Paul born in T Ac223.

Tarsus (of), Tarsian².

tartar o'o TARTARUS-

Tartarus (thrust into). God t sinning messengers into 2Pt24, cast down to hell¹.

kras'ped on HANG-FOOT

tassel, a small appendage, usually hanging on the bottom of a robe about the feet. of Jesus' cloak Mt920 1436 Mk656 Lu844 Pharisees magnifying Mt235, border³, hem².

geu'o mai TASTE

taste, perception or sensation produced by contact with the tongue. Figuratively, for eating a very little, having a slight experience of, as death, shall not t death (some here) Mt1628 Mk91 Lu927 (for the eon) Jn852as Jesus t (the wine) Mt2734 (death) JHb29 not t my dinner JLu1424 water become wine Jn29 Peter wanted t food Ac1010 Paul Ac2011 t to nothing (Jews) NAc2314 you should not be Co221 t the celestial gratuity JHb64 t the ideal declaration of God JHb65 that the Lord is kind 1Pt23. eat³, taste¹².

tattler, gossip.

di da kt on' TEACHED

taught. all t of God Jn645 by the spirit 1C213 13, taught¹, which teacheth².

the o di da kt on PLACE (God)-TEACHED
taught by God. to be loving one another 1Th4⁶, taught of God¹.

dia chleu az'o THROUGH-JEER

taunt. Pentecost Ac213, mock¹.

Taber' nai (Latin) TAVERNS

taverns. Three Taverns, on the Appian Way. brethren to meet Paul at Ac2815.

phor'os CARRY

tax, what is necessary to carry on the government. to Caesar Lu2022 232 to the authority Ro136 7 7, tribute⁵.

tax (poll). See poll tax.

taxed (be), register³.

taxing, registration².

di da'sk o TEACH

teach, impart instruction. Jesus t in synagogues (in Galilee) Mt423 Lu415 (in cities) Mt935 (in Nazareth) Mt1354 Mk62 (in Capernaum) Mk121 Lu431 Jn659 (man with withered hand) Lu66 (woman with infirmity) Lu

1310 (and in the sanctuary) Jn1820 disciples (on the mountain) Mt52 (that He must suffer) Mk831 (be given up) Mk931 (to pray) Lu111 as One having authority Mt729 Mk122 in the cities Mt111 Lu122 in the sanctuary (by what authority) Mt2123 (daily) Mt2655 Mk1449 Lu1947 (Christ is the Son of David) Mk1235 (t the people) Lu201 [Jn82] (in the days) Lu2137 (midway of the festival) Jn714 (you are acquainted with Me) Jn728 (in the treasury) Jn820AB t the way of God Mt2216 Mk1214 Lu2021 beside the sea Mk213 41 Lu53 in parables Mk42 in the villages Mk68 in the wilderness Mk634 the other side of Jordan Mk101 My house shall be called Mk1117 Pharisees were sitting Lu517 in our squares Lu1326 correctly Lu2021 down the whole of Judea Lu235AB3 will He t the Greeks Jn735 as My Father t Me Jn828 begins to do as well as Ac11 saints t by Christ Ep421

other (proper names): John t his disciples to pray Lu111 Saul and Barnabas in Antioch Ac1126 1535 Paul (in Corinth) Ac1811 (at Ephesus) Ac2020 (accused t apostasy from Moses) Ac2121 (t all men against the people) Ac2128 (that which concerns the Lord J C) Ac2831 (in every ecclesia) 1C417 (nor was I t the evangel) Ga112 (t every man) Co128 Apollos t accurately Ac1825 Timothy 1Ti411 62 Balaam t Balak cast a snare Rv214 Jezebel Rv220

others: t men the least precept Mt519 19 t the directions of men Mt159Mk77 soldiers do according as t Mt2815 disciples (to t whatever Jesus directs) Mt2820 (report what they t) Mk630 Lu910A (Jews exasperated) Ac42 (not to be t in name of Jesus) Ac418 528Bs (in the sanctuary) Ac521 25 (ceased not) Ac542 the holy spirit will Lu1212 Jn1426 blind man t the Jews Jn934 be circumcised Ac151 t another, yourself Ro221 21 Co316 the teacher in t Ro127 is not nature itself t you 1C114 as you were t Co27 traditions 2Th215 woman not to be 1Ti212 competent to 2Ti22 what they must not t Ti111 rudimentary elements Hb512 his fellow citizen Hb811 no need 1Jn227 27 27 (AtTi215).

teach, announce¹, disciple (make)², discipline², instruct³.

di da kt ik on' TEACHIC

teach (apt to). must be (supervisor) 1Ti32 (the Lord's slave) 2Ti224.

teach to be sober, sense of duty (bring to)¹.

di da's kal os TEACHER

teacher, one who instructs. Jesus: addressed as Mt819 1238 1916 2216 24 36 Mk438 917 38 1020 35 1214 19 32 131 Lu740 938 1025 1145 1213 1939 2021 28 39 217 [Jn84] (as Good T) Mk1017 Lu1818 eating with sinners Mt911 Mk2168 settling tribute Mt1724 One is your Mt238Bs² saying (making the passover) Mt2618Bs Mk1414 Lu2211 why still bothering Mk535 Lu849 Rabbi Jn138 come from God Jn32 the T summoning Miriam Jn1128 shouting to Me Jn1313 14 Rabbini, term for T Jn2016 gives t Ep411

others: disciples not above Mt1024 25 Lu640 40 in the sanctuary Lu246 John the baptist Lu312 Nicodemus Jn310 in Antioch (ecclesia) Ac131 of minors Ro220Bs God placed (in ecclesia) 1C1228 29 Paul (of the nations) 1Ti27 2Ti111 in accord with own desires 2Ti43 you ought to be Hb512 do not become many Ja31 (s² Mk131), doctor¹, master⁷, Master⁴¹, teacher¹⁰.

teacher (false). See false teacher.
 teacher of good things. Ideal (teacher of the)¹.
 teacher of law. See law (teacher of).
 teacher of the ideal. See ideal (teacher of the).

• *di da s ka: i'a* TEACHING

teaching, imparting knowledge. of men Mt15⁹
 Mk7⁷ Co22² the teacher in t Ro12⁷ written
 for this t of ours Ro15⁴ every wind of Ep4¹⁴
 sound 1Ti11¹⁰ 2Ti4³ Tit19²¹ of demons 1Ti4¹
 ideal 1Ti4⁶ Timothy to give heed to 1Ti4¹³ 16
 elders toiling in 1Ti5¹⁷ lest the t be blas-
 phemed 1Ti6¹ in accord with devoutness 1Ti
 6³ Paul's 2Ti3¹⁰ all scripture beneficial for
 2Ti3¹⁶ t with uncorruptness Tit2⁷ adorn-
 ing the t of God Tit2¹⁰, doctrine¹⁹, learn-
 ing¹, teaching¹.

di da ch e' TEACHING

teaching, the knowledge imparted, astonished
 at Jesus' Mt7²⁸ 2233 Mk12²² 1118 Lu43² Ac13¹²
 of the Pharisees Mt16¹² some new Mk12⁷
 Ac17¹⁹ in parables Mk4² beware of the
 scribes' Mk12³⁸ My t is not Mine but God's
 Jn7¹⁶ 17 chief priest asked concerning Jesus'
 Jn18¹⁹ t of the apostles (persevering in)
 Ac24² (filled Jerusalem with) Ac5²⁸ type of
 t Ro6¹⁷ 17 Paul in 1Ci4⁶ each has 1Ci4²⁶ Bs
 patience and 2Ti4² upholding the word Tit19
 of baptizings Hb6² strange Hb13⁹ remain-
 ing in 2Jn⁹ 9 bringing this 2Jn¹⁰ of Balaam
 Rv2¹⁴ of the Nicolaitans Rv2¹⁵ whoever
 have not this Rv2²⁴, as he has been taught¹,
 doctrine²⁹.

dak'r u or dak'r u on TEAR

tear, a drop of the fluid which washes the eye-
 ball and which overflows in strong emotion.
 father of epileptic Mk9²⁴ a woman Lu7³⁸ 44
 Paul Ac20¹⁹ 31 2C24 Timothy 2Ti1⁴ Jesus
 with clamor and Hb5⁷ Esau Hb12¹⁷ God
 brushing away ARv7¹⁷ 214.

tear. See burst.

tear, convulse³, - violently¹.

peri r [h]r'e'g n u mi ABOUT-BURST

tear off. officers t o garments of Paul and
 Silas Ac16²², rend off¹.

tear through. See burst through.
 tedious unto (be), hinder¹.

apo ku e'o FROM-TEEM

teem forth, produce prolifically. sin t f death
 fJa1¹⁵ the Father t f us fJa1¹⁸. beget¹,
 bring forth¹.

-teen. See ten.

tell. See say.

tell, declare⁴, divulge¹, elucidate¹, inform⁶, re-
 late⁴, report²⁶, speak¹¹, - out¹, unfold¹.
 tell before, declare before², predict¹, say be-
 fore¹.

tell fault, expose¹.

temper together, blend with¹.

temperance, self control⁴.

temperate, sane¹, self controlled¹, (be t), con-
 trol self¹.

tempest. See winter.

tempest, quake¹, storm¹, tornado¹.

cheim az'o WINTER

tempest (toss by). Paul's ship Ac27¹⁸.

tempestuous, hurricane¹.

na os' TEMPLE

temple, the sacred edifice near the center of
 the sanctuary. swearing by Mt23¹⁶ 16 17 21
 murder between t and altar Mt23³⁵ I am
 able to demolish (Jesus accused) Mt26⁶¹ 2740

Mk14⁵⁸ 1529 Jn2¹⁹ 20 f21 silver pieces in
 (Judas) Mt27⁵ curtain of Mt27⁵¹ Mk15³⁸ Lu
 23⁴⁵ Zechariah in Lu19²¹ 22 God not dwell-
 ing in Ac17²⁴ of Artemis Ac19²⁴ of God
 (saints are) m1C3¹⁶ 2C6¹⁶ (if anyone cor-
 rupting) m1C3¹⁷ (and idols) 2C6¹⁶ (seated in)
 2Th2⁴ (pillars in) fRv3¹² of the holy spirit
 m1C6¹⁹ growing into a holy Ep2²¹ in heav-
 en vRv7¹⁵ 11 2 19 19 1415 17 155 8as 8 8 161as
 17 no t, the Lambkin is the vRv2¹²² m22,
 shrine¹, temple⁴⁵.

temple (sexton of). See sexton of temple.
 temporal, temporary¹.

pros'kair on TOWARD-SEASON

temporary, lasting for a limited period of time.
 no root but t PMt13²¹ Mk4¹⁷ what is being
 observed is 2C4¹⁸ enjoyment of sin Hb1²⁵,
 but for a time¹, for a season¹, - - while¹,
 temporal¹.

tempt, trial (put on)⁵, try²⁸.

temptation, trial¹⁹.

tempter, try².

de'ka TEN

ten, -teen, a numeral equivalent to the number
 of fingers or toes on the normal human
 body. the t disciples Mt20²⁴ Mk10⁴¹ eighteen
 (killed) Lu13⁴ (years) Lu13¹¹ 16 etc. See un-
 der other keywords.

muri'a or muri as' MYRIAD

ten thousand, fifty thousand (five myriads)
 pieces of silver Ac19¹⁸, two hundred millions
 (twice myriads of myriads) of cavalry vRv
 916, talents Mt18²⁴ a throng of Lu12¹
 of Jews who have believed Ac21²⁰ escorts 1C4¹⁵
 words in a language 1C14¹⁹ messengers fHb
 1222 vRv5¹¹ 11 of saints Ju¹⁴, hundred
 thousand thousand¹, innumerable company¹,
 -multitude¹, ten thousand⁶, thousands¹.

tend. See shepherd.

par ech'o BESIDE-HAVE

tender, afford, the other cheek Lu6²⁹ to whom
 Jesus t this Lu7⁴ God t faith to all Ac17³¹
 Jews t quietness Ac22² t Paul philanthropy
 (barbarians) Ac28² t that which is just
 (masters) Co4¹ God t saints all things richly
 1Ti6¹⁷ as t yourself a model (Titus) Tit2⁷
 afford: weariness (disciples a woman)
 Mt26¹⁰ Mk14⁶ (do not a me) fLu1¹⁷ (a widow)
 fLu18⁵ Abs² (let no one a Paul) Ga6¹⁷ a an
 income (a maid) Ac16¹⁶ (artificers) Ac19²⁴
 genealogies a exactions 1Ti4⁴, bring², do
 for¹, give³, keep¹, minister¹, offer¹, shew²,
 trouble⁵.

[h] apal on' TENDER

tender, bough becoming PMt24³² Mk13²⁸.

tender, compassion¹.

tender hearted, compassionate (tenderly)¹.

kata sken o'o DOWN-BOOTH

tent (David's flesh, in expectation) fAc2²⁶,
 roost (birds in mustard) fMt13³² Mk4³² Lu13¹⁹.
 lodge³, rest¹.

de'ka t on TENTH

tenth, tithe, one part in ten. hour Jn1³⁹ part
 of the city falls vRv1¹³ stone (chrysoprase)
 vRv2¹²⁰ tithe: Abraham parts Hb7² 4 ob-
 taining (dying men, Levi) Hb7⁹ 9. tenth⁴,
 -part¹, tithe².

sken o poi os' BOOTH-DOER

tentmaker. Aquila and Priscilla Ac18³.

kata'sche si s DOWN-HAVING

tenure. the land to Abraham for Ac7⁵ of the
 nations Ac7⁴⁵, possession².

Tha'ra (Hebrew) THARA

Tera, the Tera of Gn12⁴, father of Abraham Lu3³⁴.

epileg'o ON-LAY (say)

term (in Hebrew, Bethesda) Jn5^{2AB}, single out (Silas) Ac15⁴⁰ (s¹Hb11³¹). call¹, choose¹.

term. See say.

di anu'o THROUGH-TERMINATE

terminate. Paul's voyage Ac21⁷. finish¹.

epi'gei on ON-LAND

terrestrial, that which is on the solid earth. if I told you of Jn3¹² bodies 1C15⁴⁰ 40 tabernacle house P2C5¹ every knee bowing celestial and t Ph2¹⁰ disposed to Ph3¹⁹ t wisdom Ja3¹⁵, earthly², - things², in earth¹, terrestrial¹².

terrible, fearful¹.

ek'phob on OUT-FEARED

terrified. Peter James and John Mk9⁶ Moses Hb1²²¹. be sore afraid¹, fear exceedingly¹.

ek'phob e'o OUT-FEAR

terrify. lest Paul t the saints 2C10⁹.

terrify, dismay², startle¹.

terror, fear³.

Ter'tios (Latin) TERTIUS

Tertius, an amanuensis. who wrote for Paul Ro1⁶²².

Ter'tullos (Latin) TERTULLUS

Tertullus, an orator Ac24¹ 2.

dok im a z'o SEEMIZE

test, form a careful opinion by subjecting the senses or mind to impressions. aspect of the sky Lu2⁵⁶ this era Lu1²⁵⁶ five yoke of oxen Lu1⁴⁹ God (men do not) Ro1²⁸ (what is the will of) Ro1² (what is well pleasing) Ep5¹⁰ (saints t by) 1Th2⁴ 4 things of consequence (the Jews) Ro2¹⁸ (saints) Ph1¹⁰ in that which he is attesting Ro14²² saints (fire to t work of each) 1C3¹³ (t himself first) 1C11²⁸ (attested through letters) 1C16³ (t the genuineness of your love) 2C8⁸ (brother whom we t) 2C8²² (t yourselves) 2C13^{5Bs} (t his own work) Ga4⁴ (t all) 1Th5²¹ (servants to be t first) 1Ti3¹⁰ (faith t by fire) 1Pt1⁷ (t the spirits) 1Jn4¹. allow², approve³, discern², examine¹, like¹, prove¹⁰, try⁴.

testator, covenant².

dok'im on SEEMED

tested, qualified, by men Ro14¹⁸ Apelles, in Christ Ro1⁶¹⁰ qualified: those becoming apparent 1C11¹⁹ not he who is commending himself is 2C10¹⁸ not that we may be appearing 2C13⁷ q, an unashamed worker P2Ti 21⁵ one enduring trial Ja1¹². approved⁶, tried¹.

dok im e' SEEMNESS

testedness. endurance producing Ro5⁴ 4 that I may know your 2C2⁹ of much affliction 2C8² of this dispensation 2C9¹³ seeking t of Christ (in Paul) 2C13⁸ of Timothy Ph2²². experience², experiment¹, proof³, trial¹.

testified, testimony¹.

mart u re'o MARK

testify, middle attest. God t (concerning the Son) Jn5³⁷ 818 1Jn5⁹ 10 (I found David) Ac13²² (to the word of His grace) Ac14³ (to the nations) Ac15⁸ (G t to Abel) Hb11⁴ Christ (had no need that anyone t) Jn2²⁵ (t to that which we have seen) Jn3¹¹ (no one getting His testimony) Jn3³² (a prophet has no hon-

or) Jn4⁴⁴ (about Himself) Jn5³¹ 813 14 18 (concerning the world) Jn7⁷ (one of you will be giving Me up) Jn13²¹ (to the truth) Jn18³⁷ (in an ideal avowal) 1Ti6¹³ (I send My messenger to) vRv22¹⁶ (He Who is t these things) vRv22²⁰ t of Christ (all) Lu4²² (Samaritan woman) Jn4³⁹ (the works) Jn5³⁶ 10²⁵ (the scriptures) Jn5³⁹ (the throng) Jn12¹⁷ (spirit of truth) Jn15²⁶ (all the prophets) Ac10⁴³ (the holy spirit) Hb10¹⁵ 1Jn5⁶ (there are three that are) 1Jn5⁷

John the baptist t (concerning the light) Jn1⁷ 8 (this was He) Jn1¹⁵ (spirit descending on Jesus) Jn1³² (this One is the Son of God) Jn1³⁴ (is baptizing) Jn3²⁶ (not the Christ) Jn3²⁸ (another) Jn5³² (is true) Jn5³² (to the truth) Jn5³³ John the disciple t Jn19³⁵ 2124 1Jn1² 414 3Jn1² Rv1² 2218 Paul t (chief priest t to) Ac22⁵ (in Rome) Ac23¹¹ (if the Jews should be willing) Ac26⁵ (to Israel) Ro10² (that God rouses Christ) 1C15¹⁵ (beyond their ability) 2C8³ (gouging out your eyes) Ga4¹⁵ (of Epaphras) Co4¹³ others: the Jews Mt23³¹ disciples Jn15²⁷ deputies Jn18²³ elders Hb11² 39 Abel Hb11⁴ to Gaius' truth 3Jn³ strangers 3Jn⁶

attested: pick out seven a men Ac6³ Cor-clear) Ac20²⁶ (to small and great) Ac26²² (to nelius) Ac10²² Timothy Ac16² Paul a (I am every man) Ga5³ (to walk) Ep4¹⁷ 1Th2¹² Ps Ananias Ac22¹² a righteousness of God Ro3²¹ widows a by ideal acts 1Ti5¹⁰ of Melchizedek Hb7¹⁷ Enoch Hb11⁵ Demetrius 3Jn1² (ALu114⁸). be witness³, - well reported off, bear record¹³, - witness²⁵, charge¹, give¹, - testimony², - witness¹, have a good report², - testimony¹, obtain a good report², - witness¹, of good report¹, - honest⁻¹, testify¹⁹, witness⁴.

testify, certify¹¹, depose¹.

kata mart u re'o DOWN-MARK

testify against. Jews t a Christ Mt26⁶² 2713 Mk14⁶⁰ (AMk154). witness against⁴.

pro mart u r'o mai BEFORE-MARK-

testify beforehand, to the sufferings pertaining to Christ 1Pt1¹¹.

pseud o mart u re'o FALSE-MARK

testify falsely. you shall not Mt19¹⁸ Mk10¹⁹ Lu18²⁰ Ro13⁹ against Jesus Mk14⁵⁶ 57. bear false witness⁶.

sum mart u re'o TOGETHER-MARK

testify together. conscience (men's) Ro21⁵ (Paul's) Ro9¹ the spirit Ro8¹⁶ (B'Hb24). bear witness³, testify unto¹.

testify unto, testify together¹.

mart u ri'a MARK

testimony. not consistent Mk14⁵⁶ 59 what need have we still of Lu22⁷¹ of John the baptist (concerning the light) Jn1⁷ (when Jews came) Jn1¹⁹ (is true) Jn5³² (Christ has a t greater than) Jn5³⁶ t of Christ (getting) Jn3¹¹ 32 33 534 (is true) Jn5³¹ 813 14 (he who is believing has) 1Jn5¹⁰ (t of Jesus) Rv12⁹ 1217 1910 10 204 the t of two is true Jn8¹⁷ of John the disciple Jn19³⁵ 2124 3Jn1² of Paul Ac22¹⁸ ideal t (supervisor must have) 1Ti3⁷ of the Cretans Tit1¹³ of men 1Jn5⁹ of God 1Jn5⁹ 9 10 that God gives life eonian 1Jn5¹¹ slain because of Rv6⁹ of the two witnesses Rv11⁷ conquer through word of Rv12¹¹ (Bsmk1455). record⁷, report¹, testimony¹⁴, witness¹⁵.

martu'ri'on MARK

testimony. for a t (to the priests)Mt84Mk144
 Lu514 (to governors and kings)Mt1018Mk139
 Lu2113 (to all the nations)Mt2414 (to those
 not receiving you)Mk611Lu95 (of that which
 shall be spoken)Hb35 apostles rendered Ac
 433 the tabernacle of the Ac744 vRv155 the
 t of Christ (was confirmed)1C16 (Timothy
 not to be ashamed of)2Ti18 of God (Paul
 announcing)1C21B82 Paul (t of our con-
 science)2C112 (t was believed)2Th110 the t
 in its own eras 1Ti268b their venom a t
 (gold and silver)Ja53. testimony15, to be
 testified1, witness4.

testimony. See testify.

testimony (false). See false testimony.

[h]a mar'tu'r on UN-MARKEDtestimony (without). God leaves not Himself
 w Ac1417. without witness1.*dok im'i on* SEEMINGtesting. of your faith Ja13 1Pt17. trial1, try-
 ing1.*dok im a si'a* SEEMING

testing. the fathers try in Hb39.

te tr arch'ēs FOUR-ORIGINtetrarch. Herod the t (hears of Jesus)Mt141
 Lu97 (exposed by John)Lu319 (his foster
 brother Manaen)Ac131.*te tr arch e'ō* FOUR-ORIGINATE

tetrarch (be). Herod, Philip, Lysanias Lu3111.

Thaddai'os (Hebrew) THADDEUSThaddaeus, surname of the apostle Judas. Jesus
 calls Mt1033Mk318.*Tha'mar (Hebrew)* PALM-TREEThamar, ancestress of our Lord. in our Lord's
 lineage Mt13.

than. See beside and or.

than, beside11, moreover1, over2.

eu char'ist e'ō WELL-JOY

thank, give thanks. t God (Pharisee)Lu1811
 (Paul)Ac2735 2815 Ro18 725As 1C14 14 1418
 Ph13 Co13 1Th12 213 Phn4 (men do not)
 Ro121 (eating and)Ro146 6 (may be t for
 us) 2C111 (we ought to) 2Th13 213 Jesus
 (leper t)Lu1716 (t the Father)Jn1141 Lord
 God Almighty Rv1117 ecclesias t Prisca and
 Aquila Ro164

give thanks: Jesus (for bread)Mt1536Mk86
 Lu2219 Jn611 23 1C1124 (for the cup)Mt2627
 Mk1423Lu2217 Paul 1C1030 Ep116 ideally
 1C1417 to the Father Co112 to God Co317
 in everything 1Th518 (AMt2626 APh218 BPh
 218). be thankful1, bless1, give thanks26,
 rejoice2, thank12.

thank, acclaim2.

eu char'ist on WELL-JOYED

thankful. saints to become Co315.

thankful (be), thank1.

thankfulness. See thanksgiving.

thanks. See grace and thanksgiving.

thanks, thanksgiving2, (give t), avow1, re-
 sponse (make)1.

thanks (give). See thank.

eu char'ist i'a WELL-JOY

thanksgiving, thankfulness Ac243, giving of
 thanks 1C1416, thanks Rv498b 712, grace
 superabounding in 2C415 to God (produc-
 ing)2C911 12 (requests made known)Ph46
 (repay)1Th39 without jesting, but rather
 Ed54 superabounding in Co27 watching in

prayer with Co42 for all mankind 1Ti21
 for food 1Ti43 4.

ek e'i'n o OUT-TO-BE

that, those, idiomatically, tit, the, tshe, ttheir,
 etc. See under other keywords. he (she, it,
 they etc.)100, (self) same20, that (same)
 (very) (way)7, the other2, this1.
 that, account (on)1, as5, -much as18, if5,
 into30, same3, somehow1, so that42, this48,
 through1, when1, whenever1.

[h]i'na THATS. 280096. 380

that, a conjunction introducing the logical re-
 sult. Occurs often, see under other key-
 words. albeit1, because1, so as1, -that2,
 that542, to the intent1, to the intent that1,
 etc.

[h]o'ti WHICH-ANY 543

that, a connective indicating the reason or
 ground of what is said, or the substance or
 contents of a statement, tfor Co119. Herod
 perceiving t Mt216 t He Who undertakes
 Ph16 etc. Too frequent to list. See under
 other keywords.

kak e'i'n o AND-OUT-TO-BE

that (and), those (and) he, them, they. a t
 one they dispatch Mk124 5Lu2011 a t man
 showing the disciples upper room Lu2212
 those (and): a t (things) contaminating
 Mt1518Mk723s these do and not leave t Mt
 2323Lu1142 t also Christ must be leading
 Jn1016 he: and h inside the house Lu117
 h will be living Jn657 He (God) has com-
 missioned Me Jn729 Jesus (works I am do-
 ing h also)Jn1412 (H also will be disowning)
 2Ti212 and h perished (Judas the Galilean)
 Ac537 they:* t (disciples) hearing that Jesus
 is living Mk1611 13 believing to be saved as
 t Ac1511 Israel (and t if not persisting in
 unbelief)Ro1123 (as t also lust)1C1016 (even
 as t also evangelized)Hb42 them: Paul left
 t there Ac1819.

that is, if-ever even. See even.

e an' per IF-EVER EVEN

that is if. Hb36A 14 63, if3.

[h]i'na mē THAT NO

that not, lest, with the conditional negative.
 Occurs often. lest44, that no3, -not53, -noth-
 ing2.

that nothing, that not2.

that so. See so that.

that time, then4.

to, [h]o(masc.), [h]ē(fem.) THE

the, the definite article, answering in large
 measure to the English article to distinguish
 the particular from the general, but differ-
 ing in usage in some regards. It is some-
 times used as a demonstrative pronoun Ac
 1726.

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 dipping, the
 baptist Mk614.

In the keyword edition it is indicated by
 a high period just before the word, when
 not translated into English. Occurs too often
 to list.

the top, above (from)3.

the'a tr on gazing-place

theater, a place, so arranged that many can
 place their eyes on one point. At Ephesus

Ac1929 31 apostles, to the world r1C49.
spectacle¹, theater².
thee, yourself¹.

klo p'e' COVER
theft. out of the heart Mt1519.

kle' m ma COVER-effect
theft. men do not repent of vRv921.
their. See same.
their, own².
their. See that.
them. See that (and).
them of, out¹.
themselves, one another¹².

to'te THE-BESIDES
then, with from, thenceforth Mt417 1621 2616
Lu1616, Occurs often. that time⁴, - then
was¹, then¹⁴⁹, when¹.

oun' THEN
then, a conjunction introducing the logical
conclusion, distinguished from then (time)
by position. Occurs often. and⁵, but⁴, now⁷,
- then¹, so¹¹, then¹⁹², therefore²⁴⁵, where-
fore⁷.

then, besides², consequently¹², now then¹, res¹,
thereafter¹¹, thereupon⁹.

ek e i' then OUT-BE-PLACE
thence, adverb of place. See under other key-
words. afterward¹, from thence (that place)¹⁵,
thence¹⁹, there¹.

ka k e i' the n AND-OUT-BE-PLACE
thence (and), adverb of place. rising from t
Mk101 dwells in Charan, a t Ac74 a t they
request a king Ac1321 a t they sail away
to Antioch Ac1426 a t to Philippi Ac1612
sailing from t Ac2015 Rhodes, a t to Patara
Ac211 a setting out t Ac274 12 a t the
brethren Ac2815, and afterward¹, - from
thence³, thence also¹, etc.

thence (and from), thence (and)².
thence (from), whence¹.
thenceforth. See from and then.
thenceforth, still¹.

The o'phil os PLACE (God) - FOND
Theophilus, a man's name. Lu13 Ac11.

ek e i' OUT-BE
there. Jesus: His own country t Mt1358 Mk65
on mountain (t alone) Mt1423 (sat t) Mt1529
Jn63 ABS² t am I in midst Mt1820 other side
of Jordan (cures t) Mt192 (remains) Jn1040 42
Bethany (camped out) Mt2117 (not t) Jn1115
(make a dinner for Him) Jn1229 Gethsemane
(praying t) Mt2636 (often t) Jn1823 on Gol-
gotha (soldiers kept Him t) Mt2736 (t they
crucify Him) Lu2333 Galilee (disciples to see
Him t) Mt287 Mk167 must be heralding else-
where Mk138 in the wilderness Mk633 Ca-
pernaum (remain not many days) Jn212 (no
other boat t) Jn622 24 Judea (He tarried t)
Jn322 23 (art Thou going t) Jn118 Sychar
(remains two days t) Jn440 where I am t my
servants Jn1226 Joseph's tomb they place
Him Jn1942

Others: Joseph and Mary (t in Egypt)
Mt213 15 (afraid to go t to Judea) Mt222 (t
in Bethlehem) Lu26 oblations t in front of
altar Mt524 wherever your treasure Mt621
Lu1234 t shall be lamentation Mt812 1342 50
2213 2451 2530 Lu1328 unclean spirit dwell-
ing t Mt1245 Lu1126 to this mountain, pro-
ceed t Mt1720 man t without wedding ap-
parel Mt2211 t the vultures Mt2428 Lu1737

a maid saying to the men t Mt2671 at the
crucifixion (some of those) Mt2747 (many
women t) Mt2755 Mary Magdalene t at the
tomb Mt2761 scribes sitting t Mk26 a man
t in the synagogue Mk31 Lu66 herd of hogs
t Mk51 Lu882 disciples to remain t (that
house) Mk610 Lu94 those standing t near the
colt Mk115 here is Christ, lo t Mk1321 to
make passover ready t Mk1415 Lu2212 if a
son of peace t Lu106 I will gather t my
grain Lu1218 t dissipates his estate Lu1513
lo here, lo t Lu1721 23 casting two mites
Lu212 Cana (mother of Jesus t) Jn21 (six
stone pots t) Jn26 Sychar (Jacob's spring t)
Jn46 Bethesda (infirm man t) Jn54B Laza-
rus' tomb (Mary lamenting t) Jn1131 Lydda
(Peter found Eneas t) Ac933 Timothy (t at
Lystra) Ac161 (remains in Berea) Ac1714 Paul:
Ephesus (leaves Priscilla and Aquila t) Ac
1819 Jerusalem (after coming to be t) Ac
1921 (willing be judged t) Ac259 sent for-
ward t to Spain Ro1524 to winter t in Ni-
copolis Tit312 others: Cæsarea (king tarried
more days t) Ac2514 t they will be called
sons Ro926 yet t one that is living Hb78
you stand t Ja23 t is turbulence also Ja316
spending a year t Ja413 t those holding
teaching of Balaam Rv214 in the wilder-
ness Rv126 6 14 no night t Rv2125 (AMk
655 s2C317). there⁹⁶, thither³, -ward¹, yon-
der¹, -place¹.

ek e i' s e OUT-BE
there. Ac 213 225.
there, here¹, lie¹, place (in this)¹, thence¹.

e i' ta THEREAFTER
thereafter, the next in order, adverb of se-
quence. Mk417 28 28 825 Lu812 Jn135 1927
2027 1C157 ps24 1Tt213 310 Hb129 Ja115 (BiC
155). after that³, -ward¹, furthermore¹,
then¹¹.

therefore. See this and through.
therefore, because¹, but³, consequently⁴, for¹,
instead¹, means (by all)¹, now then³, so
that⁹, surely in consequence¹, then²⁴⁵, where-
fore¹⁰.

thereon, on¹.

ep'e ita ON-THEREAFTER
thereupon, adverb of sequence. Lu167 Jn117
1C1228 28 15^{as} 6 7 23 46 Ga118 21 21 Th417
Hb727 Ja317 414 (AMk75 AS¹ 1C157). after-
ward³, after that⁴, then¹².

these. See this.
these many, so much¹.
these things, now the⁷.

Thess a lonik eu s' THESSALONICAN
Thessalonian, a resident of Thessalonica. Ari-
starchus Ac204 272 ecclesia of 1Th11 2Th11.

Thessalonik e THESSALONICA
Thessalonica, a city near the center of Mace-
donia, now Saloniki. About 41° north, 23°
east. Paul came to Ac171 Bereans more
noble Ac1711 Jews from Ac1713 Philipians
sent to Paul at Ph416 Demas went to 2Ti410.

Theudas' THEUDAS
Theudas, an insurrectionist. Ac536.
they. See same and that (and).
they of, out¹.

kle' p t es COVERER
thief. tunneling and stealing (on earth) Mt619
(not in heaven) Mt620 t coming (at unknown
hour) Pmt2443 Lu1239 (not into heaven) PLu12

33 climbing up (elsewhere) *PJn101* (to steal) *PJn1010* those coming before Jesus are *PJn108* Judas *Jn126* not enjoying the kingdom allotment *1C610* the day of the Lord is as a *1Th524* *2Pt310* suffering as a *1Pt415* Christ arriving as *vRv33* *1615*.

thief, robber¹¹.

mêr os' THIGH
thigh. Christ's name on *vRv1916*.

thing. See your.
thing, declaration³, matter⁶, word⁴.
thing to say, word¹.

think, appear¹, apprehend¹, brood², deem⁴, disposed (be)⁵, infer⁵, reason¹, reckon¹⁰, seem³³, surmise¹, suspect¹.

think highly, overweening (be)¹.

think on, engross¹.

think worthy, worthy (count)².

tr'i't on THIRD

third, the ordinal of the number. day: Christ (roused) *Mt1621* *1723* *2019* *2764* *Lu922* *1833* *247* *21* *46* *Ac1040* *1C154* (perfected) *Lu1332* wedding at Cana *Jn21* toss over the ship's gear *Ac2719* time: Christ (prays) *Mt2644Bs* (coming to disciple) *Mk1441* (Pilate said to) *Lu2322* (was manifested) *Jn2114* (says to Peter) *Jn2117* *17* hour *Jn1914s* ² t, teachers (in ecclesia) *1C1228* Paul ready to come *2C1214* *131* etc. See also under other keywords. third³², thirdly¹, the third day², - - part¹⁵, - - time⁸.

third day, third².

third story. See story (third).

thirdly, third¹.

dips a'o THIRST

thirst, feel the lack of water. for righteousness *Mt56* Jesus *Mt2535* *37* *42* *44* *Jn1928* Samaritan woman *Jn413* *15* shall not be *PJn414* *635* *vRv716* if anyone *PJn737* if your enemy *Ro1220* Paul *1C411* to him who is *vRv216* *2217*, be athirst¹, -thirsty¹, thirst¹⁰.

dip's os THIRST

thirst, the sensation. Paul in *2C1127*.

thirsty (be), thirst¹.

tri a'kont a THREE-TY

thirty. thirtyfold increase *P Mt138* *23Mk48* *20* pieces of silver *Mt2615* *273* ⁹ about t years (Jesus) *Lu323* t eight years (infirmity) *Jn55* stadia *Jn619* four hundred t years (the law) *Ga317*.

tou'to THE-SAME

this, these, the demonstrative pronoun, with thru, therefore. Occurs often. he³², she¹², that⁴⁸, these¹⁵⁸, - things¹⁷⁵, this⁵⁹⁰, - man⁴², etc.

this, now², same¹, that¹.

this hour, present (at)¹.

this man, same¹¹, this⁴².

this place, here².

this present, now³, present (at)².

this time, now².

thistle (star). See star thistle.

thistles, star thistle¹.

thither-ward, there⁹.

Thômas (Hebrew) TWIN

Thomas, one of the twelve apostles. *Mt103* *Mk318* *Lu615* *Jn1116* *145* *2024* *26* *27* *28* *212* *Ac113*.

[h]im as' STRAP

thong, long, thin strips for tying, especially sandals. of Jesus' sandals *Mk17* *Lu316* *Jn127* stretch Paul before them with *Ac2225*. latched³, thong¹.

ak'anth a POINT-FLOWER

thorn, culling grapes from *P Mt716* *Lu644* seed falls on *P Mt137* *722Mk47* *7* *18* *Lu87* *7* *14* wreath of *Mt2729* *Jn192* bringing forth *vHb68*.
thorn, splinter¹.

bat'os THORN-BUSH

thorn-bush, probably the *Acacia nilotica*, the Hebrew seneh bush. Moses at *Mk1226* *Lu2037* *Ac730* ³⁵ not picking grapes from *vLu644*. bush⁴, bramble¹.

thorns, star thistle¹, (of t), thorny².

ak an'th in on POINT-FLOWERY

thorny. wreath *Mk1517* *Jn195*. of thorns².

thoroughly, every¹.

thoroughly confute. See confute (thoroughly).

those. See that.

those, same¹.

those (and). See that (and).

though, and even⁵, ever (and)⁴, if ever¹², - so

be that¹, though to be sure².

though it be but, likewise¹.

kai'toi ge AND-THOUGH-SURELY

though to be sure. Jesus Himself did not baptize *Jn42* not far from each God is inherent *Ac1727* (*s¹Ac1417*). nevertheless¹, though².

en'noia IN-MIND

thought, the mental contents. of the heart *Hb*

⁴¹² arm yourself with the same *1Pt41*.

intent¹, mind¹.

thought, apprehension¹, cogitation¹, notion¹, reasoning⁹, reckoning¹, sentiment³, (take t), worry¹¹.

thought beforehand (take), worry beforehand¹.

thought thereon, cast on⁴.

chili as' THOUSAND

thousand, literally in the plural. 10,000 (against 20,000) *P Lu1431* *31* (10,000) *vRv511* ¹¹ 5000 believe *Ac44* 23,000 fall *1C108* 1000 (1000) *vRv511* ¹¹ 144,000 (sealed) *vRv74* (with the Lamb-kin) *vRv141* ³ 12,000 (sealed) *vRv75* ⁵ *5Ab* ⁶ *6* ⁶ *Ab* ⁷ *7* ⁸ *8* (stadia) *vRv2116* 7000 men killed *vRv1113*.

chi'li a THOUSAND

thousand, literally in the plural. years (a day is as a) *2Pt38* ⁸ *AB* (Satan bound) *vRv202Ab* ³ (saints reign) *vRv204* ⁶ (till finished) *vRv205Ab* ⁷ days (1260) *vRv113* ¹²⁶ stadia (1600) *vRv1420*.

thousand (four). See four thousand.

tri s chi'li a THREE-THOUSAND

thousand (three). souls *Ac241* (*s¹Jn610*).

di s chi'li a TWO-THOUSAND

thousand (two). hogs *Mk513*.

thousands, ten thousand¹.

patr olô's FATHER-THRESHER

thrasher of father. law laid down for *1Ti19*. murderer of a father¹.

mêtr olô's a MOTHER-THRESH

thrasher of mother. law laid down for *1Ti19*. murderer of a mother¹.

ap eil e'ô FROM-WHIRL

threaten. Sanhedrin t the disciples *Ac417* Christ t not *1Pt223*.

threaten further, menace¹.

ap eil e'ô FROM-WHIRL

threatening, a menacing statement. of the Sanhedrin *Ac429* Saul *Ac91* saints to be lax in *Ep69*.

tri'a THREE

three. days: Christ (thongs with) Mt1532 Mk8^{2As} (rises) Mt2763 Mk831 931 1034 (at age of twelve found Him) Lu246 Saul blind Ac99 Festus Ac251 Paul (Publius lodges) Ac287 (in Syracuse) Ac2812 (calls the Jews) Ac2817 3 days and a half: (corse) vRv119 11 3 months: (Miriam with Elizabeth) Lu156 (Moses rearer) Ac720 (Paul) Ac198 203 2811 3 years: fig tree Lu137 Paul came to Jerusalem Gal18 3 years six months: no rain Lu245 Ja517 others: two or t (gathered) Mt1820 (against) Lu1252 52 became an associate of Lu1036 these 1C1313 etc. See under other keywords.

tri'a ko'st a THREE-hundred

three hundred. denarii (attar) Mk145 Jn125.

three score, sixty⁵.

three score and fifteen, seventy five¹.

three score and sixteen, seventy six¹.

three score and ten, seventy¹.

three times, thrice¹.

tri'e't i'a THREE-YEAR

three years (for). Paul admonishing Ac2031. space of three years¹.

[h]alo a'o THRESH

thresh, separate the kernel of grain from the husk and straw, usually done in the East by treading it under the feet of oxen. muzzling the t ox f1C99 17i518 the t to partake f1C910. thresh¹, tread out the corn².

[h]alō n THRESHING-floor

threshing floor, usually a level, elevated, exposed area of hard earth, where grain was trodden and winnowed. Jesus scouring His fMt312 Lu317. floor².

tris THRICE

thrice, three times. Peter (renouncing Jesus) Mt2634 75Mk1430 72Lu2234 61Jn1338 (utensil came to) vAc1016 1110 Paul (flogged, shipwrecked) 2C1125 25 (entreats the Lord) 2C128. three times¹, thrice¹¹.

eu por i'a WELL-GO

thrive. disciples Ac1129. ability¹.

eu por i'a WELL-GO

thrive (lit. thriving). by this vocation Ac1925. wealth¹.

lar'u[n]g LARYNX

throat, the passage leading down from the mouth. an open sepulcher Ro313.

throat (take by the), choke¹.

thron'os THRONE

throne, the royal seat of state. of God: heaven mMt534 a2322 Ac749 Christ seated aHb81 122 Rv321 seven spirits before aRv14 in heaven vRv42 2 3 4 5 6 6 9 10 10 51 6 7 11 13 616 79 10 11 11 15 15 83 143 194 5As 213As 5 man child snatched away to vRv125 river issuing out of vRv221 and the Lambkin vRv223 of Christ: seated on aMt1928 2531 Rv321 of the Son aHb18 Lambkin vRv17

Others: disciples on twelve aMt1928 Lu2230 David's aLu132 Ac230 God pulls down potentates from aLu152 created in Christ aCo116 of grace aHb416 Satan's aRv213 24 elders on vRv44 4Ab 1116 of the wild beast vRv132 1610 John perceived vRv204 white t vRv2011 12 (bRv1116 Ab1617). seat⁷, throne⁵⁴.

throne, dais¹.

och'i'os THRONG

throng, a crowded concourse of people. in Jairus' house Mt923 25 afraid of (Herod) Mt145 (Jews) Mt2146 Mk1212 in Gethsemane

Mt2647 55Mk1443 Lu2247 wanted Bar-Abbas Mt2715 20Mk158 11 15 with Jesus Mk24 39 20 524 27 30 31 714 17 33 Lu519 819 193 Jn513 John said to Lu37 tribute collectors Lu529 disciples Lu617 minus a t (Judas) Lu226 knows not the law Jn749 of 120 at Pentecost Ac115 of the priests obeyed the faith Ac67 assailed Paul and Silas Ac1622 Jews disturb Ac178 13 Paul not making a concourse of Ac2412 18 out of all nations vRv79 waters are vRv1715 in heaven vRv191 6 (sLu 235) etc. See also under other keywords. company⁷, multitude⁷⁹, number¹, - of people¹, people⁸², press⁵.

throng, afflict¹, crowd², press¹, stifle¹.

dia' THROUGH

through, a characteristic connective of the genitive case denoting the channel, or agent, but when used with the accusative case it signifies because, and idiomatically, *thby* means of Ac320 1C1312, of time, *thduring* Mk1458, *thafter* the lapse Ac2417 Ga21, by Mk 62, with every, continually Hb1315. When the genitive is not standard, *through*, small italic superior letters *th* are prefixed, as above. The accusative because is marked *be*. Combined with *this*, therefore Mt625. Occurs often. after³, among², at², avoid¹, because²⁴, - of²⁰, - that², by²⁴³, reason of⁴, - occasion of¹, for⁵⁹, for . . . sake⁴⁷, - this cause¹⁴, from¹, in⁸, of³, out of¹, that¹, therefore⁴⁴, through⁹³, - out⁴, to¹, wherefore¹¹, with¹⁷, etc.

through, down¹, in³⁷, out², up¹.

through out, down⁴, through⁴.

dia nuk ter eu'o THROUGH-NIGHT

throughout the night. Jesus in prayer Lu612. continue all night¹.

bol'e' CAST

throw. a stone's t fLu2241. cast¹.

throw, cast³, toss¹.

throw down, demolish³.

ex oth e'o OUT-THRUST

thrust Ac2739, thrust out Ac745. drive out¹, thrust in⁴.

thrust. See cast and send.

ap oth e'o FROM-THRUST

thrust away. Israelites t Moses a Ac727 39 Jews, the word of God Ac1346 God not t His people a fRo111 2 faith and a good conscience f1Ti119. cast away², put -¹, - from¹, thrust away¹, - from¹.

thrust down, subside¹.

thrust from, thrust away¹.

thrust in, thrust¹.

thrust into Tartarus. See Tartarus (thrust into).

thrust out. See thrust.

thrust out, cast out², lead back¹.

br on t e' THUNDER

thunder, the sound which follows lightning. Sons of Mk317 voice (throng said of God's) Jn1229 (first seal) vRv61 out of the throne vRv45 occurred (seventh seal) vRv25 (temple opened) vRv1119 (seventh bowl) vRv1618As seven t speak vRv1034As 4 4 sound of vRv 142 196. thunder⁸, -ing⁴.

liban o't os' (Hebrew) WHITE-

thurible, frankincenser. a golden vRv83 5. censer².

[h]o ut'os THE-SAME-AS

thus, the adverbial form of the demonstrative pronoun. Christ (His birth t)Mt118 (t will the Son)Mt1240 t it is written Mt25 t they persecute Mt512 let your light shine Mt516 teaching men t Mt519 be praying Mt69 God t (garbing the grass)Mt630 (became a del- light)Mt1126 you also be doing Mt712 t every good tree Mt717 never appeared t Mt933 will it be Mt1245 etc. See under other keywords. after this manner³, - that manner¹, as they were¹, even¹, - so¹, for all that¹, in like manner¹, - this manner¹, likewise⁴, on this fashion¹, - wise⁶, so¹³⁸, thus¹⁷, what¹.

thus, now the¹.

thy. See your.

thyine, citron¹.

thyself. See yourself.

Thua'teira THYATIRA

Thytira, a city of Lydia, about 38° north, 28° east. Lydia of Ac1614 write to Rv11 eccle- sia in Rv218 24.

Tiberias' (Latin) TIBERIAS

Tiberias, a city on the western shore of lake Galilee, or the lake itself, 32° 47' north, 35° 32½' east. sea of Jn61 211 boats out of Jn623.

Tibe'ri os (Latin) TIBERIUS

Tiberius, the Roman emperor during the min- istry of Christ Lu31.

knêth'ô TICKLE

tickle. the hearing r2Ti43, have itching¹.

ako e' HEARING

tidings, hearing, that which is heard. t of Jesus (came out)Mt424Mk128 (Herod hears) Mt141 of battles Mt246Mk137 who believes our Jn1238 Ro1016 faith is out of Ro1017 17

hearing: in h you will be hearing Mt1314 Ac2826 man's h opened aMk735 in the h of the people Lu71 bringing to our h Ac1720 where were the h 1C1217 17 h of faith Ga325 the word h from us 1Th213 h being tickled 2Ti43 turning h away 2Ti44 word h does not benefit Hb42 dull of Hb511 h from day to day 2Pt28 (BRo1518), audience¹, ears⁴, fame³, hearing¹⁰, preached¹, report¹, rum- our¹, which ye heard¹.

tidings, allegation¹, word¹, (bring glad t), evangelize¹, (bring good t), evangelize¹.

sun'de s m os TOGETHER-BOND

tie, fetter (of injustice) rAc823, ligament Co219, t of peace rEp43 of maturity mCo314, band¹, bond³.

tie, bind⁴.

ke'ram os HOLD-

tile, a roof covering made of pottery. cot let down through Lu519. tiling¹.
tiling, tile¹.

[h]e ôs' TILL

till, a conjunction pointing out the limit, usu- ally of time, until 1C18, while Mt525 Jn94 1235s, hitherto. Idiomatically to Mt1123 23 208 2335 2431 2638 58 2751 Mk623 1327 1434 1538 Lu215 429 42 1015 15 1151 Jn27 [89] Ac810 938 2C122 Hb811, as far as Mt2427 Lu235 2450 Ac1119 22 1347 1714 15 2323 2611, even Ro312, since Mk921, with finish, ultimately 2C113 connecting verbs: Mt125 29 13 518 18 26 1011 23 1220 1333 1422 1628 179 1830 34 2244 2339 2434 39 2636 Mk610 45 91 1236 1432 Lu927 1250 59 138 21 35 154 8 178 2043 2132 2216 18 34Ps 2449 Jn918 1338 2122 23 Ac235 2126 2312 14 21

2521 1C45 2Th27 1Ti413 Hb113 1013 Ja57 2Pt 119 Rv611

before nouns in the genitive: Mt117 17 17 215 1113 2226 2629 2745 64 2820 Mk1425 1533 Lu180 237AB 2251 2344 Ac745 840 1320 2823 Ro118 1C168 Ja57

followed by a participle: Mt1821 22 22 2421 278 Mk919 19 1319 1454 Lu941 Jn1024 Ac215AB 2C315 Rv610

hitherto: Mt1112 Jn210 517 1624 1C413 87 156 1Jn29 (BMt1330 ALu1616 BAc122), as far as³, even until¹, - unto², to¹⁶, till⁴⁰, until³⁵, unto²⁸, up to¹, while⁷.

till, whenever¹, unto², under³.

chron'os TIME

time, duration, in its extent Ro1625, or a par- ticular point in its course Mt27, or in the sense of delay Rv106, of the star appearing Mt216 much t (after) rMt2519 Hb47 (impo- tent man)Jn56 (Jesus with Philip)Jn149 (as a husband is living)Ro71 1C739 (as he is a minor)Ga41 whatever t have the bridegroom Mk219 the boy an epileptic Mk921 Eliza- beth's Lu157 in a second of Lu45 consider- able t (demoniac)Lu827 (man travels)Lu209 (Herod)Lu238Ps (Simon)Ac811 (Paul)Ac143 279 many (unclean spirit)Lu829 for a t (judge would not)Lu184 (Paul attends to Asia)Ac1922 a little t (Jesus with them)Jn 733 1235 1333 s (souls resting) rVr611 (Satan loosed) rVr203 at this (restore the kingdom) Ac16 t and eras (not for you to know)Ac17 (concerning)1Th51 all the t (Jesus came in and out)Ac121 (Paul with Ephesians)Ac2018 until the t of restoration Ac321 of the prom- ise Ac1718s forty years (Moses)Ac723 (God carries Israel)Ac1318 no brief t (Paul at Antioch)Ac1428 spending some t Ac1533 of ignorance Ac1730 more t (asking Paul to stay at Ephesus)Ac1820 23 Paul expecting stay some t 1C167 when the full t came Ga44 before t eonian 2Ti19 1Ti12 t you ought to be teachers Hb512 will be lacking Hb1132 of your sojourn 1Pt17 in the last t (Christ manifested)1Pt120 (scoffers)Ju18 spend the rest of his 1Pt42 sufficient is the 1Pt43 give Jezebel t Rv221, a while³, as long as³, long time², oftentimes¹, season⁴, space², time³⁰, the world began³.

time. See season.

time, day³, generation², hour¹¹, (but for a t), temporary¹, (by this t), already¹, (spend the t), linger¹.

time (long). See long time.

time past, old (of)¹, (in t p), once⁸.

time purposed. See purposed (time).

times (five). See five times.

Ti'ma'ios (Hebrew) UNCLEAN

Timeus, the father of a blind beggar Mk1046.

de'il on' DREAD

timid, disciples Mt826Mk440 their part in the lake of fire rVr218, fearful³.

de'il i'ô' DREAD

timid (be). let not your heart Jn1427. be afraid¹.

de'il i'a DREAD

timidity, spirit of a2Ti17, fear¹.

Ti'môn TIMON

Timon, a disciple, one of seven chosen Ac65.

Tim o'the os VALUE-PLACE

Timothy, Paul's son in the faith, disciple named Ac161 Silas and T (remain behind) Ac1714 (directions to)Ac1715 (came from

Macedonia) Ac185 Paul (dispatching T) Ac1922 (to meet Paul in Asia) Ac204 (his fellow worker) Ro1621 (sends T to Corinth) 1C417 (and Silvanus and T) 2C119 1Th11 2Th11 (we send T) 1Th32 (T coming to us) 1Th36 (writes to) 1Ti12 2Ti12 (calls T child) 1Ti118 if T should be coming 1C1610 brother T 2C11 Col1 Phn1 Hb1323 O T! Guard that 1Ti620.

tinkle, scream¹.

bibl ar id i on small-SCROLL
tiny scroll, a special diminutive. messenger having vRv102As 8s given John vRv109A 10A. little book⁴.

tip. See extremity.

oin o po't és WINE-DRINKER
tippler, one who drinks to excess. Jesus called. Mt1119 Lu734, wine bibber².

deka t o'o TENTH
tithe, get one part of ten. Abraham Hb76 9. pay tithes¹, receive -1.

tithe. See tenth.
tithe, tithes (take..from)¹.

apo deka t o'o FROM-TENTH
tithes (take..from). of mint etc. Mt2323 Lu 1142 from all P Lu1812 from the people Hb75. tithes¹, give -1, pay -1, take -1.

tit'los (Latin) TITLE
title, an official designation. Pilate writes Jesus' Jn1919 20AB8*.
tittle, serif².

Ti'tos (Latin) TITUS
Titus, one of Paul's fellow workers. T Justus Ac187Bs¹ Paul (not finding) 2C213 (consoled by presence of) 2C76 (rejoiced in T' joy) 2C 713 (boasting before) 2C714 (entreats) 2C86 12 18 (mate of) 2C823 does T overreach you 2C 1218 not compelled to be circumcised Ga23 gone to Dalmatia 2Ti410. T.A.1.#

onto. See on.
to. See till.
to, in15, into²⁸², over¹, sight of (in)¹, so that⁴, through¹, unto¹.
tod. See toward.
to be, be.

men oun'ge INDEED-THEN-SURELY
to be sure, a combination of particles, indeed then Lu1128. Ro920As² 1018 Ph38, nay but¹, yea doubtless¹, - rather¹, yes verily¹.
to travel with, fellow traveler¹.
to us. See us.
to wit, as¹.

s é'mer on TODAY
today, adverb. our bread be giving us Mt611 I t have begotten Thee Hb15 55 Jesus Christ yesterday and t Hb138 etc. See under other keywords.

sun' TOGETHER
together, *tw*with, a connective, used with the dative case, denoting a more intimate association than that expressed by *with*. Mt2635 2738 44 Mk410 834 etc. Occurs often. beside¹, with123.

together, alike³, same time (at the)³, (be gathered t), together (be)¹.

sun'e i mi TOGETHER-BE
together (be), idiomatically those *tw*with (Paul) Ac2211, a vast throng being t Lu84 disciples, with Jesus Lu918. be gathered together¹, - with².

together (testify). See testify together.

kopi a'o STRIKE
toil, labor excessively, the result of toil, be weary. anemones not P Mt628 Lu1227 hither to Me all who are P Mt1128 disciples t through the night Lu55 reap that which you have not Jn438 38 saints to Ac2035 Ep428 Mary who t much Ro166 in the Lord (Tryphena and Tryphosa) Ro1612Bs (Persis) Ro1612 Paul (with own hands) 1C412 (more exceedingly) 1C1510 (lest I t feignedly) Ga411 (not for naught) Ph216 (to present every man mature) Co129 (and being reproached) 1Ti410 subject to every toiler 1C1616 to perceive those 1Th512 elders t in word 1Ti517 the t farmer P2Ti26

be weary: Jesus, with the journey Jn46 ecclesia of Ephesus not Rv23 (s³Jn213). bestow labor³, be wearied¹, labor¹⁶, toil³.

kop'os STRIKE
toil, weariness. entered into others AJn438 saints (wages according to) 1C38 (not for naught) 1C1558 (t of love) 1Th13 (to remember Paul's) 1Th29 (resting from) vRv1413 Paul's (in t) 2C65 1127 (not boasting in others) 2C1015 (lest be for naught) 1Th35 (night and day) 2Th38 of the ecclesia in Ephesus Rv22 weariness: affording the woman Mt 2610 Mk146 do not afford me P Lu117 widow affording a judge P Lu185 Paul (in w more exceedingly) 2C1123 (let no one afford me) Ga617, labor¹³, weariness¹.

toil, torment¹.

tekm é'ri on TOKEN
token, a visible evidence. Christ presents Himself with many Ac13. infallible proof¹.
token, sign¹, signal¹.

an ek t on' UP-HAD
tolerab'e. more t for Sodom etc. Mt1015 1122 24 Mk611A Lu1012 14.

tolerate. See bear with.

mne'ma REMIND-
tomb. man dwelling in Mk53 5 Lu827 Jesus placed in Mk1546 Lu2353 women bring spices to Lu241 David's Ac229 Abraham purchases Ac716 witnesses not placed in Rv119.

tomb, sepulcher¹.

mné m ei'on REMIND-
tomb. coming out of (demoniacs) Mt288 (man with unclean spirit) Mk52 Pharisees adorning Mt2329 many t opened Mt2752ABs² saints coming out of Mt2753 of Joseph of Arimathea (Jesus placed in) Mt2760 Jn1941 42 Ac1329 (stone rolled on to door of) Mt2760 Mk1546 (women coming away from) Mt288 Lu249 (women coming to) Mk162 Lu241 22 (who will roll the stone from) Mk163 (women enter) Mk165 (fled from) Mk168 (gaze at) Lu2355 (find stone rolled from) Lu242 Jn201 (Peter ran to) Lu2412 (disciples came away to) Lu 2424 (Miriam coming to) Jn201 11 11 (take away the Lord out of) Jn202 (Peter and John came to) Jn203ABs² 4 6 8 John the baptist placed in Mk629 Pharisees are like Lu1144 lawyers building Lu1147 48A all in the t shall hear Jn528 t of Lazarus (four days in) Jn 1117 (supposing Mary goes into) Jn1131 (Jesus coming to) Jn1138 (summons Lazarus out of) Jn1217, grave⁸, sepulcher²⁹, tomb⁵.

tomorrow. See morrow.

glōs's a TONGUE
tongue, the principal organ of speech Mk735, used also for language 1C1210, of the deaf-

mute Mk7³³ Zechariah's Lu1⁶⁴ rich man's
 PLu16²⁴ dividing Ac2³ David's NAc2²⁶ de-
 fraud with Ro3¹³ every t (acclaiming God)
 nRo14¹¹ (Jesus Christ is Lord) nPh2¹¹ brid-
 ling rJa1²⁶ grandiloquent Ja3⁵ a fire rJa
 36⁶ can not tame Ja3⁸ to cease from evil
 a1Pt3¹⁰ not loving in a1Jn3¹⁸ men gnawed
 vRv16¹⁰

language: speaking (in new l) aMk16¹⁷
 (different) aAc2⁴ (of ours) aAc2¹¹ (Cornelius)
 aAc10⁴⁶ (in Ephesus) aAc19⁶ (not all are)
 a1C12⁹⁰ (Paul) a1C13¹ 145⁶ 18¹⁹ (not, to
 men) a1C14² (edifying himself) a1C14⁴ (great-
 er than) a1C14⁵ (pray) a1C14¹³ (if all should
 be) a1C14²³ (by two or three) a1C14²⁷ (do not
 forbid) a1C14³⁹ translation of a1C12¹⁰ as spe-
 cies of a1C12²⁸ will cease a1C13⁸ intelligible
 expression through a1C14⁹ praying in a1C
 14¹⁴ for a sign a1C14²² each has a1C14²⁶
 every tribe and (Thou dost buy us out of)
 aRv5⁹ (wild beast given authority over) aRv
 13⁷ (evangel to) vRv14⁶ throng out of all
 rRv7⁹ John must prophesy over aRv10¹¹
 observing the corpses aRv11⁹ waters are
 aRv17¹⁵. tongue⁴⁴, unknown tongue⁶.

tongue, vernacular⁵, (unknown t), tongue⁶.

odo us' TOOTH

tooth, one of the hard structures of the mouth,
 used in biting and chewing. a t for a Mt
 5³⁸ 38 gnashing (of) Mt8¹² 1342⁵⁰ 2213²⁴⁵¹
 2530 Lu13²⁸ (at Stephen) Ac7⁵⁴ epileptic
 graving his Mk9¹⁸ locust's t as if of lions
 vRv9⁸.

top. See extremity.

chryso o lith os GOLD-STONE

topaz. seventh vRv21²⁰. chrysolite¹.

topaz, peridot¹.

par'oin on BESIDE-WINER

toper. supervisor must not be 1Ti3³ Tit1⁷.
 given to wine².

lamp as' SHINER

torch, a light fed with oil. virgins (getting
 their) PMt25¹ 3 (got oil with) PMt25⁴ (adorn)
 Mt25⁷ (our t going out) aMt25⁸ Judas com-
 ing with Jn18³ in upper chamber Ac20⁸
 seven t of fire vRv4⁵ star burning as vRv
 8¹⁰, lamp⁷, light¹, torch¹.

ba'san os ORDEAL

torment, literally a touchstone, used to test
 metals for alloys, then the examination of
 persons by torture. people with (Jesus cures)
 Mt4²⁴ rich man in PLu16²³ 28.

torment, chastening¹.

basan is' os ORDEALING

torment. as of a scorpion vRv5⁵ fumes of
 vRv14¹¹ Babylon's vRv18⁷ 10 15.

basan is' o ORDEALIZE

torment. paralytic Mt8⁶ Jesus (didst Thou
 come to) Mt8²⁹ (Thou shouldst not be) Mk5⁷
 Lu8²⁸ ship t by billows Mt14²⁴ disciples, in
 rowing Mk6⁴⁸ Lot t his soul 2Pt2¹⁸ t five
 months vRv9⁵ two prophets t those vRv11¹⁰
 woman being vRv12² t in fire vRv14¹⁰ day
 and night (Adversary) vRv20¹⁰, pain¹, toil¹,
 torment⁸, toss¹, vex¹.

tormented (be), maltreat¹, pained (be)².

basan is' t es' ORDEALER

tormentor. slave given up to PMt18³⁴.

thu'ell a FEEL-WHIRL

tornado. Sinai Hb12¹⁸. tempest¹.

kata bar u n' o be-DOWN-HEAVY

torpid (be). disciples eyes Mk14⁴⁰ ABS². heavy².
 torture, flog¹.

r[h]ip't o TOSS

toss, pitch, throw carelessly. throngs t as if
 sheep Mt9³⁶ the sick at Jesus' feet Mt15³⁰
 Judas t the silver pieces Mt27⁵ Jews, their
 garments Ac22²³ t over the ship's gear Ac
 27¹⁹, pitch: demon p the man Lu4³⁵ an ad-
 vantage to be p into the sea Lu17² p anchors
 out of ship Ac27²⁹, cast², - down², - off¹,
 - out¹, scatter abroad¹, throw¹.

toss, torment¹.

r[h]ip is' o TOSSIZE

toss. driven by the wind and Ja10⁹.

epi rrip't o ON-TOSS

toss on. garments' on the colt Lu19³⁵ your
 worry on Him r1Pt5⁷. cast upon².

tossed to and fro (be), surge hither and thith-
 er¹. TOUCH-

[h]ap't o TOUCH

touch (middle), kindle a fire Ac28², (active)
 light a lamp Lu8¹⁶ 1133¹⁵⁸, followed by of, ^{active}
 genitive. Jesus t: (leper) Mt8³ Mk1⁴¹ Lu5¹³
 (Peter's mother-in-law) Mt8¹⁵ (eyes of blind
 men) Mt9²⁹ 2034 Mk8²² (disciples) Mt17⁷
 (tongue of deaf-mute) Mk7³³ (little children)
 Mk10¹³ Lu18¹⁵ (the bier) Lu7¹⁴ (a slave's
 ear) Lu22⁵¹ t Jesus: (woman with hemor-
 rhage) Mt9²⁰ 21Mk5²⁷ 28 30 31Lu8⁴⁴ 45 45 46A
 47AB (the ill) Mt14³⁶ 36 Mk3¹⁰ 656⁵⁶ Lu6¹⁹
 (sinner woman) Lu7³⁹ (Miriam not to) Jn20¹⁷
 others: ideal not to t a woman 1C7¹ t not
 the unclean r2C6¹⁷ you should not be Co2²¹
 the wicked one is not t him n1Jn5¹⁸ (ALu
 2255). kindle², light⁴, touch³⁶.

touch, contact (come into)², grace¹, lead
 down¹.

touched (that might be), handle¹.

touched with the feeling of, sympathize¹.

touching, about¹¹.

pros TOWARD

toward (td), the characteristic connective of
 the accusative case, denoting direction to-
 ward, usually translated toJn20¹⁰. To dis-
 tinguish this from to (dative), a small d is
 affixed. When otherwise rendered the sub-
 stitute is preceded by td, as tdat Mk2²,
 tdat against Lu4¹¹, tdamong Lu20⁵, tdfor Lu8¹³,
 tdim Lu12⁹, tdso 2C3¹³, tdwith Mt13⁵⁶, etc.
 about¹, at¹², according to³, against²⁴, among
 20, for²⁵, to¹⁷⁶, - answer¹, - be prepared with¹,
 - give¹, toward¹⁰, unto³³⁸, which belong un-
 to¹, - pertain to¹, with⁴², etc.

toward. See over.

toward, into³².

towel, cloth².

pur'g os TOWER

tower, a high building for watching and de-
 fence. build (in a vineyard) PMt21³³ Mk12¹
 (wanting to) PLu14²⁸ in Siloam Lu13⁴.

kōm o'pol is VILLAGE-MANY (city)

town, a large village, yet not a walled city.
 going into the next Mk13⁸.

town, village¹².

townclerk, scribe¹.

Trachōn it' is ROUGH-

Trachonitis, a rough country south of Damas-
 cus and east of the lake of Galilee, between
 32° 40' - 33° 10' north and 36° 15' - 36° 50'
 east. Philip, tetrarch of Lu3¹.

troch i a' RACE-
track. for the feet *¶*Hb12¹³. path¹.

tech'n é ART
trade, art (the divine not like) Ac17²⁹. Priscilla and Aquila tentmakers by Ac18³ no artificer of any t in Babylon vRv18^{22b}. art¹, craft¹, occupation¹.

trade. See work.

trading (gain by), business (do)¹.

para'do si s BESIDE-GIVING
tradition. of the elder Mt15² 3 6Mk7³ 5 8 9 13 of Paul 1C11² 2Th2¹⁵ 3⁶ of the fathers Gal1⁴ human Co2⁸. ordinance¹, tradition¹².
tradition (handed down by...from father). See father (handed down by tradition from).

ep ère az'ô ON-STRIPE
traduce. pray concerning those Lu6²⁸ t your good behavior 1Pt3¹⁶. accuse falsely¹, use despitely¹.

em por eu'o mai IN-GO
traffic, engage in business. a year Ja4¹³ they will t in you *¶*2Pt2^{3AB}. buy and sell¹, make merchandise¹.

kata diô'k ô DOWN-CHASE
trail, pursue when out of sight. Simon t Jesus Mk1³⁶. follow after¹.

train. See discipline.

pro do'tês BEFORE-GIVER
traitor. became (Judas) Lu6¹⁶ (Jews) Ac7⁵² men will be 2Ti3⁴. betrayer¹, traitor².

kata pat e'ô DOWN-TREAD
trample, force down or crush by treading. salt *¶*Mt5¹³ hogs t pearls *¶*Mt7⁶ seed *¶*Lu8⁵ one another Lu12¹ on the Son of God *¶*Hb10²⁹. trample¹, tread¹, - down¹, - under foot².

on'ar TRANCE
trance, mental perception during an abnormal condition of the senses. Joseph Mt12²⁰ 213 19 22 magi Mt21² Pilate's wife Mt27¹⁰. dream⁶.
trance, amazement³.

[h]uper bal'ô OVER-CAST
transcend, idiomatically transcendent for -ing. the glory 2C3¹⁰ grace of God 2C9¹⁴ greatness of God's power Ep1¹⁹ t riches of God's grace Ep2^{7AB}s* knowledge t love of Christ Ep3¹⁹. exceed³, excel¹, pass¹.

[h]uper bol é' OVER-CAST
transcendence, -ntly, inordinate, -ly. path suited to 1C12³¹ of the power 2C4⁷ t eonian burden 2C4¹⁷ 17 of the revelation 2C12⁷ inordinate: an i sinner (Sin) Ro7¹³ Paul (burdened i) 2C1⁸ (persecuted the ecclesia) Gal1³. abundance¹, exceeding², excellent², measure².

meta the (ti thê mi) after-PLACE
transfer, barter *¶*Ju4¹. our fathers t to Sychem Ac7¹⁶ from Christ *¶*Gal6¹ priesthood *¶*Hb7¹² Enoch Hb11⁵ 5. carry over¹, change¹, remove¹, translate², turn¹.

transfer in a figure. See transfigure.

meta'the si s after-PLACING
transference. of law *¶*Hb7¹² of Enoch Hb11⁵ of that which is shaken Hb12²⁷. change¹, removing¹, translation¹.

meta schêm a ti s'ô after-FIGURE
transfigure, transfer in a figure 1C4⁶. fraudulent workers 2C11¹³ Satan and his servants 2C11¹⁴ 15 Christ t the body of our humiliation Ph3²¹. be transferred², change¹, transfer in a figure¹, transform self¹.

transfigured, transform².

meta morph o'ô after-FORM
transform. Jesus was vMt17²Mk9² by the renewing of the mind *¶*Ro12² the saints, into the same image *¶*2C3¹⁸. be changed¹, -transfigured², -transformed¹.

transform, transfigure³.

para bai'n'ô BESIDE-STEP
transgress, step out of bounds. tradition of the elders Mt15² precept of God Mt15³ Judas Ac12⁵. fall by transgression¹, transgress³.

transgress, pass by¹, (who doth t), transgressor¹.

para'ba si s BESIDE-STEPPING
transgression. of the law Ro22³ where no law, no t Ro4¹⁵ Adam's Ro5¹⁴ law added on behalf of Ga3¹⁹ Eve has come to be in 1Ti2¹⁴ every t obtained a fair reward Hb2² deliverance of t of those Hb9¹⁵. breaking¹, transgression⁶.

transgression (fall by), transgress¹.

para ba' t ês BESIDE-STEPPER
transgressor. of law (if you should be) Ro22⁵ (who through letter are) Ro27⁷ (you have become) Ja21¹³s commending myself as Ga2¹⁸ exposed by the law as Ja2⁹. breaker¹, transgressor³, who doth transgress¹.

transgressor, lawless¹.

[h]ermê n eu'ô TRANSLATE
translate, turn into another language. Cephas t Peter Jn1⁴² Siloam t commissioned Jn9⁷ Melchizedek, king of righteousness Hb7² (s¹ Jn1³⁸ BaC4³⁶). be by interpretation³, interpret².

translate, depose¹, transfer².

[h]ermê n ei'a TRANSLATION
translation. of language 1C12¹⁰as each one has 1C14²⁶ (BiC14²⁸). interpretation².

translation, transference¹.

di aug es' THROUGH-RADIANT
translucent. gold, clear as t glass vRv21²¹. transparent¹.

transparent, translucent¹.
transport. See depose.

pag i de u'ô FASTEN *patch*
trap. the Jews t Jesus *¶*Mt22¹⁵. entangle¹.

pag is' FASTER *and G. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*
trap. that day standing by as a Lu21³⁵ let Israel's table become *¶*Ro11⁹ of the Adversary 1Ti3⁷ *¶*2Ti2²⁶ rich falling into *¶*1Ti6⁹. snare⁵.

trap, mesh¹.

ô di n'ô PAIN
travail. Paul (with the saints) *¶*Ga4¹⁹ the one not Ga4²⁷ woman t to bring forth vRv12². travail¹, - in birth².

travail, labor², pang¹, (be in t), bring forth¹.
travail in pain together, travail together¹.

sun ô di n'ô TOGETHER-PAIN
travail together. the entire creation *¶*Ro8²².
travail in pain together¹.

apo dêm e'ô FROM-PUBLIC
travel, leave home for foreign places. a householder who t *¶*Mt21³³Mk12¹Lu20⁹ a man who t *¶*Mt25¹⁴ 15 younger son t *¶*Lu15¹³. go into a far country³, take journey², travel into far country¹.

travel, pass through¹.

travel into far country, travel¹.

apo'dem on FROM-PUBLICER

traveler. as a man a t PMk13³⁴. taking a far journey¹.

traveler (fellow). See fellow traveler.

phel o'n es BARK

traveling cloak, but valise according to the Syriac version. Timothy to bring 2Ti4¹³. cloak¹.

di od eu'o THROUGH-WAY

traverse, make way through. Jesus, city by city Lu8¹ Paul and Silas t Amphipolis Ac 17¹. go throughout¹, pass through¹.

pat e'o TREAD

tread, place the feet upon, especially in walking. upon serpents Lu10¹⁹ Jerusalem, by the nations NLu21²⁴ vRv11² bs wine trough vRv14²⁰ 19¹⁵. tread³, - down¹, - under foot¹.

tread, trample¹.

tread down, trample¹, tread¹.

tread out the corn, thresh².

tread under foot, trample², tread¹.

thé s aur os' PLACE-INTO-MORROW

treasure, what is hoarded or stored away. magi opening their AMt21¹ t on earth Mt6¹⁹ in heaven FMt6²⁰ 19²¹ Mk10²¹ Lu12³³ 18²² where your t is Mt6²¹ Lu12³⁴ good and wicked PMt 12³⁵ 35Lu6⁴⁵ 45A hid in a field PMt13⁴⁴ things new and old PMt13⁵² in earthen vessels F2C4⁷ of wisdom in Christ FCo2³ of Egypt Hb11²⁶.

treasure, exchequer¹, (lay up t), hoard¹.

apo thé s aur iz'o FROM-PLACE-INTO-MORROW
treasure up. ideal foundation F1Ti6¹⁹. lay up in store¹.

treasure up, hoard¹.

gaz o phul a k'i on EXCHEQUER-GUARD

treasury. Jesus (facing) Mk12⁴¹ (speaks in) Jn8²⁰ throng casting into Mk12⁴¹ 43Lu21¹.

treasury, corban¹.

treasure, word¹.

den'dr on TREE

tree, a large plant with a woody stem. ax at the root of PMt31¹⁰ Lu3⁹ not producing ideal fruit PMt31¹⁰ 719 Lu3⁹ good PMt71¹⁷ 18 rotten PMt71¹⁷ 18 1233 Lu6⁴³ ideal PMt12³³ Lu6⁴³ known by its fruit PMt12³³ Lu6⁴⁴ mustard PMt13³² Lu13¹⁹ chopped boughs from Mt21¹⁸ observing men as Mk8²⁴ perceive all PLu 21²⁹ that are seer FJu1² winds not (blowing on) vRv7¹ (injuring) vRv7³ 94 a third burned up vRv8⁷ (AMk11⁸).

tree. See wood.

tree (cultivated olive). See cultivated olive tree.

tree (fig). See fig tree.

tre'm o TREMBLE

tremble, be physically affected by fear, so as to vibrate involuntarily. woman with hemorrhage Mk5³³ Lu8⁴⁷ AFS^{1*} audacious, not t 2Pt2¹⁰ (s¹-1Pt12¹²). be afraid¹, tremble³.

tremble, affrighted¹, shudder¹, trembling¹.

tro'm os TREMBLING

trembling. women at the tomb Mk16⁸ Paul 1C2³ Titus 2C7¹⁵ slaves Ep6⁵ Philipians Ph2¹². tremble¹, -ing³.

trembling, tremor (in a)¹.

spod'ra VEHEMENT

tremendously, much beyond normal. magi rejoiced Mt2¹⁰ disciples t (sorry) Mt17²³ (astonished) Mt19²⁵ (sorrowing) Mt26²² afraid

(Peter James and John) Mt17⁶ (centurion and soldiers) Mt27⁵⁴ fellow slaves t sorry PMt18³¹ stone t great (tomb door) Mk16⁴ certain chief t rich Lu18²³ number of disciples multiplied Ac6⁷ calamity of hail vRv 16²¹. exceeding⁴, -ly¹, greatly², sore¹, very³.

spod' os' VEHEMENT-AS

tremendously. tossed by the tempest Ac27¹⁸. exceedingly¹.

en'trom on IN-TREMBLING

tremor (in a). Moses Ac7³² Hb12³¹ Philipian jailer Ac16²⁹. quake¹, tremble².

trench, rampart¹.

trespass, offense⁹, sin³.

kom e' TRESSES

tresses, long hair. given to woman 1C11¹⁵. long hair¹.

kom a'o have-TRESSES

tresses (have). dishonor to a man 1C11¹⁴ a woman's glory 1C11¹⁵. have long hair².

peir'a PROBE

trial, an experimental action involving suffering Hb11³⁶ or uncertainty, attempt Hb 11²⁹. assay¹, trial¹.

peir a s m os' PROBING

trial. bring us not into Mt6¹³ Lu11⁴ pray lest you be entering Mt26⁴¹ Mk14³⁸ Lu22⁴⁰ 46 Jesus (concluding every) Lu4¹³ (with Me in My) Lu22²⁸ in a season of PLu8¹³ which befell Paul Ac20¹⁹ no t taken you but what is human 1C10¹³ the sequel of 1C10¹³ saint's t in Paul's flesh Ga4¹⁴ falling into (intending to be rich) 1Ti6⁹ (various) Ja1² day of (in the wilderness) Hb3⁸ enduring Ja1¹² conflagration becoming a 1Pt4¹² rescue the devout out of (the Lord) 2Pt2⁹ keeping out of the hour of Rv3¹⁰. temptation¹⁹, trial¹.

trial, testedness¹, testing¹.

ek peir az'o OUT-PROBE

trial (put on). p the Lord o t (you shall not) Mt4⁷ Lu4¹² (we may not) 1C10⁹ 9 certain lawyer p Jesus o Lu10²⁵. tempt⁵.

trial (undergo). See try.

phul e' SPROUT

tribe, an offshoot from a single ancestor. twelve (apostles to judge) Mt19²⁸ Lu22³⁰ (in the dispersion) Ja1¹ (sons of Israel) vRv21¹² of the land (grieving) Mt24³⁰ Rv17 of Asher (Hannah) Lu23⁶ of Benjamin (Saul) Ac13²¹ (Paul) Ro11¹ Ph3⁵ Christ (of a different) Hb7¹³ 14 (Lion out of Judah's) vRv5⁵ out of every (bought) vRv5⁹ (144,000 sealed) vRv7⁴ twelve thousand out of (Judah) vRv7⁵ (Reuben) vRv7⁵ (Gad) vRv7⁵ (Asher) vRv7⁶ (Nephthali) vRv7⁶ (Manasseh) vRv7⁶ (Simeon) vRv7⁷ Ab (Levi) vRv7⁷ (Issachar) vRv7⁷ (Zebulun) vRv7⁸ (Joseph) vRv7⁸ (Benjamin) vRv7⁸ out of all t (vast throng) vRv7⁹ (observing corpses) vRv11⁹ every t (wild beast given authority over) vRv13⁷ (evangel to bring) vRv14⁶. kindred⁶, tribe²⁵.

all o'phul on CHANGE-SPROUT

tribe (another). illicit to join (a Jew) Ac10²⁸. one of another nation¹.

sum phul e't es TOGETHER-SPROUT

tribesman (fellow). of the Thessalonians 1Th 2¹⁴. countryman¹.

tribulation, affliction²¹, (suffer t), afflict¹.

krit'eri on JUDGE-instrument

tribunal. unworthy for the least 1C6² 4bs the

rich drawing you to Ja26, judgment¹, - seat², to judge¹.

tribute. See finish.

tribute, double drachma², tax⁵, poll tax⁴.

tel on'és FINISHER

tribute collector, one who gathered the civil taxes for the Roman government, a most traitorous occupation in the eyes of a Jew, loving those loving them Mt546 and sinners (lay back at table with Jesus) Mt910 Mk215 (wherefore is your teacher eating with) Mt911 Mk216 (Jesus a friend of) Mt1119 Lu734 (ate with) Mk216 (disciples ate with) Lu530 (nearing Jesus to be hearing Him) Lu151 Matthew a Mt103 the disobedient as one of Mt1817 preceding the Jews into the kingdom Mt2131 32 came to be baptized Lu312 named Levi Lu527 lying down with disciples Lu529 the people and t c justify God Lu729 parable of Pharisee and r Lu1810 11 13, publican²¹.

tel on'i on FINISH-

tribute office, Matthew sitting at Mt9 Mk214 Lu527, receipt of custom³.

tribute (settle). See finish.

tried, tested¹, (be t), fire (be on)¹.

a peir'as t on UN-PROBED

tried (not). God not t by evils Ja113. cannot be tempted¹.

trim, adorn¹.

ptai'ō TRIP

trip, entangle the feet so as to lose the balance. Israel not t r Ro1111 if t in one thing r Ja210 we all t much r Ja32 2 not r Pt110, fall¹, offend³, stumble¹.

a p'tai st on UN-TRIPPED

tripping (from). Him Who is able guard you r Ju24, from falling¹.

thriamb eu'ō TRIUMPH

triumph, celebrate a victory by a procession, etc. God always gives us P2C214 Christ t over sovereignties r Co215, cause to triumph¹, triumph over¹.

triumph over, triumph¹.

Trō as' TROAS

Troas, a city on the coast of Mysia, Asia Minor, near the site of Troy, about 40° north, 26° east. Paul (descended into) Ac168 (setting out from) Ac1611 (these remained for us in) Ac205 (came to) Ac206 2C212 (left cloak in) 2Ti413.

stra'teu ma WAR-TROOP

troops, as individuals, in the aggregate, an army, a king sending r Mt227 Herod's Lu2311 descend to Paul Ac2310 27 of cavalry vRv916 army: of heaven with Christ vRv1914 19 of the kings of earth vRv1919, army⁶, men of war¹, soldiers¹.

Troph'im os NOURISHED

Trophimus, a companion of Paul. Ac204 2129 2Ti420.

trouble, afflict⁴, -ion³, agitate¹, alarm³, annoy¹, bother³, disturb¹⁷, -ance¹, harass¹, insurrection (raise)¹, tender⁵.

trouble exceedingly, confound¹.

trouble self, tumult (make)¹.

troubling, disturbance¹.

lén os' TROUGH

trough, a large receptacle in which grapes are trodden. a man excavates r Mt2133 of the fury of God vRv1419 20 20 1913, wine-press⁵.

throw, seem¹.

truce breaker, implacable¹.

alēth e s' TRUE

true, in accord with the facts Jn418 AB. Christ: is t Mt2216 Mk1214 testimony t (His) Jn531 813 14 (John's) Jn532 1041 My flesh (blood) is t food and drink Jn655 B s² 55 s² precept in Him t Jn28 God: is t Jn333 718 826 Ro34 (grace of) 1Pt512 others: testimony (of two men) Jn817 (of John) Jn2124 3Jn12 (of the Cretans) Tit13 occurring to Peter Ac129 as deceivers and t 2C68 whatever is Ph48 proverb 2Pt222 anointing Jn227 (sJn816 s1935). true²³, truth¹, truly¹.

alēth in on' TRUE

true, mammon Lu1611 light Jn19 1Jn28 worshippers Jn423 saying(s) Jn437 Rv199 215 226 Bread Jn632 Jesus (He Who send Me is) Jn728 (judgings t) Jn810 B Rv167 192 (t Grapevine) r Jn151 God (the only t) Jn173 (the living and t) 1Th19 Hb914A (the T One) Jn520 John's testimony Jn1935 tabernacle Hb82 holy places representations of the t Hb924 heart Hb1022 Christ (the T One) 1Jn520 20 Rv37 1911 (Witness) Rv814 (holy and) Rv610 (Thy ways t) Rv153.

true, believing², genuine¹, truth¹.

alēth eu'ō be-TRUE

true (be). Paul an enemy by being t Ga416 in love Ep415, speak truth¹, tell -1.

alēth ōs' TRUE-AS

truly. Jesus. (t God's Son) Mt1433 2754 Mk1539 (t Saviour) Jn442 (t is the prophet) Jn614 740 (t Christ) Jn726 (t My disciples) Jn831 (disciples know t I am from Thee) Jn178 Son of Mankind (I say t) Lu927 1244 213 of God (t is the word) 1Th213 A B s¹ (love) 1Jn25 others: t Peter is one of them Mt2673 Mk1470 Nathanael t an Israelite Jn147 Peter knows Ac1211 (sJn418 s1655). indeed⁶, in truth¹, of a -6, of a surety¹, surely³, truly², verily¹, very¹.

truly, consequently¹, indeed¹², true¹.

trump. See trumpet.

salp'i[n]g a TRUMPET

trumpet, trump 1C1552, a wind instrument with a flaring mouth which magnifies the sound, at the coming of Christ Mt2431 1Th416 giving a dubious sound 1C148 at Sinai Hb1219 at Patmos vRv110 41 the seven vRv82 6 13 914.

salp is'ō TRUMPET

trumpet, blow a trumpet, not t in front of you (alms) Mt62 Christ will be f1C1552 the seven vRv86 7 8 10 13 91 13 107 1115, sound¹⁰, - a trumpet¹, trumpet sounds¹.

salp i s't ēs' TRUMPETER

trumpeter, one who blows a trumpet. heard in Babylon nevermore vRv1822.

trust, confidence¹, expect¹⁸, persuade¹⁰, (put t), persuadel¹.

trust first, preexpectant (be)¹.

alē'th ei a TRUTH

truth, that which corresponds with the actual facts, in contrast to the false. Jesus: teaches Mt2216 Mk1214 Lu2021 woman tells Him Mk533 in t saying ideally Mk1232 of a t I am saying Lu425 speaks the Jn840 45 tells Jn846 167 is the T mJn146 testifying to Jn1837 gathered against Ac427 t of Christ (in Paul) 2C1110 as the t is in Ep421 t of God (hal-low them by) Jn1717 19 (Thy word is) Jn17

17ABs² (men alter) Ro12⁵ (superabounding in Paul's lie) Ro37 (for the sake of) Ro15³ (grace of G in t) Co16 (is not in this one) 1Jn2⁴
other (proper names): Peter Lu22⁵⁹ Ac10 34 John Jn5³³ 2Jn1 3Jn1 Adversary (t not in) Jn8⁴⁴ 44 Paul Ac26²⁵ Ro91 2C7¹⁴ 14 126 138 8 1Ti2¹⁴ As 7As Demetrius 3Jn12 **others**: grace and t Jn11⁴ 17 doing 4Jn32¹ ABs⁴ (not) 4Jn16 spirit (and) Jn4²³ 24 (of) 4Jn14¹⁷ 1526 1613 13 1Jn46 (is testifying) 1Jn56 learning Jn6^{43A} you will know Jn8³² 2Jn1 making you free Jn8³² everyone who is of the Jn18³⁷ what is Jn18³⁸ retaining the t in injustice Ro18 judgment is according to Ro 22 stubborn as to Ro28 form of (in the law) Ro22⁰ unleavened 1C58 rejoicing together with 1C136 manifestation of 2C42 word of 2C67 Ep13 2Ti13¹⁵ Ja11⁸ of the evangel Ga25 14 ACo15 persuaded by Ga5⁷ benignity of 4Ep4²⁴ speaking Ep4²⁵ fruit of light is in Ep5⁹ loins girded with Ep6¹⁴ in pretense or in Ph11⁸ the love of 2Th21⁰ who do not believe 2Th21² 13 realization of 1Ti2⁴ 2Ti2²⁵ 37 Tit11 pillar and base of 1Ti 315 those who realize 1Ti4³ deprived of 1Ti 65 swerve as to 2Ti18⁸ withstanding 2Ti3⁸ turning the hearing from 2Ti4⁴ Tit14 recognition of Hb10²⁶ falsifying Ja31⁴ the way of Ja5¹⁹ obedience of 1Pt1²² present t (established in) 2Pt1¹² glory of 2Pt2² is not in us 1Jn18 not acquainted with 1Jn2²¹ 21 loving in act and t 1Jn3¹⁸ knowing that we are of 1Jn3¹⁹ remaining in us 2Jn² in t and love 2Jn³ walking in 2Jn⁴ 3Jn³ 4 testifying to 3Jn³ fellow workers in 3Jn⁸ Bs². true¹, truth¹⁰⁷, verity¹.
 truth, true¹, yea¹, (in t), truly¹, (of a t), really¹, truly⁶, (speak t), true (be)¹, (tell t), true (be)¹.

peir a'o mai PROBE

try. Jews to lay hands on Paul Ac26²¹ Christ has been t in all respects Hb4¹⁵. go about¹, tempt¹.

peir az'ō PROBIZE

try, probe, middle, undergo **trial** (not "tempt"). **Christ** (by the Adversary) Mt4¹ 3Mk11³ Lu4² (by the Pharisees) Mt16¹ 19³ 2235 Mk8¹¹ 102 1215 Lu20^{23A} [Jn8⁶] (others t Him) Lu11¹⁶ (C t Philip) Jn6⁶ (able to help those being t) Hb21⁸ 18 **God** (Sapphira t the spirit of the Lord) Ac5⁹ (Judaizers t) Ac15¹⁰ (will not leave you to be) 1C10¹³ (the fathers t Me) Hb3⁹ (not t by evils) Ja11³ 13

other (proper names): Saul to join disciples Ac9²⁶ Paul t (to go into Bithynia) Ac 167 (accused of t to profane the sanctuary) Ac24⁶ lest Satan may be t you 1C7⁵ Abraham Hb11¹⁷ **others**: t yourselves 2C13⁵ that you may not be Ga6¹ lest the t t you 1Th 35 5 saints of old Hb11³⁷ let no one, undergoing t, be saying Ja11³ 14 you t those saying they are apostles Rv2² that you may be t Rv21⁰ t those dwelling on the earth Rv3¹⁰. assay², examine¹, go about¹, prove¹, tempt²⁷, -er², try⁴.

try, test⁴.

try. See **get**.

peri peir'ō ABOUT-PROBE

try on all sides. with much pain f1Ti6¹⁰. pierce¹.

trying. See **trial**.

trying, testing¹.

Tru'ph ai n a ENERVATE

Tryphena. Paul greets Ro16¹².

Tru ph'ō's a ENERVATE

Tryphosa. Paul greets Ro16¹².

tho'rub os TUMULT

tumult, the agitation of a multitude expressed in motion and noise. not in the festival lest Mt26⁵ Mk14² before Pilate Mt27²⁴ in Jairus' house Mk5³⁸ at Ephesus Ac20²¹ at Paul's arrest Ac21³⁴ Paul not with Ac24¹⁸, tumult⁴, uproar³.

tumult, turbulence².

thorub az'o mai TUMULT

tumult (be in). Martha Lu10⁴¹ Bs. be troubled¹.

thorub e'ō TUMULT

tumult (make). at Jairus' house Mt9²³ Mk5³⁹ Jews at Thessalonica Ac17⁵ over Eutychus Ac20¹⁰, make a noise¹, - this ado¹, set on an uproar¹, trouble self¹.

chit ōn' 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 Mt 54⁰ Lu6²⁹ disciples not to take two Mt10¹⁰ Mk6⁹ Lu9³ chief priest tearing his Mk14⁶³ be sharing Lu3¹¹ Jesus' Jn19²³ ABs² 23 Dorcas made Ac9³⁹ hating Ju2³. clothes¹, coat⁹, garment¹.

di orus's ō THROUGH-EXCAVATE

tunnel through a mud wall. thieves Mt6¹⁹ 20 house to be fMt24⁴³ Lu12³⁹. break through³, - up¹.

a kata st a si'a UN-DOWN-STANDING

turbulence. hearing battles and Lu21⁹ God not for 1C14³³ Paul in 2C6⁵ lest there be 2C12²⁰ there is Ja3¹⁶. commotion¹, confusion¹, tumult².

a kata'st a t on UN-DOWN-STOOD

turbulent. a man t in his ways Ja1⁸ the tongue a t evil fJa3⁸. unstable¹.

streph'ō TURN

turn, move around Jn20¹⁴ so as to face in a different direction, and, figuratively, of the heart, etc. Ac7³⁹. the other cheek Mt5³⁹ hogs fMt7⁶ Jesus (to woman with hemorrhage) Mt9²² (to Peter) Mt16²³ Lu22⁶¹ (to the throng) Lu7⁹ 14²⁵ (to the sinner woman) Lu7⁴⁴ (to James and John) Lu9⁵⁵ (to the disciples) Lu10^{22A} 23 (to women following) Lu23²⁸ (to John and Andrew) Jn1³⁸

others: and becoming as children fMt18³ Miriam Jn20¹⁶ God Ac7⁴² Paul t to the nations fAc13⁴⁶ waters t to blood vRv11⁶ (BMt27³ BsJn124⁰). be converted², turn¹⁴, - about², - again¹, - back¹.

turn, become¹, convert², step off², transfer¹, turn aside⁴, - back¹⁵.

turn about, steer with², turn¹.

turn again, turn¹, - back¹.

ek trep'ō OUT-REVERT

turn aside. into vain prating f1Ti16⁶ younger widows, after Satan f1Ti15¹⁵ Timothy to t a from prattlings f1Ti16²⁰ men will t a to myths f2Ti4⁴ that the lame may not Hb12¹³. avoid¹, turn⁴.

turn aside, retire¹.

turn away. See **turn from**.

turn away, depose¹, pervert¹, shun¹.

epistreph'ō ON-TURN

turn back, turn about, turn f2Pt2²². let your peace Mt10¹³ spirit (unclean) fMt124⁴ (of

Jairus' daughter} Lu8⁵⁵ not t b (in the field)
Mt24¹⁸Mk13¹⁶Lu17³¹ to the Lord Flul16¹⁷ Ac
9³⁵ 11²¹ 2C31⁶ hearts of the fathers Flul17
Peter Flul22³² to God rAc14¹⁵ 15¹⁹ 26²⁰
1Th19 Paul Ac15³⁶ to the poor elements
rGa49 a sinner rJa51⁹ 20 to the Shepherd
r1Pt2²⁵

turn about: lest Israel rMt13¹⁵Mk4¹²Jn12
40A Ac28²⁷ Jesus Mk5³⁰ 8³³ sinning brother
Lu17⁴ Peter Jn21²⁰ Ac9⁴⁰ for the erasure
of sins rAc31⁹ Paul Ac16¹⁸ from darkness
rAc26¹⁸Js John Rv11² 12 (Bs¹⁴Lu23⁹ s1838).
be converted⁶, come again¹, convert², go
again¹, return⁸, turn¹⁵, - again¹, - about⁴.
turn back. See over turn and turn about.
turn back, return¹, turn¹.
turn back again, return¹.

apo streph'o FROM-TURN
turn from, turn away, turn back (silver) Mt
27^{3A8}. all were t f Paul r2Ti11⁵ men t f
the truth rTi11⁴ t f Him from the heavens
rHb12²⁵ turn away: the sword Mt26⁵² Jesus t
a the people Lu23¹⁴ from wickedness rAc
3²⁶ irreverence from Jacob rRo11²⁶ from
the truth r2Ti14⁴ (AAc26¹⁸). bring again¹,
pervert¹, put up again¹, turn away⁵, - from⁴.

ek streph'o OUT-TURN
turn out, sectarian man has t himself o Tit
3¹¹, subvert¹.

turn upside down, insurrection (raise)¹.
turning, revolution¹.

epi streph'e ON-TURNING
turning about, of the nations rAc15³. conver-
sion¹.

trug on' COOER
turtle dove, a pair of Lu22⁴.
tutor, manager¹.

dō de ka ton TWO-TENTH
welfth. t stone, garnet vRv21²⁰.

dōdeka TWO-TEN
twelve. years (hemorrhage) Mt9²⁰Mk5²⁵Lu8⁴³
(Jairus' daughter) Mk5⁴²Lu8⁴² (Jesus) Lu24²
disciples Mt10¹ 11¹ 20¹⁷ 26²⁰ Lu6¹³ panniers
Mt14²⁰Mk6⁴³ 8¹⁹ Lu9¹⁷ Jn6¹³ thrones Mt19
28Lu22³⁰ tribes Mt19²⁸ Ja1¹ vRv21¹² the t
apostles Mt10² 5 26¹⁴ 47 Mk4¹⁰ 67 935 1032
1111 1410As 17 20 43 Lu8¹ 91 12 1831 223 14As²
Jn6⁶⁷ 70 71 2024 Ac6² 1C15⁵ vRv21¹⁴ legions
of messengers Mt26⁵³ Jesus makes t disci-
ples Mk3¹⁴ 16Bs hours in a day rJn11⁹ pa-
triarchs Ac7⁸ men Ac19⁷ days Ac24¹¹ t
thousand (from each tribe) vRv7⁵ 5 6 6 6 7 7
7 8 8 8 (stadia) vRv21¹⁶ stars vRv21¹² portals
vRv21¹² 21Abs* messengers vRv21¹² founda-
tions vRv21¹⁴ names vRv21¹⁴ pearls vRv
21²¹ fruits vRv22².

dō dek a'phul on TWO-TEN-SPROUT
twelve tribed people, offering divine service
Ac26⁶, twelve tribes¹.

ei'kosi TWENTY
twenty. thousand men Flul14³¹ t-five stadia
Jn6¹⁹ a hundred and t names Ac11⁵ fathoms
Ac27²⁸ t-three thousand (fell in one day)
1C10⁸ t-four thrones vRv4⁴ 4 t-four elders
vRv4¹⁰ 58 1116 194.

di s' TWO-
twice, ere a cock crow t Mk14³⁰AB 72AB fast-
ing Lu18¹² you send once and t Ph4¹⁶ Paul

wanted to come 1Th2¹⁸ trees t dying rJu12.
again², twice⁴.

r[h]ip e' TOSS
twinkle, the upward or downward motion of
the eyelid. saints changed in 1C15⁵². twin-
kling¹.

stre blo'o TURN-
twist. Paul's words r2Pt3¹⁶. wrest¹.

su streph'o TOGETHER-TURN
twist together (kindling) Ac28³, conspire (against
Jesus) Mt17²². abide¹, gather¹.

apo tinas s'o FROM-QUIVER
twitch, so as to shake off, dust, from the feet
Lu9⁵ viper, from Paul's hand Ac28⁵. shake
off².

du'o TWO
two. if t agree Mt18¹⁹ gathered in Jesus'
name Mt18²⁰ shall be one flesh Mt19⁵ Mk
10⁸ 8 1C6¹⁶ Ep5³¹ Jesus dispatches disci-
ples t by t Mk6⁷Lu10¹⁰B three against t Lu12⁵²
etc. See under other keywords.

di'stom on TWO-MOUTHED
two-edged. keener than any t sword Hb4¹²
out of Christ's mouth (t blade issuing) Rv1¹⁶
21². two-edged², with two edges¹.

two fold more, double¹.

di a ko'si a TWO-HUNDRED
two hundred, denarii (bread) Mk6³⁷ Jn6⁷ cu-
bits from land Jn21⁸ soldiers Ac23²³ 23 t h
seventy six souls Ac27³⁷ a thousand t h
sixty days vRv11³ 126.

two hundred thousand thousand, millions (two
hundred)¹.

di et i'a TWO-YEAR
two years, being fulfilled Ac24²⁷ Paul re-
mains in hired house Ac28³⁰.

Tuch'ik os HAPPENIC
Tychicus, a friend of the apostle Paul. ar-
ranged to meet Paul Ac20⁴ all to be made
known by Ep6²¹ Co4⁷ Paul dispatches (to
Ephesus) 2Ti4¹² (to Titus) Tit3¹².

tup'os BEAT
type, model, print (of nails) Jn20²⁵ 25AB, the
impression produced by beating a die, from
Adam to Moses a t rRo5¹⁴ t of teaching
Ro6¹⁷ these things, t of us r1C10⁶ model:
Israel made to worship Ac7⁴³ tabernacle
made according to Ac7⁴⁴ Hb8⁵ the captain
writes Felix having this m Ac23²⁵ Paul
rPh31⁷ 2Th3⁹ the Thessalonians r1Th1⁷ Tim-
othy r1Ti4¹² Titus rTit2⁷ for the flocklet
r1Pt5^{3A8}. ensample¹, example², fashion¹,
figure², form¹, manner¹, pattern², print².

tup ik os' BEATIC-AS
typically, befall Israel 1C10¹¹, ensample¹.

kata dun as t eu'o DOWN-ABLE
tyrannize over, by the Adversary Ac10³⁸ are
not the rich Ja2⁶, oppress².

Tur'annos MONARCH
Tyrannus, a teacher in Ephesus Ac19⁹.

Tu'r os (Hebrew) ROCK
Tyre, a very ancient Phœnician city, on the
coast, about 33° 16' north, 35° 12' east.
more tolerable for Mt11²¹ 22Lu10¹³ 14 Jesus
retires into Mt15²¹Mk7²⁴ multitudes from
Mk38^{Lu6}17 Paul at Ac13⁷.

Tyre (them of) Tyrian¹.

Tu'ri os (Hebrew) ROCK
Tyrian, an inhabitant of Tyre. Herod in a
fighting fury with Ac12²⁰. them of Tyre¹.

U

*up*amidst denotes *up*.
*ou*nder denotes *on*.

[h]elk'os DRAWER
 ulcer. Lazarus' *PLu1621* upon those having
 emblem of wild beast *vRv162* ¹¹Ab. sore³.

[h]elk'o mai DRAW
 ulcers (have). Lazarus, the poor man *PLu1620*.
 be full of sores¹.

ultimately. See finish and till.

ek porn eu'ō OUT-PROSTITUTE
 ultra-prostitution (commit). Sodom and Go-
 morrah *Ju1*, give self over to fornication¹.

unable. See able (be).

a'dol on UN-FRAUDED
 unadulterated. milk *PLt22*. sincere¹.

a'phant on UN-APPEARED
 unapparent, and Jesus became *Lu2431*.

a n ep ais'ch un t on UN-ON-VILED
 unashamed. worker *P2Ti215*. that needeth not
 to be ashamed¹.

a iphn id'i os UN-APPEAR-PERCEIVED
 unawares. that day standing by *Lu2134* exter-
 mination standing by *1Th53*. suddenly¹, un-
 awares¹.

unawares, oblivious (be)¹, (bring in u), smug-
 gled in¹.

a pist i'a UN-BELIEF
 unbelief. Jews (at Nazareth) *Mt1358* *Mk66* (nul-
 lify the faithfulness of God) *Ro33* (persisting
 in) *Ro1123* help my *Mk924* disciples (the
 Lord reproaches) *1Mk1614* Abraham (God's
 promise not doubted in) *Ro420* Israel (broken
 out by) *Ro1120* (could not enter because of)
Hb319 Paul ignorant in *1Ti113* wicked heart
 of *ΔHb312*.

unbelief, scant faith¹, stubbornness⁴.

a'pist on UN-BELIEVING
 unbelieving, unbeliever, unbelievable *Ac268*, un-
 faithful *Lu1246*, generation *Mt1717* *Mk919* *Lu*
941 Thomas *Jn2027* wife *1C712* ¹⁴ husband
1C713 ¹⁴ apprehensions of the *2C44* nothing
 clean to the *Ti115* unbeliever: suing brother
 before *1C66s* is separating *1C715* is invit-
 ing you *1C1027* languages a sign to *1C1422*
²² ²³ ^{As} ²⁴ yoked with *2C614* what part, be-
 liever with *2C615* worse than *1Ti158* their
 part in the lake of fire *vRv218*, believe not⁷,
 faithless⁴, infidel², thing incredible¹, unbe-
 liever⁴, unbelieving⁵.

unbelieving, stubborn (be)¹.

ana kupt'ō UP-BEND
 unbend. woman unable to *Lu1311* u and lift
 up your heads *ALu2128* Christ [*Jn87* ¹⁰]. lift
 one' self up³, look up¹.

unblamable. See blameless.
 unblamable, blameless¹, flawless¹.
 unblamably, blameless¹.

a kata'gnō s t on UN-DOWN-KNOWN
 unensurable. the saints words to be *Ti28*.
 that cannot be condemned¹.

uncertain, dubious¹, -ness¹.
 uncertainly, dubious¹.
 unchangeable, inviolate¹.

a peri'tmēt on UN-ABOUT-CUT
 uncircumcised. the Jews, in their hearts *FAc751*.
 uncircumcised, uncircumcision², (become u),
 decircumcised¹.

akro bu st i'a EXTREMITY-HIDE
 uncircumcision. Peter came in to men having
Ac113 circumcision has become *FAc225* U
 maintaining the law *ARo226* ²⁷ reckoned for
 circumcision *FRo226* justifying through faith
ARo330 happiness for the *ARo49* faith reck-
 oned to Abraham in *Ro410* ¹⁰ ¹¹ ¹² has
 anyone been called in *1C718* is nothing *1C*
⁷¹⁹ *Ga56* ⁶¹⁵ the evangel of the *AGa27* na-
 tions in flesh termed *AEp211* of your flesh
Co213 no U in the young humanity *ACo311*.
 not circumcised¹, uncircumcised², uncircum-
 cision¹⁶.

a kath'ar t on UN-DOWN-LIFTED
 unclean, idiomatically uncleanness *Rv174*. spir-
 its (authority over) *FMt101* *Mk67*. (whenever
 coming out) *FMt1243* *Lu1124* (man in syna-
 gogue with) *FMk123* ²⁶ ²⁷ *Lu436* (prostrated to
 Jesus) *FMk311* (Jesus charged with having)
FMk330 (man with) *FMk528* (entered the
 hogs) *FMk513* (woman's daughter had) *FMk725*
 (Jesus rebukes) *FMk925* *Lu942* (those annoyed
 by) *FLu618* *Ac516* (charged to come out) *FLu*
⁸²⁹ (many of those having) *Ac87* (three) *vRv*
¹⁶¹³ (jail of) *vRv182* u demon *FLu433* Peter
 never ate anything *FAc1014* ¹¹⁸ no man is
Ac1028 else your children are *FC714* saints
 not to touch *FC2617* u person no allotment
FEp55 u bird *vRv182*. foul², unclean²⁸.

unclean, common (count)¹, common².

a kath ar si'a UN-DOWN-LIFT
 uncleanness. sepulchers crammed with *Mt2327*
 men (given over to) *FRo124* *Ep419* (slaves to)
FRo619 not repenting of *FC21221* of the flesh
FGa519 saints (not to be named among) *Ep*
⁵³ (to deaden) *FCo35* (God calls us not for)
FTi47 Paul's entreaty not out of *FTi23*.

uncleanness, defiling¹.

unclothe, strip¹.

uncomely, indecent¹, (behave u), indecent
 (be)¹.

a kata'kri t on UN-DOWN-JUDGED
 uncondemned. Paul lashed *Ac1637* ²²²⁵.

a kra tes' UN-HELD
 uncontrollable. men, in the last days *2Ti33*.
 incontinent¹.

a dia phthor i'a' UN-THRU-CORRUPTION
 uncorruptness. saints to be models of, in
 teaching *Ti27bs*.

ana kalu'p t ō UP-COVER
 uncover faces of the saints *FC2318*, discover
 covenant being nullified *FC2314*. open¹, un-
 taken away¹.
 uncover, unroof¹.

a kata ka'lu p ton UN-DOWN-COVERED
 uncover. woman's head (disgracing) *1C115* ¹³.
 unction, anointing¹.

a mi'a n t os UN-DEFILED
 undefiled. Chief Priest *PHb726* bed *Hb134* rit-
 ual *FJa127* allotment *1Pt14*.

[h]upo' UNDER

under, used with the accusative case it usually has the literal signification, Mt5¹⁵; in the genitive [-of] it points out the efficient cause, as "which is declared by the Lord through the prophet" Mt12², but idiomatically *by*under Mt36Mk15, u my roof Mt8⁸ set u authority Mt8⁹ soldier u me Mt8⁹ u a measure Mk4²¹ u the fig tree Jn1¹⁴ every nation u heaven Ac2⁵ all u sin Ro3⁹ not u law Ro6¹⁴ u grace Ro6¹⁵ u His feet Ep1²² etc. among¹, by⁴², from², in¹, into¹, of¹¹⁶, under⁴⁸, with¹⁴.

under, below¹, inferior¹, less¹, underneath⁹, (put u), subject⁶, (that is not put u), un-subject¹.

onunder. See on.

[h]upo zon'n u mi UNDER-GIRD

undergird, the ship Ac27¹⁷.

[h]upo pher'ō UNDER-CARRY

undergo, trial 1C10¹³ Paul u persecutions 2Ti 3¹¹ sorrows 1Pt2¹⁹, bear¹, endure².

[h]upo kat'ō UNDER-DOWN

underneath, u Christ's feet (enemies)Mt22⁴⁴ (all)Hb2⁸ the soil u your feet Mk6¹¹ puppies u the table PMk7²⁸ lamp u a couch PLu8¹⁶ Nathaniel u fig tree Jn1⁵⁰ u the earth (no one able open scroll)VRv5^{3Ab} (every creature)VRv5^{13Ab} u the altar (souls) VRv6⁹ moon u woman's feet VRv12¹ (BMk 1236). under⁹.

sun i'ē mi TOGETHER-LET

understand, make out the meaning. Israel not u Mt13¹³ 14 15Mk4¹²Lu8¹⁰ Ac28²⁶ 27s² hearing the word and not PMt13¹⁹ 23 disciples (do you u)Mt13⁵¹ (u that Jesus said)Mt16¹² 17¹³ (u not about the cakes)Mk6⁵² (not as yet)Mk8¹⁷ 21As (u none of these things)Lu 18³⁴ (Christ opens their minds to)Lu24⁴⁵ hear and u Mt15¹⁰Mk7¹⁴ Joseph and Mary do not Lu25⁰ Moses inferred his brethren Ac7²⁵ 25 not one is Ro3¹¹ they who have not heard shall Ro15²¹ those commending themselves do not 2C10¹² the will of the Lord Ep5¹⁷ (sJn12⁴⁰). be wise¹, consider¹, understand²⁴.

understand, apprehend¹⁰, ascertain¹, disposed (be)¹, hear¹, learn¹, perceive², versed (be)¹, (easy to be u), intelligible¹, (give to u), known (make)¹, (hard to u), apprehend (hard to)¹.

understand not, ignorant (be)³.

sun'e sis TOGETHER-LETTING

understanding, loving God with whole Mk12³³ people amazed at Jesus' Lu24⁷ of the intelligent 1C1¹⁹ Paul's u in the secret Ep3⁴ spiritual u Co1⁹ the assurance of Co2² the Lord giving Timothy 2Ti2⁷. knowledge¹, understanding⁶.

understanding, comprehension³, disposition², mind⁷, (without u), unintelligent³, understanding of (have perfect u), follow (fully)¹.

en arch'o mai IN-ORIGIN

undertake, in spirit Ga3³ He Who u a good work Ph1⁶ (B2C8⁶). begin².

pro en arch'o mai BEFORE-IN-ORIGIN

undertake before, Titus 2C8^{6As} the Corinthians 2C8¹⁰, begin¹, - before¹.

a'krat on UN-HELD

undiluted, God's fury blended VRv14¹⁰. without mixture¹.

a dia'kri t on UN-THRU-JUDGING

undiscriminating, wisdom from above is Ja3¹⁷. without partiality¹.

a peri spa's t ōs UN-ABOUT-PULL-AS

undistractedly (adverb). saints to be u for the Lord 1C7³⁵. without distraction¹.

undone, devoid (be)¹.

pa'n t ōs EVERY-AS

undoubtedly (adverb). you will be declaring this parable Lu4²³ u a multitude must come Ac21²² u Paul a murderer Ac28⁴ are we privileged, u not Ro3⁹ u it is not as to paramours of this world 1C5¹⁰ God u saying it because of us 1C9¹⁰ Paul should u be saving some 1C9²² u not Apollos' will 1C 16¹², altogether², at all¹, by all means², in no wise¹, no doubt¹, surely¹.

unequally yoked together, diversely yoked (be)¹.

a'sbe s t on UN-EXTINGUISHED

unextinguished, as a fire which is not put out, but burns until all is consumed, burning the chaff with u fire PMt3¹²Lu3¹⁷ Gehenna into u fire Mk9⁴³ 45A. that never shall be quenched², unquenchable².

a mara'n t in on UN-FADING

unfading, wreath of glory f1Pt5⁴. that fadeth not away¹.

a ma'ra n t on UN-FADING

unfading, allotment f1Pt1⁴. that fadeth not away¹.

unfaithful. See unbelieving.

a n upo'kri t on UN-UNDER-JUDGED

unfeigned, love Ro12⁹ 2C6⁶ faith 1Ti15⁵ 2Ti15 wisdom from above Ja3¹⁷ fondness for the brethren 1Pt1²². unfeigned⁴, without dissimulation¹, - hypocrisy¹.

ex ēg e'o mai OUT-LEAD

unfold, disciples u what occurred Lu24³⁵ Christ u God Jn1¹⁸ Cornelius u all to his domestics Ac10⁸ Paul u (whatever signs)Ac15¹² (what God does)Ac21¹⁹ Simeon u how God first visits the nations Ac15¹⁴, declare⁵, tell¹.

a kōlu't ōs UN-FORBID-AS

unforbidden. Paul teaching Ac28³¹. no man forbidding¹.

a'karp on UN-FRUITFUL

unfruitful, word becoming PMt13²²Mk4¹⁹ Paul's mind f1C14¹⁴ not u (those learning to pre-side)*fTit3¹⁴ (not idle nor yet)*f2Pt1⁸ u trees fJu1², unfruitful⁶, without fruit¹.

ungodliness, irreverence⁶.

ungodly, irreverent⁸, - (be)².

a char'i ston UN-JOYED

ungrateful, God is kind to Lu6³⁵ men, in the last days 2Ti3². unthankful².

unholy, common¹, malign².

[h]ol o'klēr on WHOLE-LOTTED

unimpaired, saints (u spirit)*f1Th5²³ (may be perfect and u)*Ja1⁴. entire¹, whole¹.

[h]ol o'klēr i'a WHOLE-LOT

unimpaired soundness, an allotment undivided or unimpaired. lame man fAc3¹⁶. perfect soundness¹.

a n e[n]g'kl ē t on UN-IN-CALLED

unimpeachable, the saints (in the day of our L J C)1C18 (in His sight)Col2² servants must be 1Ti3¹⁰ supervisors must be Tit16⁷. blameless⁴, unreprouvable¹.

a sun'e t on UN-TOGETHER-LET
unintelligent. are you disciples Mt15¹⁶Mk7¹⁸
men are Ro12³¹ an u nation Ro10¹⁹. fool-
ish², without understanding³.

a dia'leipt on UN-THRU-LACKED
unintermittent. Paul (pain in his heart)Ro9²
(remembrance)2Ti1³. continual¹, without
ceasing¹.

a dia leip' t os UN-THRU-LACK-AS
unintermittently (adverb). Paul (making men-
tion of the saints)Ro19 (remembering the
saint's work)1Th1³ (thanking God)1Th2¹³ be
praying 1Th5¹⁷. without ceasing⁴.

sum bi ba z'o TOGETHER-HAVE-STEPIZE
unite in a physical sense, deduce mentally, "put
two and two together". Ephesians u on
Alexander Ac19³³ entire body PEp4¹⁶ Co2¹⁹
the saints, in love Co2² deduce: that this
One is the Christ Ac9²² that God has called
Paul vAc16¹⁰ d from the Lord 1C2¹⁶, be
compact¹, gather assuredly¹, instruct¹,
knit together¹, prove¹.

[h]en o't es ONENESS
unity. of the spirit Ep4³ of the faith Ep4¹³.

pa neg'ur is ALL-CONVOCATION
universal convocation. Hb12²³. general assem-
bly¹.

a'dik on UN-JUST
unjust. rain on just and u Mt5⁴⁵ in the least
Lu16¹⁰ 10 mammon Lu16¹¹ Pharisee is not
P Lu18¹¹ resurrection of Ac24¹⁵ God is not
Ro3⁵ Hb6¹⁰ saints not to be judged before
1C6¹ not enjoying the allotment 1C6⁹ Christ
died, the just for the u 1Pt3¹⁸ the Lord
keeping for chastening 2Pt2⁹. unjust⁸, un-
righteous⁴.

unjust. See justice.

unjust (be), injure².

a dik'os UN-JUST-AS
unjustly (adverb). suffering 1Pt2¹⁹. wrong-
fully¹.

a'gnost on UN-KNOWN

unknown. to an U God Ac17²³.

unknown. See ignorant (be).

unlawful, illicit¹.

a math es' UN-LEARNED
unlearned. u and unstable 2Pt3¹⁶.

unlearned, crude¹, plain³, unlettered¹.

a'sum on UN-FERMENTED
unleavened 1C5⁷ 8, unleavened bread. on the
first day of AMt26¹⁷Mk14¹² the Passover
and AMk14¹Lu22¹ 7 days of (Herod appre-
hended Peter)Ac12³ (Paul sails)Ac20⁶.

unless, except¹, outside¹.

a gram'mat on UN-WRITE
unlettered, not able to write. Peter and John
Ac4¹³. unlearned¹.

apo phor t iz'o mai FROM-CARRY
unload. the ship Ac21³.
unloose, loose³.

a'gam on UN-MARRIED
unmarried. Paul saying to 1C7⁸ 11 32 34 34As.

a nele e'm on UN-MERCIFUL
unmerciful. mankind Ro1³¹.

a meta kin'et on UN-WITH-STIRRED
unmovable. saints to become f1C15⁵⁸.
unmovable, unshakable¹.

sun thrup't o TOGETHER-ENERVATE
unnerve. Paul's heart Ac21¹³. break¹.

unoccupied. See leisure (have).

a para ske'u ast on
IN-BESIDE-INSTRUMENTED
unprepared. lest the Macedonians find the
Corinthians 2C9⁴.

unproductive (make). See nullify.
unprofitable, benefit (without)², disadvantage-
ous¹, useless², - (be)².
unquenchable, unextinguished².
unreasonable, amiss¹, irrational¹.
unrebukable, irreprehensible¹.

a meta mel'et on UN-WITH-CARED
unregretted. God's graces and calling Ro11²⁹
salvation 2C7¹⁰. not to be repented of².

a meta no'et on UN-WITH-MINDED
unrepentant. men's u heart Ro2⁵. impenitent¹.
unreprovable, unimpeachable¹.
unrighteous, unjust¹.
unrighteousness, injustice¹⁶, lawlessness¹.

apo steg a z'o FROM-EXCLUDE
unroof. the roof where Christ was Mk2⁴. un-
cover¹.

unruly, disorderly¹, unsubject¹.
unsearchable, inscrutable¹, untraceable¹.
unseemly, indecency¹, (behave u), indecent
(be)².

[h]a[i]d'es UN-PERCEIVED
unseen, not perceivable by any of the senses,
imperceptible. As a noun, idiomatically, the
unseen. Capernaum shall subside to Mt11²³
Lu10¹⁵ gates of the Mt16¹⁸ rich man in
PLu16²³ Christ (Thou wilt not be forsaking
My soul in)Ac27³¹ (I have the keys of) vRv
118 followed Death vRv6⁸ give up the dead
ARv20¹³ cast into the lake of fire ARv20¹⁴
(As²1C15⁵⁵). gravel, hell¹⁰.

a st a te'o UN-STAND
unsettled (be). Paul 1C4¹¹. have no certain
dwelling place¹.

a sal'eut on UN-SHAKABLE
unshakable. ship's prow Ac27⁴¹ an u kingdom
fHb12²⁸. unmovable¹, which cannot be
moved¹.

a'gnaph on UN-CARDED
unshrunk. not patching with u shred fMt9¹⁶
Mk21². new².
unskillful, untried¹.

a nek tal'et on UN-OUT-TALKED
unspeakable. joy 1Pt1⁸.
unspeakable, ineffable¹, indiscribable¹.
unspotted, spotless¹.

a'spil on UN-SPOTTED
unspotted. keep (this precept)f1Ti6¹⁴ (one
self)fJa12⁷ u lamb (Christ)1Pt1¹⁹ saints to
be f2Pt3¹⁴. unspotted¹, without spot³.

a st et'rik t on UN-SOLID
unstable. luring u souls f2Pt2¹⁴ the unlearned
and u f2Pt3¹⁶.

unstable, turbulent¹.
unsubject. See insubordinate.
untaken away, uncover¹.
unthankful, ungrateful².

ach'ri[s] UNTIL
until, up to a given limit. Of place up to, as
far as. u the day Noah Mt24³⁸Lu17²⁷ Zech-
ariah unable to talk u Lu12²² Adversary
withdrew from Jesus u Lu4¹³ u the day on

which Jesus taken up Ac12 u times of restoration Ac321 etc. up to: Paphos Ac138 parting of soul and spirit Hb412 blood u t the horses bits vRv1420 sins piled u t heaven (Babylon)vRv185 as far as: utensil came a f a Peter vAc115 to meet Paul a f away a Asia Ac204A a f a Appii Forum Ac2815 a measure to reach a f a you 2C1013 outstrip others even a f a you 2C1014 etc. as far as2, even to2, for2, in1, into1, till3, until14, unto3,

until, till22, unto7.

untimely fig. shriveled fig1.

mech'ri[s] UNTO

unto, unto the time when. Sodom might remain u today Mt1123 the law and prophets are u John Lu1616 prolonged the word u midnight Ac207 obedient u death (Jesus) Ph28 u the advent of our Lord 1Ti614 etc. unto the time when: all these things occurring Mk1330 we should all attain to unity Ep413. till2, to1, until7, unto8.

unto, as1, in9, into208, on41, out1, stand by1, till28, until13, with1.

untoward, crooked1.

a nex ichn i'a s t on UN-OUT-TRACABLE

untraceable. God's ways fRo1133 riches of Christ fEp38. past finding out1, unsearchable1.

a'peiros UN-PROBED

untried. one partaking of milk is u Hb513, unskilful1.

unveil. See reveal.

unveiling. See revelation.

a'nupt on UN-WASHED

unwashed. eating with u hands Mt1520 Mk 72 5As2.

a'soph on UN-WISE

unwise, lacking wisdom. saints walking not as Ep515. fool1.

unwise, foolish1, imprudent1.

a n axi'os UN-WORTHY-AS

unworthily. eating and drinking (the Lord's dinner) 1C1127 29s2.

a n ax'ion UN-WORTHY

unworthy. of the least tribunals 1C62.

ana' UP

up, a connective used with the accusative case denoting motion from a lower to a higher place or from the front to the rear, back. Idiomatically again, apiece, respectively Rv 2121bs, by Lu101. In composition it has two distinct effects, sometimes in the same word, denoting back, over again, or anew. With midst, amidst, centered Rv717. apiece: got a denarius a Mt209 10 two tunics a (disciples not to have) Lu93A groups of about fifty a Lu914 two or three firkins a (water pots) Jn26 six wings a (the four animals) Rv48 amidst: darnel over a the grain Mt 1325 a the boundaries (Decapolis) Mk731 adjudicate a his brethren 1C65 etc. (AMk6 40 40). in1, through1, apiece2, by3, each1, every1, etc.

an o' UP

up (adverb), upwards, above. fill water pots u to the brim Jn27 Jesus lifts u his eyes Jn1141 root of bitterness sprouting u Phb 1215 above: Christ (of that which is) Jn823 miracles in heaven a Ac219Bs Jerusalem Ga426 God's calling Ph314 that which is a (seeking) Co31 (disposed to) Co32 (bRv53). above5, high1, the brim1, up2.

up (be), arise2.

[h]uper a'no OVER-UP

up over (adverb). Christ u o (every sovereign) Ep121 (all who are of the heavens) Ep410 u o the ark (cherubim) Hb95. far above2, over1.

up to. See until.

up to, till1.

epi ple'ss o ON-BLOW

upbraid. not u an elderly man 1Ti51. rebuke1.

upbraid, reproach3.

upbuilding. See building.

ant ech'o mai INSTEAD-HAVE

uphold. either u one lord PMt624 Lu1613 saints to u the infirm 1Th514 u the word Tit19. hold fast1, - to2, support1.

uphold, carry1.

ep a'no ON-UP

upon, over, above Mt2737. (adverb). city located u a mountain fMt514 Christ seated u the ass and colt Mt217 oblation u the altar Mt2318 20 Him Who is sitting u the throne Mt2322 messenger sat u the stone Mt282 treading u serpents Lu1019 men walking u tombs Lu1144 him who is sitting u the horse vRv68 over: Christ (star o where He was) Mt29 (standing by o Peter's mother-in-law) Lu439 (is o all) Jn331 31AB (seen by o five hundred) 1C156 for o three hundred denarii Mk145 authority o cities Lu1917 19 seals the abyss o Satan vRv203. above3, more than1, on4, over6, upon3.

upon, down1, from1, into25, on158, with1.

an o ter ik on' UPPERIC

upper. passing through u parts Ac191.

an a'ga ion UP-LAND

upper room, as Eastern houses, especially the roofs, were built of earth, the second story was literally up-land, hence it denotes an upper room. a large u r ready Mk1415 Lu2212.

upper room, chamber (upper)1.

uppermost seat, seat (front)1.

orth on' ERECT

upright, an erect posture. rise u on your feet Ac1410 make u tracks for your feet Hb1213. straight1, upright1.

uprightly (walk), correct attitude1.

uproar, confusion1, standing1, tumult3, (make an u), insurrection (raise)1, (set on an u), tumult (make)1.

upset. See overthrow.

Ourbanos' (Latin) URBANOS

Urbanus, one of Paul's fellow workers Ro169.

para bi az'o mai BESIDE-FORCE

urge, importune. disciples u Jesus to remain Lu2429 Lydia u Paul Ac1615. constrain2.

urge, hem in1.

Our i'as (Hebrew) LIGHT-Jehovah

Uriah, the former husband of Bathsheba 2S113 Mt16.

st a m'n os STAND

urn. golden u (tabernacle) Hb94. pot1.

[h]em as' us, [h]em on' of us,

[h]em in' to us

us (Mt613, etc.), of us (Mt123, etc.), to us (Mt 315, etc.)

sun eth'ei a TOGETHER-CUSTOM

usage, used to an idol 1C81ABs*. to release a prisoner (Passover) Jn1839 rivalrous (no such u) 1C1116. conscience1, custom2.

chr a'o mai USE

use, employ as means or material. let me u three cakes of bread ^{PLu115} Paul (Julius u humanely) ^{Ac273} (we do not u this right) ^{1C912} (I u none of these) ^{1C915} (do I not u lightness) ^{2C117} (u much boldness) ^{2C312} (should not be u severity) ^{2C1310} u stays, undersiding the ship ^{Ac2717} to become free u it ^{1C721} those u this world ^{1C731} u the law lawfully ^{1Ti18} u a sip of wine (Timothy) ^{1Ti523}, lendl¹, entreat¹, use¹⁰.

use, habit¹, need², partake¹, practice¹, (meet for u), usefull¹.

chr é si s USING

use. alter the natural ^{Ro126} 27,

use eyes. See look.

apo'chr é si s FROM-USE

use (from). for corruption ^{Co222}, using¹.

use magic. See magic (use).

kata chr a'o mai DOWN-USE

use up. using this world as not ^{1C731} Paul (so not to u u my authority) ^{1C918}, abuse².

use useless repetitions. See repetitions (use useless).

used (be), overturn¹.

used to. See usage.

chr é si m on USEFUL

useful, adopted for use. controversy for nothing u ^{2Ti214}, profit¹.

eu'chr é st on WELL-USEFUL

useful. utensil u to the Owner ^{2Ti221} Mark u for service ^{2Ti411} Onesimus u ^{Phn11}. meet for use¹, profitable².

a chr ei'on UN-USED

useless. cast out slave ^{pMt2530} u slaves are we ^{Lu1710}, unprofitable².

a'chr é st on UN-USED

useless. Onesimus once u ^{Phn11}, unprofitable¹.

a chr ei o'ô UN-USE

useless (be). all were ^{Ro312}, unprofitable¹.

usurp authority over, domineer¹.

usury, interest².

utensil. See instrument.

utilize. See practice.

utmost part, extremity², endl¹.

phthe[n]g g'o mai UTTER

utter, emit sound. disciples charged not to u aught ^{Ac418} yoke-beast u with human voice ^{2Pt216} men u pompous vanity ^{2Pt218}, speak³.

utter, emit¹, give¹, say¹, speak⁴, (hard to u), abstruse¹.

phtho[n]g g'os UTTERANCE

utterance. came out into entire land ^{Ro1018} giving distinction to ^{1C147}, sound².

utterance, declaim¹, word⁴.

uttered (which cannot be), inarticulate¹.

pan tel es' EVERY-FINISH

utterly, (with into) to uttermost ^{Hb725}, woman u unable unbend ^{Lu1311}, in no wise¹, to the uttermost¹.

utterly, generally¹.

utterly exterminate. See exterminate (utterly).

uttermost, finish¹, last².

utmost part, extremity², endl¹.

uttermost (to). See utterly.

Ozi'as (Hebrew) STRENGTH-Jehovah
Uzziah, a king ^{2K15} Mt¹⁸ 9.

V

vagabond, tack about¹.

ma't ai on VAIN

vain, without purpose or use. these v things ^{AAc1415} reasonings of the wise ^{1C320} your faith, if Christ not roused ^{1C1517} strifes and fightings ^{Tit39} ritual of this one ^{Ja126} ransomed from v behavior ^{1Pt118}, vain⁵, vanity¹.

vain, empty¹⁴, prattling², (become v), vain (make)¹, (be in v), empty¹, (in v), feignedly⁵, gratuitously¹.

ma't ên VAIN

vain (in), (adverb). in v revering God ^{Mt159} Mk⁷⁷.

mat ai o'ô be-VAIN

vain (make). men, in their reasonings ^{Ro121}, become vain¹.

mat ai o lo'g os VAIN-LAY (say) er
vain prater. many are ^{Tit110}, vain talker¹.

mat a i o log i'a VAIN-LAY (say) ing
vain prating. some turned aside into ^{1Ti16}, vain jangling¹.

vain repetitions (use), repetitions (use useless)¹.

ken o'dox on EMPTY-SEEMed
vainglorious. saints should not be ^{Ga526}, desirous of vainglory¹.

ken o dox i'a EMPTY-SEEMing
vainglory. nothing according with ^{Ph23}.

vainglory (desirous of), vainglorious¹.

valiant, strong¹.

valley, ravine¹.

ti'm ion VALUABLE

valuable (wood) ^{Rv1812}, precious, honored (Gammaliel) ^{Ac534}, honorable (matrimony) ^{Hb134}, precious: Paul not making his soul ^{Ac2024} p stones (saints building) ^{p1C312} (Babylon gilded with) ^{vRv174} 1816as (cargoes of) ^{vRv1812} (Jerusalem's luminosity like) ^{vRv2111} (foundation adorned with) ^{vRv2119} p fruit of the land ^{pJa57} more p than gold ^{1Pt17} p blood of Christ ^{1Pt119} p promises ^{2Pt14}, dear¹, had in reputation¹, honorable¹, precious¹¹.

tim a'ô VALUE

value (the Valued One) ^{Mt279} 9, honor. h father and mother ^{Mt154} 6 1919 Mk⁷¹⁰ 1019 Lu¹⁸²⁰ Ep⁶² Jesus (h Me with the lips) ^{Mt158} Mk⁷⁶ (h the Son as the Father) ^{Jn523} 23 23 23 (h My Father) ^{Jn840} the Father h that one

Jn12²⁶ those on Melita h Paul Ac28¹⁰ h widows 1Ti5³ saints to h all 1Pt2¹⁷ 17,

tim e' VALUE

value, the price or money value, spiritual value, honor. v of the scrolls Ac19¹⁹ not any v toward surfeiting Co2²³ price: Jesus (p of His blood) Mt27⁶ (of the Valued One) Mt27⁹ of freeholds Ac4³⁴ embezzle from Ac5² 3 tomb Abraham purchases for Ac7¹⁶ saints bought with 1Co6²⁰ 723

honor: prophet no h in own country Jn4⁴⁴ honor Paul with many Ac28¹⁰ those seeking Ro27¹⁰ one vessel for Ro9²¹ saints (in h deeming one another first) Ro12¹⁰ (rendering to whom h) Ro13⁷ 7 (acquiring own vessel in) 1Th4⁴ (elders worthy of double) 1Ti5¹⁷ (owners worthy of) 1Ti6¹ (h at the unveiling) 1Pt1⁷ (to you who are believing) 1Pt2⁷ more exceeding h (weaker members) 1Co12²³ 24As God (h for the eons of the eons) 1Ti1¹⁷ (wreathest Jesus with) Hb27⁹ (animals giving h to) vRv4⁹ (worthy to get) vRv4¹¹ (h be our God's) vRv7¹² some utensils for 2Ti22²⁰ 21 Christ (to Whom be) 1Ti6¹⁶ (more h than the house) Hb3³ (h from the Father) 2Pt1¹⁷ (to the Lambkin) vRv5¹² 13 no one getting for himself Hb5⁴ h to the feminine 1Pt3⁷ carrying h of the nations into the city vRv21²⁶ (bRv21²⁴). honor³², precious¹, price⁸, sum¹.

value (be of more), consequence (be of more)², vanish, disappearance¹, nullify³, unapparent¹. vanish away, disappear¹.

mat ai o't es VAIN-ITY

vanity. creation subjected to Ro8²⁰ nations walking in Ep4¹⁷ men uttering pompous v 2Pt2¹⁸.

vanity, feignedly¹, vain¹.

atmi s' EXHALATION

vapor, like visible, expelled breath. of smoke Ac21⁹ a v are you MJa5¹⁴AB.

variableness, mutation¹.

variance (set at), pit¹, strife¹.

varied. See various.

poiki'l on VARIOUS

various, many kinds, varied. diseases Mt4²⁴ Mk13⁴⁴ Lu4⁴⁰ lusts 2Ti3⁶ desires Tit3³ v powerful deeds Hb2⁴ v trials (falling into) Ja1² (sorrowed by) 1Pt1⁶ varied: and strange teachings Hb13⁹ v grace of (life) 1Pt3⁷As (God) 1Pt4¹⁰, divers⁸, manifold².

vast. See many.

[h]upo le'ni on UNDER-TROUGH

vat, a large receptacle lower than the trough in which grapes are trodden, into which the juice flows, a man excavates PMk12¹. place for the winefat¹.

kata kauch a'o mai DOWN-BOAST

vaunt. if v you are not bearing the root Ro11¹⁸ 18 v is mercy against judging vJa21³ against the truth Ja3¹⁴Bs v in your ostentations Ja4¹⁶s. boast², glory¹, rejoice¹.

vaunt, brag¹.

vehemently, dreadfully¹, strenuously¹, (beat v), burst through², (more v), extravagantly (more)¹.

veil, covering⁴, curtain⁶.

membra'n'a (Latin) PARCHMENT

vellum, dressed skins, used for making manuscripts 2Ti4¹³. parchment¹.

seb a'z o mai REVERE

venerate, regard with profound respect or worship. the irreverent are v Ro1²⁵. worship¹.

seb'a s ma REVERENCE

veneration (object of). of the Athenians Ac17²³ man of lawlessness lifting himself above every 2Th2⁴. devotion¹, that is worshiped¹.

vengeance. See avenging.

vengeance, indignation¹.

i os' VENOM

venom. of asps Ro3¹³ tongue distended with vJa3⁸ of gold and silver Ja5³ 3As². poison², rust¹.

bru'o VENT

vent, flow out through a small aperture. no spring v sweet and bitter vJa3¹¹. send forth¹.

venture. See give.

verily. See amen.

verily, assuredly¹, for², indeed¹⁴, really¹, truly¹, yea²³.

pist ik on' BELIEVIC

veritable. -v nard attar Mk14³ Jn12³. spike (nard)².

verity, truth¹.

dia'lek t os THROUGH-LAID (said)

vernacular, the language peculiar to any people, but not in the present sense of a "dialect." The Jews spoke Greek, but Hebrew was their vernacular. of the Jews (dwelling in Jerusalem) Ac1¹⁹ (from other lands) Ac2⁶ 8 the Hebrew v (Paul speaks in) Ac21⁴⁰ 222 (Christ speaks to Paul in) Ac26¹⁴. language¹, tongue⁵.

epi't a mai ON-STAND

versed (be), knowledge as the result of prolonged practice, not mere learning or hearsay, or adept in a thing. versed in the fact (illicit for a Jew) Ac10²⁸ (God chooses among you) Ac15⁷ (by this vocation) Ac19²⁵ (from first day Paul) Ac20¹⁸ (Lord they are) Ac22¹⁹ (for many years Felix) Ac24¹⁰ Apollos v only in John's baptism Ac16²⁵ wicked spirit v in Paul Ac19¹⁵ Agrippa v in Jewish customs Ac26³As² conceited, v in nothing 1Ti6⁴ Abraham not v in where he is coming Hb11⁸ not v in that which is tomorrow's Ja4¹⁴ adept: Peter not Mk14⁶⁸ Agrippa an Ac26²⁶ in whatever naturally a Ju10 (AAc26²⁴). know¹³, understand¹.

W'an VERY

very, in a large measure or degree, idiomatically, over Lu23⁸, (adverb). Herod v furious Mt21⁶ v high mountain Mt4⁸ demons v ferocious Mt3²⁸ Pilate marveling v much Mt27¹⁴ Jesus (rising v early) Mk13⁵ (garments v white) vMk9³ disciples amazed to v excess Mk6⁵¹ v early in morning (women) Mk16² Alexander v much withstood 2Ti4¹⁵ John rejoiced v much 2Jn⁴ 3Jn³. a great while¹, exceeding⁵, greatly⁴, sore¹.

very, same³, tremendously³, truly¹.

very first (from the). See above (from).

very highly, superexcessively¹.

very thing, same².

very well, quite well¹.

vessel. See instrument.

vessel, crock².

[h]i ma t is m os' GARMENTING

vesture, valuable garments, those in glorious Lu7²⁵ Jesus (v glittering white) vLu9²⁹ (on

My v they cast the lot)Jn19²⁴ Paul covets n one's Ac20³³ costly (women not to adorn themselves)1Ti2⁹. apparell¹, -led¹, array¹, raiment¹, vesture².

vesture, clothing¹, garments³.

ge'r on VETERAN

veteran, an old man. how can a man being a v Jn3⁴. old¹.

par org is'o BESIDE-INDIGNANT

vex. God v Israel Ro10¹⁹ fathers not to be v children Ep6⁴ Co3²¹As. anger¹, provoke to -1, - - wrath¹.

vex, harry¹, illtreat¹, molest¹, torment¹.

par org is m os' BESIDE-INDIGNATION
vexation. do not let the sun sink on your Ep 4²⁶. wrath¹.

vexed (be), suffer¹.

vial, bowl¹².

pros phag'i on TOWARD-EATING

viand. have you no Jn21⁵. meat¹.

nik'os CONQUEST

victory. casting out judging for PMt12²⁰ death (swallowed up by)1Ci15⁴ (where is your v)1Ci15⁵⁵ God giving the saints 1Ci15⁵⁷.

victory, conquest¹, (get the v), conquer¹.

victuals, food¹, forage¹.

kat opt ri'z'o DOWN-VIEW

view as in a mirror. the Lord's glory P2C3¹⁸. behold as in a glass¹.

agr upn'i'a FIELD-SLEEP

vigil. Paul in 2C6⁵ 11²⁷. watching².

vigilant, sober¹, (be v), watch¹.

agr upn e'o FIELD-SLEEP

vigilant (be). be v and pray Mk13³³ Ep6¹⁸ that you may be prevailing to escape Lu21³⁶ your leaders are Hb13¹⁷. watch⁴.

vile, dishonor¹, filthy¹, humiliation¹.

aisch'r o't és VILENESS

vileness. saints to shun Ep5⁴. filthiness¹.

katal i'a DOWN-TALK

vilification. lest there be 2Ci2²⁰ putting off 1Pt2¹. backbiting¹, evil speaking¹.

katalal os DOWN-TALKER

vilifier. God gives them over to disqualified mind Ro1³⁰. backbiter¹.

kō'm é VILLAGE

village, a cluster of houses, unwall'd. Jesus (led disciples about)Mt9³⁵ M6⁶ (went into) Mk6⁵⁶ (brings blind man outside)Mk8²³ 26 26A (traverses village by v)Lu8¹ (entered certain)Lu10³⁸ 17¹² (went through by cities and)Lu13²² disciples (whichever v entering) Mt10¹¹ (go into v facing you)Mt21²Mk11² Lu19³⁰ (came into v of Cæsarea Philippi)Mk 8²⁷ (passed through by the)Lu9⁶ (went into different)Lu9⁵⁶ throngs coming into Mt14¹⁵ Mk6³⁶Lu9¹² Pharisees out of v of Galilee Lu51⁷ of the Samaritans (messengers dispatched into)Lu9⁵²AB (many evangelized)AAc 8²⁵ a v sixty stadia from Jerusalem Lu24 13 28 Bethlehem, v of David Jn7⁴² Bethany, v of Mary and Martha Jn11¹ 30. town¹², village¹⁷.

vine, grapevine⁹.

oz'os SHARP

vinegar. Jesus given Mt27⁴⁸Mk15³⁶Lu23³⁶Jn19³⁰ distended with (vessel)Jn19²⁹ (sponge)Jn19²⁹ (AMt27³⁴).

ampel on' OF-GRAPE-VINES

vineyard. workers for PMt20¹ 2 4 7 8 child. work in PMt21²⁸ leased to farmers PMt21³³ 39 40 41Mk12¹ 2 8 9 9Lu20⁹ 10 13 15 15 16 fig tree in PLu13⁶ who is planting P1C9⁷.

vineyard (dresser of), vineyardist¹.

ampelourg os' GRAPE-VINE-ACTER

vineyardist. fig tree PLu13⁷. dresser of vineyard¹.

bi'a FORCE

violence, physical power, when harmful. officer led disciples without Ac5²⁶ of the throng (against Paul)Ac12³⁵ of the billows Ac27⁴¹. violence, hurl¹, power¹, (do v), intimidate¹.

bi'ai a FORCEABLE

violent. a v carrying blast (Pentecost)Ac2². mighty¹.

bi as t és' FORCEFUL

violent. v snatching the kingdom Mt11¹²Lu 16¹⁶s².

bi as'o mai FORCE

violently force. into the kingdom Mt11¹²Lu16 16AB³ (s'Mt11¹²). press¹, suffer violence¹.

e'chid n a VIPER

viper, probably vipera aspis, or Mediterranean viper, a venomous snake partial to woods. progeny of (the Jews)PMt37 12³⁴ 23³³ Lu3⁷ fastens on Paul's hand Ac28³.

par the'n os BESIDE-PLACED

virgin, masculine celibate 1C7²⁵ Rv14⁴. shall be bringing forth a Son Mt1²³ ten PMt25¹ 7 11 Miriam Lu12⁷ 27 Philip's daughters Ac 21⁹ concerning 1C7²⁵ 28 34 36 37 38 to present a chaste v to Christ P2C11². virgin¹⁴.

par the n'i'a BESIDE-PLACEMENT

virginity. from Hannah's Lu2³⁶.

are t e' VALOR

virtue, a term of wide signification in profane Greek, applied to any excellence or virtue. if there is any Ph4⁸ of Him Who calls you 1Pt2⁹ 2Pt1³ in your faith supply v 2Pt1⁵ 5. praise¹, virtue⁴.

virtue, power³.

[h]or a t on' SEEN

visible, what may be perceived with the eyes. created in Christ Co11⁶.

[h]or'a ma SEE-effect

vision, a mental sight. disciples to tell no one of vMt17⁹ Moses marvels at vAc7³¹BS the Lord said in (to Ananias)vAc9¹⁰ (to Paul) vAc18⁹ Paul perceived (Ananias in)vAc9¹² (a Macedonian)vAc16⁹ 10 Cornelius perceived vAc10³ Peter (perceived)vAc10¹⁷ (engrossed with)vAc10¹⁹ (in an ecstasy)vAc11⁵ (seemed to be observing)Ac12⁹. sight¹, vision¹¹.

vision, apparition⁴.

[h]or'a sis SEEING

vision. youths v shall be seeing Ac21⁷ to v (One like a jasper)vRv4³ (rainbow like an emerald)vRv4³ John perceived horses in vRv 9¹⁷. look upon¹, sight¹, vision².

e pi skep't o mai ON-NOTE

visit, eye attentively in order to pick out Ac6³. you v Me (not)Mt25³⁶ 43 God v (His people) FLu16⁸ 716 (the nations)Ac15¹⁴ (man)PhB2⁶ the Dayspring v us (Israel)PLu17⁸ Moses v his brethren Ac7²³ Paul v the saints Ac15³⁶ the bereaved Ja12⁷.

visitation. See supervision.

opt an'o mai VIEW-UP

visualize. Christ, to the disciples Ac13. see1.

zō o poi e'ō LIVE-DO

vivify, make alive. Used in a special sense, of the return of the spirit from death, as resurrection is of the body and rousing of the soul. Giving life beyond the reach of death, conferring immortality. God (v the dead) Jn521 Ro417 (v our mortal bodies) vRo811 (v all) 1Ti613Bs Christ (the Son v whom He will) Jn521 (in Him shall all be) 1C1522 (last Adam a v Spirit) 1C1545 (v in spirit) 1Pt318 the spirit is v Jn663 2C36 what you are sowing not 1C1536Bs if a law given able to Ga321. give life2, make alive1, quicken9.

sun zō o poi e'ō TOGETHER-LIVE-DO

vivify together, make alive together. the saints (in Christ) vEp25 (with Christ) vCo213. quicken together with2.

erg a si'a ACTION

vocation, income, take action Lu1258. by this v we thrive Ac1925 uncleanness as a Ep 419Bs income: afforded an i (a maid) Ac16 16 19 (Demetrius) Ac1924. craft1, diligence1, gain3, work1.

vocation, calling1.

voice. See sound.

voice, pebble1.

void (make). See empty.

void (make), nullify1.

volume, summary1.

[h]ek on OUT-BEING

voluntarily (adjective). creation subjected, not v Ro820 Paul bringing the evangel 1C917. willingly2.

[h]ek ou s'i'ōs OUT-BEING-AS

voluntarily (adverb). at our sinning v Hb1026 supervising 1Pt52. willfully1, willingly1.

[h]ek ou's i on OUT-BEING

voluntary. Philemon's good may be Phn14. willingly1.

voluntary, will1.

ex'er'a ma OUT-GUSH

vomit. cur turning to its v2Pt222.

ana'the ma UP-PLACE-effect

votive offering, a gift placed up on display in a temple. sanctuary adorned Lu215. gift1.

eu ch e' WELL-HAVE

vow. Paul had Ac1818 four men Ac2123 of faith Ja515. prayer1, vow2.

voyage. See sailing.

aet os' VULTURE

vulture, the gyps fulvus, or griffon vulture, in oriental countries the type of that which is lordly and noble. It is bald Mt118, it congregates, and is common in Palestine, while eagles are scarce. wherever the corpse vMt 2428Lu1737 fourth animal like vRv47 flying in mid-heaven vRv813 two wings of a large vRv1214. eagle4.

W

awhat denotes any.

onwith denotes on.

tgwith denotes together.

wone denotes which.

wwhere denotes wherever.

ywhy denotes yet.

whicha, whoa denotes any who.

awhich (?), awho(?) denotes any.

wag. See stir.

misth os' HIRE

wage, the compensation for labor or service. disciples (w vast) Mt512Lu623 35 (what w have you) Mt546 (surely have no) Mt61 hypocrites are collecting their Mt62 5 16 obtaining (a prophet's) Mt1041 (a just man's) Mt1041 by no means losing Mt1042Mk941 pay the workers vMt208 worker worthy of Lu107 1Ti518Abs1 one reaping getting vJn436 of injustice (Judas') Ac118 (requited with) 2Pt213 (Balaam loves) 2Pt215 not reckoned as a favor Ro44 saints (the one planting getting) 1C38 (work remains he will get) 1C314 (getting full) 2Jn8 Paul has v1C917 18 of the workers (are crying) vJa54 deception of Balaam's Ju11 w to the prophets vRv1118 Christ's w with Him vRv2212 (AJn1013). hire3, reward24, wages2.

wages, ration3.

th'ren e'ō DIRGE

wail, make sounds expressive of grief. we w and you do not grieve vMt1117Lu782 women w over Jesus Lu2327 the disciples shall be Jn1620. lament2, mourn2.

wail, chop1, mourn2, scream1.

wailing, lamentation2.

p 223

ek dech'o mai OUT-RECEIVE

wait. for the stirring of the water Jn53 Paul (for Silas and Timothy) Ac1716 (Timothy) 1C 1611 for one another 1C1133 Christ w till His enemies Hb1013 Abraham w for the city Hb1110 the farmer, for the precious fruit vJa57 (s1*Ga55). expect1, look for2, tarry for1, wait4.

ana men'ō UP-REMAIN

wait for. God's Son 1Th110.

wait for, anticipate4, await2, hope3, remain about1.

wait on, persevere2.

wait on. See persevere and serve.

ek doch e' OUT-RECEPTION

waiting for. judging Hb1027. looking for1.

wake, watch1.

peri pat e'ō ABOUT-TREAD

walk. Christ w: beside the sea Mt418 on the sea Mt1425 26Mk648 49Jn619 in the sanctuary Mk1127 Jn1023 disciples (looking at) Jn 136 (many no longer w with) Jn666 in Galilee Jn71 not in Judea Jn71 no longer with boldness Jn1154 according as v1Jn26 in the midst of lampstands Rv21 other (proper names): Peter (on the water) Mt1429 (where he would) Jn2118 Paul v2C1218 the Adversary 1Pt58

others: rouse and w (paralytic) Mt95Mk2 9AB Lu523 Jn58 9 11 12 the lame Mt115 1531

Lu722 a maiden Mk542 according to the traditions fMk75 men (as trees) Mk824 (on obscure tombs) Lu1144 scribes Mk1238 Lu2046 two disciples (Emmaus) Mk1612 Lu2417 in darkness fJn812 1235 1Jn16 211 in the day fJn119 10 light (while you have) fJn1235 (as children of) fEp58 (w in the l) f1Jn17 (nations w by) fRv2124 lame man (at the sanctuary) Ac36 8 9 12 (in Lystra) Ac148 10 in the customs fAc2121 in newness of life fRo 64 according (to flesh) fRo81as2 4 2C102 (to love) fRo1415 (to man) f1C33 (eon of this world) fEp22 (as the nations) fEp417 17 (and pleasing God) f1Th41 1 (to His precepts) f2Jn 6 6 respectively fRo1313 1Th412 as God has called f1C717 not in craftiness f2C42 by faith f2C57 in flesh f2C103 in spirit fGa516 in good works fEp210 worthily (of the calling) fEp41 (of the Lord) fCo110 (of God) f1Th 212 in love fEp52 not as unwise fEp515 noting those w thus fPh317 18 in Christ Jesus Co26 as the saints once w fCo37 in wisdom fCo45 disorderly f2Th36 11 not benefited fHb139 remaining in Him and w f1Jn26 in truth f2Jn4 3Jn3 4 in white fRv34 idols not able to vRv920 w naked vRv1615 (AMk116). be occupied1, go1, walk92, - about1.

walk, elements (observe)5, go9, pass through2, walk about, walk1.

em peri pat e'ō IN-ABOUT-TREAD
walk in. God, in His saints f2C616.
walk uprightly, correct attitude1.

teich'os WALL
wall of a city. Paul let down through Ac925 2C1133 of Jericho fall Hb1130 of the New Jerusalem (huge) vRv2111 (twelve foundations) vRv211419 (measured) vRv2115as 17Ab 18.

toich'os WALL
wall, a narrow structure built for privacy or security. Paul calls Ananias fAc233.

mes o'toich on MID-WALL
wall (central). of the barrier fEp214. middle wall between1.

wall (middle..between), wall (central)1.

kul'i'ō ROLL
wallow. man with unclean spirit Mk920.

kul'i's ma ROLL-effect
wallowing. a bathed sow f2Pt222.

peri erch'o mai ABOUT-COME
wander Jews Ac1913, wander about young widows 1Ti513, the faithful, in sheep skins Hb 1137, tack about of a ship Ac2813.

wander, stray1.
wandering, straying1.

[h]uster e'ō WANT
want, be without something needful, be deficient—as want also has the meaning of desire, it is necessary to use deficient to avoid misunderstanding—. rich man w in one thing Mk1021 prodigal in fLu1514 disciples did not w anything Lu2235 of wine Jn23 all w of the glory of God Ro323 saints not in 1C88 Paul in w (in Corinth) 2C119 (initiated to be) Ph412 Hebrews in Hb1137 that no one be w of the grace of God Hb1215
deficient: rich young man Mt1920 Corinthians not 1C17 members of the body 1C1224 Paul not 2C115 1211 fearing someone d Hb41. be behind3, come short2, destitute1, fail1, lack4, suffer need1, the worse1, want3.

[h]uster e'ō s WANTING
want. widow Mk1244 Paul not hinting at a Ph411.

want. See deficiency and will.
want, lack1, need1.
wanting (be), lack3.
wanton (begin to wax . . . against), restive against (be)1.

a sel'g ei a UN-MOON-LEADING
wantonness, leading or going away by stealth when the moon is not shining, couraging in the darkness. out of the heart Mk722 saints not to be walking in Ro1313 not repenting of 2C1221 work of the flesh Ga519 nations (give themselves up with) Ep419 (having gone on in) 1Pt43 following out 2Pt22 of the dissolution 2Pt27 luring by lusts of the flesh in 2Pt218 bartering the grace of God for Ju4. filthy1, lasciviousness6, wantonness2. 1Pt222

strat eu'ō WAR
war, systematic, organized fighting, directed by political powers; figuratively of spiritual conflict; as a verbal adjective, soldier Lu314. the one w (not supplying own rations) f1C97 (not involved in business of a livelihood) 2Ti24 not according to flesh f2C103 Timothy to be w ideal warfare f1Ti118 gratifications fJa41 fleshly lusts f1Pt211.

war, battle12.
war against, war with1.
war (make), battle4, (men of w), troops1.

anti strat eu'ō mai INSTEAD-WAR
war with. a different law fRo723, war against1.
ward, jail1.

de s mo phu'la x BIND-GUARD
warden. at Philippi Ac1623 27 36, jailor1, keeper of the prison2.

strat ei'a WARFARE
warfare. saints' weapons not fleshly f2C104 Timothy warring the ideal f1Ti118.

ther mai'n ē WARM
warm, increase the temperature. Peter w himself Mk1454 67Jn1818 25 deputies w themselves Jn1818 be w and satisfied Ja216.

ther'm ē WARMTH
warmth. viper coming out of Ac283, heat1.
warn. See rebuke.
warn, admonish4, intimate2.
warned of God (be), apprise4.

nip't ō WASH
wash, cleanse a part of the body with water, as distinct from bathing all of the body, and baptizing, which is ceremonial only. disciples (in fasting to w) Mt617 (not w their hands) Mt152 (to w one another's feet) fJn 1314 Pharisees w the hands with the first Mk73 man born blind to w in Siloam Jn97as 7B 11 11 15 Jesus (w disciples' feet) Jn135 12 14 (art Thou w my) Jn136 (if I should not) fJn138 8 10 w the saints' feet 1Ti510 (AJn97).
wash, bathe6, - off2, rinse2, - off1.

apo nip't ō FROM-WASH
wash off. Pilate's hands Mt2724.

washing, baptizing3, bath2.
waste, destruction2, ravage1, scatter2.

gr egor e'ō ROUSE-
watch, from the complete form of rouse, a state of wakefulness, opposed to drowsing. disciples (told to be w) Mt2442 2513 (Peter

James and John) Mt2638 41Mk1434 38 (not w one hour) Mt2640 Mk1437 householder would w fMt2443 Lu1230 ABs¹ doorkeeper to w fMk 1334 35 37 happy the one fLu1237 vRv1615 saints (admonished to) Ac2031 fC1613 fCo42 f1Th56 f1Pt58 (whether we may be w or) f1Th510 ecclesia in Sardis Rv32 3ABs². be vigilant¹, wake¹, watch²¹.

watch. See jail.

watch, detail³, scrutinize⁵, sober (be)², vigilant (be)⁴.

watching, vigil².

[h]u'd or WET

water, chemically, two parts of hydrogen to one of oxygen, the most abundant of all fluid substances on the surface of the earth, being found in clouds, streams, lakes, and seas. Jesus (stepped up from) Mt316 Mk110 (from His side) Mt2749 Bs Jn1934 (give cup of w in His name) Mk941 (Simon did not give for feet) Lu744 (rebukes the surging of) Lu824 25 (giving living w) Jn410 11 14 14 14 (Lord give me this) Jn415 (makes w wine) Jn446 (draining w into a basin) Jn135 (coming through) 1Jn56 6 6 (w testifying of) 1Jn58 (voice as sound of) vRv115 (giving w of life) fRv216

John the baptist (baptizing in) Mt311 Mk18 Lu316 Jn126 31 33 Ac15 1116 (in Enon) Jn323 died (hogs in the w) Mt832 (many of mankind d of the) vRv811 Peter coming to Jesus on Mt1428 29 epileptic falling into Mt1715 Pilate washes off hands in Mt2724 boy cast into Mk922 man bearing jar of Mk1413 Lu 2010 ABs⁵ tip of finger in (Lazarus) vRv1624 water pots with Jn27 w made wine AJn29 9 begotten of Jn35 8s woman coming to draw Jn47 everyone drinking of this Jn413 of Bethesda Jn54 4 7 rivers of living fJn738 baptized in (eunuch) Ac836 36 38 39 (Cornelius) Ac1047 cleansing in the bath of fEp526 w and scarlet wool Hb919 body bathed in fHb 1022 sweet w (brine cannot produce) fJa312 safely through (eight souls) 1Pt320 earth cohering out of 2Pt35 5 world deluged by 2Pt36 springs of (Lambkin guiding to) fRv 717 (star falls on) vRv810bs (the Maker of) vRv147 (bowl poured into) vRv164 a third of the vRv811 authority over vRv116 serpent cast vRv1215 as sound of many vRv142 196 the messenger of vRv165 of the Euphrates vRv1612 prostitute sitting on vRv171 15ABs³ river of w of life vRv221 17 (ARv2216).

water, drink (give)⁴, river¹, (without w), waterless².

water (drink). See drink water.

[h]u dr i'a WET-

water pot. six stone Jn26 7 woman leaves her Jn428.

an'u dr on UN-WET

waterless. spirit passing through fMt1243 Lu 1124 w springs m2Pt217 w clouds fJu12. dry², without water².

wave, billow⁵, surge¹.

waver, doubt².

a klin es' UN-CLINED

wavering (without). avowal of the expectation Hb1023.

waves, agitation¹.

wax. See progress.

wax, become².

[h]od os' WAY

way, a passage which leads from one place to another, a narrow, definite path, the open public road, idiomatically, journey Ac112. magi retire another Mt212 with your plaintiff on Mt25 Lu1258 spacious fMt713 narrow fMt714 Jesus (teaching w of God) fMt 2216 Mk1214 Lu2021 (inquired of disciples on) Mk827 (I am the W) mJn146 Mary and Joseph came a day's Lu244 disciples (to greet no one by the) Lu104 (aware of) fJn144 5 the eunuch went his Ac839 Paul (seeking those of the) fAc92 (persecuted those of) fAc224 (seek to assassinate him by the) Ac253 (his w in Christ) f1C417 (direct our w to you) 1Th311 perverting fAc1310 nations go their fAc1416 of salvation fAc1617 Apollos instructed in fAc1825 26 Jews (speak evil of) fAc199 (term the w a sect) fAc2414 disturbance concerning fAc1923 Felix inquires about fAc2422 God's W (untraceable) fRo1133 (not known to Israel) fHb310 (just and true are) vRv153 of the holy places Hb98 recently slain Hb1020 turbulent in fJa18 messengers ejected a different Ja225 of the truth fJa 519s a sinner's Ja520 of righteousness f2Pt 221 of Cain fJu11 Others Ro316 17

path: through the sowings Mk223 of peace fLu179 of life fAc228 suited to transcendence f1C1231 leaving the straight f2Pt215 of Balaam f2Pt215

road: of the Lord (John to make ready) fMt33 Mk13 Lu176 34 5 (constructing) fMt1110 Mk12 Lu727 (straighten) fJn123 the sea r Mt 415 to the Gergesenes' country Mt828 disciples (forbidden r of the nations) Mt105 (to take nothing for) Mt1010 Mk68 Lu93 (reasoned on) Mk933 34Bs (r into Jerusalem) Mk1032 (through Samaria) Lu957 seed falls beside fMt134 17 Mk44 15 Lu85 12 lest the throng faint on Mt1532 Mk83 Jesus speaks to disciples on Mt2017 blind men beside Mt2030 Lu1835 throng (strew garments and boughs in) Mt 218 8 Mk118 8 Lu1936 fig tree on Mt2119 of righteousness (John) AMT2132 exits of fMt22 9B slaves coming out into fMt2210 Christ (going out into) Mk1017 (on r to Emmaus) Lu 2432 35 Bar-Timeus (sat beside) Mk1046 (follows Jesus on) Mk1052 priest descended by fLu1031 friend out of fLu116 come out into fLu1423 descending from Jerusalem Ac826 36 to Damascus (Paul) Ac917 27 2613 of the kings vRv1612 (Bs¹ 2Pt22). highway⁴, journey⁶, way⁸³, wayside⁸.

way, going¹, manner².

[h]od eu'd WAY

way (be on). a certain Samaritan fLu1033.

way of escape, sequel¹.

way off (good)¹, (great w o)¹, far².

wayside, way⁸.

ways meet (place where two), encircling road¹.

[h]em eis' WE

we, emphatic. Mt612 etc.

weak. See infirm.

weak, impossible¹, infirm¹⁷.

weak (be). See infirm (be).

weakness. See infirmity.

wealth, thrive¹.

weapon. See implement.

phor e'd CARRY

wear, on the person. those who w soft garments Mt118 Jesus w the thorny wreath Jn195 authority w the sword Ro134 saints

w the image (of the soilish) f1C15⁴⁹ (of the Celestial) f1C15⁴⁹ w splendid attire Ja2³. bear³, wear³.

wear, dress¹.
wear away, recline¹.
wear servile apron. See apron (wear servile).
wearied (be), falter¹.
weariness. See toil.
wearing, decking¹.
weary, belabor¹.
weary (be). See toil.
weather (foul), winter¹.

gam'o's MARRIAGE

wedding, the attendant ceremonies, wedding festivities, the state of matrimony Hb13⁴. is ready fMt22⁸ is filled fMt22¹⁰Bs w apparel fMt22¹¹ 12 in Cana Jn2¹² of the Lambkin vRv197 9Ab⁸² wedding festivities: a king makes fMt22² 3 4 9 wise virgins fMt25¹⁰ their lord will break loose from fLu12³⁶ whenever invited to fLu14⁸. marriage⁹, wedding⁷.

[h]up'andr on UNDER-MAN

wedlock (in), of a woman Ro7². which hath an husband¹.
week, sabbath⁹.

dakr u'o' TEAR

weep, shed tears. Jesus, over Lazarus Jn11³⁵.
weep, lament³⁹, lamentation¹.
weeping, lamentation⁶.
weigh. See lift and stand.
weight, burden¹, impediment¹.
weight (talent). See talent weight.
weighty. See heavy.
weighty, heavy².

apo'dek t on FROM-RECEIVABLE

welcome. w before God (conduct) ITi2³ 5⁴. acceptable².

apo dech'o mai FROM-RECEIVE

welcome. the throng (w Jesus) Lu8⁴⁰ (w by Jesus) Lu9¹¹Bs Peter's word Ac2⁴¹ disciples to w Apollos Ac18²⁷ Paul (w by the brethren) Ac21¹⁷ (w those going in to him) Ac28³⁰ Tertullus w Felix' reforms Ac24³. accept¹, receive⁵.

apo doch e' FROM-RECEPTION

welcome. saying worthy of all ITi1⁵ 49. acceptance².

phre'a r WELL

well, a pit into which water flows from an underground spring. son or ox falling into Lu14⁵ Jacob's Jn4¹¹ 12 of the abyss (key of) vRv91 (messenger opens) vRv92A (fumes out of) vRv92 2Ab⁸². pit⁵, well².
well, spring⁴.

eu WELL

well, well done. d w to the poor Mk14⁷ the saints (w engaged) Ac15²⁹ (becoming w with) Ep6³ well done: good and faithful slave fMt25²¹ 23 Lu19¹⁷. good¹, well⁵.
well, ideal³³, (do w), good (do)⁴, (very w), ideal (most)¹, quite well¹.
well doing, good (doing)¹, ideal doing¹.

eu are's te'o WELL-PLEASE

well pleased (be), to God (Enoch) Hb11⁵ (impossible apart from faith) Hb11⁶ (with such sacrifices) Hb13¹⁶, please², well -1.

eu ar'es t on WELL-PLEASING

well-pleasing. to God (present your bodies) Ro12¹ 2 (slaving for Christ) Ro14¹⁸ (doing in

us what is) Hb13²¹ to the Lord (Paul ambitious to be) 2C5⁹ (saints to be testing what is) Ep5¹⁰ (obeying parents is) Co3²⁰ slaves, to owners Ti2⁹. accept¹, -able⁴, please¹, well pleasing².

eu are's t os WELL-PLEASE-AS

well pleasing way (in a). divine service to God Hb12²⁸. acceptably¹.

eu pros'dek t on WELL-TOWARD-RECEIVE

well received, most acceptable. offering of the nations Ro15¹⁶ Paul's dispensation Ro15³¹ most acceptable: era 2C6² gift 2C8¹² spiritual sacrifices 1Pt2⁵, acceptable², accepted³.
well reported of (be), testify¹.

mō'ōps WELT

welt, the mark of a blow on flesh. by Whose w healed 1Pt2²⁴. stripes¹.

du s m e' SLIP

west, the direction where the sun "slips" down. many arriving from Mt8¹¹ Lu13²⁹ lightning appearing as far Mt24²⁷ cloud rising in fLu12⁵⁴ three portals from vRv21¹³.

[h]u gr on' WET-

wet, moist with fluid, as water or sap. in the w wood fLu23³¹. green¹.

wet, green¹.

whale, sea monster¹.

p oi'on ?-WHICH-WHICH

what? plural which? Jesus (saying to Him which) Mt19¹⁸ (by what authority) Mt21²³ 24 27 Mk11²⁸ 29 33 Lu20²⁸ (w is the great precept) Mt22³⁶ Mk12²⁸ (day your Lord is coming) Mt24⁴² (said to them which) Lu24¹⁹ (because of w act) Jn10³² (signifying w death) Jn12³³ 1832 2119 (at w hour I) vRv3³ w watch the thief coming Mt24⁴³ Lu12³⁹ by w means they may carry Lu5¹⁹ w thanks is it Lu6³² 33 34 by w power Ac4⁷ 7 w kind of house Ac7⁴⁹ prefecture Ac23³⁴ through w law Ro3²⁷ with w body 1C15³⁵ is your life Ja4¹⁴ manner of era 1Pt1¹¹ w credit 1Pt2²⁰ (AMk 430).

what. See which.

what, any²⁵⁴, as much as³, how much¹, such as³, thus¹, what manner¹.

awhat(?). See any.

what?, for¹, or³.

[h]o p oi'on WHICH-?-THE-WHICH

what kind, such kind Ac26²⁹. work of each one 1C3¹³ the circumcision Ga2⁶ of an entrance 1Th1⁹ forgot w k he was Ja1²⁴. of what sort¹, such as¹, what manner of².

p o t ap on' ?-WHICH-BESIDES-FROM

what manner. Christ (w m of Man) Mt8²⁷ (of woman touching) Lu7³⁹ of stones and buildings Mk13¹ 1 of salutation Lu2⁹ of men must you belong 2Pt3¹¹ love the Father 1Jn3¹. what¹, -manner of⁶.

what things soever, as much as¹.

whatever. See as much as.

dē p o t oun' BIND-?-WHICH-BESIDES-THEM

whatsoever. became sound of w disease Jn5⁴. whatsoever, as much as¹⁸, every⁸.
wheat. See grain.

troch os' RACE-

wheel. of our lineage Ja3⁶. course¹.

[h]o'te WHICH-BESIDES

when (adverb). Jesus (finishes these sayings) Mt7²⁸ 191 261 (prescribing) Mt11¹ (finishes these parables) Mt13³³ (w they scoff at) Mt27³¹ Mk15²⁰ (came to be in seclusion) Mk4¹⁰

(entered the house) Mk7¹⁷ (breaks the cakes of bread) Mk8^{19 20} (was in Galilee) Mk15⁴¹ (the eight days to His circumcising) Lu22¹ (He came to be twelve) Lu24² (w I dispatch you) Jn23³⁵ (w roused) Jn22² (He came into Galilee) Jn4⁴⁸ Abs² (glorified) Jn12¹⁶ (summons Lazarus) Jn12¹⁷ (washes their feet) Jn13¹² (with the disciples) Jn17¹² (w the soldiers crucify) Jn19²³ (took the vinegar) Jn19³⁰ (stood in the midst) Jn20²⁴

others: what David does w Mt12³⁵ Mk22⁵ Lu6³ w the throng was ejected Mt9²⁵ the blade germinates Mt13²⁶ w the dragnet full Mt13⁴⁸ the disciples (near Jerusalem) Mt21¹ Mk11¹ (lunch) Jn21¹⁵ (entered Jerusalem) Ac11³ w the season of fruits Mt21³⁴ the sun (sets) Mk13² (rises) Mk4⁶ s w Herod (makes a dinner) Mk6²¹ (leads Peter) Ac12⁶ sacrificed the passover Mk14¹² days of cleansing Lu22² heaven is locked Lu4²⁵ became day Lu6¹³ w you should be saying Lu13³⁵ A w this son came Lu15³⁰ coming will be days w Lu17²² the hour (came) Lu22¹⁴ (coming w) Jn4^{21 23} 525 1625 Abs² they came away Lu23³³ testimony of John Jn19⁹ w the throng Jn6²⁴ coming is the night Jn9⁴ w Judas came out Jn13³¹ chief priests Jn19⁶ Pilate hears Jn19⁸ Peter (was younger) Jn21¹⁸ (went into Jerusalem) Ac11² (came to Antioch) Ga2¹¹ Philip (w Samaritans believe) Ac8¹² (and the eunuch) Ac8³⁹ the days came Ac21⁵ 2739 Paul (came on the stairs) Ac21³⁵ (entered Rome) Ac28¹⁶ (have become a man) 1C13^{11 11} (perceived) Ga2¹⁴ (came out from Macedonia) Ph4¹⁵ (with the Thessalonians) 1Th3⁴ 2Th3¹⁰ blood of Stephen Ac22²⁰

God (will be judging) Ro2¹⁶ s (w it delights) Ga1¹⁵ (our Saviour) Tit3⁴ (w patience of) 1Pt3²⁰ saints (were slaves of sin) Ro6²⁰ (were in the flesh) Ro7⁵ (than w we believe) Ro13¹¹ (of the nations) 1C12² (w you lived in these things) Co3⁷ some from James came Ga2¹² we were minors Ga4³ full time came Ga4⁴ era will be w 2Ti4³ w Melchizedek meets Hb7¹⁰ the covenant victim living Hb9¹⁷ w Michael argued Ju9^{As} w John (perceived Jesus) Rv1¹⁷ (ate the scroll) Rv10¹⁰ (w I hear) Rv2²⁸ w the Lambkin (took the scroll) Rv5⁸ (opens the seals) Rv6^{1 3 5 7 9 12 81} the messenger cries Rv10³ seven thunders Rv10⁴ Ab the dragon Rv12¹³ (AMk11¹⁹ AJn9¹⁴). after³, as soon as², that¹, when⁹⁸, while².

when, according as¹, as⁴², if ever⁵, - - should reach², immediately¹, since¹, straightway¹, then¹, whenever¹¹⁴, where², with².
when? See once.
when (once). See once when.

[h]o'then WHICH-PLACE
whence. w unclean spirit came out Mt12⁴⁴ Lu11²⁴ Herod avows Mt14⁷ reaping w you do not sow Mt25^{24 26} Paul (Antioch w we had been given over) Ac14²⁶ (did not become stubborn) Ac26¹⁹ (w tacking about) Ac28¹³ Christ (made like the brethren) Hb2¹⁷ (has suffered) Hb3¹ (is able to save) Hb7²⁵ (have something to offer) Hb8³ neither the first without blood Hb9¹⁸ death, w Abraham recovers Isaac Hb11¹⁹ antichrist w we know it is the last hour 1Jn2¹⁸, from thence¹, - whence³, whence¹, where², -by¹, -fore⁴, -upon³.

p o'the n ?-WHICH-PLACE
whence. Mt13^{27 54 56 1533 2125} Mk6^{2 84 1237} Lu14^{8 1325 27 207} Jn14^{8 29 38 411 65 727 27 28}

814 14 929 30 199 Ja4^{1 1} Rv25^{7 13}, from whence⁸, whence²⁰.

[h]o'tan WHICH-BESIDE-EVER
whenever. happy are you w Mt5¹¹ Lu6^{22 22} doing alms Mt6² praying Mt6^{5 6} Mk11²⁵ Lu11² fasting Mt6¹⁶ the bridegroom Mt9¹⁵ Bs^{1*} Mk220^{Lu535} giving you up Mt10¹⁹ persecuting Mt10²³ the unclean spirit Mt12⁴³ Mk3¹¹ Lu11²⁴ kernel of mustard Mt13³² Mk4^{31 32} the Pharisees eating bread Mt15² Christ (w the Son of Mankind) Mt19^{28 2531} Mk9⁹ (I may be drinking it) Mt26²⁹ Mk14²⁵ (w He may be coming) Mk8³⁸ Lu9²⁶ Jn4^{25 727 31} (reminded of me Lord) Lu23⁴² (w you should be exalting) Jn8²⁸ (w I may be in the world) Jn9⁵ (w giving Him up) Jn13^{10 1429} (He may be giving up the kingdom) 1C15^{24 24} (w C our life) Co3⁴ (coming to be glorified) 2Th1¹⁰ lord of the vineyard Mt21⁴⁰ one proselyte and w Mt23¹⁵ w perceiving (the abomination) Mt24^{15 33} Mk13^{14 29} (a cloud) Lu12⁵⁴ (Jerusalem) Lu21²⁰ (these things) Lu21³¹ w its bough Mt24³² Mk13²⁸ hearing Mk4^{15 16} Lu8¹³ the fruit Mk4²⁹ they may be rising Mk12²³ A 25 will these things be Mk13⁴ hearing battles Mk13⁷ Lu21⁹ leading you to give you over Mk13¹¹ you may be wanting Mk14⁷ w men saying fine things Lu6²⁶ the strong one Lu11²¹ your eye Lu11³⁴ a lamp Lu11³⁶ bringing you before synagogues Lu12¹¹ it is blowing Lu12⁵⁵ seeing Abraham Lu13²⁸ invited Lu14^{8 10 10} making a luncheon Lu14^{12 13} I should be deposed Lu16⁴ AB defaulting Lu16⁹ doing all Lu17¹⁰ Abs^{1*} the sign Lu21⁷ trees budding Lu21³⁰ they should be made drunk Jn2¹⁰ the water disturbed Jn5⁷ the Adversary Jn8⁴⁴ the shepherd Jn10⁴ the consoler Jn15²⁶ their hour coming Jn16⁴ spirit of truth Jn16¹³ a woman bringing forth Jn16^{21 21} w you (Peter) Jn21¹⁸ Paul (w his accusers) Ac23³⁵ (I may come) 1C16^{2 3 5} (weak) 2C12^{10 139} (w sending Artemas) Tit3¹² captain Lysias Ac24²² they of the nations Ro2¹⁴

God (w eliminating sins) Ro11²⁷ (saying) 1C15²⁷ (leading the Firstborn) Hb1⁶ anyone saying 1C3⁴ maturity coming 1C18¹⁰ coming together 1C14²⁶ all subjected 1C15²⁸ Abs^{1*} this corruptible 1C15⁵⁴ Apollos coming 1C16¹² obedience completed 2C10⁶ the epistle read Co4¹⁶ saying peace and security 1Th5³ younger widows 1Ti5¹¹ joy deem it brethren Ja1² the animals giving glory Rv4⁹ a scorpen striking Rv9⁵ seventh messenger trumpeting Rv10⁷ two witnesses Rv11⁷ devouring the child w Rv12⁴ seventh king coming Rv17¹⁰ kings of earth Rv18⁹ the thousand years finished Rv20¹ As (ARv8¹). as long as¹, as soon as², that¹, till¹, when¹¹⁴, whensoever¹, while¹.

[h]os a'kis WHICH-times
whensoever. w you should be (drinking the cup) 1C11²⁵ (eating the bread) 1C11²⁶ Bs w the two witnesses Rv11⁶.
whensoever, as², whenever¹.

[h]ou OR-WHICH
where (adverb). Christ (w the little Boy) Mt29⁹ (w He arranges) Mt28¹⁶ (Nazareth w He was reared) Lu4¹⁶ (found the place w written) Lu4¹⁷ (w He was to be entering) Lu10¹ (w He is sitting) Co3¹ w two or three Mt18²⁰ B tomb w no one as yet Lu23⁵³ to the village w Lu24²⁸ upper chamber w Ac13²⁰ 208 whole house w Ac2² w Moses begets to Ac7²⁹ a con-

siderable number convened Ac12¹² beside a river w Ac16¹³ Troas w we tarry Ac20⁶ dais of Caesar Ac25¹⁰ Puteoli w brethren Ac28¹⁴ now w no law is Ro4¹⁵ w sin increases Ro5²⁰ w it was declared Ro9²⁶ w Paul may be going 1C16⁶ spirit of the Lord is 2C3¹⁷ your fathers try Me Hb3⁹ the prostitute sitting Rv17¹⁵, from whence¹, since¹, when², where²², wherein¹, whither¹, -soever¹.

where, whence².

p ou' ?-OF-WHICH

where?, somewhere. w is My caravansary Mk14¹⁴ w the blast is going Jn3⁸ somewhere: about a hundred years (Abraham) Ro4¹⁹ s someone certifies Hb2⁶ s concerning the seventh Hb4⁹, about¹, in a certain place².

where. See wherever.

whereby, whence¹.

[h]o'p ou WHICH-?-OF-WHICH

wherever, whwhere, wherein Co3¹¹, whereon Mk24²⁸, wheresoever Mt8¹⁹ 24²⁸ 26¹³ Mk6¹⁰ 14¹⁴, (adverb), w your treasure is Mt6²¹ Christ (into the villages) Mk6⁵⁶ (following Thee) w Lu9⁵⁷ (following the Lambkin w) Rv14⁴ w the dumb spirit Mk9¹⁸ this evangel Mk14⁹ impulse of the helmsman Ja3⁴ jealousy and faction Ja3¹⁶

where: moth and corruption Mt6¹⁹ 20 thieves tunnel Mt6¹⁹ 20 Lu12³³ on rocky places Mt13⁵ Mk4⁵ Jesus (reaping w you) Mt25²⁴ 26 (w He lay) Mt28⁶ Mk16⁶ Jn20¹² (to w they hear He is) Mk6⁵⁵ (w I may eat the passover) Mk14¹⁴ Lu22¹¹ (w Lord) Lu17³⁷ (ascending w) Jn6⁸² (w I am) Jn7³⁴ 36 12²⁶ 14³ (w I am going) Jn8²¹ 22 13³³ 36 (w Martha meets) Jn13³⁰ 32 (you are aware w) Jn14⁴ (I will that w I am) Jn17²⁴ (in the sanctuary w) Jn18²⁰ (w He was crucified) Jn19¹⁸ 20 41 (the Forerunner) Hb6²⁰ w the scribes gathered Mt26⁵⁷ unroof the roof w Mk24² the word is sown Mk4¹⁵ w the little girl was Mk5⁴⁰ w their worm not deceasing Mk9⁴⁴ 46 48 standing w it must not Mk18¹⁴ w your treasure Lu12³⁴ w John was baptizing Jn12⁸ 1040 blast blowing Jn3⁸ Jerusalem w one must worship Jn4²⁰ Cana of Galilee Jn4⁴⁶ they ate the bread Jn6²³ village w David was Jn7⁴² Bethany w Lazarus was Jn12¹ Kedron winter brook Jn18¹ w the disciples Jn20¹⁹ Peter (walked w) Jn21¹⁸ (carrying him) Jn21¹⁸ Thessalonica Ac17¹ bringing the evangel Ro15²⁰ there is jealousy 1C3³ w there is a covenant Hb9¹⁶ a pardon Hb10¹⁸ messengers 2Pt2¹¹ w the throne of Satan is Rv21¹³ 13 Sodom and Egypt vRv11⁸ the woman (in the wilderness) vRv12⁶ (nourished) vRv12¹⁴ s seven mountains vRv17⁹ lake of fire (w the wild beast) vRv20¹⁰ (false prophet) vRv20¹⁰ s. where⁵⁵, whereas², wheresoever¹, whither⁹.

dia ti THROUGH-ANY

wherefore? in a question. Mt9¹¹ 14 13¹⁰ Mk21⁸ 7⁵ etc. wherefore 74, why 23.

di o' THROUGH-WHICH

wherefore, in a statement. Mt27⁸ Lu13⁵ 77 Ac10²⁹ etc. for which cause², therefore¹⁰, wherefore⁴⁰.

wherefore, account (on)1, behalf (on)2, consequently¹, on¹, so that¹⁷, surely in consequence¹, then⁷, through¹¹, whence¹, why⁷.

di o'per THROUGH-WHICH-EVEN

wherefore, conjunction. 1C8¹³ 10¹⁴ 14¹³ s.

wherein, where¹.

whereof, on¹.

wheresoever, wherever¹.

whereupon, whence³.

ap art is m os' FROM-EQUIPPING
wherewithal. for building tower Lu14²⁸, to finish it¹.

wherewith soever, as much as¹.

p o'ter on ?-WHICH-MORE

whether. it is of God Jn7¹⁷.

é'toi OR-THOUGH

whether. w of sin or Ro6¹⁶.

whether, any⁸, if²⁰.

e'ite IF-BESIDES

whether..or. w prophecy, o dispensing, o the teacher Ro12⁶ 7⁸ w Paul, o Apollos 1C3²² w in heaven o on the earth 1C8⁵ w eating o drinking 1C10³¹ w Jews o Greeks 1C12¹³ etc. if¹, or³², - else¹, - whether², whether²⁹. whether or not, lest at some time¹.

[h]o, [h]os(masc.), [h]é(fem.) WHICH

which, (w) the relative pronoun, who, whatsoever Mt18¹⁹, in the masculine and feminine; only a few representative references being given; with from, since, with in, while, with instead, because, omitted after till, until, what, wone, etc. Always aspirated. w is the Pretorium Mk15¹⁶ wicked things w Herod Lu3¹⁹ Christ (the glory w) Jn17⁵ (the day on w) Ac12²² (Seed w is) Ga3¹⁶ (promises w He) 1Jn2²⁵ God (Thy name in w) Jn17¹¹ (assigns a day in w) Ac17³¹ every city in w Ac15³⁶ fruit of w you Ro6²¹

who: came to hear Jesus Lu6¹⁷ over whom My name Ac15¹⁷ what: report to John w Mt11¹⁴ for w are you Mt26⁵⁰ wone: indeed lash o Mt21³⁵ while (in which): Mk21⁹ Lu19¹³ Jn5⁷ 1Pt4⁴ since (from which) of time: Lu7⁴⁵ 24²¹ Ac24¹¹ 2Pt3⁴ Rv16¹⁸ because (instead which): Lu12¹⁰ 12³ 1944 Ac12²³ etc. about¹⁴, according as³, after³, - that¹, as³⁴, - it had been², - it were²⁰, - soon as⁷, even as⁶, - like¹, for², how¹⁹, like⁷, - as¹, - unto³, since¹, so¹, - that¹, that⁵, to wit¹, unto¹, when⁴, while⁴.

which, any¹⁷, such as².

awhich(?). See any.

which? plural-which-which.

whicha. See any who.

while. See till.

while, as¹, season¹, when², whenever¹, (a w), few², little¹, time³, (for a w), temporary¹.

while (in which). See which.

while the world standeth, eon¹.

phragel l' on WHIP

whip, flexible lengths arranged for use in striking. Christ making Jn21⁵, scourge¹.

phragel l o'o WHIP

whip, strike with a whip. Jesus, by Pilate Mt27²⁶ Mk15¹⁵, scourge².

whirlwind. See storm.

psithur i s t és' WHISPERER

whisperer. God gives up Ro13⁰.

psithur i s m os' WHISPERING

whispering, speaking that which detracts. saints warned against 2C12²⁰.

leuk on' WHITE

white, the color of snow, the opposite of black. one hair w or black Mt5³⁶ Jesus (garments became) vMt17² Mk9³ Lu9²⁹ (hair as w wool)

vRv114¹⁴ messenger's dress Mt28³ w robe (youth clothed with) Mk16⁵ (the martyrs) vRv611 (vast throng in) vRv79¹³ for harvest fJn43⁵ two messengers in Jn20¹² two men in Ac110 w pebble fRv217 conquerors to walk in fRv34⁵ buy w garments fRv318 elders in vRv44 w horse vRv62 1911¹⁴ cloud vRv1414 armies dressed in vRv1914 great w throne vRv2011.

white, splendid², whiten¹, (make w), whiten¹. whitened, whitewash².

leuk ai'n o WHITEN

whiten. no fuller able to Mk9³ w their robes vRv714. make white¹, white¹.

koni a'o DUST

whitewash. sepulchers Mt23²⁷ w wall (Paul calls chief priest) fAc23³. whitened².

whither, where¹, wherever⁹.

whithersoever, where¹.

who. See which.

who, any¹³⁵.

whoa. See any who.

who? (?). See any.

whoever. See as much as.

[h]o'lon WHOLE

whole, wholly Jn93⁴ 1310, all parts together. w of this occurred Mt122 214B 2656 of Galilee Mt423 Mk139 of Syria Mt424B w body (cast into Gehenna) fMt529³⁰ (illuminated) fMt622 Lu1134 36 36 (dark) Mt623 (was an eye) 1C1217 (hearing) 1C1217 (bridle) fJa32 (steering) fJa33 (spotting) fJa36 w of that land Mt926 31B3^{1*} meal leavened fMt1333 Lu1321 1C56 Ga59 country (Gennesaret) Mt1435 Mk655 (about Galilee) Mk128 Lu414 (Asia Minor) Ac1349 w world (gaining) Mt1626 Mk836 Lu925 (wherever evangel heralded in) Mt2643 Mk149 (faith announced in) Ro18 (sins of the) 1Jn22 (lying in wicked one) 1Jn519 w day (idle) fMt206 (put to death) Ro836 (God spreads out hands) Ro1021 loving God with w (heart) Mt2237 Mk1230 33A Lu1027 (soul) Mt2237 Mk1230 33 Lu1027 (comprehension) Mt2237 Mk1230 Lu1027 (strength) Mk1230 33A Lu1027 (understanding) Mk1233 the w law (hanging) Mt2240B3² (debt- or to do) Ga53 (keeping) fJa210 w inhabited earth (evangel to) Mt2414 (famine on) Ac1128 (trial on) Rv310 (Satan deceiving) vRv129 (marvels) vRv133 (kings of) vRv1614 w Sanhedrin Mt2659 Mk1455 151 squadron Mt2727 Mk1516 w city (Capernaum) Mk133AB3² (man came away to) Lu839 (Jerusalem) Ac2130 31 widow's livelihood Mk1244 Lu843As dark over w land Mk1533 Lu2344 w of Judea Lu165 717 235 Ac1037 (ecclesiastical) fAc931 toiling w night through Lu55 w house (a courtier's) Jn453 (blare fills) Ac22 (Pharaoh's) Ac710 (Moses in God's) Hb32As 5 w man sound Jn723 Israel (w nation of) Jn1150 (people) Ac247 tunic woven throughout the Jn1923 ecclesia (fear on) Ac511 (at Jerusalem) Ac1522 (Gaius host of) Ro1623 (coming together) 1C1423 of Egypt Ac711 of Joppa Ac942 nation of the Jews Ac1022. gathered a w year Ac1126 island of Cyprus Ac136 w household (of Crispus) Ac188 (subverting) Tit111 province of Asia Ac1927 two w years in Rome (Paul) Ac2830 of Achaia 2C11 pretorium Ph113 Macedonia 1Th410 moon as blood vRv612 (bRv202). all⁶³, - (day) long², altogether¹, every whit², whole³³.

whole, all³, every¹², sound¹³, - (be)¹, unimpaired¹, (be w), save², sound (be)¹, strong (be)²,

(make w), heal², save⁹, (make perfectly w), save through¹.

whole armor, panoply². wholesome, sound (be)¹.

[h]o'lo teles' WHOLE-FINISH

wholly. hallow you w 1Th5²³.

whore, prostitute⁴.

whoremonger, paramour⁵.

whosoever, as much as², every³⁵.

why. See yet.

[h]i'na ti THAT ANY

why? what Mt94 Ac42⁵ (literally that any). Mt2746 Lu137 Ac726 1C10²⁹. wherefore¹, why⁵.

why, any⁶⁶, for¹, wherefore²³.

pon e'ron' MISERY-GUSHED

wicked acts, malignant ulcers Rv16², noxious fruit Mt717 18. w things (saying against you) Mt511 (brooding) Mt94 (extracting) fMt12 35 Lu645 (going out) Mk733 (Herod does) Lu319 (Paul) Ac2518 2821 the w one (what is in excess is of) Mt537 (rescue us from) Mt613 Lu114As² (snatching what has been sown) fMt1319 (darnel are the sons of) fMt1338 (keeping disciples from) Jn1715As (expel) 1C513 (fiery arrows of) Ep616 (guarding you from) 2Th33 (you have conquered) 1Jn213 14 (Cain was of) 1Jn312 (not touching him) 1Jn518 (whole world lying in) 1Jn519 a w person (not to withstand) Mt539 w and good (God's sun rising on) Mt545 (slaves gathered) fMt2210 w eye (if it should be) fMt623 Lu1134 (seeing that I am good) fMt2015 (out of the heart) Mk722 being w (give good gifts) Mt711 Lu1113 (how can you be speaking) Mt1234

w man (bringing forth) fMt1235 Lu645 (Jews taking) Ac175 (rescued from) 2Th32 (shall wax worse) 2Ti313 w treasure fMt1235 Lu645 w generation Mt1239 45 164 Lu1129 w spirits (seven different) fMt1245 Lu1126 (Jesus cures) Lu721AB3² 82 (go out) Ac1912 (and the sons of Sceva) Ac1913 15 16 w and just (severed) Mt1349 w reasonings (out of the heart) Mt1519 (judges with) Ja24 w slave fMt2526 Lu1922 casting out your name as Lu622 your Father is kind to Lu635 w acts (men's) Jn349 (the world's) Jn77 (enemies) Col11 (Cain's were) 1Jn312 (participating in) 2Jn11 w knavery Ac1814 abhorring Ro129 w eon (the present) Ga14 day (are w) Ep516 (withstand in) Ep613 saints to abstain from everything 1Th522 suspicions 1Ti64 w work (rescue Paul from) 2Ti418 w heart of unbelief Hb312 conscience Hb1022 such boasting is Ja416 words 3Jn10 (34¹ Lu236). bad¹, evil⁴⁹, - things², grievous¹, harm¹, lewd¹, malicious¹, which is evil², wicked¹², -ness¹, -one¹, -person¹.

wicked, dissolute², evil¹, lawless².

pon e'ri'a MISERY-GUSH

wickedness, perhaps, originally, the impulsive act of one in misery, then any malignant act. Jesus knowing the Pharisee's Mt2218 out of the heart Mk722 Pharisees brimming with Lu1139 turning from Ac326 men filled with Ro129 leaven of 1C58 spiritual forces of Ep612. iniquity¹, wickedness⁸.

wickedness, evil¹.

sarga'n e WICKER

wicker basket. Paul lowered in 2C1133. basket¹.

chê'ra WIDOW

widow, widowed nJa127. devouring the homes of Mk1240Lu2047 a poor Mk1242 43Lu212 3 Hannah Lu297 many in Israel Lu425 of Sarepta of Sidonia Lu426 of Nain Lu712 a certain w P Lu183 5 overlooked Ac61 in Joppa (lamenting) Ac939 (Peter summoning) Ac941 Paul saying to 1C78 in the ecclesia (honoring) 1Ti53 3 (if any have children) 1Ti54 (really a w) 1Ti55 (less than sixty years) 1Ti59 (refusing younger) 1Ti511 (relieving) 1Ti516 16 Babylon no w mRv187.

wife. See woman.

wife, feminine¹.

wife's mother, mother-in-law³.

ag'ri'on FIELD

wild, that which comes of itself, untamed, honey Mt34Mk16 billows PJu13, raging¹, wild².

thêr'ion WILD-BEAST

wild beast, an untamed animal. Jesus with Mk113 Peter perceived vAc116 hanging from Paul's hand Ac284 5 Cretans evil w b FTit112 come in contact with mountain Hb1220 nature of Ja37 to kill by vRv68 the wild beast (out of the abyss) vRv117 (out of the sea) vRv131 (John perceived) vRv132 178 1919 (earth marvels after) vRv133 178 (earth worshipers) vRv134 4 12 149b 8 11 (given authority) vRv134 1713 (the first) vRv1312 (image of) vRv1314 15 15 15 (emblem of) vRv1317 162 1920 (number of) vRv1318 (conquerors from) vRv152 (throne of) vRv1610 (mouth of) vRv1613s² (a scarlet) vRv173 (secret of) vRv177 (which was) vRv1711 (one hour with) vRv1712 (hating the prostitute) vRv1716 (give their kingdom to) vRv1717 (is arrested) vRv1920 (those who do not worship) vRv204 (in the lake of fire) vRv2010 another (out of the land) vRv1311 (doing signs) vRv1314 (bRv1317 A182).

agri el'ai os FIELD-OLIVE

wild olive, uncultivated. the nations Ro117 24.

erêm'ia DESOLATE

wilderness. whence in a w is bread Mt1533Mk 8b 8b Paul in dangers in 2C1126 heroes of faith in Hb1138, desert¹, wilderness³.

wilderness. See desolate.

wile, systematizing¹.

thê'lô WILL

will, form a decision, choice or purpose, idiomatically want or would. (As will is also used to indicate the future, and as it cannot stand before an infinitive, and willing denotes compliance, the renderings of will must be highly idiomatic.) Jesus (leper, if Thou shouldst) Mt8Mk140Lu512 (I am w) Mt8Mk1 41Lu513 (not w dismiss throught) Mt1532 (if Thou art) Mt174 (not as I) Mt2639 Mk1436 (art Thou w fire descend) Lu954 (what w I if) Lu1249 (vivifying whom He) Jn521 (not coming to Me) Jn540 (w that where I am) Jn1724 (not w become obedient to) Ac739 Joseph not w hold up to infamy Mt119 John the baptist (if you are w receive) Mt1114 (do to him whatever they w) Mt1712 Pharisees not w Mt234 Jerusalem not Mt2337Lu1334 to give to Judas Mt2615 the Adversary Lu46 not w for me to reign Lu1927 Pilate w release Jesus Lu2320 blast blowing where w Jn38

Paul (God w I shall) Ac1821 1C419 (are you w) Ac259 (to testify of him) Ac265 (are what I w) Ro715 16 19 19 20 (to w is lying beside

me) Ro718 (to be doing the ideal) Ro721 (not w for you to be ignorant) Ro1125 saints (not of him who is) Ro916 (doing what he w) 1C 796 (married to whom she w) 1C739 (not w to work) 2Th310 God (to whom He) Ro918 18 (members as He) 1C1218 (the dead a body as He) 1C1588 (operating in you to w) Ph213 (to make known) Co127 (all mankind to be saved) 1Ti24 (offering Thou w not) Hb105 8 (if the Lord should be) Ja415 1Pt317 Corinthians (to be w also) 2C810 (eagerness to) 2C811 Jezebel not w repent Rv221ABs² whenever the two witnesses vRv116 wild beast vRv135s him who w vRv2217

would: Rachel w not be consoled Mt218 slave w not pay PMt1830 guests w not come PMt223 Jesus (calling whom He w) Mk313 (w not walk in Judea) Jn71 do to John whatever they w Mk913 elder son w not enter PLu1528 w not avenge the widow PLu184 tribute collector w not lift up eyes PLu1833 Peter walked where he w Jn2118 18

want: he who w (to sue you) Mt540 (borrow from you) Mt542 w that men should do to you Mt712Lu631 God (mercy am I w) Mt913 127 (if He is w Christ) Mt2743 (to display indignation) Ro922 Pharisees w a sign Mt1238 to be culling darnel PMt1328 Herod w to kill John) Mt145 (request of me whatever) Mk622 (not w to repudiate) Mk626 (to become acquainted with Jesus) Lu238 Canaanitish woman Mt1528 whoever should be w (save his soul) Mt1625Mk835Lu924 (to become great) Mt2026Mk1043 (to be foremost) Mt2027Mk1044 (doing His will) Jn717

Jesus (if anyone w come after Me) Mt1624 Mk834Lu923 (I w to assemble your children) Mt2337Lu1334 (make ready passover) Mt2617 Mk1412Lu229 (does not w drink the wine) Mt2734 (to pass by) Mk648 (w no one to know) Mk724 930 (mother w to see Him) Lu 820 (Herod w to kill) Lu1331 (come away into Galilee) Jn143 (man at Bethesda to become sound) Jn56 (are you disciples w to go away) Jn697 (to arrest Him) Jn744Bs² (to become acquainted with) Jn1221 (disciples w to ask Him) Jn1619 (John to be remaining) Jn2122 23 a king w to settle PMt1823 to be entering life Mt1917 to be perfect Mt1921 householder w to give PMt2014 15 James and John w to sit at right and left Mt2021Mk1035 36 blind man w his sight Mt2032Mk1051Lu1841 did not w (the child) PMt2129 (this man to reign over us) PLu1914 (John, to write) Jn313 w prisoner released Mt2175ABs² 17 21Mk159 12A John the baptist (Herodias w to kill) Mk619 (w his head) Mk625 (w him to be called) Lu 162 (you w to exult in) Jn535 w to be first Mk935 scribes w to walk in robes Mk1233 Lu2046 whenever you w (aid the poor) Mk 147 not w the fresh wine Lu539 prophets and kings w perceive Lu1024 lawyer w to justify self Lu1039 to build a tower PLu1428 to cross hence PLu1626

disciples (as much as they w) Jn611 (to take Jesus into ship) Jn621AB (whatever you should) Jn157 Jews (to do Adversary's desires) Jn844 (why are you w to hear again) Jn927 27 what is this w to be Ac212 1720 do you w to dispatch me Ac728 Peter w to taste Ac1010 priest w to sacrifice Ac1413 Paul (w Timothy to come out with) Ac163 (what is he w to say) Ac1718 (I do not w you) Ro113 1C101 20 121 2C18 1Th413 (w saints to be wise) Ro1619 (what are you w) 1C421 (I w all men) 1C77 (I w you to be) 1C732 113

145 (do I w to speak five words) 1C1419 (do not w to see you) 1C167 (if w to boast) 2C126 (such as I w) 2C1220 (this only I w to learn) Ga32 (to be present) Ga420 (w you to perceive) Co21 (to come to you) 1Th218 Alexander w to make a defense Ac1933 to curry favor (Felix) Ac2427 (Festus) Ac259

saints (not to fear) Ro133 (and you w to go) 1C1027 (to learn anything) 1C1455 (not w to be stripped) 2C54 (an incentive) 2C112 (some to distort the evangel) Ga17AB* (to slave anew) Ga49 (to debar you) Ga417 (w you to be circumcised) Ga613Bs ethnarch w arrest Paul 2C1132s Paul as Corinthians do not 2C1220 w to be under law Ga421 lest doing what you w Ga517 whoever are w Ga612 w to parade what is seen Co218 w to be teachers of law 1Ti17 younger widows w to marry 1Ti511 to live devoutly 2Ti312 Esau w to enjoy allotment blessing Hb1217 I w to do nothing Phn14 to behave ideally Hb1318 are you w to know Ja220 to love life 1Pt310 to be oblivious 2Pt35 anyone w to injure vRv115 5, be disposed1, - forward1, - so1, desire16, had rather1, intend1, it pleased2, list3, love1, mean2, voluntary1, will106, would75.

the'lēma WILL-effect

will, that which is the subject of decision, choice or purpose. God's will (Thy w be done) Mt610Lu112As (he who is doing) Mt721 1250Mk335 (not the w) Mt1814 (let Thy w be done) Mt2642Lu2242 (this is the w of) Jn639 40 (if anyone wanting to do) Jn717 (if anyone doing) Jn931 (David doing all) Ac1322 (let the w of the Lord) Ac2114 (the Jews know) Ro218 (give themselves through) 2Co85 (according to) Ga14 (delight of His) AEp15 (secret of) AEp19 (counsel of) Ep111 (thus it is) 1Pt215 (if the w of) 1Pt317 (suffering according to) 1Pt419 (the one doing His w remaining) 1Jn217 (because of Thy) vRv411

Christ (doing God's w) Jn434 638 38 (seeking the w of Him Who sends Me) Jn530 30 (to do Thy w O) Hb1079 Paul (selected to know) Ac2214 (prospered in) Ro110 (coming through) Ro1532 (a called apostle through) 1C11 2C11 Ep11 Col1 2Ti11 saints (to be testing what is) Ro122 (to understand what) Ep517ABs2 (slaves to do) Ep66 (filled with realization of) Co19 (fully assured of) Co412 (your holiness) 1Th43 (giving thanks) 1Th518 (hallowed by) Hb1010 (endurance, that doing) Hb1036 (adapting you to do His) Hb1321 (to spend his time in) 1Pt42 (requesting according to) 1Jn514Bs

others: which child does the father's PMt 2131 a slave knows his lord's PLu1247 47 Jesus given up to the people's NLu2325 neither of the w (of the flesh) Jn113 (of a man) Jn113ABs having authority as to own 1C737 not Apollos' 1C1612 (of the flesh) Ep23 for the Adversary's 2Ti226 prophecy not by man's 2Pt121 (s'2Ti16). desire1, pleasure1, will62.

will, about (be)8, counsel1, intend28, intention2, opinion1, (against w), involuntarily1, (good w), humor (good)1.

the'lēsi WILLING

will, according to God's Hb24.

will worship, willful ritual1.

willfully, voluntarily1.

e thei o thrēsk ei'a WILL-RITUAL

willful ritual, a ritual prescribed by the will

of the worshiper, not by God. directions of men Co223. will worship1.

willing, eager1, (be w), delight2.

willing mind, eagerness1.

willing of one's self, accord (of own)1.

willingly, voluntarily4.

win, gain2.

a'nem os WIND

wind, air moving with speed. blow and lunge at house PMt725 27Bs2 Jesus (rebukes) Mt826 Mk439Lu824 (obeying Him) Mt827Mk441 (enjoining) Lu825 reed shaken by (John) PMt117 Lu724 contrary Mt1424Mk648 Ac274 flags Mt1432 Mk439 651 Peter observing Mt1430 the four AMt2431Mk1327 vRv71 a great whirlwind Mk437Lu823 sea roused by a great Jn 618 not leaving us toward Ac277 called a northeaster Ac2714 ship (unable to luff to) Ac2715 (driven by) Jn343 of teaching: vEp414 clouds carried by Ju12 fig tree quaking under vRv613 may not be blowing vRv71.

wind, bind1, blast1, spirit1.

anem is'o WINDIZE

wind (driven by the). surge of the sea Ja16.

wind up, enshroud1.

keir'ia SHEARING

winding sheet, a long strip of cloth. Lazarus bound with Jn144. grave clothes1.

thar'is DOOR

window. Eutychus seated on Ac209 Paul lowered through 2C1133.

oin'os WINE

wine, the fermented juice of the grape. draining fresh w PMt917 17Mk222 22Lu537 37 38 is spilled PMt917Mk222 22 Jesus given (mixed with bile) Mt2734Bs (with myrrh) Mk1523 John not drinking Lu115 733 poured on wounds PLu1034 at Cana (in want of) Jn233 (chief tastes) Jn29 (ideal w first) Jn210 10 (Jesus makes the water w) Jn446 saints (ideal not to be drinking) Ro1421 (be not drunk with) Ep518 (not addicted to much) 1Ti38 (Timothy to use a sip) 1Ti523 (not to be enslaved by) Tit23 not injuring vRv68 furious w of Babylon (prostitution) vRv148 (peoples made drunk by) vRv172 (nations have fallen by) vRv183Bs of God's fury (drinking) vRv1410 (given Babylon) vRv1619 cargo of vRv1813As treading the w trough vRv1915.

wine bibber, tippler2.

wine (excess of), debauch1, (given to w), toper2.

wine-press, trough5.

ask os' BOTTLE(skin)

wine skin, made of such animals as the goat. old and new PMt917 17 17 17Mk222 22 22 22Lu 537 37 37 38. bottle12.

winefat (place for the), vat1.

pte ru'a EXPANDER

wing, a hen assembling her brood under Mt23 37Lu1384 four animals with six vRv48 of the locusts vRv99 of a large vulture vRv1214.

pte ru'gion EXPANDER(dim.)

wing, on the w of the sanctuary (Christ) Mt45 Lu49. pinnacle2.

wink at, condone1.

ptu'on WINNOWING-SHOVEL

winnowing shovel, a broad shovel used in separating the grain from the chaff. in Christ's hand PMt312Lu317. fan2.

cheim on' WINTER

winter, the rainy, stormy season in the East, tempest Ac27²⁰, that your flight not in Mt 24²⁰Mk13¹⁸ the Dedications in Jn10²² Timothy to come before 2Ti4²¹, foul weather¹, tempest¹, winter¹.

para cheim as'ō BESIDE-WINTER

winter, staying for the winter, a ship w (at Phoenix)Ac27¹² (at Melita)Ac28¹¹ Paul (in Corinth perchance)1C16⁶ (in Nicopolis)Tit 3¹².

cheim'a r r o s' WINTER-GUSH

winter brook, a small stream bed which contains water in winter only. the Kedron Jn 18¹, brook¹.

para cheim a s i'a BESIDE-WINTERING
wintering. Ideal Harbors not fit for Ac27¹². to winter in¹.

wipe, wipe off⁵.
wipe away, brush away².

apo mas's ō FROM-WIPE

wipe off. dust off the feet Lu10¹¹.

ek mas's ō OUT-WIPE

wipe off. Jesus' feet (a woman w her tears o)Lu7³⁸ 44 (Mary w the attar o)Jn11² 123 Jesus, the disciples feet Jn13⁵, wipe⁵.

soph i'a WISDOM

sdom, the faculty which makes the highest and best application of knowledge, was justified iMt11¹⁹Lu7³⁵ of Solomon Mt12⁴²Lu11³¹ Jesus (whence His)Mt13⁵⁴Mk6² (filled with) Lu24⁰ (progressed in)Lu25² (giving the disciples)Lu21¹⁵ w of (from) God (said)iLu11⁴⁹ (the depths of)Ro11³³ (world knew not)1C 12¹ (Christ the w of)f1C12³⁰ 30 (Paul speaking in a secret)1C27¹ (multifarious)Ep3¹⁰ (w be our G's)VRv7¹²bs full of (seven men)Ac 6³ (Jews unable withstand Stephen's)Ac6¹⁰ God gives Moses Ac7¹⁰ of the Egyptians Ac 7²² of word (evangel not in)1C11⁷ of the wise (destroying)1C11⁹ of this world (stupid)1C12⁰ 319 through w (world knew not God)1C12¹ Greeks seeking 1C12² Paul came not with 1C21 human 1C24 13 of men (faith not to be in)1C25 Paul speaking 1C26⁶ word of (one being given)1C128 fleshly 2C11² all w (God lavishes on us)Ep18 (realization of His will in)Co19 (Paul teaching in)Co128 (word of Christ make its home in you in)Co316 spirit of (Father may be giving you)AEp117 treasures of Co23 expression of (ritual)Co 223 walking toward those outside Co45 if anyone lacking Ja15 behavior in meekness of Ja313 from above Ja315 17 w given Paul 2Pt315 Lambkin worthy to get VRv512 here is w (the mind which has)VRv1318 179.

wisdom, prudence¹.

soph on' WISE

wise. God (hidest these things from)Mt11²⁵Lu 10²¹ (only w)Ro16²⁷ 1Ti1⁷bs² (destroying wisdom of)1C119 (stupidity w than men)1C 125 (disgracing the w)1C12⁷bs (clutching the)1C139 (knows the reasonings of)1C320 Christ dispatching w men Mt23³⁴ Paul (debtor to)Ro14 (as w foreman)f1C310 men alleging themselves to be Ro122 saints (w indeed for good)Ro1619 (walking as w)Ep 515 where is the w 1C120 not many w called 1C126 presuming to be 1C318 18 is there not one 1C6⁵bs who is w among you Ja313.

wise, prudent¹⁴, (be w), understand¹, (in no w), circumstances (under no)⁶.

soph iz'ō make-WISE

wise (make) 2Ti3¹⁵, wisely made (myths)2Pt 116.

wise men, magi⁴.
wisely, prudently¹.

eu ch'o mai WELL-HAVE

wish. Paul (w to God)Ac26²⁹ 2C137 (to be anathema)Ro93 (the saints readjustment)2C 139 for the coming of day Ac27²⁹ saints to be prospered 3Jn² (sJa516). pray², wish⁴, would¹.

wit, perceive⁹.
witchcraft, enchantment¹.

meta' WITH or after

with, followed by of-, after, is a connective denoting association, but not so close a connection as is conveyed by together. With the genitive case: Emmanuel, God w us Mt12³ go w him two miles Mt541 reclining w Abraham Mt811 who is not w Me Mt1230 the Lord is w you Lu128 Miriam went w diligence Lu139 w your plaintiff Lu1258 etc., etc.

With the accusative case: a the Babylonian exile Mt112 a six days Mt171 a the affliction Mt2429 a My rousing Mt2632 a three days Mk931bs a these things Jn322 51 14 61 the morsel Jn1327 a Jesus' suffering Ac13 a this, Judas the Galilean Ac537 the cup also a dining 1C1125 etc. with gen. against⁴, among⁵, and¹, - setting¹, in², off¹, on¹, promised to¹, unto¹, upon¹, with³⁴⁶, without¹, with acc. after⁹⁵, hence¹, since¹, that should follow¹, when².

with. See beside.

with, about², from³, have¹, in¹³⁹, same time (at the)1, through¹⁷, under¹⁴, out²⁵, (be w), together (be)².

with, idiomatic for together (be).

owith. See on.

together. See together.

with one accord. See accord (with one).

with places spread. See spread.

withal, same time (at the)³.

aph i'st ē mi FROM-STAND

withdraw, draw away (people)Ac537. Hannah does not w from sanctuary Lu237A Adversary w from Jesus Lu413 in season of trial (seed on rock)PLu813 be w from me (householder)fLu1327 w from these (disciples)Ac 538 messenger, from Peter Ac1210bs John Mark, from Paul and Barnabas Ac1538 Paul (from the synagogue)Ac199 (scourgers w from)Ac2229 (entreats that the splinter)2C 128 some w from the faith f1Ti41 from injustice 2Ti219 from the living God fHb312 (b1Ti65), depart from 11, draw away¹, fall away¹, refrain from¹, withdraw one's self¹.

met air'ō WITH-LIFT

withdraw. Jesus w (thence)Mt1353 (from Galilee)Mt191, depart².

withdraw, pull away¹, shrink¹.

withdraw self, put¹, retire², retreat¹.

with. See dry.

with. See dry.

withhold, retain¹.

es'ō INTO-

within. Peter w the courtyard Mt2658Mk1454 soldiers led Jesus w pretorium Mk1516 disciples (upper chamber)Jn2028 no one w the jail Ac523 the man w (Paul)Ro723 (renewed) 2C416 (staunch in) Ep316 judging

those 1C5¹². in¹, inner¹, into², inward¹, within³.
 within, in¹³, inside¹², interior¹.
en'e i mi IN-BE
 within (what is). giving for alms Lu11⁴¹. such things as ye have¹.

a'neu WITHOUT

without. w the Father (no sparrow falling) Mt10²⁹ stubborn gained w a word 1Pt3¹ be hospitable w murmuring 1Pt4⁹.
 without. See apart from.
 without. See out.
 without, minus¹, outside⁸, (that are w), outside¹.
 without a cause, feignedly¹.
 without ceasing, unintermittingly⁴.
 without controversy, avowedly¹.
 without end, eon¹.
 without father, fatherless¹.
 without fear, fearlessly⁴.
 without God. See God (without).
 without law. See lawless.
 without natural affection. See natural affection (without).
 without testimony. See testimony (without).
 without understanding, unintelligent³.

anth i'st e mi INSTEAD-STAND

withstand. not to w a wicked person Mt5³⁹ not able to w (disciples) Lu21¹⁵ (Stephen's wisdom) Ac6¹⁰ Paul (Elymas w) Ac13⁸ (w Cephas) Ga2¹¹ (Alexander w) 2Ti4¹⁵ God (who has w His intention) Ro9¹⁹ (w His mandate) Ro13² saints (may be enabled to) Ep6¹³ (to w the Adversary) Ja4⁷ 1Pt5⁹ Jannes and Jambres w Moses 2Ti3^{8,8}. resist⁹, withstand⁵.
 withstand, forbid¹.

mar'tus MARKER

witness, one who testifies to facts he has perceived. two or three Mt18¹⁶ 2C13¹ 1Ti5¹⁹ Hb10²⁸ what need have we still of Mt26⁶⁵ Mk14⁹ w and endorsing acts of your fathers Lu11⁴⁸ disciples as w Lu24⁴⁸ Ac18²³² 315 532 1039 41 1381 one is to become a w (Jesus' resurrection) Ac1²² false w against Stephen Ac6¹³ 758 Christ's w (Paul) Ac22¹⁵ 2216 (Stephen) Ac22²⁰ (Peter) 1Pt5¹ (Antipas) Rv21³ (My two w) vRv11³ (woman drunk with the blood of) vRv17⁶ God is Paul's Ro19 2C12³ Ph18 1Th25¹⁰ many w (Timothy avows in the sight of) 1Ti6¹² (hears through) 2Ti2² (encompassing us) Phb12¹ Jesus Christ the Faithful Rv15³ 314. martyr³, record³, witness²⁹.

witness, certify¹, testify⁷, testimony¹⁹, (bear w), testify²⁵, - together³, (bear false w), testify falsely⁶, (give w), testify¹, (obtain a good w), testify¹, (without w), testimony (without)¹.

witness against, testify against⁴.

witness also (bear), corroborate¹.

witness (false). See false witness.

ou i' WOE

woe, a denunciatory interjection. to Chorazin and Bethsaida Mt11²¹ 21Lu10¹³ 13 to the world because of snares Mt18⁷ 1Lu17¹ w to you (scribes and Pharisees) Mt23¹³ 15 23 25 27 29Lu14² 43 (blind guides) Mt23¹⁶ (hypocrites) Lu11⁴⁴ to the pregnant Mt24¹⁹ Mk13¹⁷ Lu21²³ to Judas Mt26²⁴ Mk14²¹ Lu22²² to the rich Lu6²⁴ to you who are (filled now) Lu6²⁵ (laughing) Lu6²⁵ whenever men say fine

things about you Lu6²⁶ to the learned in the law Lu11⁴⁶ 47 52 to Paul if not bringing the evangel 1C9¹⁶ to the irreverent Ju1 to those dwelling on the earth vRv8¹³ 13 13 one w passed away vRv9¹² 12 second w vRv11¹⁴ 14 to the land vRv12¹² to Babylon vRv18¹⁰ 10 16 16As 19 19Ab. alas⁶, woe⁴¹.

luk'os WOLF

wolf, the canis lupus, probably the fawn-colored, large sized Syrian wolf. false prophets called mMt¹⁵ as sheep among Mt10¹⁶ Lu10³ hiring beholding, flees vJn10¹² 12 burdensome vAc20²⁹.

gun e' WOMAN

woman, a mature female human being, when married, a wife. looking at to lust Mt5²⁸ with a hemorrhage Mt9²⁰ 22Mk5²⁵ 33Lu8⁴³ 47 ABs^{1*} among those born of (John) Mt11¹¹ Lu7²⁸ leaven a w hides vMt13³³ Lu13²¹ 5000 men apart from Mt14²¹ (4000) Mt15³⁸ a Canaanitish (daughter demonized) Mt15²² 28Mk7²⁵ 26 cause of a man with Mt19¹⁰ becomes wife of seven Mt22²⁷ Mk12²² Lu20³² 33p having vase of attar Mt26⁷ 10Mk14³ w disciples (at the crucifixion) Mt27⁵⁵ Mk15⁴⁰ Lu23⁴⁹ (messenger speaks to) Mt28⁵ ABs* (had been cured) Lu8² (grieved) Lu23²⁷ (prepare spices) Lu23⁵⁵ (early at the tomb) Lu24²² 24 (in prayer) Ac14 (many believed) Ac14¹⁴ 174 12 (Saul persecuted) Ac8⁹ 92 224 (baptized) Ac8¹² (Eunice) Ac16¹ (Lydia) Ac16¹⁴ (Damaris) Ac17³⁴ Miriam (blessed among) Lu12^{8A} 42 (what is that to thee) Jn24 (w lo your son) Jn19²⁶ poor widow w Mk12⁴² of Sidonia Lu4²⁶ a sinner w Lu7³⁷ 39 44 44 50 named Martha Lu10³⁸ out of the throng Lu12⁷ w having (spirit of infirmity) Lu13¹¹ 12 (ten drachmas) vLu15⁸ certain maid Lu22⁵⁷ of Samaria Jn4⁷ 9 9 11As 15 17 19 25 28 (Jesus spoke with) Jn4²¹ 27 (the word of) Jn4³⁹ 42 Pharisees lead to Jesus [Jn8⁴ 9 10] whenever bringing forth vJn16 21 Miriam Magdalene (messengers speak to) Jn20¹³ (Jesus speaks to) Jn20¹⁵ Jews spur on Ac13⁵⁰ of Philippi Ac16¹³ in wedlock Ro7²

man (ideal not to touch) N1C7¹ (head of) 1C11³ (w is the glory of) 1C11⁷ (w out of) 1C11⁸ 12 (not out of w) 1C11⁸ (w created because of) 1C11⁹ 9 (w not apart from) 1C11¹¹ 11 (through the w) 1C11¹² unmarried w solicitous 1C7³⁴ not to pray uncovered 1C11⁵ 6 13 shame to be shorn 1C11⁶ to have authority over her head 1C11¹⁰ should have tresses 1C11¹⁵ to hush in the ecclesia 1C14³⁴ 35 Christ come of a Ga⁴⁴ adorning themselves (decorously) 1Ti2⁹ 10 learning in quietness 1Ti2¹¹ not teaching 1Ti2¹² the w (Eve) deluded 1Ti2¹⁴ obtained their dead (resurrection) Hb11³⁵ holy w of old 1Pt3⁵ Jezebel Rv2²⁰ locusts had hair as of vRv9⁸

sun clothed w (a great sign) vRv12¹ (dragon stands before) vRv12⁴ (fled) vRv12⁶ (persecuted) vRv12¹³ (wings given) vRv12¹⁴ (serpent casts water after) vRv12¹⁵ (earth helps) vRv12¹⁶ (dragon angry with) vRv12¹⁷ not polluted with (144,000) vRv14⁴ w in scarlet (sitting on a beast) vRv17³ (clothed in purple) vRv17⁴ (drunk with blood of the saints) vRv17⁶ (the secret of) vRv17⁷ (on seven mountains) vRv17⁹ (is the great city) vRv17¹⁸

wife: Miriam, Joseph's Mt120²⁴ Lu2⁵ whoever dismissing Mt5³¹ 32 Lu16¹⁸ Herodias, Philip's Mt14³ Mk6¹⁷ 18Lu3¹⁹ ordered disposed of vMt18²⁵ is it allowed to dismiss

Mt193⁸ Mk102¹¹ man shall be joined to Mt195¹⁰ Mk10^{10A} Ep53¹ everyone who leaves Mt192⁸ Mk1029^A Lu1829 marrying a brother's Mt2224²⁵ 28 Mk1219¹⁹ 20 23 23Lu2028^{AB} 28 29 30A 33 33 Pilate's Mt2719 Zechariah's w Elizabeth Lu1513¹⁸ 24 Joanna w of Chuza Lu8³ I marry a w Lu1420²⁶ remember Lot's Lu1732 Ananias' w Sapphira Ac512⁷ Aquila's w Priscilla Ac182 Paul sent forward by Ac215 Felix' w Drusilla Ac2424 someone has his father's 1C51

man (let each have his) 1C72 (bound to a) 1C727 (pleasing his) 1C733 (loving his w thus) Ep533 (having been the w of one) 1Ti59 the w (render to the husband) 1C73 (has not jurisdiction) 1C74⁴ (not to be separated) 1C710 (with unbelieving husband) 1C713 (husband hallowed by) 1C714 (what are you aware) N1C716 (bound by law) 1C739 (be subject) Ep522²⁴ Co318 1Pt31 (fearing the husband) Ep533 (supervisor to be husband of one) 1Ti32 12 Tit16 (to be grave) 1Ti311 husband (render to the w) 1C73 (not to leave) 1C711 (has unbelieving w) 1C712 (hallowed by) 1C714 (saving his) 1C716 (head of) Ep523 (be loving your) Ep525 28 28 Co319 (gained through the w) 1Pt31 loosed from 1C727 those having w as not 1C729 leading about a sister as 1C95 of the Lambkin vRv219 (AMk1012 AR073 Abs'vR197).

woman, female².

gun at k a' i on little-WOMAN

woman (little), leading into captivity A2Ti36, silly women¹.

womb, belly¹, matrix².

womb. See bowel.

women silly, women (little)¹.

wonder, amazed (be)¹, awe¹, marvel¹⁴, sign³.

wonderful, marvelous¹.

wonderful work, great thing¹, power¹.

wondering (greatly), overawed¹.

wont (be), custom¹, - (be)², infer¹.

xu'l on WOOD

wood, the solid fiber of the trunk and branches of a tree, after cutting, hence many things made of wood, as a weapon, a cudgel, stocks for confining the feet Ac1624, a tree, not as growing, but as dead timber which, growing again, is a symbol of resurrection life. doing this in the wet w vLu2331 if anyone building v1C312 cargo for Babylon vRv812^{bs} 12^{bs} cudgel: vast throng with Mt2647 55Mk1443⁴⁸ Lu2252 tree: Jesus (hanged on) Ac530 1039 (taken down from) Ac1329 (carries up our sins on to) 1Pt224 accused is everyone hanging on Ga313 of life (eating of) vRv27 (producing twelfth fruits) vRv222^{ab} (leaves of) vRv222 (license to) vRv2214 (eliminating his part from) vRv2219, staff⁵, stocks¹, tree¹⁰, wood³.

xu'l in on WOODEN

wood (idols) vRv20, wooden (utensils) 2Ti220.

e'ri on WOOL

wool, the fleece of sheep. water and scarlet w Hb919 His head and hair as white w vRv114.

log'os LAY(say)ing

word, the complete expression of a thought, not a grammatical but a logical word, referring to a whole account, a saying, a suit at law or a legal case Mt532, The Logos, or word Jn11¹, is the oral Expression of God, in contrast with the Image or visible ex-

pression. A charge Ac1938, a matter, a speaker Ac1412.

w of God: invalidating Mk713 hearing (the throng) Lu51 (and doing it) Lu821 (happy those) Lu1128 (Sergius Paul seeks) Ac137 the seed is Lu811 to whom came Jn1035 is truth Jn1717 disciples spoke Ac429³¹ apostles not leaving Ac62 grows Ac67 1224 Samaria received Ac814 dispatches to sons of Israel Ac1036 nations receive Ac111 announced in synagogues Ac135 first to the Jews Ac1346 Paul (announced by) Ac1713 (teaching) Ac1811 (to complete) Co125 w of His grace Ac2032 has not lapsed Ro9⁶ or from you came out 1C1436 peddling 2C217 not adulterating 2C42 brethren daring to speak Ph14 not bound 2Ti29 manifests His w Tit13 not be blasphemed Tit25 is living Hb412 1Pt123 leaders who speak Hb137 earth cohering by 2Pt33⁷ remaining in you 1Jn214 John (testifies to) vRv12 (in Patmos because of) vRv19 slain because of vRv69 204 until accomplished vRv1717 Christ called the vRv1913 the Father's W (not remaining in you) Jn538 (Jesus keeping) Jn855 (disciples have kept) Jn176

the Lord: confirming the w Mk1620 w of His grace Ac143 the w of: disciples certify Ac825 hear (city gathered to) Ac1344 (all those in Asia) Ac1910 nations glorified Ac1348 carried through whole country Ac1349 Paul speaking (in Perga) Ac1425 (to the wardens) Ac1632 evangel of Ac1535³⁶ grows Ac1920 sounded forth 1Th18 saying to you by 1Th415 may race 2Th31

Christ: W became flesh vJn114 w of life 1Jn11 of My endurance vRv310 W of C: make its home in you Co316 rudiments of Hb61 then His w not in us 1Jn110 whoever keeping His 1Jn25 you keep My vRv38 Jesus: only say the w Mt88Lu77 cast out spirits with a Mt816 saying a w against the Son Mt1232 Lu1210 answered her not a Mt1523 asking the elders one Mt2124Mk1129Lu203 seek to trap Him by Mt2215^{bs} Mk1213Lu2020 no one able answer Him a Mt2246 My W (not passing by) Mt2435Mk1331Lu2133 (whoever ashamed of) Mk338Lu926 (every one hearing) Lu647 Jn524 (these are) Lu2444 (remaining in) Jn831 (no room in the Jews) Jn837 (you cannot hear) Jn843 (keeping, not k) Jn851 52 1423 24 1520 (not Mine but the Father's) Jn1424 in Gethsemane Mt2644Mk1439 spoke (to the throng) Mk22 (in parables) Mk433 (boldly) Mk832 disregarding the Mk536 gracious Lu422 with authority Lu432 what is this w Lu436 Jn736 Mary heard His Lu1039 Herod inquired with ample Lu239 powerful in Lu2419 many believe because of Jn441 50 a schism because of Jn1019 His w judging (last days) Jn1248 remember (the w I said) Jn1520 (w of the Lord Jesus) Ac2035

the disciples: let your w be yes Mt537 whoever not hearing your Mt1014 hold the w Mk919 awestruck at Jesus' Mk1024 deputies of Lu12 bandying Lu2417 believe Jesus' Jn222 clean because of Jn153 given the Father's Jn1714 believing through their Jn1720 speaking to Jews only Ac1119 disturb them with Ac1524 establish the brethren by Ac1532 seducing you by Ep56 whatever doing in w Co317 always with grace Co46 receiving in affliction 1Th16 in accepting the 1Th213 1313 console one another with 1Th418 not to be alarmed through 2Th22 traditions taught through 2Th215 some gained without

1Pt3¹ not loving in w but 1Jn3¹⁸ w of their testimony vRv12¹¹

Paul: speak (forbidden to) Ac16⁶ (five w or) 1C14¹⁹ warden reports w to Ac16³⁶ pressed in Ac18⁵ entreating with many Ac20² prolonged the w Ac20⁷ of nothing have I a w Ac20²⁴ disciples pained at his Ac20³⁸ Jews heard him until this Ac22²² in w and work Ro15¹⁸ not (in wisdom of) 1C11⁷ (with superiority of) 1C2¹ (with persuasives) 1C2⁴ (with w of human wisdom) 1C2¹³ (obeying our) 2Th3¹⁴ my w and heralding 1C2⁴ our w toward you 2C1¹⁸ such as we are in 2C10¹¹ Alexander withstood 2Ti4¹⁵

others: by your w justified Mt12³⁷ 37 kingdom (w of the) Mt13¹⁹ 20 21 22 23 (of God not in w) 1C4²⁰ hearing the w (Pharisees shocked at) Mt15¹² (youth sorrowing at) Mt19^{22B} (Pilate) Jn19¹³ (spirit falls on those) Ac10⁴⁴ blazed abroad Mt28¹⁵ Mk1⁴⁵ a sower sowing the Mk4¹⁴ 15 16 17 18 19 20 Lu8¹² 13 15 rich man sober at Mk10²² certainty of Lu1⁴ of Gabriel Lu1²⁰ Miriam agitated at Lu1²⁹ of Samaritan woman Jn4³⁹ of Isaiah Jn12³⁸ w written (in Israel's law) Jn15²⁵ (shall come to pass) 1C15⁵⁴ came out to the brethren Jn21²³ Peter (men hear these w) Ac2²² (entreated with more) Ac2⁴⁰ (welcome his) Ac2⁴¹ (Ananias hearing his) Ac5⁵ many who hear believe Ac4⁴⁸ of the deputies Ac5²⁴ dispensation of Ac6⁴ pleases the multitude Ac6⁵ Moses (powerful in) Ac7²² (fled at this) Ac7²⁹ evangelizing with the Ac8⁴ w of entreaty Ac13¹⁵ Hb13²² of this salvation Ac13²⁶ of the evangel Ac15⁷ of the prophets Ac15¹⁵ Judas and Silas reporting by Ac15²⁷ Berea receives with eagerness Ac17¹¹ questions concerning a Ac18¹⁵ of the promise Ro9⁹ of the cross 1C11⁸ of those who are puffed up 1C4¹⁹ of wisdom 1C12⁸ of knowledge 1C12⁹ of the conciliation 2C5¹⁹ w of truth (as servants in the) 2C6⁷ (on hearing) Ep1¹³ (correctly cutting) 2Ti2¹⁵ (seems forth us by) Ja1¹⁸ in faith and w 2C8⁷ law fulfilled in one Ga5¹⁴ instructed in Ga6⁶ tainted Ep4²⁹ of life Ph2¹⁶ a door of 1Co4³ evangel not in w only 1Th1⁵ every good work and 2Th2¹⁷ creatures hallowed through 1Ti4⁵ w of faith 1Ti4⁶ Timothy (become a model in) 1Ti4¹² (to herald) 2Ti4² elders toiling in 1Ti5¹⁷ with sound w (not approaching) 1Ti6³ (a pattern of) 2Ti1¹³ Tit2⁸ spread as gangrene 2Ti2¹⁷ the faithful w Tit1⁹ spoken through messengers Hb2² w heard does not benefit Hb4² many and abstruse Hb5¹¹ of righteousness Hb5¹³ the w sworn Hb7²⁸ no w be added Hb12¹⁹ implanted Ja1²¹ doers of Ja1²² listener to Ja1²³ not tripping in Ja3² stumbling at 1Pt2⁸ stubborn as to 1Pt3¹ prophetic 2Pt1¹⁹ suave 2Pt2³ old precept is the 1Jn2⁷ wicked 3Jn1⁰ of the prophecy Rv1³ 2218 19

expression: in all e 1C1⁵ intelligible 1C14⁹ Paul (his e to be scorned) 2C10¹⁰ (plain in) 2C11⁶ (may be granted me) Ep6¹⁹ (not flattering in) 1Th2⁵ an e of wisdom Co2²³

account: render an (in the day of judging) Mt12³⁶ (administration) 1Lu16² (concerning this riot) Ac19⁴⁰ (your leaders) Hb13¹⁷ (to Christ) 1Pt4⁵ settle a (a king) 1Pt18²³ (the lord) 1Pt25¹⁹ concerning Christ Lu5¹⁵ the first a Ac1¹ on what a you send Ac10²⁹ of the disciples Ac11²² on that a Gallo might Ac18¹⁴ a concise accounting Ro9²⁸ giving a to God (each one) Ro14¹² saints (fruit for your) Ph4¹⁷ (to Whom we are ac-

countable) Hb4¹³ (an a of your expectation) 1Pt3¹⁵

saying: of Jesus (everyone hearing) 1Pt7²⁴ 26 Jn7⁴⁰ (when He finishes) Mt7²⁸ 191 261 (concerning Him) Lu7¹⁷ (after these) Lu9²⁸ (be laying up these) Lu9⁴⁴ (be fulfilled) Jn18⁹ 32 not all containing this Mt19¹¹ of the Greek woman Mk7²⁹ of Isaiah Lu3⁴ a true that one is the sower Jn4³⁷ hard is this s Jn6⁶⁰ when Pilate hears this Jn19⁸ God (justified in Thy) Ro3⁴ (true s of) vRv19⁹ (faithful s) vRv21⁵ 22⁶ summed up in this Ro13⁹ retaining what Paul 1C15² faithful is the 1Ti1¹⁵ 31 49 2Ti2¹¹ Tit3⁸ of the prophecy vRv22⁷ of the scroll vRv22⁹ not sealing the vRv22¹⁰

matter: no lot in this Ac8²¹ elders gathered about Ac15⁶ of giving Ph4¹⁵ (BM19⁹ ALu22⁶¹), account⁸, cause¹, communication³, do¹, doctrine¹, famel¹, intent¹, matter⁴, mouth¹, preaching¹, question¹, reason², rumor¹, saying⁵⁰, shew¹, speech⁸, talk¹, thing⁴, - to say¹, tidings¹, treatise¹, utterances¹, word²⁰⁸, Word⁷, words⁴, work². *26 sufficient*

word, declaration⁵⁶.

word (of the). See logical.

erg az'o mai ACT

work, trade with money Mt25¹⁶, act righteously Ac10³⁵, wrought in God Jn3²¹, w lawlessness Mt7²³ in my vineyard 1Pt2¹²⁸ she w an ideal work Mt26¹⁰ Mk1⁴⁶ must w (six days) Lu13¹⁴ AAB¹ (Christ) Jn9⁴ My Father is w Jn5¹⁷ Christ is w Jn5¹⁷ (what are you w) Jn6³⁰ not w (for the food) Jn6²⁷ (yet is believing) Ro4⁵ (love not w evil) Ro13¹⁰ Bs (Paul no right not to be) 1C9⁶ (some w at nothing) 2Th3¹¹ (anger of man n w the righteousness of God) Ja1²⁰ w the works of God Jn6²⁸ no one can w (night) Jn9⁴ God is w a work Ac13⁴¹

Paul w (with Aquila) Ac18³ (w with own hands) 1C4¹² (for the good of all) Ga6¹⁰ (night and day) 1Th2⁹ 2Th3⁸ glory to every worker of good Ro2¹⁰ to the w the wage is a debt Ro4⁴ at the sacred things 1C9¹³ at the w of the Lord (Timothy) 1C16¹⁰ saints to be w with own hands Ep4²⁸ 1Th4¹¹ from the soul Co3²³ if anyone not willing 2Th3¹⁰ w with quietness 2Th3¹² w righteousness Hb11³³ w sin (showing partiality) Ja2⁹ destroying 2Jn8 for the brethren 3Jn⁵ on the sea vRv18¹⁷ (Bs? 2C7¹⁰ s? 2Jn8), commit¹, do³, labor², minister¹, trade², work²⁸, wrought¹.

erg'on ACT

work, act, action of the law Hb2¹⁵, God's w: Christ must be (perfecting) Jn4³⁴ (working the w of) Jn9⁴ greater w will He be showing Jn5²⁰ w the Father (has given C) Jn5³⁶ (C is doing) Jn10³⁷ (the F is doing) Jn14¹⁰ working the w of (we may be) Jn6²⁸ (a w in your days) Ac13⁴¹ 41 believing in C is the w of Jn6²⁹ may be manifested Jn9³ do not demolish (food) Ro14²⁰ He Who undertakes a good w among you Ph1⁶ w of Thy hands (the heavens are) Hb1¹⁰ (dost place man over) Hb2⁷ As stops from all His Hb4⁴

Christ's w: John hearing of Mt11² powerful in Lu24¹⁹ perfecting Jn5³⁶ that disciples should be beholding Jn7³ which I am doing (are testifying) Jn10²⁵ (he also will be doing) Jn14¹² be believing the w Jn10³⁸ if I do not the w which no other one does Jn15²⁴ finishing Jn17⁴ known to the Lord is His Ac15¹⁸ a what C does not effect in w Ro15¹⁸ w of the Lord (superabounding

in)1C1558 (Timothy working at)1C1610 (Epaphroditus draws near to death because of) Ph230

other (proper names): Pharisees doing their w to be gazed at Mt235 Mary works an ideal w Mt2610 Mk146 Abraham (did you ever do the w of) Jn839 (justified by) Ja221 (faith worked together with) Ja222 Moses powerful in Ac722 Barnabas and Saul (sever for) Ac182 (they fulfill) Ac1426 (Mark not coming with them to) Ac1538 Paul (saints his w in the Lord) 1C91

others: His W (to each slave) PMk1334 (testing, each one) Ga64 (stops from) Hb410 (show by ideal behavior) Ja313 (to pay each one as) vRv2212 wicked w (men's w were) Jn319 (of the world) Jn77 (once enemies by) Co121 (rescuing Paul from every) 2Ti418 of your father (Adversary) Jn841 because of (be believing Me) Jn1411 (deeming exceedingly distinguished) 1Th513 if this w of men Ac538 w of their hands (make merry with) Ac741 w of law: not justified by (no flesh) Ro320 Ga216 (through what) Ro327 (by faith apart from) Ro328 (but as out of) Ro932 (a man is not) Ga216 16 (did you get the spirit by) Ga32 5 (under a curse) Ga310 out of w (it is no longer) Ro11632 6 2 6 8 each one's (will become apparent) 1C313 (fire will be testing) 1C313 (judging) 1Pt117 if anyone's w (shall remain) 1C314 (shall burn up) 1C315 every good w (superabounding in) 2C98 (bearing fruit in) Co110 (establish you in) 2Th217 (if widow follows up in) 1Ti510 (to be ready for) Tit31 (God adapting you to) Hb1321A w of the flesh Ga519 not of w (lest boasting) Ep29 good w (saints created in Christ Jesus for) Ep210 (becoming to women) 1Ti210 of dispensing Ep412 fruit from (Paul) Ph122 w of faith (remembering) 1Th13 (God fulfilling) 2Th111 desiring an ideal 1Ti31 w of an evangelist (Timothy) 2Ti45 w wrought in righteousness Tit35 w occur from the disruption Hb43 dead w (repentance from) Hb61 (cleansing your conscience from) Hb914 your w God not forgetting Hb610 endurance have its perfect Ja14 a doer of the Ja125 he who may have no Ja214 17 18 apart from (show me your faith) Ja218 18 (faith is dead) Ja220 26 by w faith perfected Ja222 by w a man justified Ja224 25 w in the earth shall be found 2Pt310

act: ideal a (they may be perceiving your) Mt516 (not stoning Jesus for) Jn1033 (widows attested by) 1Ti510 (taken for granted) 1Ti523 (to be rich in) 1Ti618 (a model of) Tit27 (zealous of) Tit214 (to preside over) Tit38 14 (incite to) Hb1024 (spectators of) 1Pt212 (endeavor through) 2Pt110As in accord with a (not doing as Pharisees) Mt233 (paying each) Ro26 (the Lord paying Alexander) 2Ti414 (giving to each) Rv223 (Babylon's) vRv186 (the dead judged) vRv2012 (condemned) vRv2013 of your fathers (Jews) Lu1148 lest his a exposed Jn320 21 Christ (one a I do) Jn721 (many ideal a I show you) Jn1032 32 (aware of your) Rv22 9 19 31 8 15 (keeping My a) Rv226 Tabitha full of good a Ac936 repent (a worthy of) Ac2620 (Zebebel not) Rv222 (men do not) vRv920 1611Ab good a (endurance in) Ro27 (magistrates not a fear to) Ro133 (to be doing) 1Ti618 Abraham not justified by Ro42 righteousness apart from Ro46

God (His purpose may remain not out of) Ro911 (calls us not in accord with) 2Ti119 (by a denying acquaintance with) Tit116 (your

fathers acquainted with My) Hb39 (great and marvelous are Thy) vRv153 a of darkness Ro1312 (unfruitful) Ep511 the one committing this a 1C52 as we are in word, we are in a 2C1011 whose consummation according to 2C1115 in word and in a Co317 every good a (made ready for) 2Ti221 (fitted out for) 2Ti1317 (disqualified for) Tit116 lawless a 2Pt28 a of the Adversary (annulling) 1Jn38 Cain's a wicked 1Jn312 be loving in 1Jn318 participating in wicked 2Jn11 of Diotrophes 3Jn10 irreverent Ju15 do the former Rv25 of the Nicolaitans Rv26 last a more than the former Rv219 not found completed Rv32 their a following them vRv1413 (AB2Jn8). deed22, doing1, labor1, work132.

work, do8, effect14, matter1, operate12, practice1, vocation1, word2, (have much w), strong (be)1.

work effectually, operate1.

work effectually in, operate1.

work out, effect1.

sun erg e'ō TOGETHER-ACT

work together, fellow worker 1C1616, the Lord w t with the apostles Mk1620 God w all t for good Ro328 Paul entreating 2C61 faith w t with Abraham's works rJa222. help with1, work together1, - with2, worker together1.

work with, work together2.

erg a't ēs ACTER

worker. are few PMt937 38 Lu102 2 worthy of his (nourishment) Mt1010 (wages) Lu107 1Ti518 to hire w PMt201 2 8 all w of injustice Lu1327 in silver Ac1925 fraudulent r2C1113 evil w (beware of) Ph32 an unashamed r2Ti215 cheating the Ja54. laborer9, worker3, workman3.

oikourg os' HOME-ACTER

worker at home. (As2Tit25).

sun erg os' TOGETHER-ACTER

worker (fellow). Paul's (Prisca and Aquila) Ro163 (Urbanus) Ro169 (Timothy) Ro1621 (Titus) 2C823 (Epaphroditus) Ph225 (Philemon) Phn11 (others) Ph43 Co411 Phn24 of God m1C39 of your joy 2C124 in the truth r3Jn8 (B1Th32). companion in labor1, fellow helper2, - laborer3, - worker1, helper3, laborer together with1, workfellow1.

workfellow, worker (fellow)1.

working, operation5, work1.

workman, worker3.

workmanship, achievement1.

kos'm os SYSTEM

world, an orderly arrangement, adornment (of women) r1Pt33, especially the constitution of human society in a given period of time called an eon. There was a world before the disruption Gn12 2Pt36, another was destroyed at the deluge 2Pt23, the present world has continued since then. The worlds and the eons synchronize Ep22.

Christ (shown the kingdoms of) Mt48 (enlightening every man coming into) Jn19 (in the w He was) Jn110 (came into being through Him) Jn140 (knew Him not) Jn110 (taking away the sin of) Jn129 (may be saved through) Jn317 1247 (Saviour of) Jn442 1Jn414 (Who is coming into) Jn614 1127 (giving life to) Jn633 (His flesh for life of) Jn651 (manifest yourself to) Jn74 (the light of) Jn812 95 (not of this) Jn823 1714 16 (speaking God's words to) Jn826 (whenever I may be in) Jn95

(for judgment came I into) Jn939 (the Father dispatches into) Jn1036 (w came away after) Jn1219 (Chief of this) Jn1231 1430 1611 (came into the w a Light) Jn1246 (not to be judging) Jn1247 (proceeding out of) Jn131 1628 (loving His own in) Jn131 (beholding Me no longer) Jn1419 (not disclosing Himself to) Jn 1422 (giving not as the w) Jn1427 (may know that I) Jn1431 (have come into) Jn1628 (I have conquered) Jn1633 (glory I had before the) Jn175 (not asking concerning) Jn179 (no longer in) Jn1711 (with disciples in) Jn1712A (speaking these things in) Jn1713 (I dispatch them into) Jn1718 (spoken with boldness to) Jn1820 (My kingdom not of) Jn1836 36 (for this have I come into) Jn1837 (came into to save sinners) 1Ti115 (entering into the) Hb105 (propitiatory shelter for the whole) 1Jn22 (kingdom of this w became) Rv1115

disciples (are the light of) Mt514 (to go into all the) Mk1615 (is hating you) Jn1518 19 1714 (if you were of) Jn1519 (not of) Jn1519 1714 16Ab2 (chosen out of) Jn1519 (have affliction in) Jn1633 (are in) Jn1711 (not taking them out of) Jn1715 the field is Pmt1338 the whole w (gaining) Mt1626 Mk836 Lu925 (wherever evangel heralded in) Mt2613 Mk149 (lying in the wicked one) 1Jn519 woe to Mt187 from the beginning of Mt2421 the disruption of (kingdom made ready from) Mt2534 (the blood shed from) Lu1150 (Thou lovest Me before) Jn1724 (saints chosen before) Ep14 (works from) Hb43 (then often suffering from) Hb926 (Christ's blood foreknown before) 1Pt120 (Lambkin slain from) vRv138 (names on scroll from) vRv178 things of the w (nations seeking) Lu1230 (married solicitous about) 1C733 34As

God (thus G loves the) Jn316 (dispatches His Son into) Jn317 17 1718 1Jn49 (men Thou gavest Me out of) Jn176 (Who makes the) Ac1724 (else how shall G be judging) Ro36 (makes stupid the wisdom of) 1C120 (w through wisdom knew not) 1C121 (chooses the stupid, weak, etc. of) 1C127 27Bs 28 Ja25 (wisdom of this stupidity with) 1C1319 (conciliating to Himself) 2C519 (friendship of this w enmity with) Ja44 4 (spares not the ancient) 2Pt25 (bringing deluge on) 2Pt25 the Father (w should be believing that Thou) Jn 1721 (may know that Thou dost commission) Jn1723 (w knew Thee not) Jn1725

others: light has come into Jn319 cannot be hating Jesus' brothers Jn77 you (Jews) are of this Jn823 observing the light of Jn 119 hating his soul in Jn1225 now is the judging of this Jn1231 cannot get the spirit of truth Jn1417 fond of its own Jn1519 the consoler exposing Jn168 will be rejoicing Jn 1620 human being born into Jn1621 not even the w would contain (scrolls) Jn1225 saints (faith announced in) Ro18 (obtained not the spirit of) 1C212 (all yours whether Paul or the) 1C322 (ought to come out of) 1C510 (shall judge the) 1C62 2 (not condemned with) 1C 1132 (appearing as luminaries in) Ph215 (why, as living in) Co220 (your brotherhood in) 1Pt 59 (be not loving) 1Jn215 15 15 16 (not knowing us) 1Jn31 (w is hating) 1Jn313 (as He is, so are we in) 1Jn417 (conquering) 1Jn544 5 from creation of Ro120 subject to just verdict Ro319 Abraham enjoyer of allotment of Ro413 through one man sin entered Hb512 until law sin was in Ro513 Israel's (offense the w's riches) Ro112Bs (casting away, the conciliation of) Ro1115 Paul (became a the-

after to) 1C49 (as offscouring of) 1C413 (in sincerity in) 2C112 (w crucified to) Ga614 14 the parours of 1C510 fashion passing by 1C731 31 an idol nothing in 1C84 sorrow of 2C710

elements of (enslaved under) Ga43 (beware) Co28 (saints died from) Co220 eon of this Ep22 nations without God in Ep212 expectation present in Co16 secret of devoutness believed in 1Ti316 nothing do we carry into 1Ti67 Noah condemns Hb117 not worthy Hb1138 unpotted from Ja127 the tongue a w of injustice Ja36 corruption in 2Pt14 defilements of 2Pt220 deluged 2Pt36 of the w (desire of the flesh) 1Jn216 (unbelievers) 1Jn 455 (speaking) 1Jn45 is passing by 1Jn217 having a livelihood in this 1Jn317 come out into (false prophets) 1Jn41 (deceivers) 2Jn7 antichrist already in 1Jn434 (s* Mt1335 s* Jn 1525). adorning¹, world¹⁸⁷.

world, eon³³ inhabited earth¹⁴, land¹, (beginning of w), eon².

world began, eon¹.

kosm o kra't or SYSTEM-HOLDER

world-might, of this darkness Ep612, ruler¹.

kosm ik on' SYSTEMIC

worldly, disowning w desires Tit212 a w holy place Phb91.

skō'le a WORM

worm, an invertebrate animal of the group vermes. is not deceasing Mk944a 46a 48.

worms (eaten of), worms (food of)¹.

skō'le k o'brō t on WORM-FED worms (food of). Herod becoming Ac1223. eaten of worms¹.

wormwood, absinth¹.

mer i mna'o PART-REMIN

worry, be solicitous, about (the soul) Mt625 Lu 1222 (apparel) Mt628 31 (the morrow) Mt634 34 (what you shall say) Mt1019 Lu1211 (Martha w a many things) Lu1041 (why w a the rest) Lu1226 by w not able add one cubit Mt627 Lu1225 let nothing b w you Ph46

solicitous: about the things (of the Lord) 1C732 34 (of the world) 1C733 34 mutually s (body members) 1C1225 Timothy genuinely s Ph220, be careful¹², care⁵, have care¹, take thought¹¹.

mer'i mna PART-REMIN

worry about self, solicitude concerning others 2C1128 w of this eon Pmt1322 Mk419 Lu814 of life's affairs Lu2134 tossing on Him 1Pt57. care⁵.

pro mer i mna'o BEFORE-PART-REMIN

worry beforehand, what you should be speaking (do not) Mk1311. take thought beforehand¹.

a mer'i mn on UN-PART-REMINED

worry (without), chief priests make soldiers to be Mt2814 Paul wants saints to be 1C732, secure¹, without carefulness¹.

chei'ron WORSE

worse, the irregular comparative of evil. the rent becoming Pmt916 Mk221 last state (of that man) Pmt1245 Lu1126 (has become w) 2Pt 220 last deception will be Mt2764 woman coming to be Mk526 lest something w coming to you Jn514 w than an unbeliever 1Ti58 swindlers shall wax 2Ti313 punishment Hb 1029, sorer¹, worse¹⁰.

worse, diminish¹, (be the w), want¹, (that which is w), inferior¹.

pros ku n e'ō TOWARD-TEEM
worship. w God Mt410Lu48 Jn420 20 21 22 22 23
 23 24 24 1C1425 (elders) vRv410 514 711 1116 194
 (John) vRv1910 229 w Christ magi Mt22 11
 Herod Mt28 leper Mt82 a chief Mt918 disci-
 ples Mt1433 2817Lu2452 Canaanitish woman
 Mt1525 mother of Zebedee's sons Mt2020 the
 women Mt289 Gergesene demoniac Mk56
 soldiers Mk1519 man born blind Jn938Ab2
 all the messengers Hb16
 other (proper names): the Adversary Mt49
 Lu47 Greeks Jn1220 models of Moloch Ac743
 Cornelius Ac1025 Paul Ac2411 Jacob Hb1121
 of the synagogue of Satan Rv39 John vRv1910
 228 others: wicked slave vMt1826 eunuch Ac
 827 demons vRv920 in the temple vRv111
 the dragon vRv134 the wild beast vRv134 8 12
 15 149 11 162 1920 (not) Rv204 nations vRv147
 154.

worship, cure¹, devout (be)¹, divine service
 (offer)³, glory¹, revere⁰, venerate¹, (will w),
 willful ritual¹.

worshiped (that is), veneration (object of)¹.

pros ku n ēt ēs' TOWARD-TEEMER
 worshiper. the true w Jn423.
 worshiper, divine service (offer)¹, sexton of
 temple¹.
 worshiper of God, reverer of God¹.
 worshipping, ritual¹.

axi'ōs WORTHY-AS
 worthily (adverb), the saints (receiving Phoebe
 w of) Ro162 (to walk) Ep41 Ph127 Col10 1Th
 212 (sending the brethren forward) 3Jn6.
 after a godly sort¹, as becometh², worthily³.
 worth while. See worthy and worthy (count).

ax'ion WORTHY
 worthy, measuring up to requirements, used
 absolutely meet 2Th13, worth while 1C164,
 in an evil sense deserve, desert Lu2341. fruit
 w of repentance Mt38Lu38 worker w of
 (nourishment) Mt1010 (wages) Lu107 1Ti518
 enquire who in the city is Mt1011 if the
 house should be Mt1013 13 not w of Christ
 Mt1037 37 38 those invited not vMt228 cen-
 tury w Lu74 no longer w to be called son
 vLu1519 21 John not w (loose Jesus' sandal)
 Jn127 Ac1325 Jews judging themselves not
 w Ac1346 acts w of repentance Ac2620 say-
 ing w of all welcome 1Ti15 49 slaves to
 deem owners 1Ti61 world not w of Hb1138
 a few in Sardis Rv34 w art Thou O Lord
 vRv411 who is w (to open the scroll) vRv52
 4bs (the Lamkin w) vRv59 12
 deserve: the one d blows Lu1248 not d of
 death (Jesus) Lu2315 (Paul) Ac2329 2511 25 2631
 unjust d of death Ro132 the sufferings do
 not d the glory Ro18 men d blood to
 drink vRv166. due reward¹, meet⁴, unworthy¹,
 worthy³⁵.

worthy, enough⁵, ideal¹.

axi o'ō be-WORTHY
 worthy (count) or worth while Ac2822. cen-
 turion not c himself w Lu77 Paul c John
 Mark not w take along Ac1538 saints c w
 of the calling 2Th111 elders to be c w double
 honor 1Th517 Christ, of more glory than
 Moses Hb33 of punishment Hb1029 (BAC13
 42). count worthy³, desire¹, think good¹,
 -worthy².

kat axi o'ō DOWN-WORTHY
 worthy (deem). to happen upon that eon Lu
 2035 apostles, to be dishonored Ac541 saints,

of the kingdom 2Th15 (ALu2136). account
 worthy⁴.

wot, known (make)¹.
 would. See owe and should and will.
 would, about (be)⁸, will⁷⁵, wish¹.
 would (for will). See ever.

trau'm a WOUND
 wound, a violent injury which breaks the skin.
 the Samaritan bandages Lu1034.

traum a t iz'ō WOUND
 wound. the lord's slave vLu2012 seven sons
 of Sceva Ac1916.
 wound, beat¹, blow⁴, place on¹, slay¹.

[h]u phan t on' WOVEN
 woven. Christ's tunic Jn1923.

en eil e'ō IN-WHIRL
 wrap. Christ, in linen wrapper Mk1546.
 wrap in, fold up².
 wrap together, fold up¹.
 wrapper (linen). See linen wrapper.
 wrath, fury¹⁵, indignation³¹, vexation¹, (pro-
 voke to w), vex¹.

ste'ph a n o s WREATH
 wreath, or proper name Stephen. Jesus (w of
 thorns placed on) Mt2729 Mk1517 Jn192 5 (wear-
 ing a golden) vRv1414 a corruptible 1C925
 Paul's w (the brethren) vPh41 1Th219 (of
 righteousness) v2Ti48 saints (obtaining w of
 life) vJal12 Rv210 (w of glory) v1Pt54 (no
 one may be taking) vRv311 elders (have gold-
 en) vRv44 (casting their w) vRv410 conquer-
 ors given vRv62 locusts have vRv97 on the
 woman's head vRv121

Stephen: one of seven servants Ac65 (full
 of grace) Ac68 (Jews discussing with) Ac69
 (pelted with stones) Ac759 (grieving over)
 Ac82 (affliction occurring over) Ac1119 (Saul
 standing by) Ac220Bs. crown¹⁸.

steph a n o'ō WREATH
 wreath, reward with a chaplet or garland in
 recognition of victory, to those competing
 lawfully v2Ti25 with glory and honor (man)
 Hb27 (Jesus) Hb29. crown³.

wrench out. See extricate.

wrest, twist¹.

wrest from. See eliminate.

pa'l ē WRESTLE
 wrestle, contend by grappling and forcing an
 opponent to the ground, not ours to w with
 blood and flesh Ep612.

tala i'pōr on WEIGHT-CALLOUSED
 wretched. Paul a w man Ro724 ecclesia in
 Laodicea vRv317

tala i'pōr e'ō WEIGHT-CALLOUS
 wretched (be). be w and mourn (sinners) Ja49.
 be afflicted¹.

tala i'pōr i'a WEIGHT-CALLOUSNESS
 wretchedness. in men's ways Ro316 on the
 rich Ja51. misery².

r[h]u t is' HAUL
 wrinkle. ecclesia not having vEp527.

gra'ph ō WRITE
 write, make visible, significant characters in
 order to communicate through the sight, in
 the prophets (in Bethlehem) Mt25 (this peo-
 ple with the lips honor) Mk76 (voice of one
 imploring) Lu34 (they shall all be taught of
 God) Jn645 (offering divine service) Ac742
 Christ (not on bread alone) Mt44Lu44 (His

messengers) Mt4⁶Lu410 (not on trial) Mt47 (go, Satan it is w) Mt410Lu48 (going away as it is w) Mt2624Mk1421 (He may be suffering) Mk912 Lu2446 (spirit of the Lord is on Me) Lu417 (what is w in the law) Lu1026 (all be accomplished) Lu1831 Ac1329 (with the lawless is He reckoned) Lu2237 (Him of Whom Moses w) Jn145 546 (w in the earth) [Jn88] (disciples remember) Jn1216 (many signs not w) Jn2030 2125 25 (in the summary of the scroll) Hb107 (w God's name on) Rv312

God (dispatching My messenger) P Mt1110 Mk12 Lu727 (My house) Mt2113Mk1117Lu1946 (I shall be smiting) P Mt2631Mk1427 (zeal of Thy house) Jn217 (Bread out of heaven) Jn631 (after these things) P Ac1515 (name blasphemed) Ro224 (shouldst be justified) Ro34 (gives them a spirit of stupor) Ro118 (Mine is vengeance) Ro1219 (living am I) Ro1411 (destroying the wisdom) C119 (clutching the wise) C319 Pilate (w Jesus' charge) Mt2737 (w Jesus the Nazarene) Jn1919 19 (in Hebrew, Latin, Greek) Jn1920ABs1* (do not w) Jn1921 ABs1* 22 22 do to John as w Mk913 Moses w (concerning divorce) Mk1045 (raising seed) Mk1219Lu2028 (the righteousness of law) Ro105 Luke w to Theophilus Lu13 Zechariah Lu163 w in the law (of the Lord) Lu223 (of Moses) Lu2444 (Israel's) Jn1034 (they hate Me) Jn1525 (Paul believing all) Ac2414 (you shall not muzzle) C199 (in different languages) C1421 baths of oil (w fifty) Lu166 cors of grain (w eighty) Lu167 the stone which is rejected P Lu2017 concerning Jerusalem Lu2122 the testimony of two Jn817 daughter of Zion Jn1214 John w (this scroll) Jn2031 2124 (that our joy) Jn114 (may not be sinning) Jn21 (not a new precept) Jn27 2Jn5 (again a new) 1Jn28 (to little children) (fathers, youths) 1Jn212 13 13 14 14 14 21 26 513 (much to be w) 2Jn12 3Jn13 (to the ecclesia) 3Jn9 (does not want) 3Jn13 (w into a scroll) vRv111 19 (not to w) vRv1044 (w these sayings) vRv215 in the psalms Ac120 1333 the decrees Ac1523 concerning Apollos Ac1827 not be declaring evil Ac235

Paul (Lysias w to Felix of) Ac2325 (Festus has nothing to) Ac2526 26 (w as prompting) Ro1515 (Tertius w for) Ro1622 (not to be abashing) 1C414 (to the Corinthians) 1C59 915 (not to come) 1C511 (Corinthians to) 1C71 (is a precept) 1C1437 (no other thing) 2C113 (this same thing) 2C23 (out of affliction) 2C24 (to know their testiness) 2C29 (even if I w) 2C712 (superfluous) 2C91 (being absent) 2C1310 (to the Galatians) Ga120 (with what size letters) Ga611 (Philippians) Ph31 (no need to) 1Th49 51 (to Timothy) 1Ti314 (to Philemon) Phn19 21

according as it is w (the just by faith shall) Ro117 (not one is just) Ro310 (I have appointed you) Ro417 23 (on Thy account) Ro836 (Jacob I love) Ro913 (laying in Zion) Ro933 (how beautiful) Ro1015 (the Rescuer) Ro1126 (the reproaches) Ro153 (therefore I) Ro

159 (they who were not informed) Ro1521 (he who is boasting) 1C131 (that which the eye) 1C29 (the one with much) 2C815 (he scatters) 2C99 whatever was w before Ro1544Bs saints (not to be disposed above) 1C46 (for admonition) 1C1011 (holy shall you be) 1Pt116

others: the plow ought to be plowing 1C910 seated are the people 1C107 the first man, Adam 1C1545 swallowed up was death 1C1554 I believe, wherefore 2C413 accursed is everyone (not remaining) Ga310As 10 (hanging on a tree) Ga313 Abraham had two sons Ga422 be glad barren one P Ga427 Peter (w briefly) 1Pt512 (second epistle) 2Pt31 (concerning Paul) 2Pt315 Jude w (giving all diligence) Ju3 (entreating) Ju3 keeping that which is Rv13 to the messenger of ecclesia (Ephesus) Rv21 (Smyrna) Rv23 (Pergamos) Rv212 (Thaïra) Rv218 (Sardis) Rv31 (Philadelphia) Rv37 (Laodicea) Rv314 on the pebble (new name) Rv217 scroll w on front and back vRv51s2 the scroll of life (names w) vRv138 (those not w) vRv178 (not found w) vRv2015 w on the forehead (144,000) vRv141 (woman clothed with purple) vRv175 w happy are (the dead) vRv1413 (those invited) vRv199 Lambkin (having names w) vRv1912 (King of kings) vRv1916 (scroll of life) vRv2127 dead judged by that w vRv2012 calamities w in this scroll vRv2218 19 (ALu1020 Bs1*Ro154 BHb310 bRv1912 s2112), describe1, it is written1, write189, writing1.

write, write an epistle1.

write aforesome, write before1.

write a letter unto, write an epistle1.

epistle1'ō ON-PUT

write an epistle, the apostles w to those of the nations Ac1520 2125As to the Hebrews Hb1322, write1, - a letter unto1, - unto1.

pro gra'phō BEFORE-WRITE

write before, idiomatically, graphically Ga31. Paul (for our teaching) Ro154As2 (in brief) Ep33 for judgment Ju4 (ARo154), ordain before1, set forth evidently1, write aforesome1, - before1.

kata graph'ō DOWN-WRITE

write down, Jesus, in the earth [Jn86].

write in, engrave2, inscribe2.

write over, inscribe1.

write thereon, inscribe1.

write unto, write an epistle1.

writing, scroll1.

writing table, tablet1.

writings. See letter.

grap'ton' WRITTEN

written, action of the law RRo215.

written (be), register1.

wrong, injure2, injustice1, (do w)8, (suffer w)2, (take w)1, injure11.

wroth (be), furious (be)1, indignant (be)3.

wrought. See work.

wrought, become1, work1, (be w), effect1.

Y

but, yeven, yhowever, why denotes yet.
you, your denotes you, your, plural.

noi' YEA

yea, yes, a particle of affirmation, doubled for

emphasis. Y, Father for thus Mt1126Lu1021
Y I (Jesus) am saying Lu1151 125 Y, brother
Phn20 Y Amen Rv17 Y, the spirit is say-
ing Rv1413s Y. Lord God Almighty Rv167
Y, I am coming swiftly Rv2220

yes: let your word be Mt537 37 saying y
to Jesus (blind men) Mt928 (disciples) Mt1351
(Canaantish woman) Mt1527 Mk728 (Peter)
Mt1725 Jn2115 16AB (Martha) Jn1127Bs Jesus
saying y (to the throng) Mt119Lu726 (to the
priests) Mt2116 Sapphira, to Peter Ac58 Paul
(averted y) Ac2227 (with me y) 2C117 17 (our
word not y and no) 2C118 19 19 20 (y, I am
asking you also) Ph43 y, of the nations also
Ro329 let your y be y Ja512 12 (s1 Rv2220).
even so5, surely1, truth1, verily1, yea23, yes3.

yea, but15.

yea doubtless, to be sure2.

et/os YEAR

year, the time required for the sun to return
to the same apparent position in the heav-
ens, twelve months. twelve y (woman with
a hemorrhage) Mt920 Mk525 Lu843 (a maiden
about) Mk542 Lu842 (when Jesus came to be)
Lu242 Hannah (seven y from virginity) Lu
236 (widow of eighty-four) Lu237 Jesus (par-
ents went y by y Jerusalem) Lu241 (when be-
ginning was about thirty) Lu823 (not as yet
fifty) Jn857 (Thy y not defaulting) Hb112
fifteenth y of Tiberius' government Lu31 heaven
locked three y six months Lu425 many y
(goods laid up for) P Lu1219 (am I slaving)
P Lu1529 (Felix a judge) Ac2410 (Paul longing
go to Rome) Ro1523 three y seeking fruit
P Lu137 8 spirit of infirmity eighteen y Lu
1311 16 temple built in forty and six Jn220
man infirm thirty-eight Jn55 forty y (a man
of more than) Ac422 (at completion of) VAc
730 (in the wilderness) Ac736 42 (Saul king
for) Ac1321 (Israel acquainted with God's
acts) Hb39 (God disgusted with Israel) Hb317
Abraham's seed illtreated four hundred Ac76
Eneas eight y on a pallet Ac933 God dis-
tributes land of Canaan four hundred fifty
Ac1320 Paul (in Ephesus two) Ac1910 (after
lapse of more) Ac2417 (fourteen y before
this) 2C122 Ga21 (after three y came to Jeru-
salem) Ga118 the law came four hundred
thirty after Ga317 no widow listed of less
than sixty 1Ti59 a (the) thousand y (as one
day) 2Pt38AB (one day as) 2Pt38 (binds Sat-
tan) V Rv202Ab (not deceiving nations) V Rv203
(live and reign) V Rv204 6 (dead live not until
after) V Rv205 (whenever finished) V Rv207.

en i aut os' IN-SAME

year, a period of time in which the same se-
asons, etc., recur as in the previous period.
an acceptable P Lu419 Caiaphas chief priest
that Jn1149 51 1813 gathered a whole Ac1126
Paul seated one y six months Ac1811 scru-
tinizing Ga410 chief priest (once a y) Hb97
(y by y) Hb925 sacrifices y by y Hb101
recollection of sins y by y Hb103 spending
a y there Ja413 three y and six months (no
rain) Ja517 messengers made ready for V Rv
915.

year ago, year past2.

year (forty). See forty year.

per'u si OTHER-SIDE

year past (adverb). for a y p (Corinthians
undertake) 2C810 (Achaia prepared) 2C92. a
year ago2.

yearn. See desire.

yearning. See desire.

years, day2, (to y), great1.

di et es' TWO-YEAR

years (two). boys from t y and below mas-
sacred Mt216. two years old1.

yes. See yea.

yes verily, to be sure1.

ecthtes' YESTERDAY

yesterday (adverb). at the seventh hour Jn452
despatched the Egyptian y Ac728 Jesus
Christ, y and today Hb138.

de YET

yet Mt2135 Mk1523, now Mt12 18, an adversative
connective, yet, sometimes very slightly so,
and used as a resumptive, now. Idiomatically,
ybut, yeven, yhowever, ywhy Ro725. See
under other keywords. and, but, even, for
further, howbeit, nevertheless, now, then,
therefore, etc.

yet. See now the.

yet, already2, but11, ever (and)1, for1, how-
beit2, no longer1, not as yet1, point1, still51.

yet more, still2.

yet not, neither1, no longer1.

mé de p o te NO-YET-? WHICH-BESIDES

yet not at any time (adverb). 2Ti37. never1.

pei th arch e'ō PERSUADE-ORIGINATE

yield, to God Ac529 32 to Paul Ac2721 to
authorities Tit31. hearken unto1, obey2,
-magistrate1.

yield. See persuade.

yield, do1, give2, pay2, present5.

yield up, let1.

zeug'os YOKE

yoke of oxen Lu1419, pair of doves Lu224.

zug os' YOKE

yoke, a crossbar, fitted over the necks of draft
animals, to which the load is attached. It
is also used for the Hebrew word for bal-
ances Lv1936 Jb316, hence, pair of balances
Rv65. Jesus' P Mt1129 30 on the neck of the
disciples P Ac1510s* of slavery P Ga51 slaves
under P 1Ti61.

su zeug'nu mi TOGETHER-YOKE

yoke together. God y t male and female P Mt
196 Mk109. join together2.

yoked (be diversely). See diversely yoked (be).
yoked together (unequally), diversely yoked
(be)1.

sun'zug os TOGETHER-YOKE-

yokefellow. Paul's genuine P Ph43.

yonder, there2.

[h]um eis' YE

you, the plural of the pronoun of the second
person. When necessary the sign of the plu-
ral (≡) is put before it to distinguish it from
the singular, who intimates to y Mt37 I am
saying to Mt39 518 baptizing y Mt311 11 mak-
ing y fishers Mt419 saying wicked things
against y Mt511 vast are y wages Mt512
the prophets before y Mt512 y are (salt of
the earth) Mt513 (light of the world) Mt514
thus let shine y light Mt516 y ideal acts
Mt516 y shall be perfect Mt548 thus then
you be praying Mt69 are not y of more
consequence Mt626 etc. See under other key-
words. ye304, you1180, your358, etc.

su, se YOU

you, (syoun to distinguish from the plural) the
pronoun of the second person singular. Mir-
iam y wife Mt120 Jesus (Thou art coming

to me (John)Mt3¹⁴ (on their hands lifting Thee)Mt4⁶ (messenger before Thy face)Mk1² (aware who y are)Mk1²⁴ (I am coming to y)Rv2⁵ now whenever y may be praying Mt6⁶ hearkened to is y petition Lu1¹³ who are y Jn1¹⁹ that y will be escaping Ro2³ leading y to repentance Ro2⁴ near y is the declaration Ro10⁸ sufficient for y is my grace 2Ci2⁹ etc.

Note: None of these have the sign of s or = before them.

ne'on YOUNG

young in years Co3¹⁰ Tit2⁴, fresh, opposed to old. f wine into old skins PMt9¹⁷ 17Mk2²² 22A 22Lu5³⁷ 37 38 39 f kneading P1C5⁷ f covenant PHb1²²4. new¹², young¹.

young, squab¹, younger³.

nean 'as YOUNG-man

young man. called Saul Ac7⁵⁸ named Euty-chus Ac20⁹ Paul's nephew Ac23¹⁷.

young man, youth¹⁰.

ne ô'ter on YOUNGER

younger, from the comparative. of two sons PLu15¹² 13 the greater to become as Lu22²⁶ when Peter was Jn21¹⁸ y men (enshroud Ananias) Ac5⁶ (entreat as brethren) 1Ti5¹ (entreat to be sane)Tit2⁶ (to be subject)1Pt 5⁵ y women as sisters (entreat)1Ti5² y widows (refuse)1Ti5¹¹ (to be marrying)1Ti5¹⁴, young³, younger⁸.

younger, inferior¹.

son YOUR

your (s'your to distinguish it from the plural 1C8¹¹) thy, thine, belonging to the second person. beam in y eye Mt7³ Jesus (prophesy in y name)Mt7²² 22 22 (sign of T presence)Mt2⁴³ (y disciples not fasting)Mk2¹⁸ Lu5³³ (y nation)Jn18³⁵ sow ideal seed in y field Mt13²⁷ what is y (pick up)Mt20¹⁴ (you have)Mt25²⁵ (taking away)Lu6³⁰ go to those who are y Mk5¹⁹ all mine is y Lu15³¹ God (not My will but Thine)Lu22⁴² (Mine all are T and T mine)Jn17¹⁰ 10 (Thy word is truth)Jn17¹⁷ because of y speaking Jn4⁴² belonged to (Ananias and Sapphira)Ac5⁴ y providence (Felix) Ac24³ at y giving thanks 1C14¹⁶ apart from y opinion Phn¹⁴, thine⁵, thy²⁰.

[h]um e'ter on YOUR-more yours, of yours, an emphatic form. is the kingdom Lu6³⁰ giving you y Lu16¹²As the season for you Jn7⁶ keeping y (words) also Jn15²⁰

of yours: this law Jn8¹⁷ this salvation Ac27³⁴ this mercy Ro13³¹ boast 1C15³¹bs genuineness of this love 2C8⁸ that flesh Ga 6¹³, your⁷, yours², that which is your own¹.

se aut ou' OF-YOU-SAME

yourself, thyself Jn14²² 175, the reflexive pronoun of the second person. Jesus (cast y down)Mt4⁶Lu4⁹ (save y)Mt27⁴⁰Mk15³⁰Lu23³⁷ 39 (Physician cure y)PLu4²³ (manifest)Jn7⁴ (testifying concerning)Jn8¹³ (whom are you making)Jn8⁵³ (making y God)Jn10³³ show y to the priest Mt8⁴Mk1⁴⁴ Lu5¹⁴ loving your associate as Mt19¹⁹ 2239. Mk12³¹ Lu10²⁷ Ro13⁹ Ga5¹⁴ Ja2⁸ saying concerning y (John)Jn12² from y are you saying this (Pilate)Jn18³⁴ you (Peter) girded y Jn21¹⁸ spread your pallet by Ac9³⁴ commit nothing evil to Ac 16²⁸ Paul (speak concerning)Ac26¹ (owing me even y)Phn¹⁹ condemning Ro2¹ hoarding for Ro2⁵ confidence in Ro2¹⁹ not teaching Ro2²¹ have faith for Ro14²² noting Ga 6¹ Timothy (exercise y in devoutness)1Ti4⁷ (attend to)1Ti4¹⁶ (will save)1Ti4¹⁶ (keep y pure)1Ti5²² (present y to God)2Ti2¹⁵ (lead Mark back with)2Ti4¹¹ tendering y a model Ti2⁷, thee¹, thine own self², thou thyself¹, thy¹, thyself³⁵.

yourselves, one another⁴.

ne an i'sk os YOUTH

youth, a young person. Jesus (y speaking with)Mt19²⁰ 22 (y following with)Mk14⁵¹ 51A (Y be roused)Lu7¹⁴ sitting at right of tomb Mk16⁵ visions shall be seeing Ac2¹⁷ found Sapphira dead Ac5¹⁰ Paul's nephew Ac23¹⁸ 22 John writing to 1Jn2¹³ 14, young man¹⁰.

ne o't es YOUTH

youth, the state of being young or fresh. these I maintain from my Mk10²⁰Lu18²¹ Paul's life from his Ac26⁴ let no one be despising Timothy's 1Ti4¹² (s⁵Mt19²⁰).

ne ô'ter ik on' YOUNGERIC

youthful. desires flee 2Ti2²².

Z

ō (last letter of alphabet)

z, the last letter of the English alphabet, as omega is of the Greek. Christ is MRv18 216 2213.

Zakchai'os (Hebrew) CLEAR

Zaccheus, a tribute collector Lu19² 5 8.

Sadōk' (Hebrew) JUST

Zadok, in Christ's lineage Mt14¹⁴.

Zara' (Hebrew) RADIATE

Zarah, a name in the genealogy of Christ Gn 38³⁰ Mt13.

zē'los BOILING

zeal, jealousy. the z of Thy house Jn21⁷ Jews have a z of God Ro10² Corinthian's z (for Paul's sake)2C7⁷ (produced in)2C7¹¹ (provokes the majority)2C9² Paul, in relation to Ph3⁶

jealousy: filled with (Sadducees)Ac5¹⁷ (the Jews)Ac13⁴⁵ strife and j (saints not walking in)Ro13¹³ (where there is)1C8³ j of God (Paul jealous with)2C11² lest somehow there be 2C12²⁰ work of the flesh Ga5²⁰ fiery (waiting for)Hb10²⁷ bitter j Ja3¹⁴ 16, emulation¹, envy¹, envying⁵, fervent mind¹, indignation², zeal⁶.

zealot. See zealous.

zēlōtēs' BOILER

zealous, zealot. inherently z (Jews, for the law)Ac21²⁰ (Paul, for God)Ac22³ (Paul for the traditions)Ga1¹⁴ a people z of ideal acts Tit2¹⁴ z of good 1Pt3¹³ zealot: Simon called Lu6¹⁵ Ac1¹³ saints are z for spiritual endowments 1C14¹². zealous⁵, Zelotes².

ze s t on' BOILING
zealous. Laodicea not *rRv315bs* 15 16. hot³.
zealous, See zeal.

12 13 18 21 40 59 67 32 the son of Berechiah Mt
2335 Lu1151.
Zelotes, zealot².

zē l o'ō BOIL
zealous (be) or jealous, enthuse. be z (for the
greater graces) 1C12³¹ (for spiritual endow-
ments) 1C14¹ (to be prophesying) 1C14³⁹ jeal-
ous: patriarchs j of Joseph Ac7⁹ Jews (at
Thessalonica) Ac17⁵ (over the Galatians) Ga
417¹⁷ love is not 1C13⁴ Paul, over Corinth-
ians 2C11² in the ideal Ga41⁸ you are j Ja4²
(*psRv319*). affect¹, covet², desire², effect²,
envy², jealous¹, zealous¹.

Zēnas' ZENAS
Zenas, a lawyer's name Tit3¹³.

Zoroba'bel (Hebrew)
WINNOWNED-in-Babylon
Zerubbabel, an ancestor of Christ Ez2³ 1Ch31⁹
Mt11² 13 Lu3²⁷.

Di s ZEUS
Zeus, the chief of the younger race of the
Olympian gods. The form Zeus does not oc-
cur in the scriptures. Barnabas called Ac
141² priest of the Ac141³.

zē l eu'ō BOIL
zealous (be). Laodicea to be *Rv319Ab*.
Zebedai'os (Hebrew) MY-ENDUEMENT
Zebedee, the father of James and John. James
and John (of Z) Mt4²¹ 102 26³⁷ Mk11⁹ 317 103⁵
Lu5¹⁰ Jn21² (in the ship with Z) Mt4²¹ (leav-
ing their father Z) Mk12⁰ mother of the
sons of Mt202⁹ 275⁶.

Di o pet és' ZEUS-FALLEN
Zeus (which falls from). temple of that Ac
193⁵, which fell down from Jupiter¹.

Zaboulōn' (Hebrew) RESIDENCE
Zebulun, one of the twelve tribes of Israel Gn
30²⁰, land of Mt413 15, tribe of *vRv78*.

Si ōn' (Hebrew) ARID
Zion. We spell this with a Z because it is the
Greek word which represents the Hebrew
Zion in the Septuagint. Sion is a name for
Hermon Dt41⁸, which is spelled differently
in Greek, daughter of iMt215Jn121⁵ laying
in Z (Stumbling Stone) ARo93³ (capstone)
A1Pt2⁶ arriving out of Z the Rescuer ARo
112⁶ you have come to Mount Z AHb12²²
Lambkin standing on *vRv141*.

Zachari'as (Hebrew) REMEMBER-Jehovah
Zechariah, the father of John the baptist Lu1⁵

SKELETON INDEX OF SUBJECTS

THE LIVING WORD, in its literary form, is like all other living creatures, hence a visible representation of its structure may greatly aid its apprehension and help the memory in locating its main subjects. Therefore we present a skeleton index of its principal divisions in condensed form. Even a slight study of these will give the student a grasp of the contents of each book which will enable him to handle it intelligently and locate its principal realms of thought.

We are indebted to those who have preceded us in this field, and hereby acknowledge our obligations. But we have tested everything and tried to improve wherever possible. In some cases we have made an entirely new skeleton, when nothing satisfactory could be found.

These brief outlines are intended to help the student to grasp the thought in each section, so that he may interpret in accord with the context. More detailed structures may be found in our other literature.

THE GREEK SCRIPTURES

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....(Veiled in flesh)....Christ....(His Unveiling).....[Revelation]
 Acts of the Apostles (Heralded)....Israel's Kingdom....(Postponed) Circumcision Writings
 Romans to Galatians.....The Evangel for the Nations.....Thes., Personal Epistles
 Ephesians..(Doctrine)...Spiritual, Celestial Blessings...(Correction)..Phil., Col.

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)

1:1-2:23 Genealogy, etc.....(Jesus)....Credentials...(12 Disciples).....Commission 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 Baptisms...With Suffering on Cross 26:47-28:15
 4:1-11 Adversary, Wilderness.....His Trials.....Garden, Judas 26:36-46
 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
 1:21-8:30 Heralded.....The King.....Rejected 8:31-10:52

LUKE (Son of Mankind)

1:1-2:52 His Descent.....Credentials.....His Ascension 24:50-53
 3:1-20 John the Baptist.....Heralded by Others.....Disciples 24:13-49
 3:21-38 With Water in Jordan.His Baptisms.With Suffering on Cross 22:49-24:12
 4:1-14 Adversary, Wilderness...His Trials..Mount of Olives, Judas 22:39-48
 4:15-5:11 Heralded.....The Kingdom.....Rejected 19:1-22:38
 5:12-9:20 Heralded.....The King.....Rejected 9:21-18:43

JOHN (Son of God)

1:1-5 The Word.....Credentials.....Testimony 21:24-25
 1:6-28 John the Baptist.....Associates.....Disciples, Peter 21:1-23
 1:29-34 Water and Spirit.....His Baptisms.....Suffering. 18:1-20:31
 1:35-4:54 Heralded.....The Kingdom.....Rejected 11:54-17:26
 5:1-6:71 Heralded.....The King.....Rejected 7:11-53

ACTS OF THE APOSTLES

1:1-3 Jesus, forty days.....The Kingdom of God.....Paul, two years 28:30-31
 1:4-12:23 From Jerusalem.....Its Heralding.....From Antioch 12:24-28:28
 1:4-2:13 Jerusalem, the Twelve....The Holy Spirit..Barnabas, Saul, Antioch 12:24-13:3
 2:14-8:1- To Repatriates by Peter.Heralding to Israel.Paul to the Dispersion 13:4-14:28
 8:1-11:30 (Proselytes).....Heralding to Others.....(Nations) 15:1-19:20
 12:1-23 James, Peter Stopped.....Crisis.....Paul Goes On 19:21-28:29

PAUL'S EPISTLE TO THE ROMANS

1:1-6 Justification (known).....The Evangel.....(secret) Conciliation 16:25-27
 1:7 brief.....Greetings.....extended 16:1-24
 1:8-9 for the Saints.....Prayer.....for Paul 15:30-33
 1:10-13 hindered.....Intended Journey.....hindered 15:22-29
 1:14-17 Evangelist.....Previous Ministry.....Priest 15:8-21
 1:18-3:20 Mankind.....Conduct.....Saints 12:1-15:7
 3:21-4:25—5:1-8:30..Justification—Conciliation..9:30-10:21—11:1-36
 8:31-39 Individual.....God for Us.....National 9:1-29

PAUL'S FIRST EPISTLE TO THE CORINTHIANS

- 1:1-9 Paul and Sosthenes.....Salutations.....Paul and Others 16:19-24
 1:10-4:21 Christ, Apostleship—Visits...Divisions...Apostleship, Moses—Visits 9:1-16:18
 5:1-6:20 Prostitution, Litigation...The Flesh...Marriage, Circumcision, Idols 7:1-8:13

PAUL'S SECOND EPISTLE TO THE CORINTHIANS

- 1:1-2 Paul and Timothy to Ecclesia.....Salutations.....Paul and all Saints 13:11-14
 1:3-11—1:12—1:13-2:13 ..Thanksgiving—Behavior—Service..2:14-17—3:1-7:4—7:5-13:10

PAUL'S SERVICE

- 1:13-14.....The Present Epistle.....13:2-10
 1:15-16.....Proposed Visit.....12:14-13:1
 1:17-2:2.....Vindication.....10:1-12:13
 2:3-11 (2:12-13)—2:13 Former Epistle—Macedonia 8:1-9:15—(7:5-7) 7:8-16

PAUL'S EPISTLE TO THE GALATIANS

- 1:1-5.....Salutations.....6:18
 1:6-9 Evangels.....Different.....Teachers 6:11-17
 1:10 Paul, Man versus God.....Walk.....Saints, Spirit versus Flesh 5:13-6:10
 1:11-2:21 Paul versus Peter.....Defense.....Promise versus Law 3:1-5:12

PAUL'S EPISTLE TO THE EPHESIANS

DOCTRINE

DEPARTMENT

- 1:1 Paul—1:2 Grace, Peace....Commission—Salutation..Tych. 6:21-22—Peace, Grace 23:24
 1:3-14 Hvn, Bless.—15-19 Snts...Joint Enjoy—Prayer....Hvn, War 6:10-17—Paul 18-20
 1:20-2:10 Members, in Christ.....Joint Body.....in the Lord, the Head 5:21-6:9
 2:11-22 Believers, New Human...Joint Partake..Unblvrs, New Human 4:17-5:20
 3:1-13 Grace for Nations Now...Summary.....Past Grace to Nations 4:7-16
 3:14-21 to Father for Power...Entreaties....to the Saints to Walk 4:1-6

PAUL'S EPISTLE TO THE PHILIPPIANS

- 1:1 Slaves—2 Grace.....Salutation—Benediction...Saints and Brethren 4:21—Grace 23
 1:3-11 Contribution, Doxology.....Philippians.....Contribution, Doxology 4:14-20
 1:12-18 Paul's Bonds in Christ.....in.....Paul's Strength in Christ 4:13
 1:19-26 Paul's Indifference to Death...the...Paul's Complacency in Want 4:11-12
 1:27-30 Suffering with Paul.....Evangel.....Care of Paul 4:10
 2:1-5 Christ's Humiliation.Exhortation to Imitate.Paul's Walk 3:17-4:9
 2:6-11 God's Slave's Form...Christ, Paul...Cir., Israel, Benj. 3:4-16
 (Human, Death, Cross) (Hebrew, Phar., Persecutor, blameless)
 2:12-18 Obedience.....Exhortation...Rejoice, Beware 3:1-3
 2:19-24 Char., Serv. Tim., Epaphroditus.Char., Suf. 2:25-30

PAUL'S EPISTLE TO THE COLOSSIANS

- 1:1-2- Paul, Timothy—2 Grace, etc...Salutation—Benediction..4:10-18 Several—18 Grace, etc.
 1:3-8 Epaphras to Paul.....Reports.....Tychicus to the Colossians 4:7-9
 1:9-2:7 its Realization.....The Secret of Christ.....its Manifestation 4:2-6
 2:8-23 Doctrine.....Correction.....Department 3:1-4:1

PAUL'S FIRST EPISTLE TO THE THESSALONIANS

- 1:1- Paul, Sylvanus, Timothy—1 Grace.Salutation—Benediction...5:25-27 Brethren—28 Grace
 1:2-3:10 Exper.—3:11-13 Prayer..The Thessalonians....4:1-5:22 Walk—5:23-25 Prayer

PAUL'S SECOND EPISTLE TO THE THESSALONIANS

- 1:1-2 Paul, Sylvanus, Timothy.....Salutation- Benediction.....Paul's Signature 3:16-18
 1:3-10 Reason, Ease.....Thanksgiving.....2:13-17 Reason, Glory
 1:11-12 for Thessalonians, Name, Glory, Prayer...3:1-5 for Paul, Word, Endurance
 2:1-12 Apostasy.....Admonitions.....3:6-15 Disorder

PAUL'S FIRST EPISTLE TO TIMOTHY

- 1:1-2 Grace.....Epistolary.....Grace 6:21
 1:3-20 Doctrine.....Admonitions.....Walk 6:3-21
 2:1-7 All—2:8-3:13 Ecclesia.....Saviour—Rules.....4:9-16 All—5:1-6:2 Ecclesia
 3:14-16 Temporary.....Instructions.....Subsequent Eras 4:1-8

PAUL'S SECOND EPISTLE TO TIMOTHY

DOCTRINE

DEPARTMENT

- 1:1-2- Paul to Timothy—2 Grace..Salutation—Benediction....4:19-21 Various—22 Grace
 1:3-13 Timothy, Paul.....Personal.....Timothy, Paul 4:5-18
 1:13-14 Sound Words 15:18 Turn from.Apostasy.....4:1-3 Herald Word—3-4 Myths
 2:1-18 Endure.....Exhortation.....Remain 2:19-3:17

PAUL'S EPISTLE TO TITUS

- 1:1-4- to Titus -4 Grace, etc.....Salutation—Benediction...3:12-14 to Others—15 Grace, etc.
 1:5-9 Order.....Ecclesias.....Sectarian 3:10-11
 1:10-16 Expose.....The Contentious.....Stand Aloof 3:9
 2:1-10 Aged, Young, Slaves.....Ideal Acts.....Believers 3:8
 2:11-14 to All Humanity...Advent of God's Grace.....for Humanity 3:4-7
 2:15 Speak.....Charge.....Remind 3:1-3

PAUL'S EPISTLE TO PHILEMON

- 1:1-2 Paul—3 Grace.....Salutation—Benediction.....Others 23:24—Grace 25
 4-6 Paul for Philemon.....Prayer.....Philemon for Paul 21-22
 7 Joy, Saints Soothed.....Paul.....Profit, Paul Soothed 20
 8-9 Entreats for.....His Child.....Refunds for 18-19
 10-12 Useless, Useful.....Onesimus.....Slave, Brother 15-17
 13 Bonds of Evangel.....His Service for Paul.....Voluntary 14

THE EPISTLE TO THE HEBREWS

- 1:1-2:18 God Speaks, Son of God, of Man. Doctrine, Deportment. Exhort., Obed., Bear. 13:1-25
 3:1-4:13 Apostle, Moses, Joshua.....Christ Jesus...Chief Priest, Melchisedek 4:14-12:29
 1:1-14 through Son of God.....God Speaks.....through Son of Mankind 2:1-18
 1:1-3 Allottee, Effulgence, Emblem.....Son of God.....Throne, Foundation 1:8-12
 1:4-7 Flame of Fire, Throne.....Better than Messengers...at Right, Minister, Spirits 1:13-14
 2:5-6 Subjection of Earth.....Son of Mankind...Perfectured through Sufferings 2:10-14
 2:7-8 Some Bit.....Inferior to Messengers.....Yet Now 2:8-9
 3:1-19 Moses, No Stopping.....Apostle.....No Stopping, Joshua 4:1-14
 4:14-5:4 Sacrifice.....Chief Priest.....Offers Body 8:3-10:11
 5:5-6:20 Jesus the Forerunner...The Order of Melchisedek...Priest to Finality 7:1-8:2

JAMES TO THE TWELVE TRIBES

- 1:1-8 Endurance, Wisdom.....Trial, Prayer.....Patience, Faith 5:7-20
 1:9-11 Grass.....The Humble and the Rich.....Vapor 4:6-5:6
 1:12-15 Desire, Sin, Death.....Lust.....Gratification, Fighting 4:1-5
 1:16-17 Perfect Gratiuity.....From Above...Pure, Peaceable, Wisdom 3:13-18
 1:18-27 God's Implanted.....Word...Man's Untamable Tongue 3:1-12
 2:1-7 Without Partiality.....Faith.....Without Works 2:14-26
 2:8-9 Royal.....Law.....of Freedom 2:12-13
 2:10 Liable for All...Tripping in One Thing...Transgressor 2:11

PETER TO THE DISPERSION (1)

- 1:1-2 Peter to Expatriates.....Salutation—Benediction.....from Babylon 5:12-14
 1:3-12 Salvation of Soul.....Blessing.....Readjusting, Establishing 5:10-11
 1:13-4:6 Sobriety, Malice.....Conduct.....Avarice, Sobriety 4:7-5:9

PETER TO THE DISPERSION (2)

- 1:1-4.....Salutation—Benediction.....3:1-11
 1:5-11 to Diligence.....Exhortation.....to Endeavor 3:14-18
 1:12-15 Reminder.....Peter.....3:1-2-Reminder
 1:16-21 Confirmed.....Apostles and Prophets.....3:2-Declared
 2:1-22 False Teachers.....The Irreverent.....3:3-13 Scoffers

FIRST EPISTLE OF JOHN

- 1:1-2:17 Writing, Testing.....Christ.....Faith, Testimony 5:1-2
 2:18-29 Jesus not Christ.....Antichrist.....4:1-6 Not having come in Flesh
 3:1-24 the Father, the Son.....Love.....4:7-21 One Another

SECOND EPISTLE OF JOHN

- 1-3 To Chosen Lady.....Salutation Benediction.....Chosen Sister Greet 12-14
 4-6 Walking in.....Truth.....Not Abide in 9-11
 7 Deceiver.....Jesus Christ not Coming in Flesh.....Antichrist 8

THE THIRD EPISTLE OF JOHN

- 1-2 Elder to Gaius.....Salutation.....Greeting to Friends 13-14
 3-4 Brethren.....Testifying to Truth.....Demetrius 12
 5-8 Brethren.....Reception.....Diotrephes 9-11

THE EPISTLE OF JUDE

- 1-2 Introduction.....Epistolary.....Ascription 24-26
 3 Contend for the Faith.....Exhortation.....Build up in Faith 20-23
 4 Disowning Christ.....Irreverent.....Scoffers 18-19
 5-Examples of Exodus.....Reminders.....Declarations of Apostles 17
 -5-10 Sodom, Gomorrah, etc.....Unbelievers..Cain, Balaam, Korah, etc. 11-16

THE UNVEILING OF JESUS CHRIST

- 1:1-3 Coming (Blessing).....Introduction-Conclusion.....(Curse) Coming 22:18-24
 DAY OF JEHOVAH CHRIST DAY OF GOD
 1:4-3:22 Ecclesia (Reward Acts).....Prophet.....(Pay for Work) Ecclesias 22:6-17
 4:1-11:18 The Throne (Political).....Potentate.....(Political) The Throne 22:1-5
 11:19-20:15 The Temple (Religious).....Priest.....(Religious) The Temple 21:1-27